



Reverence For Life

Pray, Proclaim and Promote the Gospel of Life

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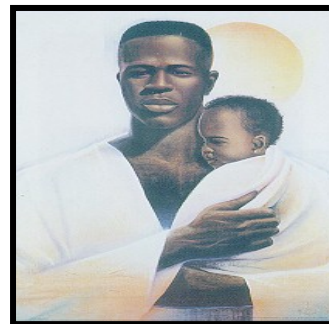
The National Black Catholic Apostolic for Life was inaugurated in the Fall of 1977, with the National Black Caucus and the Franciscan Solid Ground Ministry as sponsors and with the support of John Cardinal O'Conner Archbishop of New York and the Archdiocese's Office of Black Ministry. NBCAL is supported by all the major National Black Catholic organizations in the United States.

Psychological Impact of Abortion on Men

Relatively few studies have been done on this subject. Society, the media and politicians portray abortion as being of consequence to women only; thus, very little attention is directed to the reaction of the male.

Clinicians report that there is a difference in how men and women grieve, that there is the possibility of significant trauma for men who accompany their partners during abortion procedures. In contrast a few cases have been reported in which the male learned of the abortion after the fact and experienced loneliness, sleep disturbances, difficulty in meeting responsibilities on the job, and frequent thoughts about the fetus as well as the influence of abortion on the person's faith or belief sys-

tem. Basic concerns observed among several men during three hours of counseling intervention in an abortion clinic included anxiety, helplessness, guilt, responsibility and regret. They used defense mechanisms such as denial, rationalization and with-



drawal. A few of the clients said they did not express their feelings to their partners because they felt the need to be supportive. Although this session ap-

peared to be helpful in dealing with their feelings, due to the defensive attitude and the anxiety, they did not appear to have benefited from the session.

"Complicated mourning" is reported to be a potential consequence of emotional repression experienced by the male partner. He often struggles with his internal self-concept of masculinity in which he feels he has failed to protect and nurture.

Men who have suffered the loss of an unborn through elective abortion must be willing to accept accountability for his role in this tragedy and must reach out to a power greater than his own for forgiveness, restoration and peace.

[*Journal of Mental Health* 2007]

A Day of Reflection

African Americans of many faiths and traditions share a common belief that God hears the prayers of his children and bestows grace to those who seek HIM.

Fr. James Goode, OFM, in 1989 addressed a gathering of Black Catholics in the Archdiocese of Atlanta on the power of prayer and called on the nation to spend

the first Sunday of Black History month in devout family prayer. He then named it the *National Day of Prayer for the African American Family*.

With each passing year it has become increasingly recognized and accepted by African American families of various faiths.

The day is observed by worshipping as a family; making a

family resolution and striving to fulfill that resolution throughout the year, and/or celebrating a meal together. We pause to give praise and thanksgiving for our African America families. Reach out to the people in the Black Community and invite them to come together to celebrate the *Gift of Family*.

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Important Dates to Remember

Birth of Christ—Christmas

December 25, 2007

Kwanzaa for Life

December 26—December 31st.

Martin Luther King National Holiday

Monday January 21, 2008

Black Catholic Rosary Across America

Tuesday January 22, 2008

National Day of Prayer for the

African American Family

Sunday February 3, 2008

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The Fundamentals and Etymology of Kwanzaa

This unique African American celebration focuses on the traditional African values of family, community, responsibility, commerce and self-improvement. Despite some misconceptions it is not a substitute for Christmas. It's simply a time of reaffirming the ancestry and culture. The word Kwanzaa derives from the Swahili phrase "matunda ya kwanza" which means the first fruits of the harvest.

In addition to the seven

principles, the concept centers around five fundamental activities common to other African first-fruit celebrations: the gathering of family, friends and community; reverence for the crea-



tor and creation; commemoration of the past; recommitment to the highest cultural

ideas of the African community; celebration of the "good life."

Dr. Maulana Karenga, creator of the holiday, states that "...it is not an alternative to people's religion or faith but a common ground of African culture....any particular message that is good for a particular people, if it is human in its content and ethical in its grounding, speaks not just to that people, it speaks to a world."

[From Dr. Karenga's contribution to *Encarta 96 Encyclopedia*]