

voices voices voices



Vol. X: No. 1

"...That all may be one' — John 17:21

July 1995

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"The Encyclical Evangelium Vitae and the Commit- ment of Pro-Life Movements"

Third Annual
World Congress of
Pro-Life Movements
Rome
October 2-4, 1995

1995 WFF Conference:

Women and the New Evangelization

CROSSING THE THRESHOLD OF HOPE: THE NEW EVANGELIZATION is the theme for the eleventh Women for Faith and Family Conference, November 3, 4 and 5. For the the first time the annual national conference will be held away from WFF's St. Louis headquarters — in the diocese of Arlington, Virginia, at the Days Inn, Crystal City, near Washington, DC's National Airport.

WFF Conference speakers will reflect upon the Year of Evangelization, and the Holy Father's call for evangelization in his recent book *Crossing the Threshold of Hope*:

"Against the spirit of the world, the Church takes up anew each day a struggle that is none other than *the struggle for the world's soul...* despite all of the losses the Church has suffered, it *does not cease to look toward the future with hope*. Such hope is a sign of the power of the Spirit. *And the power of the Spirit must always be judged in the light of these words of the Apostle: "Woe to me if I do not preach the Gospel!"* (cf. 1 Cor 9:16)

Sessions will emphasize the role of women in the Church's evangelical mission.

Donna Steichen, author of the best selling book, *Ungodly Rage*, will speak at the conference banquet Saturday evening. Mrs. Steichen, a longtime associate of WFF, has addressed WFF conferences twice before.

Other speakers confirmed as of press date include **Sr. Mary Timothea Elliott, RSM**, a Scripture scholar and professor at St. Joseph's Seminary, Dunwoodie, New York; **Dr. Joyce Little**, Professor of Theology, University of St. Thomas, Houston, Texas;

Continued on page fourteen

Crossing the Threshold to Christian Unity:

The recent encyclical on ecumenism, *Ut Unum Sint* ("That They May Be One", released May 25, Feast of the Ascension), caused only a brief flurry of media responses, focussing almost exclusively on its apology for the past wrongs of the Catholic Church in relation to other Christians. Few writers connected this encyclical with *Crossing the Threshold of Hope*, Pope John Paul II's personal reflections on the most prevalent theological concerns — including Christian evangelization and relations with other Christians, or other important documents which have appeared within the past several months: *Tertio Millennio Adveniente* ("As the Third Millennium Draws Near", November 24, 1994), in which Pope John Paul II outlined preparations for the Jubilee of the Year 2000; or *Orientalium Lumen* ("The Light of the East", May 2, Feast of St. Athanasius), his apostolic letter observing the centenary of Pope Leo XIII's, *Orientalium Dignitas*, which "sought to safeguard the significance of the Eastern traditions for the whole Church".

These works, however, are interconnected. All underscore the Holy Father's commitment to build greater unity among Christians on a firm foundation of common core beliefs, and to forge stronger bonds among all authentically Christian churches in order to accomplish the true evangelical mission of the Church of Jesus Christ: "that the world may believe" [John 17:21].

In *Ut Unum Sint* the Pope emphasizes his responsibility, as Successor to Peter, to work for true unity among Christians. He stresses that acceptance of the primacy of the Bishop of Rome as the "visible sign and guarantor of unity" is necessary [§88-99]. The authority of the papacy is, "in God's plan, an essential requisite of full and visible communion. ... This function of Peter must continue in the Church so that under her sole Head, who is Jesus Christ, she may be visibly present in the world as the communion of all his disciples" [§97]. He expresses hope that the "real but imperfect communion existing between us [will] persuade Church leaders and their theologians to engage with me in a patient and fraternal dialogue on this subject" [§96], even though this may present "difficulties".

The primacy of the Bishop of Rome, the letter makes clear, "is exercised on various levels, including *vigilance over the handing down of the Word, the celebration of the Liturgy and the Sacraments, the Church's mission, discipline and the Christian life*. ... He has the duty to admonish, to caution and to declare at times that this or that opinion being circulated is irreconcilable with the unity of faith" [§94 — emphasis added].

The lack of unity among Christians, the Holy Father says, "contradicts the Truth which Christians have the mission to spread and, consequently, it gravely damages their witness".

"Indeed, all the faithful are asked by the Spirit of God to do everything possible to strengthen the bonds of communion between all Christians and to increase cooperation between Christ's followers. 'Concern for restoring unity pertains to the whole Church, faithful and clergy alike. It extends to everyone according to the potential of each'" [Exhortation].

Pope John Paul II's approach to ecumenism is not the usual lowest-common-denominator kind of "interfaith" activities which have become too common since the Council. A typical example is "The Interfaith Alliance", a corporation of religious leaders, including two Catholic bishops, organized last year to oppose "right-wing" Christian political action (see item on page 14).

The Holy Father is not talking about political unity, certainly. He also makes an important distinction between authentic cultural variations in religious *practice* (not belief) and the "multiculturalism" which views all beliefs — or none at all, for that matter — as equally valid. The Pope makes it quite clear that if Truth is compromised, no genuine Christian unity can ever be achieved.

An especially refreshing response to this encyclical was a radio commentary by Episcopalian Diane Knippers, of the Washington-based Institute on Religion and Democracy. (See *Fresh Winds of Ecumenism*, page 6.)

With Christianity in splinters and the Church fragmented by deep internal divisions, there is much work and praying to be done, as the third millennium draws near. Let us begin.



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WFF in Rome...

On March 25, Helen Hull Hitchcock met Cardinal Josef Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, at his offices in Rome. On this occasion, Mrs. Hitchcock gave His Eminence a Spiritual Bouquet on behalf of Women for Faith & Family. We reprint the letter below. We hope some readers will join in our continuing prayers for the Cardinal, and for other courageous leaders of the Church.

While in Rome, Mrs. Hitchcock also met with Cardinal Alfonso Lopez Trujillo, Prefect of the Pontifical Council on the Family, and Joan Parenti of that office; and with Maria da Graca Sales and Bishop Paul Cordes of the Pontifical Council on the Laity.

Rome
Feast of the Annunciation
25 March, 1995

His Eminence
Josef, Cardinal Ratzinger
Congregation for the Doctrine of the Faith

Dear Cardinal Ratzinger,

On behalf of the nearly 50,000 Catholic women affiliated with Women for Faith & Family, we wish to express to you our profound gratitude for your consistent commitment to Christ's truth and for your heroic courage in promoting and defending the faith and worship of the Church.

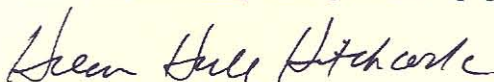
In particular we are grateful for the Catechism of the Catholic Church, and for your struggle to present it accurately in English. We are only now beginning to realize the importance of the Catechism to our own increased understanding of Catholic teaching and as an aid to us in the transmission of the faith to our children and others who rely on us.

We are inspired, also, by your tireless work to protect the Holy Scripture and the Church's liturgical prayer from ideologies alien to Catholic belief. As women, we have particular cause to be grateful for your continuing efforts in the matter of so-called "inclusive" language. It has greatly distressed us that some theologians and liturgists insist that linguistic transformation is necessary to achieve "justice" for women. Although we have been encouraged to see that a growing number of our bishops are now becoming aware of the actual threat to the faith of the English-speaking Church implicit in this feminist language project, we also believe that the confrontation of the Church by feminist ideology will continue. Your own willingness to address this critical issue has been an example not only to us, but, we know, to many of our bishops and priests as well.

Your fidelity, wisdom and courage, even in the face of opposition, are a constant inspiration to us, and give us much hope. Because of our immense gratitude to you, each member of the staff of Women for Faith and Family will be offering daily prayers and Masses for your intentions from today, the Feast of the Annunciation, until Easter Day.

May God continue to bless, inspire, protect and comfort you.

Most respectfully and gratefully yours in Our Lord,



Helen Hull Hitchcock, Director,
for the staff of Women for Faith & Family
Sherry Tyree, Susan Benofy, Jocelyn Johnson, Phyllis Mees
Dorothy Flake, Joan Maschmann, Jeannette Maschmann

Story of a Friendship

by Jocelyn Johnson

THE TWO WOMEN met in St. Louis at a Women for Faith and Family Conference in the late 1980's. Glover Dale Tarver Baker, from Tennessee, and Mary Liz Froemsdorf, from Missouri, became immediate friends. Last year Glover Dale died of cancer and her friend, Mary Liz wrote to tell us a beautiful story.

Glover Dale was raised in the Episcopal Church and married a man of the same faith. They had two children, a boy and a girl, and as the children grew the parents became dissatisfied with the Episcopal schools in their area. After a time they sent daughter, Jenny, to a Catholic girls' high school in Nashville run by the "Nashville Dominicans". Eventually Jenny entered that community of Dominican nuns. Mary Liz describes her as a "beautiful nun; if you ever need anyone to speak about vocations to the religious life, she's your person!"

Meanwhile, because the Episcopal Church was ordaining women and heading in a direction the Bakers could not follow, they realized they must "go to Rome", as Glover Dale called it. In 1987 she and her husband William both joined the Catholic Church.

"Now that should be enough of a story in which to rejoice but the best is yet to come," writes Mary Liz. The Bakers' son, John, who had graduated from law school and was in practice with his father, decided to become a priest. His mother thereafter would write to Mary Liz of

his progress in the seminary. She was very proud of him.

In the summer of 1993, Mary Liz called her friend only to find that Glover Dale was undergoing chemotherapy for cancer. For a while her health improved, but in January of 1994 the cancer was again detected.

As Glover Dale's condition worsened, permission was granted from Nashville's new Bishop Edward Kmeic, to ordain John early so his mother, Glover Dale, could be there. Mary Liz went to Nashville to attend. "I can only say that there is no way to indicate the 'wonderfulness' of that ordination," writes Mary Liz. "The Cathedral of the Incarnation in Nashville had recently been painted....It was beautiful!" The Cathedral was filled. About seventy-two priests and deacons, and two bishops were in attendance. Mary Liz describes it as the most glorious event she's ever witnessed. The music was exceptional as was the homily given by Father James Viall of Cleveland. (Father Viall is well known to WFF conference participants, and is moderator of WFF—Cleveland.)

The ordination of John Baker was the first Bishop Kmeic had celebrated in the Diocese of Nashville. After the ceremony the bishop seemed amazed at the number of people who had come to see Father Baker ordained.

If it hadn't been for Women for Faith and Family, writes Mary Liz, "I would never have met Glover Dale, who was right up front" in her wheelchair that ordination day, accompanied by her husband and daughter. "I would never have had that tremendous experience of seeing and hearing" this joyous occasion. "My four children (ages 3 to 15) were with me, and were also blessed by this experience."

Glover Dale's health continued to fail, and she died in June 1994. Her obituary cites her involvement in patriotic, educational, pro-life and church organizations. Says her friend Mary Liz, "It was an honor and privilege to have known Glover and her family...she was such an unworldly person...and yet she had to be the epitome of gracious Southern womanhood."

Mark your Calendar!

**11th Annual
WFF Conference
November 3—5, 1995
Arlington, Virginia**

Prayer • Study • Fellowship



Jocelyn Johnson is secretary of Women for Faith and Family, St. Louis.

Faith vs. The Feminist Agenda

by Gerri Laird

I RECENTLY SAW A LICENSE PLATE which said “Sorceress”. On the bumper were two stickers exclaiming, “Question authority” and “If the followers lead, eventually the leaders will follow.”

Contrast the preceding words with those Christ spoke to St. Margaret Mary Alacoque after He revealed His Sacred Heart to her, “But listen, my daughter, believe not lightly nor trust every spirit, for Satan is enraged and will seek to deceive you. Therefore, do nothing without the approval of those who guide you; being thus under authority of obedience his efforts against you will be in vain, for he has no power over those who obey.

Satan “has no power over those who obey.” But he does have power over those who *disobey*. Without a doubt, there is great disobedience within the Catholic Church. Defiance of Christ is far more sensational than allegiance to Christ. Prior to the last visit of the Holy Father to the United States, the media was constantly seen interviewing the typical group of dissenters who make a living attacking the Church. They talked about opinion polls against the pope and against the “patriarchal Church.” Among those interviewed were radical feminists who claimed to represent the “oppressed” majority of women in the Church.

In one sense, these feminists are right. Many Catholic women *do* feel oppressed—but *not* by the Church hierarchy. Rather, they feel stifled by other women who want to “reinvent” Catholicism according to their own will, not the will of God. They claim to speak for us, and unless women challenge their words and actions, they will continue to speak for us.

Pope John Paul II addressed the feminist agenda at a recent *ad limina* visit by a group of US bishops. He said, “In its extreme form, it is the Christian faith itself which is in danger of being undermined. Unfortunately, this kind of feminism is being encouraged by some people in the Church, including some women religious, whose beliefs, attitudes and behavior no longer correspond to what the Gospel and the Church teach.”

Souls are at stake. Families are being destroyed as more and more women reject their vocations to the religious life and to holy matrimony. Make no mistake,

the feminist agenda promotes abortion, birth control, homosexuality, fornication, adultery, ordination of women priests, married priests, etc. Their attack on “patriarchal Church authority” is merely a façade. Their real defiance is against Christ Himself.

When we confront the feminist agenda, the false expectations many women have been led to uphold, we must not be self-righteous. We must beg God to preserve us from destructive hate. We must challenge their lies, but not attack their persons. We must beg God’s mercy on our knees, for ourselves as well as for them.

What better time than now for us to get in spiritual shape to fight this spiritual battle? A daily Rosary is a good place to begin. But after prayer, we must speak out. The laity’s job is not to remain silent, but to act. When the authority of the Church is attacked, we must defend that authority. When false theologies are taught, we must respond with the Truth. When feminist dissenters hold meetings and conferences, we should attend, challenging those who seek to destroy our Church from within. We, who understand that there is no truth, no freedom and no peace *except through Christ and His cross* must try to persuade others. This may involve conflict, and may require courage and self-sacrifice; but it is the only truly *loving* response.

In the words of the Second Vatican Council, “All the laity as a community and each one according to his ability must nourish the world with spiritual fruits. They must diffuse in the world that Spirit which animates the poor, the meek, the peacemakers — whom the Lord in the Gospel proclaimed as blessed. In a word, ‘Christians must be to the world what the soul is to the body.’” (*Lumen Gentium* 38)

We must fearlessly — and cheerfully — witness to the truth that is in us.

Gerri Laird is an administrative assistant in the Family Life Office of the Archdiocese of Arlington, VA. This essay first appeared in the Arlington Catholic Herald, and is reprinted (slightly edited) with permission.

Fresh Winds of Ecumenism

by Diane Knippers

LAST WEEK, most major newspapers reported on a new encyclical issued by Pope John Paul II on the subject of Christian unity. This was a news item that required a long historical perspective — *really* long. Most of the articles recalled the major split between the Roman Catholic and Eastern Orthodox Churches in 1054. Five hundred years later came the Catholic/Protestant break. In our own nation's history, churches have not so much split as splintered.

In response, particularly since the Second World War, there has arisen an ecumenical movement embodied in the National and World Councils of Churches. Sadly, this kind of ecumenism has become identified with the most moribund, liberal forms of Protestantism. Christian unity has come to be associated with watered-down theology and left-wing politics. It's an ecumenism of joint press conferences and marches on Washington, not of shared sacraments or creeds. At meetings of the National Council of Churches, touted as the major U.S. ecumenical body, delegates can't even sing the same words of the Doxology because feminists balk at glorifying the Father and the Son.

This ecumenical movement has so debased the cause of Christian unity that many American Christians are tempted to ask, does ecumenism really matter anyway? What we too easily forget is that Christian unity isn't a trendy idea dreamed up by 20th century church bureaucrats. The call for Christians to be one is God's command, made clear by Christ himself.

That's why all Christians should rejoice in the Pope's letter, entitled in English 'That They May Be One'. The letter offers hope for a fresh new start for ecumenism as we move into the next millennium. I am among those who credit John Paul II, more than any other human being, for the inspiration and influence that brought down the wall that separated Eastern and Western Europe. That incredible accomplishment pales before the promise that he could take the lead in tearing down the walls that divide the Church.

Diane Knippers, of the Institute on Religion and Democracy, presented the above as a UPI radio commentary on June 2. Mrs. Knippers chaired the organizational meeting of the Ecumenical Coalition on Women and Society. (See related story, page 11.)

Legionaries Founder Addresses Women

Father Marcial Maciel, founder of the *Regnum Christi* movement and the Legionaries of Christ spoke to a group of about two hundred women from several states assembled in St. Louis for a Spring weekend retreat. Sherry Tyree and Helen Hitchcock attended the address as guests.

Father Maciel, a native of Mexico, speaking in Spanish through a translator, told of his experiences in establishing the Legionaries of Christ, and cautioned the women that anti-Christian forces in the world are certain to increase, and that all believers must prepare themselves to witness strongly to the Catholic faith, even in the face of criticism, ridicule or even personal danger.

In addition to the Legionaries, the rapidly growing order of priests, the *Regnum Christi* organization includes an association of lay men and women who support the work of the Legionaries, as well as a body of consecrated lay women whose work is the formation in the faith of other lay women and girls.

The Catholic Store

Where can you buy a copy of the most recent Papal Encyclical? Finding a good selection of reliable Catholic books, or an appropriate gift for a Christening or other holiday is sometimes a challenge.

With very few exceptions — like the *Catechism of the Catholic Church* and Pope John Paul II's recent *Crossing the Threshold of Hope* — one cannot find such items at the local shopping mall bookstore. Catholic book stores, unfortunately, are not found in many communities. Where they do exist, some stores stock "Catholic" books that actually conflict with the teachings of the Church.

The Catholic Store is an unusual new venture in providing Catholic Bibles, books and a full line of religious goods. A Denver-based franchise system, The Catholic Store is currently seeking qualified individuals interested in establishing and operating a Catholic Store business.

For information, contact Michael Cyrus or Richard Weigang — phone 1-800-776-4569, or write 3441 S. Broadway, Englewood, CO 80110.

NCCB: Liturgy Update

WFF press representatives, Helen Hull Hitchcock and Susan Benofy, attended the meeting of the National Conference of Catholic Bishops [NCCB] held in Chicago June 15-17.

Much of the bishops' discussion concerned the proposed revisions of the liturgy, 1) Segment III, the Sacramentary — Order of Mass, 2) "Liturgical Variations" proposed by ICEL [International Commission on English in the Liturgy], and 3) the "American Adaptations". Bishop Donald Trautman, chairman of the Bishops' Committee on the Liturgy, presented the documents to the conference for debate and vote.

The vote on all three items presented was inconclusive; however, at least 20 amendments by the bishops require sending the documents back to ICEL, and must then be approved by the eleven other English-speaking bishops' conferences before they are re-presented for vote of the NCCB.

All liturgical changes must be approved by 2/3 of all incumbent bishops (retired bishops do not vote), and all require Vatican approval. A mail-in vote will be necessary for the three portions considered at the June meeting. Segments I and II were approved — with amendments — by a wide margin last year. There are seven Segments to the revised liturgy.

Background to the bishops' debate on the liturgy was the rejection by the Holy See of two feminist-language Scripture translations last summer, the New Revised Standard Version, and the Revised New American Bible Psalter.

In early May WFF prepared information for a number of

bishops on the Liturgical Variations and the American Adaptations. Many of these bishops wrote letters expressing gratitude for this work.

Although space limitations prevent a full report on the liturgy debate, there were some very hopeful signs. First, the number of bishops who are deeply concerned about the revisions is growing steadily. Second, many of those bishops spoke critically of the ICEL/BCL proposals — often eloquently — in defense of Catholic traditions of worship. Third, every one of the Cardinals, except Cdl. Bernardin, who was absent, and Cardinal Keeler, who presided at the meeting, made at least one intervention critical of ICEL/BCL revisions.

The bishops also voted to conduct a forum in 1996 on the principles of translation, and will re-evaluate their 1990 *Criteria for Evaluation of Inclusive Language used in Translation of Scripture Texts* [CEILT]. Debate on these matters will undoubtedly continue.

It is unlikely that the amended Segment III will be rejected when the mail-in vote is counted. However, the fact that these discussions have become prolonged is not bad news. The expanding number of bishops willing to speak out publicly is a positively hopeful sign.

It took thirty years to get the Church into this confused liturgical state. Rome cannot be rebuilt in a day. Pray that the bishops retain their energy, prudence, wisdom and responsibility — and that they find courage for the task before them.

About the Athanasian Creed

The Athanasian Creed (also called the *Quicumque*), said to have been composed by St. Athanasius, is an historic Creed of the Roman Catholic Church. St. Athanasius, whose feast day is May 2, became Bishop of Alexandria in 328. Born and educated in Alexandria, he had served as secretary to Bishop Alexander of Alexandria during the Council of Nicaea (325), the first ecumenical council of the Church. The council had been called by the Emperor Constantine to address the errors of Arianism. Arius was an Egyptian priest who taught that the Second Person of the Trinity, the Son, was inferior to the Father because the Son was a creature and was not co-eternal with the Father. From the Council of Nicaea came the Nicene Creed, which is said at every Mass.

Although the heresy of Arianism was condemned by the Council of Nicaea, and the Creed proclaims that the Father and the Son are *of one being*, the heretical ideas about the nature of the Trinity persisted for about fifty years.

During this period of confusion in the history of the Church, about half the bishops were Arians, although a majority of the bishops in the West were orthodox. Athanasius suffered exile several times for consistently affirming the Church's true teaching about the Trinity. His valor and persistence in the face of powerful opposition is a model of Christian witness for all

ages.

The *Catechism of the Catholic Church* mentions the Athanasian Creed as one of the articulations of faith which arose in response "to the needs of the different eras" (§ 192); and it specifically notes that "none of the creeds from the different stages in the Church's life can be considered superceded or irrelevant. They help us truly to attain and deepen the faith of all times by means of the different summaries made of it" (§ 193).

The Athanasian Creed is no longer said regularly in Catholic Churches today, perhaps because it is long — it spells out in detail what the Church *does not* believe about the Holy Trinity as well as what we do affirm.

In our time, when nearly every fundamental truth of the Catholic faith is challenged, and a new "Arianism" has emerged which sees Jesus Christ not as the divine Son of God, co-equal and co-eternal with God the Father, but as but one of "many Christs" or as a human teacher on a par with Mohammed or even Buddha, this ancient and still relevant Creed of the Church deserves a revival.

It would be most appropriate to recite the Athanasian Creed on Trinity Sunday. We reproduce it on the back cover of this issue of VOICES.

Cardinal Ratzinger On Prophecy

Intervention at *Synodus Episcoporum* Rome, November 11, 1994

In the different documents of the Synod and in the speeches of the Fathers there is always reference — to mark life consecrated to God — to the prophetic category; it is therefore important to clarify what is meant by this. Some interpretations are not sufficient: some consider prophecy simply as prediction; others think of dualism of prophets and priests, of charism and institution; still others see protest against social injustice as the essence of prophecy.

Vatican Council II indicates the way, reminding us that all Christians participate in the treble function of Christ, in his real service, as priest and prophet. Thus, in reality, in all centuries there have been men and women, lay faithful, religious and priests who through courageous witness of the Will of God were prophetic figures. We can recall Hildegard of Bingen, Catherine of Siena and Thomas More.

In the Bible it is in particular the book of Deuteronomy (18, 15-22; 34, 10)* which clarifies the essential elements of the prophetic. As such there are the following:

1. A requirement is friendship with God and friendly dialogue with Him, which leads to discernment of the Will of God and distinguishing of spirits.

2. It is the essential task of the prophet to proclaim without fear the Will of God in his era and accept for this protest and persecutions. The Church today is held to proclaim, against the forces of prevailing public opinion, the whole Will of God. She cannot place the unity of the group above truth; but must, for the love of truth, accept conflict — and this is valid above all for religious communities.

3. Real prophecy always leads back to Christ, to his mystery of the Cross and Resurrection.

*Deut. 18:15-22

The Lord your God will raise up for you a prophet like me from among you, from your brethren — him you shall heed — just as you desired of the Lord your God at Horeb on the day of the assembly, when you said: ‘Let me not hear again the voice of the Lord my God, or see this great fire any more, lest I die.’ And the Lord said to me, ‘They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren, and I will put my words in his mouth, and he shall speak to them all that I command him. And whosoever will not give heed to my words which he shall speak in my name, I myself will require it of him. But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ And if you say in your heart, ‘How may we know the word which the Lord has not spoken?’ — when a prophet speaks for the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken, the prophet has spoken it presumptuously, you need not be afraid of him.

*Deut. 34:9, 10, 11

[death of Moses, Joshua succeeds him...] And Joshua the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him; so the people of Israel obeyed him, and did as the Lord had commanded Moses. And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land...

STATEMENT ON FEMINISM, LANGUAGE AND LITURGY

The Statement on Feminism, Language and Liturgy was originally a joint statement issued April 18, 1989 by three organizations, Women for Faith & Family, Forum of Major Superiors (Institute on Religious Life) and Consortium Perfectae Caritatis. It is reissued by Women for Faith & Family with minor updating in §10. (The CPC, an organization of women religious, was disbanded after the creation of the Conference of Major Superiors of Women Religious.)

Because we are Catholic women who accept and affirm all the teachings of the Catholic Church, not only as true propositions but as the norms of our thought and life;

Because we are aware of the influence within the Church and in society of alien ideologies which attack the fundamental assumptions of Christianity about human life and of the relationship of human beings with their Creator, and which effectively undermine the Catholic Church;

Because we understand our responsibility as Catholics and as women to witness to the truth which the Catholic Church teaches and our willing and free acceptance of her just and true authority vested in the Magisterium of the Church, particularly in Christ's vicar, the Pope, and Bishops in union with him, we believe it our duty to make the following statement:

1. In our time and culture, ideological feminism, which often denies the fundamental psychic and spiritual distinctiveness of the sexes, and devalues motherhood and the nurturing role of women in the family and in society, is often misrepresented as expressing the collective belief of women. As women, we are particularly concerned about the pervasive influence and the destructive effects on the Church, on families and on society of this "feminism".

2. As Catholics who have been formed, inspired and sustained by the Sacraments of the Church through participation in the liturgy, the Church's central action and principal means of transmission of the Catholic faith, we are strongly aware of the power of symbol in human consciousness. We therefore deplore attempts to distort and transform language and liturgy, both of which make such potent symbolic impressions on the human mind, to conform to a particular contemporary ideological agenda at odds with Catholic belief and practice.

3. We reaffirm our belief in the divine origin of the Church and that the hierarchy of the Catholic Church, which is often criticized in our time as insufficiently egalitarian, was intentionally established by Christ; and that He selected the Apostles and Peter, among them, as head, giving them and their legitimate successors magisterial authority to guide His Church until He comes again.

4. We believe that Jesus Christ, the Word of God made man, was limited and restricted by His culture only in that which, apart from sin, limits man. But we also believe that He came in a time and to a people chosen by God. Thus, all that Jesus took up from His culture by His teaching or action is normative for every culture of every time and place. We reject the notion that Jesus Christ, God Incarnate, was limited or restricted in the fulfillment of the Mission entrusted to Him by the Father by the cultural context of His presence on Earth, His life as a Jew of the first third of the first century, or by any other factor.

5. Accordingly, we also reaffirm the constant teaching of the Catholic Church that the ordained priesthood is not a right accorded to any member of the Church, but a state of life and a service to which, by Christ's will, only men, not women, may be called.

6. Following the teachings and example of Christ and the constant tradition of the Catholic Church, and mindful of its full significance, we consider it a privilege to call God 'Our Father', a

name which reflects not only the relationship between human beings and their Creator, but which also provides a powerful symbolic model for men of the steadfast love, faithfulness, justice, mercy, wisdom and objectivity which are ideal components of human fatherhood, vital to women, to families and to the social order.

Contemporary efforts to impute a feminine aspect to the Godhead, by retrojection of alien and anachronistic notions into the body of Sacred Scripture, by forcibly changing the language used to refer to God, by deliberate reversion to pagan notions of deity, or by any other means, we regard as dangerously misguided and perverse.

7. Therefore we reject all attempts to impose ideologically motivated innovations on the liturgy of the Church or changes in official lectionaries or sacramentaries or catechisms, even if done in the name of justice to women. We deplore the deliberate manipulation of liturgical actions, signs and symbols and the politicization of both liturgy and language which effectively impede both receiving and transmitting the Catholic faith, and harm the unity of the Church.

8. For these reasons, we oppose the systematic elimination from Scripture translations, liturgical texts, hymns, homilies and general usage of 'man' as a generic. The claim that the language is "sexist", and that such changes are required as a sensitive pastoral response to women collectively is false. We believe that the symbolic effect of mandating such changes in the language and practice of the Catholic Church is negative and confusing, effectively undermining the authority of the Church and her hierarchy.

9. We oppose changing the constant practice of the Church in such liturgical matters as acolytes or "altar servers" and homilists, and repudiate the increasingly frequent practice of women saying parts of the Eucharistic Prayer with the priest or in his place, or performing other liturgical functions reserved to ordained men.

10. We are grateful for the profound contribution of Pope John Paul II to our understanding of the meaning of human life and of the fundamental relationship of human beings with one another and with God through the many theological works he has given the Church during his pontificate — among them the Apostolic Letter, *Mulieris Dignitatem*, which increases our understanding of the centrality of the role of Christian women to the Church's evangelical mission.

We regard the *Catechism of the Catholic Church* and its clear formulation of the doctrine of the Catholic faith as an incomparable resource for deepening our own knowledge of Church teachings and as an aid in transmitting to others the liberating Truth of Christ which the Church embodies.

We affirm and accept with gratitude the reaffirmation of the Church's perennial teaching on the nature and meaning of the ordained priesthood in *Ordinatio Sacerdotalis*.

Constantly seeking the aid of the Holy Spirit, and in solidarity with the Pope, the Bishops in union with him, and with the universal Church, we pledge to respond to our Christian vocation with wisdom, with love and responsibility. ❧

Women for Faith & Family

Feast of the Holy Trinity. June 11, 1995

WFF Online—

Those who have personal computers and wish to get “online” with other Catholics, may be interested to know that Women for Faith & Family is a member of the Catholic Resource Network (CRNET), and hosts a Marriage and Family Forum. WFF also participates in other “online” forums, such as liturgy.

Recent additions to file libraries

One extremely useful aspect of CRNET is the extensive collection of documents in its library files. For example, CRNET subscribers could obtain the full text of the recent encyclical *Evangelium Vitae* within two days of its publication. If you do not yet have a copy, it is in the Encyclicals section of the library and is called JP2EVANG.TXT. The encyclical on ecumenism, “Ut Unum Sint,” is available as well.

A pastoral letter on chastity, by Bishop John Myers of Peoria, “A Fresh, Spiritual Way of Thinking”, is also an “online” document. The letter comes in two forms — one addressed to parents and pastors, the others to young people themselves. The files are MYERPARN.TXT (for parents) and MYERYOUT.TXT (for youth). Bishop Myers has addressed WFF Conferences.

Internet Connection

CRNET can now be accessed from the Internet through telnet and ftp. If you are connected to the Internet you can

“telnet” to crnet.org and log in in the usual way to use the message system and read things online without incurring long distance charges. It is also possible to use an ftp connection to download files. More detailed instructions for using these options are available online. Access through ordinary long distance phone lines is, of course, still available. Future plans include the development of a graphical interface to make CRNET easier and more convenient to use, especially for those less familiar with the technical details of computers.

VOICES readers who are CRNET members can contact WFF by sending an e-mail message to Susan Benofy.

To connect with CRNET, set your modem to 8 data bits, 1 stop bit and no parity (speed up to 14,400 bps) and dial 1-703-791-4336. You can either browse on-line or join immediately, by following on-screen instructions.

—Susan Benofy

Dr. McMillan Addresses WFF Cleveland

Dr. Beverly McMillan, a former abortionist, spoke to a group sponsored by the Cleveland chapter of Women for Faith and Family as part of a Lenten series. Dr. McMillan told an appreciative audience why she walked away from the abortion industry, and gave an overview of her life — her journey from “cradle Catholicism” to college agnosticism, through a valley of great darkness and depression when she operated the first legal abortion clinic in Mississippi, back to Christianity in one chilling moment of conversion, and eventually back to Catholicism and active pro-life work. Dr. McMillan has traveled a long road.

Pat Feighan, president of Women for Faith and Family—Cleveland, said of the people who heard Dr. McMillan speak, that even though they may have come somewhat reluctantly to hear from someone who had actually performed abortions, they responded enthusiastically. It was “a great lesson in compassion,” Mrs. Feighan said.

Cleveland area women interested in WFF—Cleveland should contact Pat Feighan, 11009 Edgewater Drive, Cleveland, OH 44102; Phone: (216) 281-0019.

For information about other WFF chapters, contact the St. Louis office.

—Jocelyn Johnson

Special gifts to Women for Faith & Family

In Memoriam

Lucy Freer from Gloria Cook

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

Glover Dale Tarver Baker from Mary Liz Froemsdorf

Mrs. Carol J. McLaughlin from Alice Ann Grayson

Madeline Ullman, Catherine O'Shaughnessy & Sybil Hussar

from

Mrs. Joan Kenny



Requiescant in pace, et lux perpetua luceat eis.

UN: "Christianity Oppresses Women"

CATHOLIC, OTHER CHRISTIAN WOMEN OBJECT

WFF not concerned with "women's issues", say UN Officials

"There has been nothing which has done more to constrict women than religious beliefs and teachings ...Christianity, or rather its interpretation, has made its own contribution to the subjugation of women.", said the narrator of a video, "Breaking Barriers — A History of the Status of Women". The video, circulated by the UN Committee for the Fourth World Conference on Women, purports to summarize the progress made by women during the past forty years in their search for equality.

The Conference on Women, to be held in Beijing, China, in September, has been the focus of serious concern and efforts on the part of many pro-life, pro-family groups all year. Several Catholic organizations had sent representatives to Cairo last year for a similar UN conference on the family, and their effort to address issues the current conference raises has continued, in preparatory conferences and other meetings.

Women for Faith & Family, along with many other Christian pro-family organizations, applied to the UN for Non-Governmental Organization (NGO) status, which would permit attending the UN Conference on Women. NGO groups engage in some discussions, although without voting status.

United Nations officials turned down WFF's applications three times, saying they were unable to determine that this women's organization was sufficiently concerned with "women's issues". At last report, Concerned Women for America (CWA), a non-denominational evangelical Protestant organization, suffered similar snubbing by UN officials.

Several other Catholic groups, such as Human Life International and Couple to Couple League, have been accorded NGO status, however, and their representatives attended preparatory sessions at UN headquarters in New York in March. These "Prep Com" sessions were to formulate statements which would emerge from the Beijing meeting. Vatican officials who were active in the UN Conference on the Family last year were

also present at the Prep Com meetings in New York.

The militantly pro-abortion "Catholics for a Free Choice" reportedly will have sets of representatives from four separate countries at the Beijing meeting. Vatican officials had objected to the CFFC's use of "Catholic" in its name, since a primary objective of CFFC is to oppose Catholic teaching.

Efforts to counter feminist attacks on Christian moral teaching led a group of women to meet in mid-February with the hope of establishing an ecumenical women's organization. The group met at the offices of the Institute for Religion and Democracy in Washington, DC. Diane Knippers of IRD chaired the session. Several main-line Protestant denominations were represented, including Methodist, Presbyterian,

Episcopalian, United Church of Christ, and Disciples of Christ. Catholic representatives were Helen Hull Hitchcock and Mary Ellen Bork.

Participants in this ecumenical meeting found common ground in the basic Christian belief that equal dignity should be affirmed for all human beings as equally created by God in His image and likeness, and that obedience to God's plan for human beings, far from being "oppressive", is, in fact, the only pathway towards achieving true equality and freedom.

A plan emerged to establish an Ecumenical Coalition on Women and Society

(ECWS). Discussions included proposals for action to counteract radical "Christian" feminism and feminist spirituality within the churches, such as that promoted by the "Re-Imagining" conference, "FutureChurch", "Call to Action", etc.

Because UN statements are often used in formulating policy for member nations, those millions of Christian women who will not participate in any way in the Women's Conference would do well to make their voices heard in other ways. Writing letters to newspapers and Church officials is one effort that should be considered. We recommend that issues which deeply affect women and families should be the topic for discussion and prayer in parish women's groups.

Last year, before the Cairo conference, Pope John Paul II recommended saying the *Prayer to St. Michael*. VOICES printed the prayer then, and is reprinting it here.

Prayer to St. Michael

St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the Devil.

May God rebuke him, we humbly pray, and do thou, O prince of the heavenly host, by the power of God, thrust into Hell Satan and all evil spirits who prowl about the world seeking the ruin of souls.

Amen

Other Voices...

Quotes, Comments and Items of Current Interest

Catholics: Yea!

Catholics show how to fight Hollywood's smear tactics, according to **Barbara Reynolds** in an opinion column in USA Today, March 31, 1995. "Blacks and women who are tired of being ignored or exploited by the entertainment industry should watch carefully the moves of **William Donohue** and his fighting Catholic League for Religious and Civil Rights. They recently forced Miramax to delay the planned Good Friday release of *Priest*, a movie that portrays Catholic clergy as deviants ranging from gay-bar prowlers to oversexed sleep-arounds to sinister alcoholics.

"The movie wrongfully paints the Catholic church with a coat of depravity just as surely as the industry colors blacks as violent and women as sex objects.

"The league fights defamation in the movies and other media by using threats of boycotts, stockholder revolts and jamming 800 telephone numbers with protests rather than product orders. It's also fighting Disney, Miramax's parent company, to limit distribution of *Priest*.

"Blacks and liberated women ought to take heed ... The only thing worse than exploiting people is standing still and excusing it when you're one of those being exploited."

Catholics: Boo!

Gaylord Nelson, former senator from Wisconsin, appeared on C-Span, addressing a group concerned about overpopulation and the intransigency of the Roman Catholic Church on population issues. The Catholic Church's "intransigent" stand on population issues was made very clear at Cairo — clearer still with the appearance of *Evangelium Vitae*.

Senator Nelson conceded that the world can hold considerably more people than now but that he would not "want to live that way." What does Sen. Nelson mean by "that way"? Presumably he fears that if the world's material resources are shared with a larger population he might not be able to live in the style to which he has become accustomed.

West Worse than Gulag?

For another point of view on the Western life style, read "The Flame of Faith Shone in the Gulag" in the May 1995 issue of *Catholic World Report*, by **Rev. William Mendenhall**, spiritual director at Mary Queen of the Apostles seminary in Moscow.

Father Mendenhall tells about **Father Casimir**, ordained in 1945 in the western part of the former Soviet Union. In 1946 he was 'invited' into the Lubyanka Street KGB prison, then sent into the Gulag prison camps for 10 years where he worked the mines in the Northern Urals.

Father Casimir celebrated Mass in prison nearly every day, for he had memorized the Mass and passages of Sacred Scripture before his ordination. With a piece of bread and a teaspoon and a few drops of wine Fr. Casimir said Holy Mass from memory.

"One thing that I have found is that in the most difficult and poorest conditions, a rich spirituality is possible. The opposite danger is also true. *I visited the West last year, but I do not think that I could live there. So much wealth, such worries about worldly ambition and power, but so little spiritual life!*"

40 Bishops Challenge Vatican

A twelve-page statement by forty American bishops "challenges peers to take a less subservient, more proactive stance in relationship to the Vatican", reports the *National Catholic Reporter* June 30. They complain that the Vatican interferes with the US bishops' statements such as the document on the *Teaching Ministry of the Diocesan Bishop*, "significant" influence of Cardinal Joseph Ratzinger's letter to the committee drafting the pastoral on women "which occurred without the knowledge or participation of the rest of the conference", and *Ordinatio Sacerdotalis*. They also objected to the English translation of the *Catechism* because a small group "succeeded in reintroducing sexist language without consultation with us".

The bishops accuse the Holy See of "reinterpreting" Vatican II, and call for restructuring the NCCB to foster "open and honest dialogue" on issues like contraception, annulment, ordination, abortion, women and equality in the Church, sexual ethics, and the "alliance of the [Catholic] right wing with some fundamentalist leaders".

The statement was given to the Ad Hoc Committee on Mission and Structure of the NCCB, headed by **Cardinal Joseph Bernardin**. Among the 40 signers are **Archbishop Rembert Weakland** (a member of the Ad Hoc Committee), **Bishops Raymond Lucker, Thomas Gumbleton, Francis Murphy, Thomas Costello, Joseph Sullivan, Peter Rosazza**. No other names appeared in the *NCR* story.

Doctor Foster: Lost 'er? Bossed 'er?

Dr. Henry Foster, President Clinton's nominee for Surgeon General of the United States, shed light on his reasoning process May 3, when he was asked how he would counsel a young, unmarried woman who came into his office with an unplanned pregnancy. To the hypothetical girl, he responds:

"I say you have a dilemma by your own definition...I say, there are only three rational things that you can do: You can have the baby and keep it, you can have the baby and put it up for adoption, or you can have an abortion.

"But which of those you choose has to be based on *your own* underpinnings, *your* moral values, *your* support system, *your* minister. They have to make you — help you make this very difficult choice," insisted the physician who admits performing abortions.

Home Alone?

What might Dr. Foster's advice be to a young boy "recruited" by NAMBLA, the North American Man-Boy Love Association?

NAMBLA spokesman, **Leland Stevenson**, interviewed by the Alberta Report also strongly advocates "choice" on all sexual matters — even for small children: "NAMBLA also expects the Alberta courts will now be sensitive to their goal of allowing men to have sex with boys as young as six without the law getting in the way. The boy-lovers maintain that sexual orientation legislation covers them as well. Mr. Stevenson hopes Alberta will eventually permit homosexual adults to have sex with children, as long as the children involved consent."

"Sex is a positive means of self-expression between consenting people and *we don't hold age to be the determining factor*. Age of consent laws are arbitrary, unworkable and abusive. They are creating a sex-negative atmosphere for young people.... People should be *free in the exercise of their own conscience and the affirmation of their own values*. We have to remember that love is not a crime."

What do *you* say, Doctor Foster?

England: Origin of the Nazis?

Sunday Telegraph columnist **Mary Kenny**, writing recently on the 50th anniversary of the end of WWII, stated that "a major component in the rise of the Nazi ideology came from England itself: the cult of eugenics which underpinned the entire structure of race theory. Four Englishmen were responsible for popularising the theory that some superior human beings were fit to live and breed, while some inferior human beings contaminated society by their very genes:

"(1) **Charles Darwin** whose sensational revelations begat 'social Darwinism' which preached that only the fittest *should* survive;

"(2) **Francis Galton**, founder of the science of eugenics, who wanted eugenic marriages — an aristocracy of brains — to be 'authorized', and 'dysgenic' persons (*Lebensunwertes Leben*, life unworthy of living) to be segregated into monasteries;

"(3) **Karl Pearson**, Marxist mathematician, feminist and friend of **Havelock Ellis**, the **Webbs** and [George Bernard] **Shaw**, all supporters of eugenics;

"(4) **Houston Chamberlain**, husband of [composer Richard] **Wagners'** daughter Eva, who launched the notion that Aryans were born to rule."

Kenny warns: "Britain fought a valiant war against this evil, and that should be celebrated. But when we cry 'It must never happen again', we must be aware that it did not *start* with stormtroopers goosestepping over Europe: it started with a handful of clever Englishmen developing the idea that some genes were better than others."

Which way to the W.C.?

Boston columnist **Kathleen Howley** updated readers recently on Women-Church, Massachusetts style. W.C.'s Massachusetts Chapter was founded in 1988 by the Sisters of Saint Joseph (CSJ) and has about 800 New England members, including Sisters of Notre Dame.

On April Fools Day this year, Aquinas College, Newton, Mass., hosted a regional Conference of Women-Church. The program included the usual bread-blessing rituals imitative of the Mass, images of pagan goddesses, insults addressed to the

Catholic Church, the Pope and priests.

One hundred fifty women attended this little Tea Party, Miss Howley reports, most of them between 50 and 65, some nuns, some ex-nuns, some bureaucrats in the Boston Archdiocese, some active in their own parish liturgies and CCD programs.

Also in attendance were fourteen Catholic women protesting the W.C. proceedings. One W.C. woman mistook a protester, **Susan Gay**, lawyer and mother of four, to be one of their own. She expressed disbelief that a Catholic woman would be praying the Rosary.

Another W.C. member took from Mrs. Gay a flyer containing quotations from the Holy Father, crumpled it, threw it in Mrs. Gay's face and said, "You can kiss his \$-!"

Not all W.C. activists are women. Another conference attendee, identified from last year's conference as a Fall River diocesan priest, accosted the protesters and shouted "*John Paul must die so that we can be free!*"

Some Sisters are appalled at their order's involvement in W.C. One Sister said, "What can we do? These are the women who are in control now. It breaks our hearts."

Exes and Ohs

Marjorie Reiley Maguire, ex-nun ex-wife of ex-priest **Daniel Maguire** (theology professor at Marquette University and notorious anti-Catholic), is now an ex-member of Catholics for a Free Choice (CFFC). Ms. Maguire wrote in a long letter to the *National Catholic Reporter* announcing her defection, "I don't think this is a Catholic or pro-woman agenda." Oh?

Ms. Maguire observed that CFFC is merely a front that represents "only a handful of dues-paying members" and receives millions from non-Catholic foundations aggressively hostile to Catholicism. She also said that the leaders of CFFC, including herself, did not attend Mass, did not practice the Catholic faith in even the most casual way. Oh?

Even if her observations about CFFC are hardly news, that Ms. Maguire made them is. We hope she'll soon become an ex-dissident Catholic.

Who's Goliath?

"For the Church there's never anything more threatening than the dissenter from within", CFFC head **Frances Kissling** told Religion News Service reporter **Alicia Shepard**. "The simple challenging of the position on contraception and abortion, particularly abortion, pushes the fear buttons. So does the fact that we are not afraid of the Church", Kissling bragged.

But "pushing buttons is what Kissling has done all her life", writes Ms. Shepard in a May 24 story. "She's good at making people pay attention to her — even those who think her views are wrong. The attention has brought growth to Catholics for a Free Choice. Her staff has grown from five people working in crowded quarters in 1982 to 19 in a larger, newly renovated office. Her budget has jumped from \$250,000 in 1982, when she became president, to \$2 million today." Kissling has shaped CFFC "into a nationally known...group that stands as a David to the Vatican's Goliath."

Ms. Kissling's big bucks got CFFC *four* NGO delegations

to the forthcoming UN Conference on Women — from four different countries. A \$2-mil-per-annum Goliath can rent offices anywhere in the world, it appears.

WFF, however, was rejected by UN Conference officials. Why? WFF is insufficiently concerned with women's issues.

Bishops: No "Rush" in Interfaith Alliance

To offset the damage to liberal causes done by the "Christian Coalition", an "ecumenical" corporation, The Interfaith Alliance [TIA] was created last summer. Membership includes leaders from mainline Christian denominations, the Unitarian Universalists, and Loretto Women's Network, among others.

Two Roman Catholic bishops are members of the Board of Directors of TIA, Detroit Auxiliary Bishop **Thomas J. Gumbleton**, and Baltimore Auxiliary Bishop **Francis P. Murphy**.

"The voices of children, the poor and the disabled do not have **Rush Limbaugh**, rich lobby groups or well organized political machines like the Christian Coalition defending their interests in our nation's capitol", declared **Joan Brown Campbell**, General Secretary of the National Council of Churches, in an April statement.

Bishop Murphy added, "The US Catholic bishops believe that 'we must measure the quality and justice of our society by the way we treat the most vulnerable among us'. These last 100 days and the euphoria of the leadership of the Christian Coalition at their success in the November elections represent a very different view of what our nation should become."

His Own Received Him Not...

Israel's chief rabbi, **Yisrael Meir Lau**, called **Cardinal Jean-Marie Lustiger** of Paris a traitor to his Jewish heritage, compared him to Hitler, and refused to join a major Holocaust Memorial symposium if the Cardinal's invitation was not rescinded. Cardinal Lustiger was disinvited. The Cardinal observed that one does not cease being Jewish by becoming a Christian. His family were victims of the Holocaust in a Nazi prison camp. The orphaned boy was rescued and raised by a Christian family.

Ghastly Baby Food

"Human foetuses are the latest health food fad in China, with one state-run clinic giving them away to women who consider them a tonic," according to a recent Hong Kong newspaper report from *Eastern Express* and its sister magazine *Eastweek*. "We don't want them to go to waste," a spokesman for the clinic said.

Nearly as horrible as the circumstances which occasioned the story is the unbelievable *sang-froid* of the Chinese officials and reporters. Although this is surely one of the most grisly abortion-related atrocities so far, the US media seems uninterested.

A US Senator is reportedly looking into the story. If confirmed it may affect this country's trade agreement with China, he said. But what about the UN Conference on Women to be held in Beijing? Doesn't this bother the UN?

We hope we have not heard the end of this.

"Allocation of Resources": CTNA in PVS

The US bishops have spent \$14.5 million on Catholic Telecommunications Network of America (CTNA), a private satellite television network which was supposed to have become self-sustaining years ago. **Bishop James W. Malone**, Youngstown, is chairman of the NCCB sub-committee on CTNA. The network has been maintained on "life-support" to the tune of \$500,000 a year.

Bishop Sean O'Malley, Fall River, thinks "the bishops might seriously consider doing away with CTNA, terminating the project.... **Mother Angelica's** presence on the Eternal Word Television Network (EWTN) is the only Catholic presence that we have nationally. It would be my hope that the bishops' conference might cooperate more closely with her in the area of television and perhaps divert some of our communication funds into establishing a network of Catholic radio stations..."

The NCCB actually decided to pull the plug on the moribund Network at the June meeting — after the video projects currently in the works are completed.

However, it was still deemed necessary to continue the half-million dollar annual subsidy. Why? Apparently to conduct an extensive autopsy.



WFF Conference — Continued from page one

and **Helen Hull Hitchcock**, of Women for Faith and Family.

The **Most Reverend John R. Keating**, Bishop of Arlington, will head a speaker's panel Saturday afternoon. **James Cardinal Hickey**, Archbishop of Washington, who is participating the same weekend in a local gathering of Conference of Major Superiors of Women Religious (CMSWR), has promised to be present for part of the WFF conference, as his schedule permits.

The festive Mass on Sunday, November 5, will feature the acclaimed choir of St. Lawrence Catholic Church in Arlington.

A conference event of particular interest this year will be a symposium on Sunday afternoon, featuring a panel of women leaders of pro-life, pro-family movements within Protestant churches who are, along with WFF, participants in the newly formed Ecumenical Coalition on Women and Society.

Further program details and complete registration information will be published in the next issue of *Voices*. For registration and exhibitor information, or to contribute to an "angel" fund for scholarships, write the WFF office, or phone **Sherry Tyree** (314) 822-7740. Special discounts are available for registration before October 15, and to groups, students, clergy and religious.

A Special Request...

Dear Friend,

We recently received this letter which we'd like to share with you:

"Have you mailed an issue of Voices recently? I have had trouble with receiving some of my mail, and I want to be sure I haven't missed an issue. I usually pass the issues on so I am unable to even say what the date of the last issue was. (Henceforth, I'll note the date before I pass Voices on.)

"I am sure you have better things to do than to take your valuable time answering this. However, if/when you can answer it, I would really appreciate it. — Sincerely in Christ, E.W., Jacksonville, Florida"

E.W.'s recent letter is one of approximately 2,000 letters received annually at Women for Faith & Family's St. Louis headquarters. These letters, plus innumerable phone calls, are responded to by Helen Hitchcock, Jocelyn Johnson, Dorothy Flake and Susan Benofy in the main office, and by Sherry Tyree, Joan Maschmann, Jeanette Maschman and JoAnn Vogt in the "mailroom". (Our offices, as many of you know, are in our homes.)

E.W. is right to wonder if she should have received an issue of *Voices* recently, but this time the post office isn't accountable: we are. The past three years have seen a great increase in requests — a barrage really — for our time. In addition to the many phone calls and letters, we give lectures, attend meetings, give media interviews, do research, write articles and position papers, participate in coalitions with like-minded organizations, communicate with and assist our chapters, and do our best to respond to many hundreds of entreaties for various kinds of assistance and information — locally, nationally and internationally. We often send results of our research to bishops and others who benefit from it. We also attend, on your behalf, bishops' conferences and even Vatican sponsored meetings and Synods. As you know, we plan annual national conferences and other local meetings to promote an authentic understanding of Church teachings and the role of women in the Church and in the world.

All this effort is making a difference. It is not surprising, of course, that as our effectiveness increases, so do the demands on our time. Unfortunately, the publication schedule for *Voices* has suffered as a result. So has the WFF bank account, perilously low at the moment because we simply haven't had time to ask you for money — until now. (We have also had to delay publication of our *Marian Feasts and Holidays Family Sourcebook*. God willing, we will finish it soon.)

Women for Faith & Family is truly a unique voice — a multi-issue, orthodox, Catholic women's organization concerned with a very broad spectrum of issues involving Catholic women and families — from matters of liturgical translation, doctrine and catechetics, to critiques of ideological feminism and its destructive baggage of abortion, contraception and euthanasia, to aiding families in transmitting the Catholic faith. In everything we do, and in every matter to which we must respond, we are expressly faithful to the teachings of the Catholic Church — to the Holy Father and the *magisterium*.

Won't you please send us a donation now? Some important projects have been put "on hold" for financial reasons. We know some of you have just a little to give; some send us prayers and notes saying you wish you had money to send as well. Some of you send \$25, \$50 and \$100. Some are monthly contributors. Once in a while we even get a large check for \$1,000.

Any donation you can send now will help us very much, and will assure that you continue to receive *Voices*. If we get enough in the "large check" category, we'll be able to send E.W. — and all the other E.W.'s out there — some extra copies to give to her friends.

Thank you for all your encouragement and generosity in the past — and for your many prayers. We cherish you.

Sincerely yours in Christ Jesus,
The St Louis Staff

Dear WFF Staff,

I do appreciate what you have already accomplished and are doing to make the voices of Catholic women heard, to uphold the teachings of the Church, and to aid families in their effort to transmit the faith.

Enclosed is my donation of \$ _____

I can cannot make a monthly pledge. Amount: \$ _____

Please make my donation a memorial to: _____

Please send me:

- _____ information about the Nov 3-6 WFF Conference.
- _____ FREE packet of WFF info (leaflets, order form, etc.)
- _____ extra copies of this issue of VOICES to give to others.
Number: [] (please enclose \$1.50 each)

NAME & ADDRESS: (ONLY if different from mailing label on reverse)

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this, that we worship one God in Trinity and Trinity in Unity,

Neither confusing the Persons nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is one: the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible.

So likewise the Father is omnipotent, the Son omnipotent, and the Holy Ghost omnipotent.

And yet they are not three Omnipotents, but one Omnipotent.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord,

So are we forbidden by the Catholic religion to say, There be three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither

made nor created nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is before or after other; none is greater or less than another;

But the whole three Persons are coeternal together and coequal, so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ.

For the true faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;

God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world;

Perfect God and perfect Man, of a rational soul and human flesh subsisting,

Equal to the Father in His Godhead and inferior to the Father in His manhood;

Who, although He be God and Man, yet He is not two, but one Christ:

One, not by conversion of the Godhead into flesh, but because His humanity was assumed into God;

One altogether; not by confusion of Substance, but by unity of Person.

For as the rational soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation; descended into hell; rose again the third day from the dead;

He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic faith; which except a man believe faithfully and firmly, he cannot be saved. ✠

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