

The Domestic Church

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integrity (in`teg ri te), n. Wholeness of character without duplicity or internal conflict of interests. (Etym. Latin *integrare*, to make whole; to present something in its entirety.) Hardon, John A. Modern Catholic Dictionary. New York: Doubleday, 1980.

Perhaps our culture needs to re-learn the meaning of the word integrity. And while the term "holistic" and concepts related to the "whole" are popular, a deeper look has me wondering whether or not our philosophies walk their talk. *Holistic* is defined this way by the American Heritage Dictionary: "Emphasizing the importance of the whole and the interdependence of its parts." And yet so many vital practices in our culture seem to fragment our selves into parts.

What's needed, for example is integrity between our professed love of humanity and especially of children *and* the reality of life in the womb, as documented by ultrasound technology;

...integrity between a desire for personal health *and* the realities of the effects of our fertility practices;

...integrity between men *and* women in the decisions that they make.

Many current humanitarian views might seem to make good arguments in one part of the mind/body/spirit/emotion constellation...but at the expense of another part, i.e. they lack integrity. So instead of purchasing their "product", consult the Body that is truly interested in you as a whole person: the Holy Catholic Church. There you will come to know that God encourages and backs individual acts of justice in each of the various *part* of our lives, acts that truly add up to the health and and the happiness of the whole person.

Ruth Andreas
Editor

"Because we followed beyond our questions/ Because we trusted beyond our fear/ Because we gave ourselves completely/ There's a new heart beating/ A new heart beating in this world."

--Michael John Poirier;
The Tumbleweed Lullaby Collection
Peartree Productions, www.prayersongs.com



A Woman's Place

Post-Abortion Syndrome: The Politically Incorrect Trauma

*Gerri Laird is a wife and mother of 5 children who, along with her husband teaches Natural Family Planning. Gerri currently directs **Project Rachel** in Arlington, VA and also attended the 1995 World Women's Conference in Beijing, China.*

A young woman and her husband paused for a moment before entering the abortion clinic. They were distracted by a sidewalk counselor who addressed them in their native Hispanic dialect. But a steadfast clinic escort swiftly darted between them, breaking their eye-to-eye contact, while two other escorts hastily directed the hesitant couple inside. The sidewalk counselor could sense the uncertainty within this particular couple. She decided to stay and wait for them, however long that might be. About three hours later, the couple left the clinic, pale and dejected. She offered to help them in any way. This time there were no clinic escorts to interfere. The woman ran and embraced the volunteer counselor, crying for several minutes. Her husband was at a loss for words of comfort. They confided that they really desired this baby, but a public health clinic convinced them that the child would have severe medical problems and abortion was the only option. Now they were devastated.

On a different day at another clinic, a sidewalk counselor decided to stay and see how women coped immediately following their abortions. To her surprise, one woman came right over and tearfully embraced her. When the woman finally regained her composure, she informed the stunned counselor, "If you hadn't been here, I would have killed myself."

So often, the abortion debate gets stuck on the obvious: Killing babies is murder. Therefore, it's a bad choice. But, we can't forget the many souls to be evangelized each time a baby dies so brutally. If we ignore this population of post-abortive men and women, they will seek further immoral behaviors to dull the memories, and

there will be repeat abortions. But, if we embrace them and walk with them, these souls will experience a grieving and healing journey that leads to God's mercy. They will be snatched from the clutches of Satan himself and returned to the path which leads to eternal life.

The April 5, 1998 issue of *The Washington Post Magazine* featured a true story entitled, *The Procedure*. The article was written about a married woman who was expecting her fourth child. She had fifteen-month old twins and another child under age three. She and her husband felt there was not enough time or love to care for another child - her three boys "completed" her. She feared a fourth child would "absorb" her, "depleting the precious reservoir of time she so carefully garnered to spend with each child." In her story, she described in great detail the anxiety and the sadness she experienced in deciding to abort. The "procedure" at the clinic was inexpensive because of its assembly line method. By the time the doctor arrived, everyone was prepped, counseled and waiting. Thus, the doctor performed procedure after procedure with a minimum of downtime.

The woman painfully related how she was encouraged to think of her other children and how much better off they would be without another brother or sister. During her abortion she re-experienced the deliveries of her three living children and the joy she felt as each entered the world.

Afterward, her emptiness and horror were so deep she couldn't think. The doctor told her to cry as hard as she wanted because it would be healing. The nurse advised her to go home and love her children for

they would be her greatest source of strength and the key to her recovery. What irony! This woman knew before, during and after her abortion that she was taking the life of her own child. She was already bonding with her baby. A woman doesn't have to be affiliated with any faith to experience the consequences of going against her created nature. God created the woman to be a child bearer and nurturer. Her natural inclination is to defend/protect innocent life, especially that which is growing within her. The realization that she has failed to do so brings great agony to the post-abortive woman.

Back to *The Procedure*. After her abortion, the woman felt rage that she could not express her sorrow and grief to anyone...(She directed her rage toward those who oppose abortion.) "Loneliness, guilt, bottomless sorrow fill her and the tears run down her face as she sinks into a sadness so profound she cannot fathom it...At home the babies cling to her, climbing with sharp little feet onto her sore belly...After a few days, there are tears and darkness and fear, and, at times, her guilt weighs on her chest and makes it hard for her to breathe. She herself was, after all, the fourth child, a surprise to her parents a full five years after the supposed last child in their family.

Relief floods her, and she feels a deep gratitude to the people and the clinic that made it possible for her not to have another child...Spread as thin as she now is, she still feels in control and able to divide her love and energies equally. She will always remember this, even when grieving for her loss."

Let us stop and reflect for a

moment on this story. Is love something that can be divided? This is very important for us to understand, especially as Catholics. God is Love. Can He divide Himself into enough portions such that he will become fully consumed - used up - and no longer able to give of Himself? Love is a decision to give for the good of another. We can never run out of it; but we can choose not to give it. In the very name of intangible love, this couple destroyed their tangible love - "love with a name".

One wonders how long this marriage will hold together. Seventy percent of post-abortive relationships end within three months of the abortion. This woman is a prime candidate for post-abortion syndrome (PAS) because she acknowledged every step of the way that she was "with child" and was taking the life of that child through abortion.

What is post-abortion syndrome? It has been termed the *politically incorrect trauma* because it is denied by our culture. Both the American Psychiatric Association and the American Psychological Association have re-written their manuals in such a way as to deny the existence of PAS. Symptoms include the following:

Guilt: the woman has violated her moral code.

Anxiety/tension: She experiences physical responses such as dizziness, pounding heart, upset stomach, headaches, worry about the future, difficulty concentrating and disturbed sleep.

Repression & denial: To deny one feeling, she must deny all feelings.

Psychological numbing: She keeps her emotions on a flat level, thus hampering her ability to form and maintain close interpersonal relationships.

Depression & thoughts of suicide: She encounters sad moods, sudden & uncontrollable crying, low self-concept, sleep, appetite and sexual disturbances, reduced motivation and perhaps thoughts of suicide.

Re-experiencing the abortion: She has flashbacks and recurring nightmares about babies.

Preoccupation with becoming pregnant again: Teenagers are

especially tempted to replace the aborted baby through another pregnancy.

Anxiety over fertility and childbearing issues: She often perceives fertility problems as punishment for the abortion.

Interruption of the bonding process with present and/or future children: She may devalue her existing children, and feel intense psychological pain during the pregnancy and birth of future children.

Survival guilt: She feels a need to punish herself.

Eating disorders: She gains or loses a substantial amount of weight and deliberately seeks unattractiveness.

Anorexia becomes a form of control at a time when her life seems out of control; both of the preceding behaviors can prevent future pregnancies.

Alcohol and/or substance abuse: These provide a form of self-medication to cope with mental pain.

Anniversary syndrome: She may feel a deep sense of sadness or grief on the anniversary of the abortion and/or the date the aborted child was due to be born.

The sacredness of the womb is violated and desecrated for the woman who is suffering after an abortion. Psychologists who understand post-abortion trauma often describe this syndrome as "baby on the brain". When the baby is violently stripped from the womb, he psychologically lodges in the mother's brain. A woman who is recovering from these losses needs to step through a process which restores her own motherhood to her, and thereby restores sacredness to her womb once again. This is best accomplished through a private closure service in church with a priest. Thus, there is somewhat of a psychological transference of holiness to the womb as the woman is reconciled with God, baby and self.

What about teenagers? These young people are somewhat in a category of their own. In the book Post-Abortion Aftermath Wanda Franz points out that "In the United States, one third of all abortions are to teenagers and one half are to women 24 years of age and under."

She further explains that "the young person has a strong sense of dualism: an inner me and an external me."

This tendency in young people has important implications for post-abortion counseling. If a teenager has had an abortion, she may be covering up this fact as a part of her hated inner reality. She may perceive all of her interactions with concerned others as superficial and not involving her real self. She may struggle to maintain the separation of the two elements of her beings, while at the same time desiring integration. She may have difficulty accepting responsibility for the needs and problems of her inner self, claiming that her proper, external self didn't agree to the irresponsible actions.

"Thus, the adolescent is in a position to ignore the importance of the abortion, since it has not touched the essential 'inner self'..." It is possible that the process of maturing helps trigger knowledge and understanding that forces the young person to grow up...That is, the young woman must first go through the process of changing her view of herself as someone who has merely 'had an abortion' to someone who is the 'destroyer of her child.'"

Data suggests that teens "are apt to be in denial longer than the older woman and to be more negatively effected by the abortion." The young woman has difficulty accepting responsibility for the abortion because she did not intend to become pregnant. "She is not conscious of making a decision..." To her, it just happened. Since she did not consciously decide to get pregnant, she has no responsibility for the baby. If a post-abortive teenager does feel remorse, she will often seek another pregnancy to replace the aborted baby. (As a side note: parents must be careful that they discuss life issues in a positive manner with their children. Many young women said they chose abortion because their parents told them not to come home pregnant.)

How does abortion effect men?
Fr. Blair Raum, Director of Diocesan Outreach, National Office of Post-abortion Reconciliation and Healing
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Spiritual Fatherhood

Fr. Paul Raftery Prior at Holy Rosary Church, Portland, Oregon

We are of great value in God's eyes; worth descending to earth for, worth redeeming from death, worth making sharers in his own divine nature. Despite the problems mankind has caused him, despite the many times he has been scorned, not to mention the treatment he received at Calvary, he bends over backwards to save mankind, showing us the greatest respect.

And so it should come as no surprise to us when the Church, God's witness in the world, encourages us: Love the nature you have. Love the life you have been entrusted with. And start with the very beginnings of life in conception, that profound moment about which our culture, and even members of the Church are so confused.

The extent of that confusion has been well stated in an article in Homiletic and Pastoral Review by Dr. Charles Norris (April 1998, pp. 56-61). He says one can see it very clearly in the way human fertility is commonly dealt with by the medical profession.

Ordinarily we do not find doctors treating properly functioning organs as damaged or diseased, as in a physician operating on a well-functioning heart, or treating healthy lungs with medication, or removing a kidney that functions quite normally. Who would hesitate to condemn such absurd medical practice? But for some reason when it comes to dealing with the normal functioning of human reproductive organs, a bizarre exception is made. A perfectly functioning organ is completely disabled by surgery, or rendered ineffective by medication. A healthy organ is targeted, in effect as an enemy to the body.

"Consider this question: If you were to visit your physician and he were to suggest to you that he should treat your heart or your lungs or your digestive system or even, for that

matter, the functioning of your neurological system and brain as he is perfectly willing to treat your fertility, what would your reaction be? Be assured that the very least you would do is smile, shake your head back and forth, get up and proceed to walk, perhaps run, as fast as you can out of his office."

Strange, indeed are ways of the medical profession in its destructive approach to human reproduction--a profession designed to heal, not harm. But what, in fact underlies such aberrant medical practice is an even deeper problem: human *nature* not being loved, human nature being rejected, treating God's design as flawed.

So, of course, the Church chooses not to follow. She sides with the original design; accepts what is given; loves human nature for what it is, love one finds in the words written by Paul VI in 1968 (Humanae Vitae) when he foresaw how wide and easy a road would thus be opened up towards conjugal infidelity and the general lowering of morality, and begged the world to consider:

Who will stop rulers from favoring, from even imposing upon their peoples...the method of contraception which they judge to be most efficacious?

What was down the road of artificial contraception was apparent to him, and he spoke out of love the very words our Lord would be speaking were he physically present: "Don't go down that path. Darkness lies that direction. Harm lies that direction. Human tragedy lies that direction."

So now, thirty years later, the darkness is here. The tragedy of human life being rejected is commonplace: life destroyed in the womb by surgery, snatched away from the terminally ill by lethal doses of drugs, toyed with and defiled in the

laboratory.

Nor should one fail to notice the sequence of events leading up to this rejection, and how one practice prepares the way for another: legalized abortion preparing the way for doctor-assisted suicide; effective artificial contraception, the Pill preparing the way for legalized abortion. And where does this frightening slide originate than in the attack on human fertility I just mentioned?

And so it has been rightly observed by Dr. Norris that "respect for human life begins with respect for human fertility." That is to say, human fertility presents us with two possible roads to travel, one direction taking us to the upbuilding of the humanity we have been blessed with, the other to its downfall.

For good reason, the Church has identified the use of artificial contraceptives as mortally sinful. She wants us off the road to tragedy. And tragedy it is when the immense power to beget life is cheapened through irresponsible sex, made possible by artificial contraceptives; or when parents weigh off having children against getting a new car, where that power is treated as an infringement on living the "good life"; or when people choose to put themselves in control of their lives, rather than God, where rejecting that power to beget becomes a way of saying to God, "Go away. I don't want you in my life. Leave me alone."

Such is the great danger lurking in the use of artificial contraception, and the Church, not established by Christ to lead people to destruction but to everlasting life, wants us to recognize that danger for what it is. Destructive selfishness, denying God's good Providence, ultimately denying God himself will never be the way to happiness, nor to the upbuilding of the wondrous gift of our humanity.

A Woman's Place

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states that the woman with a crisis pregnancy has a "70% chance of aborting if the father of the unborn child supports the abortion", even if the woman herself wants the baby. "The father is the single biggest factor assisting the woman in supporting abortion or not." He may do this actively by assisting the woman in making an appointment, driving her to the clinic...or, he may support her decision passively by deserting her when he learns of the pregnancy, thus absolving himself of all responsibility. On the other hand, if he wants the baby and she aborts, he may experience great emotional injury. The man's wound is in not being the protector and provider. Men tend to "detach" from the abortion and move past it, but this detachment is itself a "deception", which may emerge as "macho" activity - dangerous activity - such as "living on the edge" or driving dangerously.

While the man experiences detachment, the woman's defense mechanism is denial. But denial is very expensive: if she denies some feelings, she denies all feelings and becomes estranged from family and friends. The lifestyle of denial becomes a pattern - internally suppressing the problem as it continues to surface, much like trying to submerge a beachball in water. Thus, the woman may experience several of the symptoms previously mentioned. Psychologically and spiritually, she is trapped with the thoughts: "I have committed the unforgivable sin. Why would the Church want me back?" She finally reaches out for help when the pain becomes unbearable.

It's just about at this point that I will receive a call on the Project *Rachel* line. St. Peter Julian Eymard, founder of the Blessed Sacrament Fathers and Brothers put it this way: "A sorrow that cannot find an outlet into the heart of a friend soon becomes overwhelming." Most people who call our office are indeed overwhelmed with grief and a sense of shame. Project Rachel derives its name from Jeremiah 31: 15-17.

"Rachel mourns for her children; she refuses to be consoled because her children are no more. Thus says the Lord: Cease your cries of mourning. Wipe the tears from your eyes. The sorrow you have shown shall have its reward. There is hope for your future."

All calls are confidential. For most callers, it has been over 10 years since the abortion; however, we have had them as recently as within 24 hours after the abortion. We have written material available, but our primary job is to help the caller get the assistance necessary to move beyond the abortion. Some need professional counselors; some want to work with a priest; and others just want to have an initial conversation with someone who will not condemn them, but is willing to just listen. The priests and counselors involved in this work have had special training. While we are a Catholic program, we will assist any person no matter what his/her faith background.

Unlike the woman who miscarries or has a stillbirth, the woman who aborts has no one to grieve with...no one to grieve for...no baby items left behind as a reminder of the life once within her. She thinks she is rid of her motherhood, but in reality she is the mother of a dead baby. She needs to be guided through a healing process during which she relives the abortion(s); forgives everyone involved with the abortion(s); visualizes and names her baby; collects some type of memento of her child; writes them a letter of love and asks forgiveness; gives the baby back to Jesus; and brings the healing process to a close.

Most women who seek abortion as a solution to an unplanned pregnancy became pregnant through unchaste behavior, such as fornication, adultery or the use of birth control. They made a choice which defied God and Nature and the consequences of that choice are devastating. We have an obligation to offer them better choices in the future. We would not want a client to return to a lifestyle of fornication, adultery, contraception, sterilization or abortion.

When Margaret Sanger founded

Planned Parenthood - the National Birth Control Movement - in the early 1900's, her initial goal was to encourage promiscuous sexual behavior for everyone and to make abortion legal. However, her friends advised her that America was not quite ready for abortion yet, but that she could set the stage for a greater acceptance of abortion by encouraging an increase in the use of contraception and sterilization. Then abortion would have to exist as a backstop to failed birth control. And look where we are today! The Pill, Norplant and Depo-Provera attempt to prevent pregnancy but have a backup mechanism to abort by preventing implantation of a newly conceived life. RU-486, the Morning After Pill, and the IUD are all designed to cause abortions. RU-486 in particular functions such that women will bleed heavily, experience severe cramping and deliver dead babies in the privacy of their own homes. I suspect that this will create a whole new generation of post-abortive women who will experience the pangs of childbirth and see their dead children delivered at home. This visual aid will be horrific and many will need counseling in order to move beyond this vision.

It is our pagan culture - the culture of death - that allows us to destroy innocent life and call this an act of "love." Children are meant to be loved into existence. It is only logical that the mutual respect between men and women will deteriorate when the physical/tangible love which results from their self-donation is destroyed. The life issues must be addressed whenever appropriate within our daily living. But they need to be packaged in forgiveness. The Sacrament of Penance and an understanding of God's infinite mercy must be presented often, or our culture will remain in a state of hopelessness.

I am concerned about post-abortion programs which invite women and men to engage in a bible study and then to publicly witness their abortion experience to family, friends and others. Those who are unwilling to disclose this part of their past are often criticized for their lack

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Sacred Dwellings

By Ruth Ann Rost

The Consecration and Blessing of the Home

It has been said that, as Christians we are simultaneously "journeying" and "dwelling". Our spiritual lives impel us to continually advance toward God, even as we are living in a given space. We seem at once to be "moving on" and "establishing home". Yet, we can see this seeming duality of experience in life coming together most purposefully in our family-identity as domestic church. And all the more so when we perceive our dwelling space as sacred, as a place consecrated to God.

We have gained evermore understanding of ourselves as domestic church from an inspiring book: Sacred Dwelling by Wendy M. Wright (Crossroad Publishing Co: 1989). This well-recommended work is "a walk through the home", contemplatively leading the family members to sense the presence of God and to respond to God's call to become people transfigured in dwelling together. In it our call as "spiritual dwellers" is perceptively and realistically reflected upon.

The very term "sacred dwelling" is so rich with implication. It hints that, as a house or apartment its space is holy, not essentially in what it visibly contains but in the treasure of its inhabitants' spiritual focus being lived out. The words suggest that, at the heart of the dwelling there is a deliberate dedication of all within...of space, persons, events, prayer, service, joys, struggles, hopes...to the praise and glory of God. Further, "sacred dwelling" implies that the dwellers sense a prophetic perspective of God's desire to transform all aspects of the living therein into an intimate, Spirit-centered relationship.

Simply stated, dwelling within our consecrated homes, we desire what

God desires. We want to say "Yes" to divine Love. We give over our family life to the family of the Holy Trinity. In the giving over, we are graced with the "more blessings" promised, both practical and mystical. How ever loving is our God!

The authenticity of our home as the primary faith community of "domestic church" happily compels us to celebrate such identity with the

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ritual of Consecration of the Home and of Ourselves to the Lord. Such a consecration truly honors the home as a living cell of the whole Church, one fashioned by the loving, creative, Divine hand. In this identity, we strive to respond to that love by listening to and becoming the very Word of God in our experiences of daily living. As people blessed, we bless others. Empowered through the Holy Spirit, we empower others. Thus is extended ultimate blessing for the whole Church.

The consecration/blessing of one's home and family to Christ might be fulfilled through the option given in the Church's Book of Blessings (Catholic Book Publishers: NY, 1989) with a priest, deacon or lay person leading the family in its Scripture reading and blessing prayers. Such home blessings are also very appropriate during the liturgical seasons of Christmas and Easter. Or the family members can lead the

home blessing, such as is given in the popular Prayers for the Domestic Church by Rev. Edward Hayes (Shantwanam House of Prayer: Easton, KS, 1980). This book is a treasure of home blessings and prayers.

Another consecration option is a family's own created ritual, spontaneously worded and expressing its uniqueness as a Christian community. Still another prayer of consecration might have a strong traditional and particularly ethnic flavor. Children's heartfelt prayers, too ought to be expressed in the blessing ritual.

Holy water, which is used to bless the home's front doorway, its rooms and people might afterward be kept in a special container and given a distinctive place in the home for blessing those who are sick or in trauma.

It can be sprinkled on special celebration foods, also.

How appropriate is a homemade party following the home's consecration! Simple refreshments and perhaps some music can make the occasion a fond memory for all.

Our Catholic Christian home is meant to be so much more than a physical shelter. Consecrating our dwelling to the Lord truly elevates its substance and purpose to that given in Webster's definition of holy: "sacred, dedicated to and belonging to God".

Editor's Note: In preparing this piece, Ruth told me that her Grandmother blessed the front door of the home every Epiphany so that "whoever comes thru our door would find Christ as the Three Kings did."

Watch for future contributions to this column by Ruth Ann Rost.

A Woman's Place

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past are often criticized for their lack of remorse and their need to perform more penance. Many of those who attempt to follow such advice are subsequently rejected by family and friends who were ill-prepared to respond lovingly to such revelations about a past abortion. The parents' decision to disclose such information to their children must be made on a case by case basis, depending on the current situation within the home. Sometimes it's appropriate and sometimes it's not. It is far more important to step through a legitimate healing program with a trained priest, counselor or support group. This will free the post-abortive individual from the bondage of abortion grief and enable her/him to enter a more peaceful and productive lifestyle.

It is obvious that we must continue our prayer efforts to end abortion. But, we must also be prepared to assist individuals "after the choice." Listening (without condemning) to the painful story of a friend may provide enough hope to elicit the necessary courage for that person to seek reconciliation. Our friends and relatives need our love and encouragement more than ever when they confide a past abortion.

Our Holy Father beautifully summarizes the Christian response to those recovering from past abortions. "The Father of mercies is ready to give you his forgiveness and his peace in the sacrament of reconciliation. You will come to understand that nothing is definitively lost, and you will also be able to ask forgiveness from your child, who is now living in the Lord. With the friendly and expert help and advice of other people and as a result of your own painful experience, you can be among the most eloquent defenders of everyone's right to life." (*The Gospel of Life #99*)

For more information on 'Project Rachel please contact your Catholic Diocese.

Effects of Contraception

by Dr. Robert Charles McDonald, M.D., Deacon, and Medical Psychotherapist (an excerpt from a tape in his series entitled "Abortion: Before, During and After").

1. Effects marital unity: 50% of marriages end where artificial contraceptives are used; 3 to 5% of marriages end where natural family planning (nfp) is practiced.
2. Results in a hyper-stimulated sex culture that results in a drive for greater and greater sexual stimulation in order to maintain earlier levels, finally leading to an *insatiable* drive.
3. Encourages sexually-transmitted disease.
4. Results in the alienation of true affection.
5. Is linked to child abuse.
6. Use causes many physical risks to women including:
 - a. IUD--pelvic inflammatory disease, ectopic pregnancies, perforation, increased menstrual bleeding.
 - b. The Pill--breakthrough bleeding, weight gain, acne, excessive body hair, depression, risk of high blood pressure, blood clots, deep-vein thrombosis, pulmonary aneurism, mio-cardial infarction, increased risk of stroke, increased cholesterol, liver tumors, gall stones and impaired sugar tolerance.
7. Regarding women and sexual bondage:
 - a. Increases sex on demand,
 - b. Men expect women to be on the Pill,
 - c. Men expect casual affairs,
 - d. Encourages emotional detachment.

Editor's note:

Apostolic Farming, reviewed in the last issue is available through: "Little Flowers Family Apostolate"; a fine Catholic apostolate making available wonderful materials for spiritual education in the home, some of them original works. Write to them at: RR3 Lanark, Ontario, CANADA K0G 1K0

"Open the Door to Family Peace through the Sacred Heart Program"

Home enthronement kits are available from:

World Apostolate of Fatima
PO BOX 976
Washington, NJ
07882-0976

Gifts From the Magisterium

Catechism of the Catholic Church

Part Three, Section Two, Chapter two Article 6: The Sixth Commandment, II.

2337

Chastity means the successful *integration* (emphasis added) of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman.

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**The Domestic
Church should
distinguish itself
as an
environment of
shared prayer.
-- Pope John Paul II**

THANK YOU BENEFACTORS!

Your intentions are in our prayers and we thank you for your continuous contributions to our ever growing ministry.

-- St. Joseph's Center for the
Domestic Church

Mission Statement
Founded in January 1995, St. Joseph's Center for the Domestic Church is a Catholic apostolate dedicated to serving the family. Our mission is to help families recognize their role as the "domestic church," the Church at home, and to re-establish the home as a sacred refuge.

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