

LETTER OF POPE JOHN PAUL II TO WOMEN

*I greet you all most cordially,
women throughout the world!*

1. I am writing this letter to each one of you as a sign of solidarity and gratitude on the eve of the Fourth World Conference on Women, to be held in Beijing this coming September.

Before all else, I wish to express my *deep appreciation* to the United Nations Organization for having sponsored this very significant event. The Church desires for her part to contribute to upholding the dignity, role and rights of women, not only by the specific work of the Holy See's official Delegation to the Conference in Beijing, but also by speaking directly to the heart and mind of every woman. Recently, when *Mrs Gertrude Mongella*, the Secretary General of the Conference, visited me in connection with the Peking meeting, I gave her a written *Message* which stated some basic points of the Church's teaching with regard to women's issues. That message, apart from the specific circumstances of its origin, was concerned with a broader vision of the situation and problems of *women in general*, in an attempt to promote the *cause* of women in the Church and in today's world. For this reason, I arranged to have it forwarded to every Conference of Bishops, so that it could be circulated as widely as possible.

Taking up the themes I addressed in that document, I would now like to *speak directly to every woman*, to reflect with her on the problems and the prospects of what it means to be a woman in our time. In particular I wish to consider the essential issue of the *dignity* and *rights* of women, as seen in the light of the word of God.

This "dialogue" really needs to begin with a word of thanks. As I wrote in my Apostolic Letter *Mulieris Dignitatem*, the Church "desires to give thanks to the Most Holy Trinity for the 'mystery of woman' and for every woman-for all that constitutes the eternal measure of her feminine dignity, for the 'great works of God', which throughout human history have been accomplished in and through her" (No. 31).

2. This word of thanks to the Lord for his mysterious plan regarding the vocation and mission of women in the world is at the same time a concrete and direct word of thanks to women, to every woman, for all that they represent in the life of humanity.

Thank you, *women who are mothers!* You have sheltered human beings within yourselves in a unique experience of joy and travail. This experience makes you become God's own smile upon the newborn child, the one who guides your child's first steps, who helps it to grow, and who is the anchor as the child makes its way along the journey of life.

Thank you, *women who are wives!* You irrevocably join your future to that of your husbands, in a relationship of mutual giving, at the service of love and life.

Thank you, *women who are daughters* and *women who are sisters!* Into the heart of the family, and then of all society, you bring the richness of your sensitivity, your intuitiveness, your generosity and fidelity.

Thank you, *women who work!* You are present and active in every area of life-social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of "mystery", to the establishment of economic and political structures ever more worthy of humanity.

Thank you, *consecrated women!* Following the example of the greatest of women, the Mother of Jesus Christ, the Incarnate Word, you open yourselves with obedience and fidelity to the gift of God's love. You help the Church and all mankind to experience a "spousal" relationship to God, one which magnificently expresses the fellowship which God wishes to establish with his creatures.

Thank you, *every woman,* for the simple fact of being *a woman!* Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic.

3. I know of course that simply saying thank you is not enough. Unfortunately, we are heirs to a history which has *conditioned* us to a remarkable extent. In every time and place, this conditioning has been an obstacle to the progress of women. Women's dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity. Certainly it is no easy task to assign the blame for this, considering the many kinds of cultural conditioning which down the centuries have shaped ways of thinking and acting. And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry. May this regret be transformed, on the part of the whole Church, into a renewed commitment of fidelity to the Gospel vision. When it comes to setting women free from every kind of exploitation and domination, the Gospel contains an ever relevant message which goes back to the *attitude of Jesus Christ himself.* Transcending the established norms of his own culture, Jesus treated women with openness, respect, acceptance and tenderness. In this way he honoured the

dignity which women have always possessed according to God's plan and in his love. As we look to Christ at the end of this Second Millennium, it is natural to ask ourselves: how much of his message has been heard and acted upon?

Yes, it is time to *examine the past with courage*, to assign responsibility where it is due in a review of the long history of humanity. Women have contributed to that history as much as men and, more often than not, they did so in much more difficult conditions. I think particularly of those women who loved culture and art, and devoted their lives to them in spite of the fact that they were frequently at a disadvantage from the start, excluded from equal educational opportunities, underestimated, ignored and not given credit for their intellectual contributions. Sadly, very little of women's achievements in history can be registered by the science of history. But even though time may have buried the documentary evidence of those achievements, their beneficent influence can be felt as a force which has shaped the lives of successive generations, right up to our own. To this great, immense feminine "tradition" humanity owes a debt which can never be repaid. Yet how many women have been and continue to be valued more for their physical appearance than for their skill, their professionalism, their intellectual abilities, their deep sensitivity; in a word, the very dignity of their being!

4. And what shall we say of the obstacles which in so many parts of the world still keep women from being fully integrated into social, political and economic life? We need only think of how the gift of motherhood is often penalized rather than rewarded, even though humanity owes its very survival to this gift. Certainly, much remains to be done to prevent discrimination against those who have chosen to be wives and mothers. As far as personal rights are concerned, there is an urgent need to achieve *real equality* in every area: equal pay for equal work, protection for working mothers, fairness in career advancements, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic State.

This is a matter of justice but also of necessity. Women will increasingly play a part in the solution of the serious problems of the future: leisure time, the quality of life, migration, social services, euthanasia, drugs, health care, the ecology, etc. In all these areas a greater presence of women in society will prove most valuable, for it will help to manifest the contradictions present when society is organized solely according to the criteria of efficiency and productivity, and it will force systems to be redesigned in a way which favours the processes of humanization which mark the "civilization of love".

5. Then too, when we look at one of the most sensitive aspects of the situation of women in the world, how can we not mention the long and degrading history, albeit often an "underground" history, of violence against women in the area of sexuality? At the threshold of the Third Millennium we cannot remain indifferent

and resigned before this phenomenon. The time has come to condemn vigorously the types of *sexual violence* which frequently have women for their object and to pass laws which effectively defend them from such violence. Nor can we fail, in the name of the respect due to the human person, to condemn the widespread hedonistic and commercial culture which encourages the systematic exploitation of sexuality and corrupts even very young girls into letting their bodies be used for profit.

In contrast to these sorts of perversion, what great appreciation must be shown to those women who, with a heroic love for the child they have conceived, proceed with a pregnancy resulting from the injustice of rape. Here we are thinking of atrocities perpetrated not only in situations of war, still so common in the world, but also in societies which are blessed by prosperity and peace and yet are often corrupted by a culture of hedonistic permissiveness which aggravates tendencies to aggressive male behaviour. In these cases the choice to have an abortion always remains a grave sin. But before being something to blame on the woman, it is a crime for which guilt needs to be attributed to men and to the complicity of the general social environment.

6. My word of thanks to women thus becomes a *heartfelt appeal* that everyone, and in a special way States and international institutions, should make every effort to ensure that women regain full respect for their dignity and role. Here I cannot fail to express my admiration for those women of good will who have devoted their lives to defending the dignity of womanhood by fighting for their basic social, economic and political rights, demonstrating courageous initiative at a time when this was considered extremely inappropriate, the sign of a lack of femininity, a manifestation of exhibitionism, and even a sin!

In this year's *World Day of Peace Message*, I noted that when one looks at the great process of women's liberation, "the journey has been a difficult and complicated one and, at times, not without its share of mistakes. But it has been substantially a positive one, even if it is still unfinished, due to the many obstacles which, in various parts of the world, still prevent women from being acknowledged, respected, and appreciated in their own special dignity" (No. 4).

This journey must go on! But I am convinced that the secret of making speedy progress in achieving full respect for women and their identity involves more than simply the condemnation of discrimination and injustices, necessary though this may be. Such respect must first and foremost be won through an effective and intelligent *campaign for the promotion of women*, concentrating on all areas of women's life and beginning with a *universal recognition of the dignity of women*. Our ability to recognize this dignity, in spite of historical conditioning, comes from the use of reason itself, which is able to understand the law of God written in the heart of every human being. More than anything else, the word of

God enables us to grasp clearly the ultimate *anthropological basis* of the dignity of women, making it evident as a part of God's plan for humanity.

7. Dear sisters, together let us reflect anew on the magnificent passage in Scripture which describes the creation of the human race and which has so much to say about your dignity and mission in the world.

The Book of Genesis speaks of creation in summary fashion, in language which is poetic and symbolic, yet profoundly true: "God created man in his own image, in the image of God he created him; *male and female he created them*" (*Gen 1:27*). The creative act of God takes place according to a precise plan. First of all, we are told that the human being is created "in the image and likeness of God" (cf. *Gen 1:26*). This expression immediately makes clear *what is distinct about the human being with regard to the rest of creation*.

We are then told that, from the very beginning, man has been created "male and female" (*Gen 1:27*). Scripture itself provides the interpretation of this fact: even though man is surrounded by the innumerable creatures of the created world, he realizes that *he is alone* (cf. *Gen 2:20*). God intervenes in order to help him escape from this situation of solitude: "*It is not good that the man should be alone; I will make him a helper fit for him*" (*Gen 2:18*). The creation of woman is thus marked from the outset by *the principle of help*: a help which is not one-sided but *mutual*. Woman complements man, just as man complements woman: men and women are *complementary*. Womanhood expresses the "human" as much as manhood does, but in a different and complementary way.

When the Book of Genesis speaks of "help", it is not referring merely to *acting*, but also to *being*. Womanhood and manhood are complementary *not only from the physical and psychological points of view*, but also from the *ontological*. It is only through the duality of the "masculine" and the "feminine" that the "human" finds full realization.

8. After creating man male and female, God says to both: "*Fill the earth and subdue it*" (*Gen 1:28*). Not only does he give them the power to procreate as a means of perpetuating the human species throughout time, *he also gives them the earth, charging them with the responsible use of its resources*. As a rational and free being, man is called to transform the face of the earth. In this task, which is essentially that of culture, *man and woman alike* share equal responsibility from the start. In their fruitful relationship as husband and wife, in their common task of exercising dominion over the earth, woman and man are marked neither by a static and undifferentiated equality nor by an irreconcilable and inexorably conflictual difference. Their most natural relationship, which corresponds to the plan of God, is the "unity of the two", a relational "un-duality", which enables each to experience their interpersonal and reciprocal relationship as a gift which enriches and which confers responsibility.

To this "unity of the two" God has entrusted not only the work of procreation and family life, but the creation of history itself. *While the 1994 International Year of the Family* focused attention on *women as mothers*, the Beijing Conference, which has as its theme "Action for Equality, Development and Peace", provides an auspicious occasion for heightening awareness of *the many contributions made by women to the life of whole societies and nations*. This contribution is primarily spiritual and cultural in nature, but socio-political and economic as well. The various sectors of society, nations and states, and the progress of all humanity, are certainly deeply indebted to the contribution of women!

9. Progress usually tends to be measured according to the criteria of science and technology. Nor from this point of view has the contribution of women been negligible. Even so, this is not the only measure of progress, nor in fact is it the principal one. Much more important is *the social and ethical dimension*, which deals with human relations and spiritual values. In this area, which often develops in an inconspicuous way beginning with the daily relationships between people, especially within the family, society certainly owes much to the "*genius of women*".

Here I would like to express particular appreciation to those women who are involved in the various *areas of education* extending well beyond the family: nurseries, schools, universities, social service agencies, parishes, associations and movements. Wherever the work of education is called for, we can note that women are ever ready and willing to give themselves generously to others, especially in serving the weakest and most defenceless. In this work they exhibit a kind of *affective, cultural and spiritual motherhood* which has inestimable value for the development of individuals and the future of society. At this point how can I fail to mention the witness of so many Catholic women and Religious Congregations of women from every continent who have made education, particularly the education of boys and girls, their principal apostolate? How can I not think with gratitude of all the women who have worked and continue to work in the area of health care, not only in highly organized institutions, but also in very precarious circumstances, in the poorest countries of the world, thus demonstrating a spirit of service which not infrequently borders on martyrdom?

10. It is thus my hope, dear sisters, that you will reflect carefully on what it means to speak of the "*genius of women*", not only in order to be able to see in this phrase a specific part of God's plan which needs to be accepted and appreciated, but also in order to let this genius be more fully expressed in the life of society as a whole, as well as in the life of the Church. This subject came up frequently during *the Marian Year* and I myself dwelt on it at length in my Apostolic Letter *Mulieris Dignitatem* (1988). In addition, this year in the Letter which I customarily send to priests for Holy Thursday, I invited them to reread *Mulieris Dignitatem* and reflect on the important roles which women have played in their lives as mothers, sisters and co-workers in the apostolate. This is another

aspect-different from the conjugal aspect, but also important-of that "help" which women, according to the Book of Genesis, are called to give to men.

*The Church sees in Mary the highest expression of the "feminine genius" and she finds in her a source of constant inspiration. Mary called herself the "handmaid of the Lord" (Lk 1:38). Through obedience to the Word of God she accepted her lofty yet not easy vocation as wife and mother in the family of Nazareth. Putting herself at God's service, she also put herself at the service of others: a *service of love*. Precisely through this service Mary was able to experience in her life a mysterious, but authentic "reign". It is not by chance that she is invoked as "Queen of heaven and earth". The entire community of believers thus invokes her; many nations and peoples call upon her as their "Queen". For her, "to reign" is to serve! Her service is "to reign"!*

This is the way in which authority needs to be understood, both in the family and in society and the Church. Each person's fundamental vocation is revealed in this "reigning", for each person has been created in the "image" of the One who is Lord of heaven and earth and called to be his adopted son or daughter in Christ. Man is the only creature on earth "which God willed for its own sake", as the Second Vatican Council teaches; it significantly adds that man "cannot fully find himself except through a sincere gift of self" (Gaudium et Spes, 24).

The maternal "reign" of Mary consists in this. She who was, in all her being, a gift for her Son, *has also become a gift for the sons and daughters of the whole human race*, awakening profound trust in those who seek her guidance along the difficult paths of life on the way to their definitive and transcendent destiny. Each one reaches this *final goal* by fidelity to his or her own vocation; this goal provides meaning and direction for the earthly labours of men and women alike.

11. In this perspective of "service"-which, when it is carried out with freedom, reciprocity and love, expresses the truly "royal" nature of mankind-one can also appreciate that the presence of *a certain diversity of roles* is in no way prejudicial to women, provided that this diversity is not the result of an arbitrary imposition, but is rather an expression of what is specific to being male and female. This issue also has a particular application within the Church. If Christ-by his free and sovereign choice, clearly attested to by the Gospel and by the Church's constant Tradition-entrusted only to men the task of being an *"icon" of his countenance as "shepherd" and "bridegroom" of the Church through the exercise of the ministerial priesthood*, this in no way detracts from the role of women, or for that matter from the role of the other members of the Church who are not ordained to the sacred ministry, since *all* share equally in the dignity proper to the *"common priesthood"* based on Baptism. These role distinctions should not be viewed in accordance with the criteria of functionality typical in human societies. Rather they must be understood according to the particular criteria of the

sacramental economy, i.e. the economy of "signs" which God freely chooses in order to become present in the midst of humanity.

Furthermore, precisely in line with this economy of signs, even if apart from the sacramental sphere, there is great significance to that "womanhood" which was lived in such a sublime way by Mary. In fact, there is present in the "womanhood" of a woman who believes, and especially in a woman who is "consecrated", a kind of inherent "prophecy" (cf. *Mulieris Dignitatem*, 29), a powerfully evocative symbolism, a highly significant "iconic character", which finds its full realization in Mary and which also aptly expresses the very essence of the Church as a community consecrated with the integrity of a "*virgin*" heart to become the "*bride*" of Christ and "*mother*" of believers. When we consider the "iconic" complementarity of male and female roles, two of the Church's essential dimensions are seen in a clearer light: the "Marian" principle and the Apostolic-Petrine principle (cf. *ibid.*, 27).

On the other hand—as I wrote to priests in this year's Holy Thursday Letter—the ministerial priesthood, according to Christ's plan, "is an expression not of domination but of service" (No. 7). The Church urgently needs, in her daily self-renewal in the light of the Word of God, to emphasize this fact ever more clearly, both by developing the spirit of communion and by carefully fostering all those means of participation which are properly hers, and also by showing respect for and promoting the diverse personal and communal charisms which the Spirit of God bestows for the building up of the Christian community and the service of humanity.

In this vast domain of service, the Church's two-thousand-year history, for all its historical conditioning, has truly experienced the "genius of woman"; from the heart of the Church there have emerged women of the highest calibre who have left an impressive and beneficial mark in history. I think of the great line of woman martyrs, saints and famous mystics. In a particular way I think of Saint Catherine of Siena and of Saint Teresa of Avila, whom Pope Paul VI of happy memory granted the title of Doctors of the Church. And how can we overlook the many women, inspired by faith, who were responsible for initiatives of extraordinary social importance, especially in serving the poorest of the poor? The life of the Church in the Third Millennium will certainly not be lacking in new and surprising manifestations of "the feminine genius".

12. You can see then, dear sisters, that the Church has many reasons for hoping that the forthcoming United Nations Conference in Beijing *will bring out the full truth about women*. Necessary emphasis should be placed on the "*genius of women*"; not only by considering great and famous women of the past or present, but also those *ordinary* women who reveal the gift of their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day women fulfil their deepest vocation.

Perhaps more than men, women *acknowledge the person*, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and *help them*. In this way the basic plan of the Creator takes flesh in the history of humanity and there is constantly revealed, in the variety of vocations, that *beauty*-not merely physical, but above all spiritual-which God bestowed from the very beginning on all, and in a particular way on women.

While I commend to the Lord in prayer the success of the important meeting in Beijing, I invite *Ecclesial Communities* to make this year an occasion of heartfelt thanksgiving to the Creator and Redeemer of the world for the gift of *this great treasure* which is womanhood. In all its expressions, womanhood is part of the essential heritage of mankind and of the Church herself.

May Mary, Queen of Love, watch over women and their mission in service of humanity, of peace, of the spread of God's Kingdom!

With my Blessing.

From the Vatican, 29 June 1995, the Solemnity of Saints Peter and Paul.

JOHN PAUL II

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