



The Catholic Citizen

CATHOLIC CITIZENS OF ILLINOIS

Summer 2014

This issue:

- ♦ A Personal Challenge from Pope Francis
- ♦ The Rise of Conservative Cafeteria Catholicism
- ♦ The Church Must Live in Accordance with Her Tradition
- ♦ The Great Unknown
- ♦ Liturgical Celebrations in the Parish Church
- ♦ Quotes on Marriage by Homosexual Activists

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American Freedom and the Catholic Church

by Francis Cardinal George, Archbishop of Chicago, Metropolitan of the Province of Illinois

In June, 2014, Pope Francis I spoke to a conference in Rome on international religious liberty and the global clash of values. He said: Religious freedom is not just a matter of thought or private devotion. It is the freedom to live—both privately and publicly—according to the ethical principles that are consequence of the truth found

In this country, we do not fear being killed for our faith. What, then, are we afraid of? We are afraid that the institutions that perform the works of mercy that have been integral to the church's mission for centuries will be forced to become, effectively, government institutions, given permission to exist only if they do not act as Catholic. At stake are Catholic hospitals, Catholic universities and Catholic social services, precisely as Catholic. At stake also is a society that once permitted many different voices and faiths to contribute to the common good without compromising their collective conscience.

The issue has clustered around the HHS mandate that insists that any institution serving the public must treat women's fertility as an enemy to be suppressed for the sake of women's freedom. In fact, the government has made many exceptions to this rule, but has steadfastly refused to exempt Catholic institutions. The issue is therefore in the courts.

The imposition of a definition of marriage that destroys the natural meaning

of marital union is becoming another test case for religious liberty. The law now holds that men and women are interchangeable in marriage, as if children did not need both a mother and a father to be born and raised with some security. These are laws that mark societies in decline, demographically as well as morally.

What has happened to our vaunted American liberties? Except for property rights, they are all being traded off in favor of freedom of sexual expression. That "freedom" has become the trump card in almost every social dispute. While the public conversation plays the game of liberal versus conservative, there is really only one issue: freedom versus tyranny, a tyranny masquerading as compassion and suppressing, "legally," differences that seem to threaten abstract "equality."

Americans are concerned about the economy, and rightly so. We are concerned with the loss of our place in the world, and rightly so. We should also be concerned that we are on the wrong side of what nature teaches us and therefore, at least over the long run, headed for historical failure as a society.

We are asked to pray for our country and its liberties, and many parishes especially remember this intention as we celebrate our National Holidays. What gives us every reason to hope is the many good people who

Continued on page 2

**“It is not by
proselytizing
that the Church
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(312) 409-1845
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A Personal Challenge from Pope Francis

by Carl A. Anderson, Columbia Magazine, February 2014

In his encyclical, *Evangelii Gaudium* (The Joy of the Gospel), our Holy Father sees the Church opening a new chapter of evangelization, one characterized by “the joy of the Gospel” and carried forward by those who “wish to share their joy.” In this mission, echoing the words of Pope Benedict VI, Pope Francis writes, “It is not by proselytizing that the Church grows, but by attraction” (#15).

Evangelii Gaudium is the pope’s response to the 2012 Synod of Bishops, which met on the topic “The New Evangelization for the Transmission of the Christian Faith.” In his document, the Holy Father takes up a central theme of the synod: “In virtue of their baptism, all the members of the People of God have become missionary disciples.”

And he emphasizes, “The new evangelization calls for personal involvement on the part of each of the baptized” (#120). In order to be faithful “missionary disciples,” however, Pope Francis says that it is necessary to go beyond our “comfort zones” (#20) and “abandon the complacent attitude that says we have always done it this way” (#33). He also says that places of “fraternal communion and missionary fruitfulness” are essential in the Church today (#89).

Pope Francis then reminds us of the key to this communion and fruitfulness by again quoting Pope Benedict: “the service of charity” is “a constitutive element of the

Church’s mission and an indispensable expression of her very being” (#179). Our Holy Father urges us to rediscover our need as Catholics “to live in fraternity” and to grow in “a fraternal love capable of seeing the sacred grandeur of our neighbor, of finding God in every human being” (#92).

In this light, Pope Francis writes: “I especially ask Christians in communities throughout the world to offer a radiant and attractive witness of fraternal communion. Let everyone admire how you care for one another, and how you encourage and accompany one another” (#98).

Undoubtedly, some Catholics will read these passages and ask, “What does such a witness of fraternal communion look like, and how are we to enter into it?” Yet it is impossible for us to read the words of our Holy Father and not recognize a profound and personal challenge. The challenge we face is to ensure that our parishes, our institutions and our homes are places whose “doors are open” and whose members invite their fellow Catholics to a life of fraternal communion and charity.

It is also the responsibility of Catholics to deepen fraternal communion with true charity and unity, so that whoever encounters us will encounter a community of believers motivated by the joy of the Gospel!

—Columbia Magazine, February 2014

Freedom *Continued from page 1*

ask God to bless themselves, their families and our country. Let us extend our prayer to include Christians around the world who are living in fear because of their faith in

Christ, and let us also keep before the Lord those who are a threat to religious freedom, here and abroad. God bless America, and all in our world.

Apart from an outside assistance, society goes from bad to worse until deterioration is universal. Not evolution, but devolution is the law of man without God, just as it is the law of the sunflower without sun.—Venerable Fulton J. Sheen

The Rise of Conservative Cafeteria Catholicism

by Fr. Dwight Longenecker

picking & choosing

3

When Benedict XVI and John Paul II were pope, the conservative Catholics loved to throw around the phrase “cafeteria Catholic” as a term of derision.

It’s a name I used a fair bit to parody those Catholics who would pick and choose what bits of Catholicism they liked and rejected the bits they didn’t like. The “cafeteria Catholic” was a liberal who picked peace and justice issues but was silent on abortion. The “cafeteria Catholic” picked up on the fellowship of the Lord’s Supper but declined the idea the Holy Sacrifice of the Mass. Cafeteria Catholics liked the authority of the individual conscience but put *Humanae Vitae* on one side. They chose ecumenism but turned up their noses at Catholic exclusivism. They were all for “we are church” and rejected any form of hierarchy.

Isn’t it interesting how the shoe is on the other foot? Now with Pope Francis the cafeteria Catholics are the conservatives. They splutter and fume at Pope Francis. He’s the pope, but they disagree with him about this and reject his words about that just as avidly and with as much fervor as the liberals used to reject Pope Benedict. They pick him to pieces, refuse to give him the benefit of the doubt and paint him as a terrible pope—just like the liberals did with Benedict. The liberals thought Benedict was a bad and inadequate pope. Ditto the conservatives with Francis.

The liberals were disrespectful and referred to Benedict as “Nazi Ratzi” and “the Enforcer.” Now the conservatives call Pope Francis “Casual Frank,” “Mr Bergoglio” or “The Unholy Father.” The liberal cafeteria

Catholics had their theological arguments. They quoted this church document or that theologian.

The conservatives either reject the Second Vatican Council altogether, or they “correct” it by pulling up quotes from this pope who condemned all heretics or that council that rained down anathemas. The conservatives liked to call the liberals “Protestants” because they were trying to make the church just as they wanted it. Now they’re doing the same. They didn’t like when the liberals grumbled and dissented against Pope Benedict. Now they grumble and dissent against Pope Francis.

Is it okay to criticize a pope? Sure. I’ve criticized Pope Francis—so much so that I’ve been called “a fierce critic of Pope Francis.” However, what I sense among some conservative Catholics is not only a growing dislike of Pope Francis but a very unpleasant and self-righteous hatred of him, and any attempt to put the pope into context, explain the wider implications, praise Francis or unlock his gift to the church is met with cynicism, scorn and ridicule.

When Benedict was pope the conservatives wanted the liberals to listen and learn from Benedict. They wanted the liberal cafeteria Catholics to take on the whole of the Catholic faith and submit to the authority of the rightful pope. Now with Pope Francis they find it rather difficult to listen and learn.

Where did I put that dictionary of literary terms? I want to look up “irony.”

<http://www.patheos.com/blogs/standingonmyhead/2014/07/the-rise-of-conservative-cafeteria-catholicism.html>

**Now with
Pope Francis
the cafeteria
Catholics
are the
conservatives.**

“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*

**participation
in the liturgy
... involves
adhesion to
the mystery
of Christ and
fidelity to
the Church's
teachings**

The Church Must Live in Accordance with Her Tradition

by Monsignor Guido Marini, Master of Papal Ceremonies

During the pontificates of Blessed Pope John Paul II, Pope Benedict XVI, and continuing with Pope Francis I, it is their intention to call the entire Church back to a sense of the sacred, which has been lacking, and in fact, building over the past 40+ years since the reforms of the Second Vatican Council. The increase of secularism and cultural relativism (both of which exalt the individual and negate objective truth outside of the self), and a desire to make the liturgy more “relevant” based on one’s emotions has done grave damage to the Church’s prayer.

It’s time to call the Church back to a faithful and authentic interpretation of the teachings of the Second Vatican Council and to celebrate the liturgy as the Church gives it to us. That means that many of the “innovations” we have seen—however well-intentioned [or not]—must be purged from the liturgy. Since the celebration of the mass, the liturgy, is so central and essential to the life of the Church, it is for the whole Church to safeguard, celebrate and faithfully hand on the treasure we have received from the Lord through His Church.

When it comes to the inculturation of the liturgy, we must, first of all, take into account the liturgy itself, in its truest and innermost dimension, *i.e.*, the celebration of the mystery of the Lord, of his death and resurrection for our redemption: it is the prayer of the Church in which we

participate to the extent to which we adhere to the mystery celebrated.

When various elements, features or innovations are put to the service of this celebration, it is possible for them to find room and expression in the liturgy. They must not alter or misrepresent it because the liturgy is a gift granted to the Church, and the Church must live it in accordance with her tradition, which no one can modify arbitrarily.

We must also remember that not all cultural expressions, local “customs,” or personal preferences of bishops, priests and the laity are compatible with the Catholic liturgy or proper piety and devotion—they can, in fact offend them. Education, correction and purification are sometimes needed. This is the journey to holiness, humility and obedience that we must make.

According to our Holy Fathers, real participation in the liturgy does not take place at an emotional or sentimental level. Rather, it involves adhesion to the mystery of Christ and fidelity to the Church’s teachings. This is what builds holiness and proper Catholic devotion and piety. In that way, we approach the liturgy with open hands, ready to receive from the Lord what it is HE wants to give. Admittedly, this stands in stark contrast to the prevailing, yet erroneous notion that the faithful are consumers demanding, contracting and paying for a “service” from the Church. This, of course, is far from the reality of faith.

The Role of the Church

“The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.”

—Dr. Martin Luther King, Jr., Strength to Love, 1963

The Great Unknown

Pope Emeritus Benedict XVI to Italian Bishops

At a time in which God has, for many people, become the great Unknown and Jesus is simply an important figure of the past, we cannot relaunch missionary activity without renewing the quality of our own faith and prayer We will not be able to win mankind to the Gospel unless we ourselves first return to a profound experience of God

Many baptized have lost their identity. They do not know the essential contents of the faith or believe they can cultivate that faith without ecclesial mediation. And while many look doubtfully at Church teaching, others reduce the Kingdom of God to certain broad values, which are certainly related to the Gospel but which do not touch the central nucleus of Christian faith.

Unfortunately it is God Himself who remains excluded from many people's horizon and, when not met with indifference, closure or rejection, discourse about God is relegated to the subjective sphere, reduced to an intimate and private affair which is marginalized from the public conscience. The heart of the crisis affecting Europe also arises from this abandonment, this lack of openness to the Transcendent

Men live from God, from He whom, often tentatively and unawares, they seek in order to give full meaning to lives. We have the task of announcing Him, revealing Him and leading others to meet Him.

Vatican Information Service 24-05-2012

living faith

5

Unfortunately it is God Himself who remains excluded from many people's horizon

Liturgical Celebrations in the Parish Church

Because the celebration of the Mass and Sacraments, the Liturgy, is the official act of worship of the Roman Catholic Church, and is (according to the teachings of Vatican II) the source and summit of the Christian life and true Christian spirit, its celebration is carefully and diligently safeguarded and legislated by the Church. The laws governing worship are binding on both priest and people, even if they are unaware of them. The liturgy is considered to be an exercise of priestly office of Jesus Christ, the way Christ gives Himself to his people. Because of this, every liturgy is a sacred action surpassing all others. (Constitution on the Sacred Liturgy, 1964).

The liturgy is given to the Church by Christ. It is for us to safeguard and celebrate the Mass and the Sacraments according to the mind and law of the church. Canon

Law is very clear: The liturgical books, approved by the competent authority are to be faithfully observed in the celebration of mass and the sacraments, therefore no one on personal authority may add, remove, (ignore) or change anything in them (ccc #846)

Additionally, Church law gives to the pastor of the parish certain responsibilities, duties, rights, and obligations to maintain the faithful and dignified celebration of the liturgy in a particular parish. Certain policies are left to the pastor's discretion and within the bounds of the parish are not optional.

Adherence to the law of the Church is part of what is expected of us as Catholics, the norm, not the exception, and a means to holiness and right relationship with God

Excerpted from an article in the Bulletin of St. Isaac Jogues Parish, Hinsdale, June 8, 2014.

The laws governing worship are binding on both priest and people

"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

**only the death
of marriage
can bring about
the dawn of
equality for all**

Quotes on Marriage by Homosexual Activists

These are quotes from “Marriage Equality” activists in their own words. Note that they are not really advocating for marriage. These activists openly admit that “Marriage Equality” is really a Trojan horse for the DESTRUCTION of the family as an institution, which has been collectivist objective since the formation of the Fabian Socialist Society in the early 20th Century.

1) “Opting out of marriage altogether will provide a quicker path to progress, as only the death of marriage can bring about the dawn of equality for all.”—Dr Meagan Tyler, is a Marxist Lecturer in Sociology at Victoria University. She is the author of *Selling Sex Short: The Pornographic and Sexological Construction of Women’s Sexuality in the West* (2011, Cambridge Scholars).

2) “A middle ground might be to fight for same-sex marriage and its benefits and then, once granted, redefine the institution of marriage completely, to demand the right to marry not as a way of adhering to society’s moral codes but rather to ... radically alter an archaic institution. [Legalizing ‘same-sex marriage’] is also a chance to wholly transform the definition of family in American culture. It is the final tool with which to dismantle ”—Michelangelo Signorile, Homosexual Activist, *OUT Magazine*, December/January 1994

3) “And after all, we are advocating the destruction of the centrality of marriage and the nuclear family unit.”—Ryan Conrad, Homosexual Activist

4) “Wouldn’t marriage’s death as a state institution, including for straight people, be

the best solution? By all means let people ‘commit’, in front of priests or otherwise, but leave weddings as ceremonies with no legal status. Scrap the civil register; make no distinction in the state’s eyes between married and unmarried citizens. The British Humanist Association, a key supporter of C4EM, seeks legal recognition for marriages its celebrants perform, but secularism is about ending, not emulating, certain belief sets’ privilege.”—Alex Gabriel, Homosexual Blogger, Politics.co.uk

5) “Marriage is the proverbial burning building. Instead of pounding on the door to be let in ... queers should be stoking the flames!”—National Conference on Organized Resistance

6) “That is why any reforms we might painfully exact from our rulers would only be fragile and vulnerable; that is why we, along with the women’s movement, must fight for something more than reform. We must aim at the abolition of the family, so that the sexist, male supremacist system can no longer be nurtured there.”—Gay Liberation Front: Manifesto, 1978

7) “... fighting for gay marriage generally involves lying about what we are going to do with marriage when we get there—because we lie that the institution of marriage is not going to change, and that is a lie. The institution of marriage is going to change, and it should change. And again, I don’t think it should exist.”—Masha Gessen, Homosexual Journalist

Whatever the Cost

Let us preach Jesus Christ with all the energy of our lives. And let us support each other—whatever the cost—so that when we make our accounting to the Lord, we will be numbered among the faithful and courageous, and not the cowardly or the evasive, or those who compromised until there was nothing left of their convictions; or those who were silent when they should have spoken the right word at the right time. —Archbishop Charles J. Chaput, OFM., CAP

Winston Churchill and Political Correctness

In an article in the *Daily Mail* in the UK, written by Lizzie Parry, it was reported that Paul Weston, a candidate for the Liberty GB party in the European elections was arrested for quoting Winston Churchill.

The quote was taken from Churchill's *The River War*, written in 1899, which focuses on Churchill's observations about Islam while serving during the Anglo-Egyptian re-conquest of the Sudan. A member of the public took offense at the quote and called the police.

The Liberty GB mission statement reveals what the party believes to be the “most important issues of our time”—namely “mass immigration from the Third World, the steady rise of fundamentalist Islam and the hijacking of traditional British culture and institutions by well-organized left-wing progressives.”

The passage quoted:

“How dreadful are the curses which Mohammedanism lays on its votaries,” wrote Churchill.

“Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy.

“The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live.

“A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity.

“The fact that in Mohammedan law every woman must belong to some man as his absolute property—either as a child, a wife or a concubine—must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men.

“Thousands become the brave and loyal soldiers of the faith: all know how to die but the influence of the religion paralyzes the social development of those who follow it. No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith.”

cultural
confrontation

7

“How dreadful are the curses which Mohammedanism lays on its votaries,”

Confronting a Culture of Divorce

by Cardinal Raymond Burke, Prefect of the Apostolic Signatura,

What has to be made very clear is that the Church's teaching on the indissolubility of marriage is unchanging and unchangeable . . .

Some people say, “Well the culture is predominantly divorcist, therefore the Church in her practice has to adapt herself to the situation of the culture.” But that's not the nature of the Church. When the Church confronts a culture that is in some way weak or defective, or failing—as our culture is—Her mission is to call the culture to conversion and to teach ever more strongly the truth about marriage and to help, of course, individuals to live according to that truth.

I think, for instance, of examples in France and also in the United States, of associations of those who are divorced who meet regularly to encourage one another to remain faithful to their marriage, to their first marriage, because they believe very sincerely in the Lord's teaching that that marriage was in fact, or is in fact, their way to salvation, and so these are the kinds of things that we ought to be encouraging”|

From an interview by Thomas McKenna, president of Catholic Action for Faith and Family, EWTN, 29-06-2014

Her mission is to call the culture to conversion and to teach ever more strongly the truth

**removing the
tabernacle
from these
sanctuaries has
left a visible
emptiness**

**All civilized
societies
place limits on
tolerance.**

Return the Tabernacle

by Bishop Thomas Paprocki, Bishop of Springfield, Illinois, in a pastoral letter

The art of celebrating the liturgy properly and adoring the Lord in the Eucharist devoutly (*ars celebrandi et adorandi*) is the key to fostering the active participation of the People of God in divine worship.

18. While the Holy Eucharist is reserved in the tabernacle of every parish church in our diocese, the faithful in some places do not frequently come to pray before the tabernacle to be in the presence of the Lord. Several reasons for this certainly exist, but one among them is the reality that the tabernacle is not always easily found in many of our churches today. Over the past few decades, tabernacles all too often were moved from prominent places in the sanctuary to obscure and remote rooms that in some cases were previously supply closets.

19. The present legislation of the Church concerning the placement of the tabernacle states, “In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, conspicuous, worthily decorated and suitable for prayer.”

Regrettably, this is not always followed

21. The great majority of our parish churches and chapels were designed to

house the tabernacle in the center of the sanctuary; removing the tabernacle from these sanctuaries has left a visible emptiness within the sacred space, almost as though the building itself longed for the return of the tabernacle

22. Pope Benedict XVI wrote in his Post-Synodal Exhortation on the Eucharist in 2007, “The correct positioning of the tabernacle contributes to the recognition of Christ’s real presence in the Blessed Sacrament. Therefore, the place where the Eucharistic species are reserved, marked by a sanctuary lamp, should be readily visible to everyone entering the church In any event, final judgment on these matters belongs to the diocesan bishop.”

23. With this in mind, in order that more of the faithful will be able to spend time in adoration and prayer in the presence of the Eucharistic Lord, ***I direct that in the churches and chapels of our diocese, tabernacles that were formerly in the center of the sanctuary, but have been moved, are to be returned as soon as possible to the center of the sanctuary in accord with the original architectural design.***

Talking about Sin

By Cardinal George Pell

Some Christians don’t like to talk too much about sin. It is not affirming. Doesn’t it imply that we are judging others, being condemnatory or at least condescending towards those who do not recognize the Ten Commandments?

A foundation of Christian moral life is the acknowledgment that the Ten Commandments are not optional extras and not like an examination on ten topics, where only six questions need to be

answered. The seven deadly sins: pride, greed, envy, anger, lust, gluttony and sloth (better called a crippling cynicism) all lead to unhappiness and hurting others.

All civilized societies place limits on tolerance. Only in the jungle does “anything and everything go” for the powerful at the expense of the weak.

Sin erodes our relationship with God. It is an offense against reason, truth and

Continued on page 9

Rights of the Faithful

Redemptionis Sacramentum

[11.] The Mystery of the Eucharist “is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured” (*Ecclesia de Eucharistia*, n. 52).

On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today. Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ’s faithful of their patrimony and their heritage

[12.] On the contrary, it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms.

Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church’s Magisterium.

Finally, it is the Catholic community’s right that the celebration of the Most Holy

Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church.

[18.] Christ’s faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be “anyone’s private property, whether of the celebrant or of the community in which the mysteries are celebrated” (*Ecclesia de Eucharistia*, n. 52).

[186.] ... Let bishops, priests and deacons, in the exercise of the sacred ministry, examine their consciences as regards the authenticity and fidelity of the actions they have performed in the name of Christ and the Church in the celebration of the sacred liturgy.

Let each one of the sacred ministers ask himself, even with severity, whether he has respected the rights of the lay members of Christ’s faithful, who confidently entrust themselves and their children to him, relying on him to fulfill for the faithful those sacred functions that the Church intends to carry out in celebrating the sacred liturgy at Christ’s command. For each one should always remember that he is a servant of the sacred liturgy.

Sin *Continued from page 8*

right conscience, turning our hearts away from God in an act of revolt. However temporarily, when we sin we claim from God the right to decide what is good or evil. Sins wound human nature and damage human solidarity

Misunderstandings are common on lifestyle issues where pagans and money makers run the line that the Church’s views are outdated

It is not Christian teaching which is producing infidelity inside and outside

marriage, the 90,000 abortions a year in Australia, high divorce rates, more disturbed children, rising addiction to pornography and a disturbing increase in sexually transmitted disease

Forgiveness does not eliminate the need for justice, merciful justice. Every society needs its jail and God will finally judge us all.

Excerpt from Cardinal Pell’s Pentecost 2012 Message

**authentic
liturgy**

9

**they deprive
Christ’s
faithful of their
patrimony and
their heritage**

**when we sin
we claim from
God the right
to decide what
is good or evil**

What Place Does the Pope Hold in the Church?

from the Catechism of the Catholic Church, #874–896

Christ is himself the source of ministry in the Church. He instituted the Church. He gave her authority and mission, orientation and goal: In order to shepherd the People of God and to increase its numbers without cease, Christ the Lord set up in his Church a variety of offices which aim at the good of the whole body.

When Christ instituted the Twelve, “he constituted them in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them.” Just as by the Lord’s institution, St. Peter and the rest of the apostles constitute a single apostolic college, so in like fashion the Roman Pontiff, Peter’s successor, and the bishops, the successors of the apostles, are related with and united to one another.

The Lord made Simon alone, whom he named Peter, the rock of his Church. He gave him the keys of his Church and instituted him shepherd of the whole flock. “The power to bind and loose which was given to Peter was also assigned to the college of apostles united to its head.” This pastoral office of Peter and the other apostles belongs to the Church’s very foundation and is continued by the bishops under the primacy of the Pope.

The Pope, Bishop of Rome and Peter’s successor, is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful. For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church,

a power which he can always exercise unhindered. The college or body of bishops has no authority unless united with the Roman Pontiff, Peter’s successor, as its head. As such, this college has supreme and full authority over the universal Church, but this power cannot be exercised without the agreement of the Roman Pontiff. That’s why you will see some decisions contrary to the mind of the Church, of the pope. Bishops will reach a decision, and some of them [along with the faithful] will act upon them without having the approval of the pope in Rome. This results in division and confusion in the Church because unity with the Holy Father has not been preserved. The fault, and thus the obligation for correction, lies not with the Church’s teachings, or with the Holy Father. Rather, responsibility for correction, obedience and atonement rests upon those who have wandered.

The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council. But there never is an ecumenical council which is not confirmed or recognized as such by Peter’s successor. The individual bishops are the visible source and foundation of unity in their own particular Churches. As such, they exercise their pastoral office over the portion of the People of God assigned to them, assisted by priests and deacons. But, as a member of the episcopal college, each bishop shares in the concern for all the Churches. *Reprinted from the June 29, 2014 Bulletin of St. Isaac Joques Parish, Hinsdale.*

“We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge or gallantry would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution is designed only for a moral and religious people. It is wholly inadequate for any other.”—*John Adams*

Speakers for Upcoming Dinner and Forum Luncheons

upcoming speakers

September 24—Annual Dinner featuring Ryan T. Anderson—Drury Lane, Oakbrook, IL

(See insert for information and registration for the dinner.)

Mr. Anderson is the William E. Simon Fellow in Religion and a Free Society at the Heritage Foundation. He researches and writes about marriage and religious Liberty and has expertise in bioethics and natural law theory. Anderson's recent work at Heritage focuses on the constitutional questions surrounding same-sex "marriage." He is the co-author with Princeton's Robert P. George and Sherif Girgis of the acclaimed book *What Is Marriage? Man and Woman: A Defense*. Anderson's broadcast and cable appearances include news programs on CNN, Fox News Channel and MSNBC. His work has been featured in or published by major newspapers and magazines, including the *New York Times*, *Washington Post*, *Wall Street Journal*, *Washington Examiner*, *National Review*, *Weekly Standard* and *Christianity Today*. Subject: "Preparing for Marriage's Return to the Supreme Court."

11

October 10—Mr. Thomas Levergood, Executive Director and co-founder of Lumen Christi Institute, received his B.A. degree in political science and an M.A. degree in general studies in the humanities at the University of Chicago. He taught American literature at a high school in Paris and has done political work and research. After studies in languages and literature in Munich, Paris and New York, he returned to the University of Chicago to pursue graduate studies in theology, politics and literature in the Committee on Social Thought. Subject: "The Catholic Presence at Universities Today: The Worst of Times, The Best of Times"

November 14—Susan Tassone has long been a passionate champion for the holy souls in purgatory and is recognized as leading the "purgatory movement" in the United States. She is a best-selling author whose first work, *The Way of the Cross for the Holy Souls in Purgatory*, has sold more than 75,000 copies. In addition to her many writings on behalf of those in purgatory, she is a popular speaker and frequent guest on radio and TV shows. Susan holds a master's degree in religious education from Loyola University and has had the honor and privilege of being granted two private audiences with Blessed Pope John Paul II, who bestowed a special blessing upon her and her ministry for the holy souls. Subject: "The Forgotten Souls."

**Marriage
and the
Supreme Court**

December 12—Mrs. Virginia Seuffert. Mrs. Seuffert is the mother of 12 and has been home schooling 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 home schooling. 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?"

Luncheons are at 11:45 at the Union League Club, 65 W. Jackson Blvd, Chicago. Tickets are \$35.00. Business attire. Reservations required. Call Maureen at 708-352-5834.

president's report

by Mary Anne Hackett

Summer 2014 Update

If you follow the polls, you probably know that the generation of young people in their late twenties and early thirties, the Millennials, are very pro-life, but sadly, also pro gay “marriage.” That’s why we are so pleased to have Ryan Anderson speaking at our Annual Dinner on September 24. Ryan is himself a part of that generation, and he is outspoken in his public and well-reasoned defense of true marriage. Helping people to understand the significance of marriage is essential to winning and having co-authored a book with Robert George, *What is Marriage?*, he is the perfect person to bring

the argument to the public square. ***You won’t want to miss his talk at our Annual Dinner!***

We are happy to report that we have a brand new, updated look at our website—www.catholiccitizens.org. We post new articles daily and send out our regular e-newsletter each weekend. You will see the same wide selection of articles about the Church in Illinois and around the world. If you are not receiving the e-newsletter, please go to the website and sign up. It is a great way for us to keep in touch with you and for you to know the latest in Catholic news and events.

Firearms and Freedom

“Firearms stand next in importance to the Constitution itself. They are the American people’s liberty teeth and keystone under independence ... from the hour the Pilgrims landed to the present day, events, occurrences and tendencies prove that to ensure peace, security, and happiness, the rifle and pistol are equally indispensable ... the very atmosphere of firearms anywhere restrains evil interference—they deserve a place of honor with all that’s good.—George Washington

People who think you should be able to own guns—George Washington, Thomas Jefferson, James Madison, Abraham Lincoln, Mahatma Gandhi, and Martin Luther King, Jr.

People who think you shouldn’t—King George III, Adolf Hitler, Joseph Stalin, Mao Zedong, Kim Jong Il, and Barack Obama.

Any questions????



*The Board of Directors
of
Catholic Citizens of Illinois*

*invites you to join us in presenting our
St. Thomas More Award for Catholic Citizenship
to*

Ryan T. Anderson

*William Simon Fellow in Religion & a Free Society
The Heritage Foundation*

Speaking on:

***“Preparing for Marriage’s Return
to the Supreme Court”***

Annual Benefit Dinner

Wednesday, September 24, 2014

Drury Lane

100 Drury Lane, Oakbrook Terrace, Illinois

Cocktails 6:00 p.m. (Cash Bar) Dinner 7:00 p.m.

RSVP by September 17, 2014

Catholic Citizens of Illinois

Annual Benefit Dinner

Wednesday, September 24, 2014

Drury Lane, 100 Drury Lane, Oakbrook Terrace, Illinois

Mr. & Mrs. _____

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City, State, ZIP _____

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_____ Please reserve _____ Tickets

Per Person: \$80.00 Tables of 10: \$700.00 Clergy: \$30.00

*_____ I am unable to attend;
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RSVP by September 17, 2013

Please make checks payable to Catholic Citizens of Illinois

(A portion of your contribution is tax deductible.)

Please send reservations and checks to:

*Catholic Citizens of Illinois
c/o Mrs. Maureen Sager
5545 Blackstone Avenue
Countryside, Illinois 60525*

Catholic Citizens of Illinois

Advertising Contract

Ryan T. Anderson of the Heritage Foundation, Keynote Speaker

Wednesday, September 24, 2014,

Drury Lane, 100 Drury Lane, Oakbrook Terrace, IL

Cocktail Reception at 6:00 p.m. Dinner at 7:00 P.M.

Tickets are \$80.00 per person or \$700.00 for a table of ten,

For information or reservations call: Maureen at 708-352-5834

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For Questions, Contact or e-mail to:
grisolano1776@gmail.com