

FORGIVENESS OF POPE FRANCIS TOWARDS WOMEN WHO COMMITTED ABORTION: DISCOURSE ANALYSIS OF CATÓLICAS POR EL DERECHO A DECIDIR, A CONTROVERSIAL RESPONSE

VALENTINA DEL PILAR CARRASCO ROSALES¹

ABSTRACT. This work aims to present an analysis of the response from three countries which are part of the Red Latinoamericana Católica por el Derecho a Decidir (CDD): Argentine, Bolivia, Mexico, face to Catholic Church forgiveness to those women who had an abortion and regret having done it. The development of analysis has considered a model presented by professor Nitrihual that allows working with journalistic texts. The model has been adapted to the documents studied. The analysis was based on the perspective and conceptual fundamentals of CDD.

Keywords: Forgiveness, discourse analysis, abortion, Católicas por el Derecho a Decidir.

RESUMEN. Este trabajo tiene como objetivo presentar el análisis de la respuesta de tres países de la Red Latinoamericana de Católicas por el Derecho a Decidir (CDD): Argentina, Bolivia y México, ante el otorgamiento del perdón por parte de la Iglesia Católica, comunicado a través del Papa Francisco, a mujeres que se han practicado un aborto y se presenten arrepentidas. Para desarrollar el análisis se toma un modelo de análisis presentado por el profesor Nitrihual y

¹ Universidad de la Frontera, Temuco, Chile, e-mail: valentina.carrasco.r@gmail.com

que permite trabajar con textos periodísticos, dicho modelo se modifica para adaptarlo a los documentos analizados. El análisis se hace desde la mirada y fundamentos conceptuales del CDD.

Palabras clave: Perdón, análisis del discurso, aborto, mujeres, Católicas por el Derecho a Decidir.

Context of the work

Abortion and its legalization in Chile implies controversial opinions, mostly related to moral and religious influence in our society discourse. Moreover, this particularity is more stressed between the conservative wings. The Christian discourse and the one of a country which according to the Census 2002 is declared 70% catholic, is mainly against abortion and in that context, appears the movements “provida” (in favor of life) (Censo,2002). Nonetheless, there are groups of people who are against this conservative discourse, these people consider valid the position of the church notwithstanding, the Chilean State is secular therefore, is free to develop and to suggest laws in agreement with the reality that as society we cannot keep on avoiding: in Chile there is a rate of abortion committed illegally which means a public health problem. This problem is not only presented in Chile but also in a Latin American scale.

The importance of this work is related to the context in which Chile is. The 31st of January 2015, the President Michelle Bachelet sent a bill to the Parliament. In that document is highlighted the following:

“The State cannot, as it has been represented by the international organizations of Human Rights, keep on avoiding the situation that women from different ages and social conditions such as: economic, educational and cultural vulnerability are living, nor even the one related in how they have to face the total criminalization of abortion.

In accordance with the International Law of Human Rights the denial of termination of pregnancy, under determined circumstances, may constitute a violation of fundamental rights [...]

The decriminalization of abortion without exceptions in our country constitutes an unequivocal implementation of the international duties contracted by the State of Chile in relation with the guarantees that should exist according to the full enjoyment of rights of life and physical integrity and psychic of women. That is why the United Nations, when it reviewed the compliance of the international commitments of the State arising from international treaties, has made many suggestions to the State of Chile, by requesting to amend the current regulation that penalize without exceptions the termination of pregnancy". (Secretaría General de la República de Chile, 2015: 12-13).

Is in that context of violation of fundamental rights, such as sexual and reproductive rights of women, that diverse movements bearer with the struggle of decriminalization of abortion make sense and gain strength not only in Chile but also in some other countries of Latin America.

According to what is exposed above this work is going to be focused in the analysis of documents published in the official websites of the movement CDD of three countries: Argentine, Bolivia and Mexico. All those documents are related to opinions linked to the granting of forgiveness of the Catholic Church towards women who committed abortion. This mandate comes from the Pope Francis. While it is true that at the beginning this work is framed within a national reality, the fact that it is also present in almost all Latin America make the publishing of those documents more interesting.

Theoretical Framework

Abortion and Theology

To undertake the CDD discourse analysis regarding abortion and particularly the reaction face to the Pope Francis sayings, it is important to consider the general conceptions in which the CDD builds its discursive proposal. Then, to complement the conceptual

framework, the aspects to consider for the analysis of these documents are the following: **Feminist theology: considerations of the base of the movement. Católicas por el Derecho a Decidir.**

Católicas por el Derecho a Decidir

This movement is called *Católicas por el Derecho a Decidir* (CDD) is a feminist movement of Catholic women who works and fights for the recognition of sexual and reproductive women's rights. This network exists all over Latin America and it also has the support of Catholics for free choice, a foundation from USA. In addition, this group defines itself as Catholic but it does not belong to the Catholic Church formally. From the Christian perspective, they rescue the following set of values: solidarity, the fact that as feminist Christians they must fight for the women rights according to: sexual education, contraceptive methods, health in general terms and the decriminalization of abortion. They consider that both women and men have the moral capacity to make important and serious decisions in relation to their own life.

For the purposes of this study, it is relevant to take into consideration the aspects in which this movement validates morally and fundamentals their polemic, controversial and why not, subversive position about abortion and its decriminalization and legalization. Within its discourse it can be found the following aspects which are relevant to consider in the present research, those aspects are taken from the paper "*Feminismo y Religión: apuntes sobre Católicas por el Derecho a Decidir*" (Feminism and religion: notes about Catholics for the right to choose) whose author is Beatriz Escudero Rava (2008). There are many arguments in which this movement base their discourse, nonetheless, for the effects of this study not all of them are going to be mentioned, instead we are going to give more details about the ones that are considered more relevant to be highlighted. The arguments are presented below:

a) *The human life respect because life is sacred.* This principle is based on the proposal of faith which indicates that life is sacred, a divine gift therefore, an attempt against it is also an attempt against God. In consonance with the Catechism of the Catholic Church (Argentine Episcopal Conference, 1993), the covenant between God and humankind is woven of calls to recognize human life as divine. Since the moment of conception, every innocent human individual has right to live. Hence, and according to the fifth commandments, the voluntary homicide of an innocent is strongly against to the dignity of the human being and therefore, the creator (Escudero, 2008).

The CDD argues that the concept of "life" is used ambiguously to refer to a person. They fundament that medicine, philosophy and even the theology itself have discussed the exact moment in which the human existence. The scientists acknowledge that exists a reality different from the egg cell and spermatozoid, and a zygote gifted with DNA is unquestionable human life, nonetheless, the existence of a genetic code does not mean necessarily the existence of a human life. Thus, during the first two weeks the zygote will cross the processes in which both endogens and exogenous factors are going to be conjugated that is why it cannot be argued that the person is potentially in the zygote and that its formation as human is automatic (*op. cit.*)

b) *They said that the Church does not have a clear position about the exact moment the fetus becomes a person.* Alongside the Catholic Church history, considering the different periods, popes and time, there have existed diverse positions in relation to when the human life begins. When starts the hominization, considering that it could be at the beginning of the conception or later when the pregnancy process already started. Nonetheless, besides all the positions, the one that prevails nowadays is the one who comes from the Second Vatican Council in the chapter of *Gaudium et Spes*, in which it is pointed out that life and the hominization start since the moment of conception. Therefore, is reinforced the idea of: to attempt against human life is to attempt against the divine gift given by God (*op. cit.*).

c) *The Catholic Church has not always condemned abortion for the same reasons.* In the document quoted, it is presented that during the first millennia of history if the Catholic Church, abortion was not punished as they were other crimes. The fundamentals were mainly based on the believe of the exact moment of the hominization was late and it was related to a more advanced development of the fetus. On the other hand, these differences and penance criteria about the judgement of diverse sins, were related to norms which in that period were created and implemented in a local scale. The moral rules had a base, nonetheless, they were punished by different penitential canons (*op. cit.*).

d) *Magisterium and law of the Catholic Church.* As it was mentioned in the subtitle, the Catholic Church considers two main core ideas, the one of legislation and the one of magisterium. In the first case, the Church is the one that determines the morality laws that the Catholics should follow in their daily life, within those parameters, is the one that outlaw the punishment when the laws are disobeyed. On the other hand, in the second case the magisterium has a function more formative and is restricted to what concerns about education on moral values and matters of faith. In relation to abortion, the Church magisterium states that life must be respected in all the ethics demanding of human being since its conception. According to CDD there exist two canonical laws referring to abortion: The Canon 1329 which declares that who commits abortion incurs in excommunication and the Canon 1329 notes that who are necessary participates in the practice of a defense are not excusable. Although, the last one does not make an accurate reference to abortion, as reported by the movement, it is plausible principle to be applied. Other relevant aspects in this point are that there exists extenuating around the commitment of abortion or any other crime condemned by the Church. Before apply any sanction is important to review the situation in which the fault is originated. For instance, in the case of abortion, to study the situation of analysis before its realization or if the involved people were under the influence of alcohol, etc. within the extenuating, in the case of Christian and Catholic women, they make an inner process of reflection around the commitment of abortion,

because it is wide possible that these women have already judged themselves in a conscious and reflective state (*op. cit.*).

e) *The prohibition of abortion is not infallible; therefore, it cannot demand to the devoted people absolute obedience.* The infallibility is the supreme degree of the papal involvement in the authority of Christ and it is extensive to all the establishment of divine revelation, and without them the saving truths cannot be protected nor exposed nor observed (Argentine Episcopal Conference, 1993 *op. cit.*). What makes this prohibition not infallible is the same story of the Church about the subject, thus it has found contradictory situations. Therefore, the CDD relies on that situation to justify that decision of practicing or committing abortion can be included within the framework established by the Declaration of Religious Freedom (Second Vatican Council) which states the relevance of the psychological freedom and the immunity against external coercion, by expressing that people should never been forced to act against their own consciousness (*op.cit.*).

f) *In morals subjects there are no dogmas of the Catholic Church and the doctrine foresees the principle of freedom of conscience as a base of the human dignity.*

g) *Women we have moral authority to make decisions and we them in agreement with the dictates of our consciousness.*

h) *The penalization does not avoid abortion and its negative consequences.* This point indicates that despite the penalization of abortion, this is a public health problem because it is still one of the main reason of maternal mortality due to the hiding way in which abortions are executed and the consequences for commit them without the necessary proper sanitary conditions. Unfortunately, the most affected people are women who have the most lower-income and with a vulnerability social situation (*op. cit.*).

i) *The State cannot impose motherhood without guarantee the basic conditions for a life with dignity for both, the mother and her child.*

j) *The State is separated from the Church.*

The relevance of the new communication media

Nowadays, it is important to take into consideration the function that media have and how the new technologies and the development of Internet allows to have more and better access to information. As Anderson (2007) states “*I have always imagined the information space as something to which everyone has immediate and intuitive access and not just to browse but to create*” (Tim Berners-Lee, 1999, p. 169, quoted in Anderson, 2007). On the other hand, it is also necessary to point out that not only exists more development and access but also in the way we express and communicate ourselves have been modified. For instance, and in concordance with the quotation above, today exists a bigger autonomy in relation with is aimed to be presented on the web since the social networks encourage a more active participation in the construction of communication spaces in the virtual world of internet and in the contents presented in those spaces. From that point of view “[...] With a few clicks of the mouse a user can upload a video or photo from their digital camera and into their own media space, tag it with suitable keywords and make the content available to their friends or the world in general. In parallel, individuals are setting up and writing blogs and working together to create information through the use of wikis [...]” (Anderson, 2007: 15). In agreement with the quotation above, in this case, the commotion generated is not more than the result of the active participation of users in the construction of the virtual space and to make it as much real as possible.

Methodological framework

1. Corpus analysis

The corpus of analysis consists of three opinion documents of the Red Latinoamericana Católicas por el Derecho a Decidir in relation with the forgiveness given by Pope Francis towards women who have committed abortion.

To describe the elements of the corpus an analysis model is going to be used. That model was presented by professor Nitrihual and his Semiotica II course which is inspired by the work of Mayorga, J. et al (2013) entitled “La construcción socioimaginaria de la mujer en la crítica literaria periodística: resultados del estudio de la producción cultural de la revista de libros del diario El Mercurio de Santiago de Chile” and whose model is going to be subject to some modifications with the aim of adapting it to the needed criteria for the present study.

2. Corpus selection criteria

The selection criteria of corpus was mainly based on a specific news related to the forgiveness of Pope Francis towards women who have committed abortion in the context of the year of Mercy. That news generated reactions of the CDD and for the purposes of this study three of the documents produced by the network were selected to be analyzed. Those documents belong to the CDD of Argentine, Bolivia and México.

1. Type of discourse	Opinion essay
2. Type of gender	The opinion essays deal with a determined topic and in general terms present the reactions about those topics.
3. Type of communication media	Official websites of the CDD were considered.
4. Identification of the publishing media	CDD opinion essays from the following countries: Bolivia, Mexico y Argentine
5. Identification of the communication media selected	Opinion essays of CDD: such as releases, letters, etc.
6. Temporality	September 2015

3. *Corpus description*

Corpus 1		Corpus 2		Corpus 3	
Publishing source	Website CDD Bolivia	Publishing source	Website CDD México	Publishing source	Website CDD Argentina
Type of document	Editorials, columns, letters	Type of document	letter	Type of document	Presse release
Title of document	Papa 'libera' el perdón del aborto y en Bolivia se preparará a curas	Title of document	Posiciona miento de CDD por las declara- ciones del Papa sobre el aborto	Title of document	Papa y aborto Comuni- cado CDD Argentina
Document's author	Andrea Ramírez	Document's author	CDD México	Document's author	CDD Argentina
Publishing date	2 nd of September 2015	Publishing date	2 nd of September 2015	Publishing date	1 st of September 2015

4. *Description of the analysis method*

Components of the discourse analysis

Level of analysis	Discourse structure
Topics	Is the topic that includes the sense of a discourse or part of it and at the same time, possesses an internal logic in relation to the context.
Figure/Role	Consist on identify the different figures (actors, institutions, time, places) that are present in the discourse and the assigned role that each of them have.

Positions of power	Is the meaning built from the relations between the figures and its figurative rounds. Therefore, the figures have a value from its relation with others.
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Analysis

Level of analysis	Discourse structure
Topics	<p>In relation with the topic, from the three documents analyzed, the central focus is linked to abortion and forgiveness in the context of the Year of Mercy that Pope Francis wants to give to people who have committed this kind of sin. Between those “sinners” the Church offers the forgiveness to women who have committed abortion and have regretted it. In addition, to those people who have participated in a different degree in the abortion process. Besides abortion, it is also found the topic of sin which is directly related to forgiveness. From the perspective of CDD the three cases analyzed, as it is pointed out in the research of Escudero (2008), abortion is not considered as sin if it is committed under full awareness.</p> <p>On the other hand, the value of life is also presented. From that perspective, there is a clear debate in relation to the conception of the value of life from the Catholic Church and the CDD due to the agreement with the traditional dogmas of the Catholic institution. That value of life includes the protection of rights of the unborn child. Nonetheless, it does not imply that who commit abortion do not consider those rights, thus, according to CDD when a woman commits abortion, that decision is made after a deep and complex process of reflection in which are also considered factors such as the value of life among others.</p>

In the documents analyzed it is also present the patriarchal point of view that is still valid within the Catholic Church, which does not consider the fact that women can decide about the termination or continuity of a pregnancy by considering all the pros and cons of their personal situation and the reproductive and sexual rights that they have.

Finally, what the CDD points out in its published documents is that despite all the intentions of the Pope to open the possibilities of forgiveness towards women who have committed abortion and allow them to receive communion, the Church is still stigmatizing them by treating them as sinner and promoting the feeling of guiltiness.

Figures/Role

Within the figures or roles in the analyzed documents it was found the following:

In the role of actors, it can be found the Pope Francis, the bishop of Rome and the mayor authority of Catholic Church, then there are the priest and all the hierarchy and all the believers of the Catholic religion. On the other hand, it was found the Catholic Church as institution and the women invited to receive the forgiveness.

Finally, there are also present the women who make up the CDD. Those women present themselves as opponent of the traditional dogma of the Catholic Church on the base of a theological-ideological fundament and they fight for the sexual and reproductive rights of women, which also includes abortion as a way out. In addition, they consider that who reach to that determination, have already made the decision after a deep process of reflection and awareness, moreover, they defend the women freedom to decide what to do with their bodies and how to do it with responsibility.

In relation with places, on one hand there is the mandate that comes from the hierarchy of the European Catholic Church represented by a Latin-American Pope and on the other hand, the reply of the CDD, the movement who feels interpellated face to this “forgiveness” and that acts from the perspective of the Latin-American reality itself, particularly in the countries from where the documents analyzed were taken: Bolivia, Mexico and Argentine.

Position of power According to this point of analysis, the positions of power presented in all the documents analyzed point to two opposing “trenches” which interpellated each other constantly. From one side, it is the openly traditional and mercy position of the Catholic Church under the representation of Pope Francis, who points out the possibility of giving the forgiveness towards women who committed abortion under certain conditions such as have regretted it. On the other hand, there is the interpellation of CDD who under a deep reflection consider that this new situation of forgiveness is meaningful in the sense of opening the doors towards the women who committed abortion, nonetheless, it also stigmatizes those women by making them equivalent to criminals and conditioning them to have the feeling of regret to finally receive that forgiveness. All of that is consider by the CDD like a perpetuation of the conservatism and it does not contemplate free consciousness of women who committed abortion.

Frequency Word analysis

With the aim of expanding the study already presented and considering an analysis not only of content but also in the level of word frequency, it was used the *Voyant Tools*. It consists on an online

word processor that allows to determine the frequency of words among other functions. For the present case of study, is going to be consider the tool for analyzing and through *Cirrus* which consist of a cloud of words that brings the frequency of them in the corpus. It uses the size of them in a graphic that allows to visualize which of them has a larger frequency.

Corpus 1



Total of words of Corpus 1: 1030

Word	Frequency
Abortion	11
Forgiveness	10
Women	11

Corpus 3



Total of words of Corpus 3: 372

Words	Frequency
Abortion	6
Pope	5
Women	7
Decisions	3

According to the exposed graphics from the whole corpus analyzed, the average of the most used words are the following:

Word	Media of the frequency of the corpus analyzed
Abortion	8
Women	9,3
Forgiveness	10
Pope	5
Life	9
Decisions	3

In relation with the previous chart, the most highlighted words are women, abortion, forgiveness. Those words are the most repeated too. Thus, it can be deduced from them that in terms of discourse analysis those words are also the most relevant according to the content of the documents.

Conclusions

This study presents a brief and quick discourse analysis through a model taken from the examples given in some courses of Semiotics which consider throughout the application of the instrument to see and analyze the content of the discourse of the movement CDD in response to the gift of forgiveness from the Catholic Church towards women who committed abortion. With that purpose, three documents were taken to be analyzed. Those documents are the reaction from what was presented by Pope Francis in the context of the year of Mercy and in which it opens the doors of the Church to forgive people who committed sins considered serious and have as punishment excommunication of "sinners". The analyzed presented in this work is established from the position of the CDD and its fundamentals exposed in the study of Escudero (2008), presented in the theoretical framework. Finally, through that position are built the confrontations as reaction of CDD which consider as progress the opening from the Church towards women who decided to commit abortion after a process of deep reflection. Nonetheless, from the critical perspective of CDD, the Church deny that process of freedom of choice or freedom of conscience and as consequence, the Church consider them as sinner. On the other hand, according to the CDD fundamentals, the fact that women experiment a process of reflection around the decision of committing an abortion, let them free of sin. Thus, the CDD replies in a controversial way and consider that this forgiveness offer does not fulfill the inclusion of women that committed abortion inside the Church because it keeps on judging them, by putting them in a situation of stigmatization and encouraging the feeling of guiltiness.

In addition, it is also important to mention that the spaces used by CDD, for instance, the virtual spaces of each country in which the CDD is located such as Argentine, Peru or Bolivia, are very important for the divulgation of the discourse of the movement. Moreover, in a way those spaces work as “officials” to make more popular the opinion of the movement in relation with some determined topics. Which is interesting is that this network uses virtual spaces and platform such as *Facebook* and *Twitter*, even *Youtube*, to create in a certain way a sort of questioning issue between the devoted people. Those virtual spaces were designed in a way that users can do both update their information and leave some comments related to some issue. Is in those comments where can be found or studies aspects of the discourse such as cultural and political backgrounds, among others. Despite of the phenomenon of the ideological discourse in the virtual world, this is a topic that still needs to me more develop in future studies.

Finally, within the limitations that this project has I can mention the corpus because it is limited and does not allow to do a lot of generalizations, in fact, it allows to analyzed from the perspective more related to the specific movement CDD. In addition, the application of statistics models such the one to analyze the frequency of words, which meant a difficulty because of the barely used of the tool. As consequence, this work allows not only to explore deeply in a subject but also to have an approach to the new tools for information analysis.

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A N E X O S

Corpus 1: CDD Bolivia

Papa ‘libera’ el perdón del aborto y en Bolivia se preparará a curas

2 septiembre, 2015 *por* Andrea Ramírez • Iglesias, Nacional, Noticias
• 0 comentarios

Feministas aseguran que ‘otra vez’ se arremete contra derechos de mujeres.

La Razón (Edición Impresa) / Guiomara Calle, Angélica Melgarejo / La Paz, Cochabamba.

El papa Francisco concedió a los sacerdotes de todo el mundo la facultad de absolver del “pecado” del aborto, a lo largo del Jubileo de la Misericordia, a las mujeres que lo practicaron y a quienes lo facilitaron. La Iglesia de Bolivia anuncia preparación a los curas.

“Pienso, de forma especial, en todas las mujeres que han recurrido al aborto. Conozco bien los condicionamientos que las condujeron a esa decisión. Sé que es un drama existencial y moral. He encontrado a muchas mujeres que llevaban en su corazón una cicatriz por esa elección sufrida y dolorosa”, dice el Papa en una carta enviada ayer a Rino Fisichella, presidente del Consejo Pontificio para la Promoción de la Nueva Evangelización.

Francisco justifica que el perdón de Dios no se puede negar a todo aquel que se haya arrepentido. “Por ese motivo he decidido conceder a todos los sacerdotes para el Año Jubilar, no obstante, cualquier cuestión contraria, la facultad de absolver del pecado del aborto a quienes lo han practicado y arrepentidos de corazón piden por ello perdón”. La misiva, publicada por el portal católico ACI Prensa, fue enviada por el Pontífice ante la cercanía de dicho Año Jubilar o Año de la Misericordia, que se desarrollará del 8 de diciembre de 2015 al 1 de septiembre de 2016.

Pecado. En la actualidad, según la doctrina de la Iglesia, las mujeres que abortan son excomulgadas y solo pueden ser absueltas del “pecado” por obispos de cada diócesis o por sacerdotes autorizados. La sanción también llega a hombres, madres y médicos porque, según el Derecho Canónico, “quien procura el aborto, si éste se produce, incurre en excomunión latae sententiae (pena impuesta)”.

En la carta, el Obispo de Roma pide a los sacerdotes prepararse para esta tarea con el uso de palabras de reflexión que ayuden a comprender el pecado cometido y llegar a “acoger el auténtico y generoso perdón del Padre que todo lo renueva con su presencia”.

Al respecto, el padre Miguel Manzanera, presidente de la Comisión Doctrina y Fe, de la Conferencia Episcopal Boliviana (CEB), anunció que tras conocer la carta de Francisco, se preparará a los clérigos del país para que otorguen el perdón por el aborto, a través de cursillos o charlas sobre las normas de la Iglesia, la práctica del aborto y su significado.

“El Papa ha querido habilitar a todos los sacerdotes para que levanten la excomunión desde el 8 de diciembre en las parroquias, y en Bolivia comenzaremos la tarea una vez que él apruebe el decreto con las especificaciones”, expresó.

Charlas. El religioso reconoció que no todos los curas cuentan con formación adecuada para enfrentar “un tema considerado por el Concilio Vaticano II como un crimen abominable, por el asesinato de un ser humano indefenso e inocente”. Teresa Lanza, directora de Católicas por el Derecho a Decidir, consideró que el Vaticano colocó a las mujeres a la par de los delincuentes porque el Año de la Misericordia también perdonará a los reclusos en las cárceles.

“La Iglesia muestra un poco de soberbia, ve al aborto como 100% pecado. No creo que esto alegre a las católicas porque otra vez nos colocan como incapaces de tomar decisiones éticas sobre nuestra sexualidad y reproducción”, expresó.

Patricia Flores, feminista y presidenta del Círculo de Periodistas, opinó que la determinación del Vaticano sigue la estructura patriarcal y no entiende que las mujeres deciden abortar en situación extrema, la

mayoría por violación.” Ojalá el Papa condenara con esa misma rigurosidad a los hombres violadores y maltratadores, y destapara así la responsabilidad que tienen ellos”, resaltó Flores.

A Patricia Bráñez, activista feminista, la absolución por el aborto le parece “ridícula”. “Va en contra de los derechos humanos de las mujeres, que se construyen progresivamente. No necesitamos el perdón de nadie para la toma de nuestra decisión. Con esto más bien se promoverá la culpa en ellas”.

La Carta del Papa

Peregrinación

“Deseo que la indulgencia jubilar llegue a cada uno como genuina experiencia de la misericordia de Dios, la cual va al encuentro de todos con el rostro del Padre que acoge y perdona, olvidando completamente el pecado cometido. Para vivir y obtener la indulgencia, los fieles están llamados a realizar una breve peregrinación hacia la Puerta Santa, abierta en cada catedral o en las iglesias establecidas por el obispo diocesano”.

Reclusos

“Mi pensamiento se dirige también a los presos, que experimentan la limitación de su libertad. El Jubileo siempre ha sido la ocasión de una gran amnistía, destinada a hacer partícipes a muchas personas que, incluso mereciendo una pena, sin embargo, han tomado conciencia de la injusticia cometida y desean sinceramente integrarse de nuevo en la sociedad (...). Que a todos ellos llegue realmente la misericordia del Padre que quiere estar cerca de quien más necesita de su perdón”.

Enfermos y ancianos

“Pienso, además, en quienes por diversos motivos se verán imposibilitados de llegar a la Puerta Santa, en primer lugar los enfermos y las personas ancianas y solas, a menudo en condiciones de no poder salir

de casa (...) recibiendo la comunión o participando en la santa misa y en la oración comunitaria (...) será para ellos el modo de obtener la indulgencia jubilar”.

Opiniones sobre el ‘perdón’ al aborto

‘No creo que haya fila en la iglesia’: Teresa Lanza, Católicas por Derecho a Decidir

“No creo que las mujeres vayan a hacer largas filas en las puertas de las iglesias para que las perdonen por abortar. El aborto es un tema serio de salud pública y justicia social”.

‘Abortos por irresponsabilidad’: Miguel Manzanera, Conferencia Episcopal

“La mayoría de los abortos es por mantener relaciones irresponsables: tomaron bebidas alcohólicas o las mujeres fueron engañadas. El país debe afrontar el embarazo no deseado”.

‘No necesitamos ningún perdón’: Patricia Flores, activista feminista

“Las mujeres no necesitamos ningún tipo de perdón porque encima de cualquier creencia religiosa, sea la que fuese venga de donde venga, están los derechos humanos”.

Corpus 2: CDD México

02 SEP 2015

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DESTACADAS

Posicionamiento de CDD por las declaraciones del Papa sobre el aborto



México, D.F. 1 de septiembre de 2015

Estimado papa Francisco:

Como Católicas por el Derecho a Decidir, apreciamos sinceramente que, en el marco del Año de la Misericordia, usted haya comprendido el dilema en que muchísimas mujeres se encuentran ante el imperativo de interrumpir un embarazo no deseado y en consecuencia haya concedido a los sacerdotes, ya no única y exclusivamente a los obispos, la facultad de absolver lo que han denominado el pecado del aborto.

Como creyentes, al igual que muchísimas teólogas y teólogos, consideramos que el aborto no es pecado cuando las mujeres han tomado esta decisión en conciencia, de manera informada y orada y obligadas por las circunstancias: cuando el embarazo ha sido producto de una violación, por problemas de salud, por correr peligro su vida, porque están viviendo una difícil situación económica o se trata de niñas que han sido abusadas sexualmente. En ningún caso, las mujeres, ni en las situaciones más extremas, vivimos el dilema del aborto de manera superficial, como lamentablemente usted lo ha mencionado.

Para las mujeres, como para cualquier ser humano, la vida es muy valiosa. Quienes abortan no lo hacen porque han perdido la sensibilidad ante la vida. Para la gran mayoría de ellas, la vida es tan valiosa que no están dispuestas a traer una persona al mundo en condiciones de violencia, pobreza e infelicidad tanto para esa vida en ciernes como para sus familias.

Muchísimas mujeres hemos encontrado en algunas legislaciones civiles más misericordia y justicia que en nuestra propia Iglesia porque dichas leyes nos consideran personas adultas con capacidad para tomar decisiones sensatas y responsabilizarnos de ellas. Algunas leyes han dejado de considerar el aborto como un delito porque ponderan dos bienes, el de la vida en ciernes y el de la mujer, y han considerado las distintas circunstancias que viven las mujeres que abortan sin que sean castigadas por ello. Lamentablemente, muchos obispos en el mundo continúan estigmatizando a estas hermanas nuestras y presionando a las autoridades civiles para que sean castigadas.

Valoramos profundamente sus esfuerzos por suscitar una Iglesia incluyente, misericordiosa, amorosa, acogedora, que comprenda las alegrías y tristezas de todas las personas, que recupere la plena comunión sin estigmatizar a nadie. Valoramos que haya comprendido las circunstancias que han conducido a las mujeres a tomar esta difícil decisión, que reconozca que en la mayoría de los casos subyace “un drama existencial y moral” y una decisión dolorosa. Ciertamente, sería fundamental que también considerara que la despenalización del aborto ha ayudado a salvar la vida de muchísimas mujeres, ha reducido su práctica clandestina y en condiciones insalubres, ha favorecido que las familias continúen viviendo con una presencia tan importante como la de la madre, ha permitido a las niñas abusadas sexualmente que tengan mejores condiciones de vida y ha dado un poco de paz a quienes han sido violadas.

Para el Año Jubilar, y desde estas reflexiones, proponemos que:

- Se incluya a las mujeres que, aunque sufren y se equivocan, también se esfuerzan diariamente por ser mejores, más libres, responsables, más justas; por equivocarse menos; por guiarse por los caminos de la sabiduría.

- Se considere que el aborto no es pecado cuando ha resultado de una decisión en conciencia y de manera informada y orada, y cuando el embarazo ha sido producto de una violación, haya problemas de salud, corra peligro la vida de la mujer, se viva una difícil situación económica o se trate de niñas que trágicamente han sido abusadas sexualmente.

- Las autoridades eclesiásticas de todo nivel dejen de estigmatizar a las mujeres que abortan y dejen de presionar a las autoridades civiles para que ellas sean castigadas y perseguidas como delincuentes, porque, como usted lo ha mencionado, la convivencia respetuosa y pacífica depende de la laicidad del Estado.[1]

- Todas las autoridades eclesiásticas pidan perdón por el daño físico, moral y espiritual que han generado a millones de mujeres que han abortado a causa de su falta de misericordia.

Como en nuestras cartas anteriores, le agradecemos profundamente su atención.

Atentamente,
Católicas por el Derecho a Decidir

[1] “El papa Francisco defiende la ‘laicidad del Estado’”, 27 de julio de 2013. Disponible en:
http://internacional.elpais.com/internacional/2013/07/27/actualidad/1374948221_344203.html

Corpus 3: CDD Argentina

Papa y aborto | Comunicado CDD Argentina

Comunicado de Prensa, 1ero de septiembre, 2015

Las declaraciones del Papa dan cuenta de un avance en la posición de la Jerarquía de la Iglesia Católica frente al aborto, en tanto reconoce las situaciones complejas que llevan a las mujeres a decidir sobre su cuerpo y el dilema moral que ello supone, cuando deciden en el marco del mal menor según la doctrina católica.

Como líder religioso es importante que el Papa se identifique con una postura más flexible sobre la construcción del pecado y su conexión con el aborto. Que nos saque una carga más en el marco de subordinación en el cual la religión nos ha colocado. Nos han asignado el mandato de portadoras de la obligatoriedad de la procreación, del sacrificio, de la voluntad de amar sobre todo las cosas y en todas las circunstancias. Estos mandatos no le fueron asignados a los varones con la misma fuerza. Sin embargo, en estas declaraciones quedan afuera aquellas mujeres que no lo viven como drama, sino como una elección, una decisión consciente y moralmente válida, en la cual pudieron reconciliar sus decisiones reproductivas, su proyecto de vida con sus creencias religiosas.

Pero el Papa es también el líder político de una de las Instituciones que más han hecho para criminalizar el aborto en nuestra región y para considerar “delincuentes” a las mujeres que voluntariamente deciden interrumpir un embarazo. El aborto como crimen es un acto de opresión y de violencia que, como mujeres católicas, tenemos que confrontar. Como sociedades democráticas nos debemos un marco legal amplio que permita incluir el pluralismo y la libertad de conciencia necesarios para albergar la diversidad de prácticas y decisiones de las mujeres.

Si el mismo Papa no condena a las mujeres que abortan ¿Por qué nuestros/as representantes se escudan en reparos religiosos para eludir debatir la inmoralidad de la criminalización penal que todavía subsiste en nuestra legislación? Legalizar el aborto es la única estrategia democrática que permitirá resguardar la libertad de conciencia y la toma de decisiones éticas de las mujeres, en un país respetuoso de los derechos humanos.

Católicas por el Derecho a Decidir

Colón 442 6to D Córdoba (5000) Argentina
tel/fax +543514229104 www.catolicas.com.ar
cddargentina@catolicas.com.ar