



The Catholic Citizen

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This issue:

- ♦ Hope of the Family
- ♦ The Duties of Pastors
- ♦ Cardinal George: An Anniversary Appreciation
- ♦ We Are Responsible for Our Actions and Inclinations
- ♦ Cardinal Burke: Neither Bishops Nor Pope Can Change Christ's Teaching on Marriage
- ♦ The Apocalyptic Vision of John Paul II
- ♦ What Does the Church Teach about Marriage?

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Chicago Welcomes Its New Archbishop

The press office of the Holy See announced on September 20, 2014, that Pope Francis had accepted the resignation of Cardinal Francis George as archbishop of Chicago and named Bishop Blase Cupich to succeed him. Cupich is scheduled to be installed there on November 18, 2014.

Blase Joseph Cupich (pronounced SOO-pitch) was born in Omaha, Nebraska, as one of the nine children of Blase and Mary Cupich. He attended St. John Vianney Seminary at the University of St. Thomas in Saint Paul, Minnesota, from where he obtained his B.A. in philosophy in 1971. He then studied in Rome at the Pontifical North American College and earned his bachelor's degree in sacred theology (1974) and his master's degree in theology (1975) from the Pontifical Gregorian University.

Bishop Cupich was ordained to the priesthood on August 16, 1975. From 1980 to 1981, Cupich was an instructor of the Continuing Education of Priests Program and Diaconate Formation at Creighton University in Omaha. He then served as secretary of the nunciature to the United States until 1987 and occasionally acted as spokesman for the mission. Bishop Cupich was appointed the seventh Bishop of Rapid City, South Dakota, by Pope John Paul II, and in 2010, Pope Benedict XVI appointed him bishop of Spokane, where he was a strong defender of marriage during the marriage referendum in 2012 and is on record opposing the HHS Mandate.

Where he will live, vocations among Hispanic families, seminarians learning Spanish and his loving Chicago were among the topics Archbishop-designate Bishop Blase Cupich tackled when meeting Chicago media on September 22 at the Marriott Hotel in Lincolnshire.

When asked about the need for vocations to the priesthood, the archbishop said, "I think that if young people today heard the stories of these candidates for priesthood, and if the people of God heard their stories as well, they would be very enthusiastic as well in supporting them."

To those who despair of the decreasing numbers of vocations, Archbishop Cupich said he would recommend they continue to pray but also get to know the men studying to be priests. "They are inspiring," he said. "The blessings of a vocation are not just a matter of numbers. They're a matter also of the quality of faith of the young men who are coming forward."

He also spoke about the appreciation for religious vocations in his own family. Two of his brothers were also in the seminary but decided not to go on. His father said to all of his children, "If you're thinking about the future and what you're going to do, don't put priesthood or religious life off the table. Everybody has to consider it."

What strengths does he bring to the Archdiocese of Chicago?

"My greatest strength is that I have been graced by a very palpable sense of the

Continued on page 2

These “orphans of divorce,” he said are perhaps “the poorest of the poor of the world,”

Hope of the Family

quotes by Cardinal Gerhard Mueller

“In a world that is angrily individualistic and subjectivist, marriage is not perceived anymore as an opportunity for the human being to achieve his completeness, sharing love.”

“The total indissolubility of a valid marriage is not a mere doctrine. It is a divine and definitive dogma of the Church.”

“One cannot declare a marriage to be extinct on the pretext that the love between the spouses is ‘dead,’ because ‘the indissolubility of marriage does not depend on human sentiments.’”

A major pastoral and educational priority, Cardinal Mueller said, is having a more in-depth education on marriage. “As a shepherd, I say to myself: ‘It can’t be! We must tell people the truth! We should open their eyes.’”

“Among the poor of the third and fourth world,” and those in the “existential peripheries,” there are “the children who must grow up without their parents.” These “orphans of divorce,” he said are perhaps “the poorest of the poor of the world,” and interestingly enough are most often found, not in the poorest nations, but in the world’s wealthiest places, such as Europe and North America. “They have many material goods yet are deprived of the fundamental good: the self-giving love of two parents who deny themselves for their children.”

—Zenit.org 07-08-2014

Quotes from Cardinal Gerhard Mueller, prefect of the Congregation for the Doctrine of the Faith, in a book-long interview with Spanish journalist Carlos Granados. The book is called The Hope of the Family.

The Duties of Pastors

“The role of pastor is particularly important as the leader and teacher of a parish. The office is a direct link to the authority of the Church as instituted by Christ in the apostles and handed down through the popes and bishops. A pastor holds a public office charged with administering, teaching and sanctifying the local community of the faithful. The Church expects him to work in unity with its authentic teaching as handed

down through the pope and the bishops. A deep understanding of Church teaching is, in fact essential to a fully formed conscience, and helps guide an individual in making the distinction between one’s opinions and a decision based soundly on the foundation of a rightly formed conscience. One who chooses to act contrary to Church teaching acts outside of the revealed truth of God’s will.”

Bishop David Choby of the Diocese of Nashville

New Archbishop *continued from page 1*
presence of Christ in my life. That’s a gift. It came early on in my life where I really feel as though I’m not alone in what I do.” He said “I spend a good amount of time in prayer just to have Christ remind me that things will work out.” When the archbishop is in the spotlight, he said, he asks the Lord for “peace of heart” and “to say the right things.”

Reporters asked where he would live after his installation on November 18. “Wherever I live I want to have a place

where I can get some rest and feel the support of the people who are around me,” he said. “I’m going to take my time to make that decision and see where I can live to be most effective,” the archbishop said

The archbishop says he’s studying up on the history of the Archdiocese of Chicago and the City of Chicago. “I’m going to love this city “I will love it the more that I learn about it.”

Source: Catholic New World, September 26, 2014.

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Cardinal George: An Anniversary Appreciation

by George Weigel

chicago:
past &
present

3

When Francis Eugene George first sought admission to the Chicago seminary in the 1950s, Chicago Catholicism imagined itself the future of the Catholic Church in the western world—and not without reason. A lot of the ferment in Catholic intellectual, liturgical and pastoral life that would eventually produce the Second Vatican Council had already passed through Cook and Lake counties in the previous two decades. Thus “this confident Church” (as one historian of Chicago Catholicism dubbed it) readily imagined itself the cutting edge of the Catholic future: Where Chicago was, the rest of the Church would eventually be. It was a conceit, to be sure, but it was a conceit with some institutional and pastoral foundation.

Now, as he marks his golden anniversary of priestly ordination on Dec. 21, Cardinal Francis E. George, O.M.I., the first native Chicagovan to lead what many still regard as the flagship American diocese, is best known, in some circles at least, for proposing the possibility of a very different Catholic future. He sketched it starkly for a group of priests, to illustrate the implications of radical secularization for America: “I will die in bed, my successor will die in prison, and his successor will die as a martyr in the public square. His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the Church has done so often in human history.”

There have likely been moments when my friend Cardinal George has rued the day he publicly engaged in that thought exercise. Many 21st-century Catholics are reluctant to think outside their comfort zones; the blogosphere can distort anything. Yet the arresting way he formulated that possible future, and especially its net result, gets us to the essence of Francis Eugene George, I suggest.

By the time Francis George became its bishop in 1997, the “confident Church” of Chicago had become a shaken Church: Pastoral practice was slack; practice of the faith, by such elementary measures as Sunday Mass attendance and frequency of sacramental confession, had taken a severe hit; the seminary was in various forms of distress. Cardinal George addressed these and other problems in the face of ecclesiastical resistance (both clerical and lay), an increasingly challenging public environment, and a deteriorating culture. Yet even after a difficult decade of working to restore Catholic practice in the Windy City, Cardinal George remained confident that, even if the worst should happen down the line, the Catholic Church would not only survive but become one of the agents of society’s renewal. And the cardinal’s confidence rested, not on the vast institutional network that buttressed the “confident Church” of his boyhood, but on his faith in the Lord’s promise that the Holy Spirit would always be with the Church, calling it to conversion and mission, to the works of charity and service.

Francis Eugene George is a man of well-honed, critical intelligence. But to focus solely on the man of intellect can sometimes obscure the deeper truth that he is a man of profound faith: the cross-centered faith that supports the remarkable physical courage of this polio survivor who must bear regular pain; the faith in divine mercy that allows him to say, without blush, that “the most important conversations on the planet” take place in the confessional; the evangelically alert faith that has led him to support such bold initiatives as Fr. Robert Barron’s “Word on Fire” media ministry and its remarkable “Catholicism” series;

continued on page 4

Cardinal George remained confident that the Catholic Church would not only survive but become one of the agents of society’s renewal.

Our genes may impel us strongly in certain behavioral directions, by they can't compel us

We Are Responsible for Our Actions and Inclinations

by Father Tad Pacholczyk

People often surmise that same-sex attraction is inborn, and that homosexuals are “naturally gay” or “born that way.” They suppose that if God made them that way then it must not be a sin to act on their sexual desires. The possibility of a “gay gene” is sometimes offered as a further defense, suggesting that the condition and its associated behavior are inevitable and inescapable. One commentator summarized it this way: “Asking some to stop being homosexual would therefore be equivalent to asking an Asian to stop being Asian or a left-handed person to stop being left-handed.”

Even if a hypothetical “gay gene” were ever found, all it would likely determine, similar to most genes governing behavior, would be a genetic predisposition towards a particular sexual preference. This would be something very different from the genetic determinism or “hard-wiring” of say, eye color or blood type.

Multiple twin studies have already demonstrated that only about a third of the identical twins of those with same-sex attractions also experience same-sex attractions; whereas if sexual attractions were determined strictly by genes, those with identical genes would be expected to have identical attractions.

Even if we have genes that predispose us toward certain behaviors, we still have a

space of freedom within ourselves, and do not have to engage in those behaviors. Our genes may impel us strongly in certain behavioral directions, by they can't compel us

Human freedom involves the mastery of those drives by redirecting them and ordering them to higher goals. So while we cannot in any way be held responsible for inborn inclinations, we certainly can be held responsible for how we choose to act in the face of those inclinations.

Sherif Gergis summarizes this idea in a recent article: “We do not pretend to know the genesis of same-sex attraction, but we consider it ultimately irrelevant to this debate. On this point, we agree with same sex marriage advocate Professor John Corvine: ‘The fact is that there are plenty of genetically influenced traits that are nevertheless undesirable.’ (*i.e.*, alcoholism or violence) Persons with such tendencies cannot say ‘God made me this way’ as an excuse for acting on their dispositions.”

What is of real moral relevance to the discussion, however, is the universal call to chastity, irrespective of genes and hormones.

Excerpted from an article in the Catholic New World. Fr. Pacholczyk is director of education at the National Catholic Bioethics Center in Philadelphia.

George *continued from page 3*

the ecclesial faith that made him an effective leader of the U.S. bishops, preparing the way for the work of Cardinal Timothy Dolan and many others.

He may well be the most intellectually sophisticated bishop in U.S. Catholic history; he certainly has shown keen insight into the sources of America's current crisis of public culture. Yet as he marks the 50th anniversary of the day when he became a priest of the Church, an icon of the eternal

priesthood of Christ, it is as a brother in Christ whose faith-based Christian courage gives courage to others that I wish to salute him.

George Weigel is Distinguished Senior Fellow of Washington's Ethics and Public Policy Center. This article was published in First Things on the occasion of Cardinal George's 50th anniversary of his ordination to the priesthood.

<http://www.firstthings.com/web-exclusives/2013/12/cardinal-george-an-anniversary-appreciation>

Cardinal Burke: Neither Bishops Nor Pope Can Change Christ's Teaching on Marriage

unchanging
doctrines

by Terence P. Jeffrey

Can a pope change Catholic teaching on marriage?

When the synod of bishops that Pope Francis has called to discuss the family was meeting in Rome earlier this month, someone not particularly familiar with the Catholic faith might have presumed the answer was yes.

The synod, for example, released a mid-term report with a section headed: "Positive aspects of civil unions and cohabitation."

Yet the Catholic Catechism states: "The Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble." The Catechism cites Chapter 10 of the Gospel of Mark as one source for this teaching.

"The Pharisees approached and asked, 'Is it lawful for a husband to divorce his wife?' They were testing him," says the Gospel of Mark.

"He said to them in reply, 'What did Moses command you?' They replied, 'Moses permitted him to write a bill of divorce and dismiss her.'

"But Jesus told them, 'Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, "God made them male and female. For this reason a man shall leave his father and mother [and be joined to his wife], and the two shall become one flesh." So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate.'

"In the house, the disciples again questioned him about this," the Gospel states. "He said to them, 'Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.'"

Cardinal Raymond Burke is the Prefect of the Sacred Tribunal of the Apostolic Signatura, the highest court of the Catholic Church. In an interview conducted last Friday for CNSNews.com, I read Cardinal Burke this passage and asked him: "Was Jesus right about marriage?"

"Absolutely," the cardinal said.

"His saving mission to restore us to communion with God the Father—that communion which had been broken by the sin of Adam and Eve—had as one of its fundamental aspects the restoration of the truth of marriage and fidelity to that truth in the life of a husband and a wife," he said.

"And so Our Lord, in His teaching, makes reference to creation itself, in other words to that order which God has placed in the world and in the human heart by which a man and a woman are attracted to one another to form a lifelong, faithful and procreative union, that Our Lord makes it very clear that this is the truth about marriage, that there is no other truth about marriage, that that is the whole truth.

"And it was so clear that the disciples questioned him about it because they were struck," said Cardinal Burke. "They said: Well, maybe it's better not to marry. And Our Lord makes it clear that God the Father gives the grace to those who are called to marriage to live this wonderful sacrament and to live this mystery which reflects in a very particular way the love within the Trinity, which is also faithful, enduring and fruitful.

"So, we see that in Our Lord's saving work that one of the most important aspects was to restore marriage to its truth," said Cardinal Burke.

5

"The Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble."

continued on page 6

**We are now
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The Apocalyptic Vision of John Paul II

by Mary Ann Kreitzer, Les Femmes—The Truth

For the past few weeks I've been pondering a quote in the Magnificat missalette from the feast of Blessed John Paul II on October 22nd.

"We are now standing in the face of the greatest historical confrontation humanity has ever experienced. I do not think the wide circle of the American Society, or the wide circle of the Christian Community realize this fully. We are now facing the final confrontation between the Church and the anti-church, between the Gospel and the anti-gospel, between Christ and the antichrist. This confrontation lies within the plans of Divine Providence. It is therefore, in God's Plan, and it must be a trial which the Church must take up, and face courageously

"We must prepare ourselves to suffer great trials before long, such as will demand of us a disposition to give up even life, and a total dedication to Christ and for Christ ... With your and my prayer it is possible to mitigate this tribulation, but it is no longer possible to avert it, because only thus can the Church be effectively renewed. How many times has the renewal of the Church sprung

from blood! This time, too, it will not be otherwise. We must be strong and prepared, and trust in Christ and His Mother, and be very, very assiduous in praying the Rosary." Blessed John Paul II.

The first part of this statement was reported in the *Wall Street Journal* of November 9, 1976, from an address to the U.S. bishops before Cardinal Karol Wojtyla became pope. The second part is from an interview with Catholics of Fulda in 1980 when he had been pope for several years. I can't help feeling as I read this piece that John Paul actually heard these warnings from the Blessed Mother herself. Did she appear and tell him the tribulation could no longer be averted? His words sound like statements Mary's made in apparitions around the world. And the pope certainly had an intimate relationship with Our Lady. Reading this makes me want to be more faithful and more devout in praying the rosary. Our world is in such desperate need of Mary's intercession.

<http://lesfemmes-thetruth.blogspot.com/2013/11/the-apocalyptic-vision-of-john-paul-ii.html>

Burke *continued from page 5*

I asked: "Given that it was Jesus Christ Himself who taught us what marriage is, can any priest or bishop overrule or change what Jesus declared about marriage?"

"No, absolutely not," said Cardinal Burke. "The priests and bishops are called to be faithful to the truth. Our office is to teach this truth and to assist the faithful to live it, but we can never—even under some supposed pastoral approach—either alter or deny the truth about marriage."

I asked: "Can the pope himself change the nature of marriage given what Christ said?"

"No, it's not within his power," said Cardinal Burke, "and this is very clear in the teaching of the church, that if a marriage has been validly celebrated and consummated it cannot be separated. It cannot be ended by anything except death itself."

<http://www.cnsnews.com/commentary/terence-p-jeffrey/cardinal-burke-neither-bishops-nor-pope-can-change-christs-teaching>

"If my people who are called by my name will humble themselves, pray, seek my face and turn from their wicked ways I will hear them from heaven and heal their land."—*Chronicles 7:14*

What Does the Church Teach about Marriage?

upholding
family life

“Among the many blessings that God has showered upon us in Christ is the blessing of marriage, a gift bestowed by the Creator from the creation of the human race. His hand has inscribed the vocation to marriage in the very nature of man and woman.

“Original Sin introduced evil and disorder into the world. As a consequence of the break with God, this first sin ruptured the original communion between man and woman. Nonetheless, the original blessing of marriage was never revoked.

“We note a disturbing trend today to view marriage as a mostly private matter, an individualistic project not related to the common good but oriented mostly to achieving personal satisfaction.

“The differences between male and female are complementary. Male and female are distinct bodily ways of being human, of being open to God and to one another—two

distinct yet harmonizing ways of responding to the vocation to love.

“Marriage is a unique union, a relationship different from all others. It is the permanent bond between one man and one woman whose two-in-one-flesh communion of persons is an indispensable good at the heart of every family and every society.

Same-sex unions are incapable of realizing this specific communion of persons. Therefore, attempting to redefine marriage to include such relationships empties the term of its meaning, for it excludes the essential complementarity between man and woman, treating sexual difference as if it were irrelevant to what marriage is.”

Excerpts from “Marriage: Love and Life in the Divine Plan, A Pastoral Letter of the United States Conference of Catholic Bishops,” 2009 Reprinted from the Catholic New World, December 19–January 1, 2010.

7

Marriage is a unique union, a relationship different from all others.

Healthy Family, Healthy Society

The family, born of a covenant of love and of complete and sincere commitment between a man and woman in marriage, is not a private entity enclosed in itself. By its vocation it makes a wonderful and decisive contribution to the common good of society and the mission of the Church. Society is not a mere aggregation of individuals, but the outcome of relationships between people—husband and wife, parents and children, siblings—the foundation of which is to be

found in family life and in the bonds of affection deriving therefrom. Each family, through its children, gives society its own experience of human richness. We can well say that the health and value of relationships within a society depend upon the health and value of relationships within families.

By Pope Benedict XVI in his message for the Ecuadorian National Family Congress, 10-11-2011.

Each family gives society its own experience of human richness.

Two Responses

Cardinal Francis George, president of the U.S. Conference of Catholic Bishops, 15-11-2010

“For too many, politics is the ultimate horizon of their thinking and acting. As we know, fidelity to Christ in his body the Church calls for two responses on the part of those who would call themselves his disciples: orthodoxy in belief and obedience in practice.”

Good Looking Evil

by James Kushiner, executive director, *The Fellowship of St. James*

Princeton professor and longtime human rights advocate Robert P. George launched a petition last week calling on the United States and the international community to act immediately and bring an end to the genocide against Christians, Yazidis and other citizens in Iraq. Thousands have already signed The petition which says that the United States and the international community should expand military air strikes against ISIS/ISIL and do everything necessary to empower local forces fighting to protect the people of Iraq from ISIS/ISIL.

Throughout history, we have met ISIS before, in various guises. ISIS members believe they are doing good. So did the Nazis. The Bolsheviks.

A good friend of mine shared a quote from Robert Reilly:

Anyone who chooses an evil act must present it to himself as good; otherwise as Aristotle taught, he would be incapable of choosing it. When we rationalize we convince ourselves that heretofore forbidden desires are permissible. As Hilaire Belloc wrote, in this case, “Every evil is its own good.” In our minds we replace the reality of the moral order to which the desire should be subordinated with something more compatible with the activity we are excusing.

He reminded me of a comment by Dr. William Hurlbut that we both heard earlier this year at a talk in Chicago: Hurlbut made the point that all the Nobel laureates he works with who are developing human cloning are all “really nice guys.” They are all about saving lives and relieving suffering in people’s lives. I’ve since come to the conclusion that the truly dangerous man must, almost by necessity, be

someone who is largely loved and admired. Whittaker Chambers wanted nothing to do with turning in the names of communists trying to overthrow our government until it was forced upon him. These were kind people, friends of his, who only wanted what was best.

This in turn reminded my friend of a Flannery O’Connor quote: “In the absence of faith, we govern by tenderness, and tenderness leads to the gas chamber.”

He concluded: “That is what guides those really nice guys that Dr. Hurlbut talked about. They are guided by a faithless tenderness of heart.”

Both the nice men and the ISIS jihadists think they are improving the world. Any man may imagine a moral order of his own, or he may subject himself to someone else’s moral order—that of the street gang, the Gestapo, a political party or the jihadists of ISIS. They all espouse a view of good and evil. Someone took pride in the design of the gas ovens of Auschwitz. Someone took satisfaction in the efficiency of those ovens. Someone in ISIS was proud to post a video of a beheading.

The calls to commit such acts—abortion, jihad, what have you—may come through passionate shouts or seductive whispers, all pointing to some perceived or imagined good. Because of this, the world is always a dangerous place in both war and peace, on the battlefield and in the classroom. But neither the brutal men nor the nice men will inherit the earth. Jesus Christ embodies the only moral order that will endure. He was not nice and tame, but he is good.

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Anyone who chooses an evil act must present it to himself as good; otherwise as Aristotle taught, he would be incapable of choosing it.

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Ten Steps to Help Us Draw Closer to God

by Archbishop Charles J. Chaput, O.F.M. Cap. Diocese of Philadelphia

finding God

Over the years I've heard from many good people who want a closer relationship with God. But they're stymied by what they perceive as God's silence. What they often mean, without knowing it, is that they'd like God to do something dramatic in their lives; something with a hint of Mt. Sinai that proves his credentials.

But God typically doesn't work that way. He's not in the theater business. God wants to be loved and even in a sense "courted"—which means that we can't be passive partners in the relationship. We need to pursue God as we would the persons we love.

So here are a few steps—in no particular order—that can help us draw closer to God.

FIRST, start by listening to him. Faith isn't a 12-step action program. Nor is it an algebra problem that needs to be "solved." It's a love affair. As with a spouse, the most important thing we can do is to be present and listen. This requires the investment of time and focus. If a spirit of impatience or pretending to listen doesn't work with your spouse, why would it work with God?

SECOND, cultivate silence. We can't listen when our world is filled with noise and toys. C.S. Lewis often said that noise is the music of hell. Our toys—those things we choose to distract us—keep us diverted from focusing on the main questions of life: Why are we here? What does my life mean? Is there a God, and if so, who is he, and what does he ask of me?

THIRD, seek humility. Humility is to the spirit what material poverty is to the senses: the great purifier. Humility is the beginning of sanity. We can't really see—much less love—anyone or anything else when the self is in the way. When we finally, really believe in our own sinfulness and unimportance, many other things become possible: repentance; mercy, patience, forgiveness of others. These virtues are the foundation

stones of that other great Christian virtue: justice. No justice is ever possible in a spider's web of mutual anger, recrimination and hurt pride.

FOURTH, cultivate honesty. Complete honesty is only possible for a humble person. The reason is simple. The most painful but important honesty is telling the truth to ourselves about our own motives and our own actions. The reason honesty is such a powerful magnet is because it's so rare

FIFTH, seek to be holy God's ways are not our ways. Holiness is the habit of seeking to conform all of our thoughts and actions to God's ways. There's no cookie-cutter model of holiness, just as piety can't be reduced to one particular kind of prayer or posture. What's important is to love the world because God loves it and sent his Son to redeem it, but not to be captured by its habits and values, which are not godly.

SIXTH, pray. Prayer is more than just that portion of the day when we advise God about what we need and what he should do. Real prayer is much closer to listening, and it's intimately tied to obedience. God certainly wants to hear what we need and love and fear, because these things are part of our daily lives, and he loves us. But if we're doing the talking, we can't listen. Note too, that we can't really pray without humility. Why? Because prayer requires us to lift up who we are and everything we experience and possess to God. Pride is too heavy to lift.

SEVENTH, read. Scripture is the living Word of God. When we read God's Word, we encounter God himself. But there's more: J.R.R. Tolkien, C.S. Lewis, Georges Bernanos and so many others—these were deeply intelligent and powerful writers whose work nourishes the Christian mind and soul, while also inspiring the

continued on page 10

The most painful but important honesty is telling the truth to ourselves about our own motives and our own actions.

**be careful that
the candidates
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gentle, patient
and merciful**

**In the real
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that endure
follow actions
that have
substance.**

The Kind of Bishops the Pope Wants

Pope Francis to Apostolic Nuncios, 21-06-2013

I would like to conclude by saying just one word about one of the important points of your service as Papal Representatives, at least for the vast majority: collaboration in providing bishops.

You know the famous expression that indicates a fundamental criterion in choosing who should govern: *si sanctus est oret pro nobis, si doctus est doceat nos, si prudens est regat nos*—if holy let him pray for us, if learned teach us, if prudent govern us.

In the delicate task of carrying out inquiries for episcopal appointments be careful that the candidates are pastors close to the people, fathers and brothers, that they are gentle, patient and merciful; animated by inner poverty, the freedom of the Lord and also by outward simplicity and austerity of life, that they do not have the psychology of “Princes.”

Be careful that they are not ambitious, that they do not seek the episcopate—*volantes nolumus*—and that they are married to a Church without being in constant search of another. That they are able to watch over the flock that will be entrusted to them, take care to keep it united, vigilant of the dangers that threaten it, but above all that they are able to watch over the flock, to keep watch, imbue hope, that they have sun and light in their hearts, to lovingly and patiently support the plans which God brings about in His people.

Let us think of the figure of St Joseph, who watches over Mary and Jesus, of his care for the family that God entrusted to him, and the watchful gaze with which he guides it in avoiding dangers.

Zenit.org 21-06-2013

Ten Steps *continued from page 9*

imagination. Reading also serves another, simpler purpose: It shuts out the noise that distracts us from fertile reflection

EIGHTH, **believe and act** a dramatic “road to Damascus” style conversion doesn’t happen to most people, and not even St. Paul stayed on the road very long. Why? Because in revealing himself to Paul, Jesus immediately gave him something to do. We know and more deeply love Jesus Christ by doing what he tells us to do. In the real world, feelings that endure follow actions that have substance. The more sincere we are in our discipleship, the closer we will come to Jesus Christ

NINTH, nobody makes it to heaven alone. We all need **friendship and community** Even Jesus needed these two things: friendship and community. The Apostles were not simply Christ’s followers; they were also his brothers and friends, people who knew and

supported him in an intimate way. All of us as Christians need the same two things. It doesn’t matter whether we’re a religious, layperson, deacon or priest, single or married. Friends are vital. Community is vital. Our friends both express and shape who we are

TENTH and finally, nothing is more powerful than the **sacraments of Penance and Eucharist** in leading us to the God we seek. God makes himself available to us every week in the confessional, and every day in the sacrifice of the Mass. It makes little sense to talk about the “silence of God” when our churches are made silent by our own absence and indifference. We’re the ones with the cold hearts—not God.

He’s never outdone in his generosity. He waits for us in the quiet of the tabernacle. And he loves us and wants to be loved wholeheartedly in return. If we’re willing to give that love, these steps will lead us to him.

Reprinted from CatholicPhilly.com, 12-02-14.

Fact vs. Fiction Annulments in the Catholic Church

FACT: Divorced Catholics can receive the sacraments. Catholics who are divorced and not in a state of mortal sin are strongly encouraged to receive the sacraments. Spouses who have abandoned their husband or wife, however, for immoral and unjust reasons [another relationship, their career or selfish desires] and who have not repented and confessed their sin, are considered to be in a state of mortal sin and should not present themselves for Communion.

FICTION: Divorced Catholics are excommunicated. Simply by the mere fact of being divorced, Catholics are not excommunicated. Those who are Catholic and divorced are always welcome at Mass and encouraged by the Church to remain active in their faith.

FACT: Remarried Catholics without a decree of nullity from the Church cannot receive the sacraments. A civil divorce cannot dissolve the permanent and lasting bond that exists between two spouses. If the bond truly exists, it is lifelong, and any second civil marriage is a violation of that bond. Remarriage is only possible when the Church recognizes that a valid marriage never existed in the first place, that there never was a permanent and lasting bond.

Accordingly, unless the Church has made that recognition by granting a couple a decree of nullity, their marriage is presumed valid, and any new civil marriages into which either individual enters are considered adulterous. Adultery is a grave sin and those committing it should not present themselves for Communion.

FICTION: Divorced Catholics are free to date even if they don't have an annulment. Just as in court, where defendants are

considered innocent until proven guilty, all marriages, even marriages between two non-Catholics, are presumed valid unless proven otherwise. Accordingly, for a divorced person to be involved in a romantic relationship without an annulment is a betrayal of the vows they made to their spouse and a grave matter. Divorced individuals should not date unless they have a decree of nullity, and single individuals should not date a divorced person who does not possess a decree of nullity.

FACT: It's a good idea to begin the annulment process as soon as possible. While the Church asks Catholics to wait until their civil divorce is final before beginning the annulment process [and some for up to six months after], it's generally wise for a divorcing couple to begin discerning whether or not they have grounds for annulment during the divorce process, and, if they do, begin seeking one as soon as they feel ready. That way, if it is invalid, they won't find themselves several years down the road having to choose between dating and the sacraments.

FICTION: Annulments are just Catholic divorces. An annulment does not dissolve a marriage. If a marriage is valid, nothing can do that. Rather, an annulment simply recognizes that a true marriage never existed. It is an acknowledgment by the Church that one or more of the criteria necessary for a valid marriage was missing from the beginning. That does not, however, in any way imply that children born of the relationship are illegitimate.

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**valid
marriage**

11

**A civil divorce
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two spouses.**

"Let not that man claim the title of patriot who labors to undermine our country's fundamental pillars of Religion and Morality."— George Washington

**The term
“Church
Triumphant”
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glory of heaven
all human sin
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November: A Month to Celebrate the Church

Yesterday, Today, and Forever!

November begins celebrating the Feast of All Saints, Those who have “fought the good fight, run the good race, and won the Victor’s Crown of Gold. We celebrate all those canonized and un-canonized, known and unknown Christians who have reached the goal of Heaven. Then, on November 2nd we remember the Holy Souls in Purgatory those who have died, and have yet to be purified and made holy to enter into God’s presence. As we move toward the Feast of Christ the King at the end of November we focus our attention on the “last things,” the Kingship of Christ and our role in the building up of His Kingdom.

These beautiful days of the month of November, at the threshold of the Holiday Season, remind us of the reality of the Church, our “connectedness” with those who have gone before us in faith and in our families, with one another as we struggle to live and witness to our faith with the Church in heaven.

The Church Triumphant describes the Church in heaven. In the kingdom of God—the realm in which the Holy Trinity, the angels and saints, and the abode of all those who have reached the fullness of salvation in Christ—the Church already exists. But it will have its fullest being at the end of time, when all of creation and we hope all human beings will be conformed to Christ and all reality will be one of divine praise and glory. The term “Church Triumphant” underlines

the truth that in the glory of heaven all human sin will have been transformed; death and suffering will be no more, and the glory of God will have triumphed over all the imperfections of human history.

The Church Militant refers to the Church on earth. The term “militant” may, for some, suggest an antagonistic relationship between the Church and the world. Nevertheless, it refers to an authentic reality: that the Church on earth works to overcome the imperfect and sinful dimensions of human existence. The Church’s mission is not to oppose the world and society but to work for their transformation by the preaching of the Gospel and by the edifying power of the good works and example of those who are baptized into Christ.

The Church Suffering refers to the Church in purgatory. Purgatory is not a kind of temporary hell. It is rather the threshold, the antechamber of heaven. In purgatory, all those—whether Christian or not—who have reached the gates of death without reaching the full perfection of life represented in Christ are cleansed in a kind of ongoing baptism and are purified by the enlightening fire of the Holy Spirit. The suffering of purgatory is not one of destruction, but the suffering that comes from leaving the old self behind and taking on the new. It is suffering “with a purpose,” the end is in sight.

Faith or Opinion—Not Both

St Thomas Aquinas

To reject any article of the faith is to reject the faith itself. This is like pulling one stone out of an arch; it is like putting one hole in the hull of a ship. The whole arch tumbles down; the whole ship sinks.

A man who has the faith, accepts God’s word. God’s word has set up the Church as man’s infallible teacher and guide. If a man,

therefore, rejects one article of the faith, and says that he believes all the other articles, he believes these by his own choice and opinion, not by faith. Rejecting one article of the faith, he rejects the whole authority of the Church, and he rejects the authority of God who has set up and authorized the Church to teach truth. Such a man has not the faith at all, living or lifeless.

Like a Second Baptism

Pope Francis, General Audience, 13-11-2013

In a certain sense, baptism is the identification card of the children of God, their certificate of birth, it is the birth certificate of the Church. All of you know the day you were born and celebrate your birthday, right? We all celebrate our birthday But let us do something: today, when you return home, ask what day you were baptized, search, because this is your second birthday. The first birthday is when you were born into life and the second birthday is when you were born into the Church

At the same time, baptism is linked to our faith in the remission of sins. The Sacrament of Penance or Confession is, in fact, like a “second baptism,” which refers always to the first to consolidate and renew

it. In this sense the day of our baptism is the point of departure of a journey of conversion that lasts our whole life and which is continually sustained by the Sacrament of Penance.

Think of this: when we go to confess our weaknesses, our sins, we are asking forgiveness of Jesus, but we also go to renew our baptism with this forgiveness. And this is beautiful; it is like celebrating the day of your baptism in every confession. Therefore, confession is not being seated in a torture room, rather it is a feast. Confession is for the baptized! To keep clean the white garment of our Christian dignity! ...

Zenit.org 13-11-2013

life & death

13

**... baptism
is linked to
our faith in
the remission
of sins ...**

Pray for the Dead

Treasury of Indulgences

Pilgrims capable of acts of mercy seek to alleviate the anguish of deceased family members, the poor souls, by obtaining indulgences for them in November.

The Church, our spiritual Mother, indulges her children, by granting them remission of their temporal punishment. Please note, however, we are not making reference to the forgiveness of sins but the cleansing of the ‘damage’ owing on sins by means of the Church treasury of merits.

In the Enchiridion of Indulgences (1968) the Church stipulated that special indulgences can be obtained for the deceased in November. A plenary (full) indulgence remits all temporal punishment while a partial indulgence cleanses to a lesser degree.

“An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial.” (no. 13)

In addition to this work of mercy, a visit to a cemetery, one needs to fulfill the following conditions:

1. Sacramental Confession,
2. Holy Communion, and
3. Prayer for the intention of the Holy Father (e.g., Our Father, Hail Mary, Glory be), all to be performed within days (max. eight days for Confession) of each other if not at the same time.

**The Church
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“A nation of well-informed men who have been taught to know and prize the rights which God has given them cannot be enslaved. It is in the religion of ignorance that tyranny begins.”—*Benjamin Franklin*

“We’re not giving in to the secular agenda; we’re not collapsing in a heap.”

Cardinal George Pell on the Synod

Cardinal George Pell of Australia, who is the current Prefect of the Secretariat for the Economy, was interviewed by Francis X. Rocca of Catholic News Service, and issued some strong remarks about the Synod and where it will—and will not—go:

Cardinal George Pell said working-group reports from the Synod of Bishops on the family finally give a true picture of the assembly’s views, counteracting what he characterized as a misleading midterm report.

“We wanted the Catholic people around the world to know actually what was going on in talking about marriage and the family, and, by and large, I think people will be immensely reassured,” Cardinal Pell, prefect of the Secretariat for the Economy, told Catholic News Service, the day the reports were published.

“We’re not giving in to the secular agenda; we’re not collapsing in a heap. We’ve got no intention of following those radical elements in all the Christian churches, according to the Catholic churches in one or two countries, and going out of business,” he said

The midterm report was “tendentious, skewed; it didn’t represent accurately

the feelings of the synod fathers,” said Cardinal Pell. “In the immediate reaction to it, when there was an hour, an hour-and-a-half of discussion, three-quarters of those who spoke had some problems with the document.”

“A major absence was Scriptural teaching,” he said. “A major absence was a treatment of the church tradition,” including teachings on the family by Pope Paul VI, St. John Paul II and Pope Benedict XVI.

Cardinal Pell also states that just three of the 10 small groups were in support of Cardinal Walter Kasper’s proposal to allow for some divorced and remarried Catholics to receive Communion, calling that proposal a “stalking horse.” He indicated that Kasper’s proposal was just the “tip of the iceberg,” an attempt to open the door to even more radical measures: “They want wider changes, recognition of civil unions, recognition of homosexual unions. The Church cannot go in that direction. It would be a capitulation from the beauties and strengths of the Catholic tradition, where people sacrificed themselves for hundreds, for thousands of years to do this.”

A Book Review: The Spiritual Journey of George Washington by Janice T. Connell

An inspiring account of the faith and life of our first president. George Washington’s whole life was influenced by his reliance on “Kind Providence.” His deep faith was the basis of his life. Raised in the Anglican faith and trained in virtue, he followed those principles throughout his life, supporting him in the difficulties he faced as general of the Continental army and our

first president. You are in for some surprises in the recounting of his life—his remarkable military skills and his unfailing faith. Washington was a man who was larger than life and worthy of the role entrusted to him as the Father of our Country. The book is treasure for people of all ages!

(171 pages, available at Amazon under \$10.)

“Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”—George Washington

Speakers for Upcoming Forum Luncheons

upcoming
speakers

15

December 12—Mrs. Virginia Seuffert. Mrs. Seuffert is the mother of 12 and has been homeschooling her children and now her grandchildren for a quarter of a century. In her native New York, Ginny lectured, debated and wrote articles for the pro-life movement. After moving to Chicago in 1988, she switched her focus to strengthening the family, especially through homeschooling. She has spoken at over 150 conferences in the United States and Canada, and authored over 100 articles and written three books. In addition to writing and speaking, Ginny has been a guest on numerous regional and national radio programs and has appeared on EWTN. Subject: Common Core: Should We Be Concerned?"

January 9—Mr. Clarke Forsythe, currently senior counsel for AUL and author of *Abuse of Discretion: The Inside Story of Roe v. Wade*. His 27 years of service to AUL includes founding and directing the AUL Project in Law & Bioethics, serving as vice president and general counsel, overseeing our nationwide litigation and legislation strategy, and as president for 10 years. Forsythe has argued cases before federal and state courts and has testified before Congress and state legislatures. Clarke has a law degree from Valparaiso University School of Law, and in 2006, Forsythe received an M.A. degree in bioethics from Trinity International University. He will speak on his book and the *Roe v. Wade* decision.

February 13—Juliana Taimoorazy is the founder and president of the Iraqi Christian Relief Council, an organization that raises awareness about the persecuted church in Iraq and helps Assyrian Christians resettle in Illinois, Michigan, Massachusetts and Arizona. Through her activism and media appearances, Taimoorazy has worked tirelessly to promote the cause of Assyrian Christians in the United States. She was smuggled into Switzerland in 1989 to avoid religious persecution in her native Iran, later smuggled into Germany where she sought asylum in the U.S. Embassy, emigrating to the United States in 1990. She is currently a radio host for Nineveh Radio. She will speak on the plight of Iraqi Christians.

March 13—David M. Carollo, executive director of the World Apostolate of Fatima. The mission is to help people learn, live and spread the message of Our Lady of Fatima, in communion with the Church and in concert with the New Evangelization. David will speak on the apparitions of Our Lady of Fatima to three young children and our call to spread her message. More information to follow.

April 10—To Be Announced

May 8—Sr. Rosemary Connelly, RSM, executive director of Misericordia. She is a member of the Religious Sisters of Mercy. A native Chicagoan, she attended parochial schools and taught in several archdiocesan schools while continuing her studies. In 1959, Sister Rosemary earned a B.S. degree in social science. She then earned a master of arts in sociology degree from St. Louis University in 1966 and a master's degree in social work from Loyola University Chicago in 1969. She was appointed administrator of Misericordia in 1969. Sister Rosemary's leadership has been integral to Misericordia growing into a loving, challenging and dignified environment for more than 600 children and adults with developmental disabilities. The subject of her talk will be The Mission of Misericordia.

Luncheons are at 11:45 at the Union League Club, 65 W. Jackson Blvd, Chicago. Tickets are \$35. Business attire. Reservations required. Call Maureen at 708-352-5834.

president's report

by Mary Anne Hackett

Fall 2014 Update

We received sad news of the death of Helen Hull Hitchcock on October 20. Helen was a convert to the Catholic Church and a true warrior for the faith. She was a strong advocate for the Catholic Church's teaching on women and the beauty of the liturgy. She was the founder of Women for Faith and Family and Adoremus Bulletin for renewal of the liturgy. We were grateful to have her serve on the Advisory Board of Catholic Citizens of Illinois. Helen was an inspiration to all women. She had a profound impact on the life of the Church and her influence will be greatly missed. (A full obituary is posted on our website—www.catholiccitizens.org.)

The Extraordinary Synod is over and as Cardinal Burke said recently in an interview for a Spanish publication, "it has left many people feeling a strong sense that the Church is like a ship without a helm." Many concerns were raised over the mid-term report of discussions on communion for the divorced and remarried and welcoming gay people. The final report at the end of

the synod, where votes had actually been taken, helped to calm the concern.

It is sometimes difficult to determine what is actually happening in the Church. We must always read the reports in the mainstream media with a "grain of salt" because their bread and butter is sensationalism, and many are actually hoping for a more liberal Church that follows their agenda. Often reports present the Holy Father as a proponent of changes in doctrine and pastoral practice. Yet Pope Francis describes himself as "a true son of the Church." As such he knows that he cannot change Her doctrines.

I encourage you to pray for our Church and for our world. Remember that the Catholic Church was founded by Jesus, and he has promised that the gates of Hell would not prevail against it. This may be a time of persecution for Christians not only in our world but also in the Church, but we will be sustained by our faith and our hope in His promises.

"History fails to record a single precedent in which nations subject to moral decay have not passed into Political and Economic Decline."—*Douglas MacArthur (1880–1964) Supreme Commander of the Allied Forces in the Pacific during World War II.*