



# The Catholic Citizen

CATHOLIC CITIZENS OF ILLINOIS

Summer 2018

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## Salvation of Souls

by Fr. Kenneth Baker, S.J., editor emeritus, Homiletic and Pastoral Review

After hundreds of years the Roman Empire ended, the Chinese dynasties ended; the British Empire ended in World War II, and the current world dominance of the United States will end. But all the people who lived and died in these empires live on either in heaven or in hell. So the salvation of their souls is more important than anything else.

But today the Church and her pastors do not seem to stress the importance of the salvation of souls. It is not denied, but it does tend to be ignored. All the famous people in history have died, and they either saved their soul or they did not.

Now the emphasis in the Church seems to be the improvement of this world. The main concern seems to be to take care of the physical and material needs of the poor, equality of treatment, the environment, and in general the temporal needs of people rather than their spiritual needs. One gets the impression that the Catholic Church is trying to convince the world that she can do more to help the poor and downtrodden than the Communists and Marxists.



For the most part, it was the Catholic Church that built hospitals to take care of the sick and dying; it was she who established orphanages, schools and confraternities to take care of some specific needs.

The State now does some of that, but it was the Church that did it first and set a good example for civic rulers.

But the Church is not a social institution. She was not established by Christ to change this world into an earthly paradise; her primary purpose is to save souls and help all men get to heaven. The synthesis of the Gospel of Jesus Christ is to love God with all one's heart and to love one's neighbor. When people live a life of charity, a natural result is to help one's neighbor; so the Church is concerned about man's temporal welfare, but that is secondary to the salvation of souls. Thus, where God is loved and Christianity is truly practiced, there is peace and harmony among free people, and the poor are cared for by those who are prospering in the world.

At the present time there is a great shortage of priests and nuns. Because the leaders of the Church speak more about improving this world than they do about the urgency of saving souls, there has been a great decline in vocations to the priesthood and religious life. Young men and women are not motivated to take vows of poverty, chastity and obedience—to give up family, possessions and doing their own will—in order to run a soup kitchen or build homes for the homeless. It is obvious that the State, with its great resources, can do that and similar things much better than the Church.

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**“the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible ...”**

## Vatican Draft Alters Catechism Wording on Capital Punishment, Calling It ‘Inadmissible’

*In a letter to bishops Aug. 2, Cardinal Luis Ladaria, the prefect of the Congregation for the Doctrine of the Faith, said, ‘The new revision ... situates itself in continuity with the preceding Magisterium while bringing forth a coherent development of Catholic doctrine.’*

by Hannah Brockhaus, CNA/EWTN News, Aug. 2, 2018

VATICAN CITY—The Vatican Thursday altered the Catechism’s wording on the permissibility of the death penalty, which the Church teaches is legitimate in extreme cases, stating it is “inadmissible,” and its elimination will be sought.

A new draft of paragraph 2267 of the Catechism of the Catholic Church was issued by the Congregation for the Doctrine of the Faith Aug. 2, after Pope Francis approved it in May.

Quoting Pope Francis’ words in a speech of Oct. 11, 2017, the new paragraph states, in part, that “the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,’ and she works with determination for its abolition worldwide.”

Reasons for modifying the teaching, the paragraph says, include: the increasing effectiveness of detention systems, growing understanding of the unchanging dignity of

the person and leaving open the possibility of conversion.

In a letter to bishops Aug. 2, Cardinal Luis Ladaria, the prefect of the Congregation for the Doctrine of the Faith, gave a brief overview of developments to the Church’s teaching on the death penalty over the last decades and the perspective of the three most recent popes.

He noted, in particular, Pope Saint John Paul II’s teachings in *Evangelium Vitae* (The Value and Inviolability of Human Life), which were subsequently added to the Catechism of the Catholic Church, presenting the death penalty as not a proportionate penalty for the gravity of certain crimes, though justifiable if “the only practicable way to defend the lives of human beings effectively.”

“The new revision ... situates itself in continuity with the preceding Magisterium while bringing forth a

*continued on page 3*

### Salvation *continued from page 1*

Great saints like Paul of Tarsus, Francis of Assisi, Ignatius Loyola, Francis Xavier, Padre Pio, Teresa of Calcutta and many others, sacrificed themselves totally to establish the Kingdom of God on earth and salvation of souls .... It seems to me that as long as Church leaders put more emphasis on improving the temporal world than they do on the salvation of souls and eternal life, there will be no upturn in the number of vocations to the priesthood and religious life, and many souls will be lost.



The Church in her liturgy urges us constantly to prefer and strive after what is eternal, what is heavenly, what is everlasting. The reason for this is that all things temporal are passing away, while God and the salvation of my soul are eternal and will exist forever.

*Excerpted from an article in the Winter/Spring 2018 issue of The Latin Mass, Vol. 27, No. 1.*

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coherent development of Catholic doctrine,” Cardinal Ladaria wrote.

“The new formulation of number 2267 of the Catechism of the Catholic Church desires to give energy to a movement towards a decisive commitment to favor a mentality that recognizes the dignity of every human life,” he said.

“And, in respectful dialogue with civil authorities, to encourage the creation of conditions that allow for the elimination of the death penalty where it is still in effect.”

The new teaching will be included in all the editions of the Catechism going forward, a Vatican communique stated Aug. 2.

The full text of the new draft of paragraph 2267 states, in full:

“Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good. Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal

sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption. Consequently, the Church teaches, in the light of the Gospel, that ‘the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,’ and she works with determination for its abolition worldwide.”

Until now, the Church has consistently taught that the state has the authority to use the death penalty, in cases of “absolute necessity,” though with the qualification that the Church considered such situations to be extremely rare.

The Catechism of the Catholic Church had stated: “Assuming that the guilty party’s identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor.”

*[www.ncregister.com/daily-news/vatican-draft-alters-catechism-wording-on-capital-punishment-calling-it-ina](http://www.ncregister.com/daily-news/vatican-draft-alters-catechism-wording-on-capital-punishment-calling-it-ina)*

## death penalty

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**“ ... Church has consistently taught that the state has the authority to use the death penalty, in cases of “absolute necessity,”**

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Cardinal Ratzinger, now Pope Emeritus Benedict XVI, when he was prefect of the Sacred Congregation for the Doctrine of the Faith, declared, in a document called, “Worthiness to Receive Holy Communion: General Principles,” 3:

Not all moral issues have the same weight as abortion and euthanasia. For example, if a Catholic were to be at odds with the Holy Father (John Paul II) on the application of capital punishment or on the decision to wage war, he would not for that reason be considered unworthy to present himself to receive Holy Communion. While the Church exhorts civil authorities to seek peace, not war, and to exercise discretion and mercy in imposing punishment on criminals, it may still be permissible to take up arms to repel an aggressor or to have recourse to capital punishment. There may be a diversity of opinion even among Catholics about waging war and applying the death penalty, but not however with regard to abortion and euthanasia.

## **Catholics and Marriage**

What is expected? ...

Pope Saint John Paul II reminds us that love is love only when it is lived through the lens of self-sacrifice. If we base our idea of love on attraction or other fuzzy emotions, we gravely misunderstand the truth about love. In the Sacrament of Matrimony, a Christian man and woman vow their love in an exclusive, permanent, sexual partnership.

*The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament. For this reason a matrimonial contract cannot validly exist between baptized persons unless it is also a sacrament by that fact. [canon #1055]*

This union is marked by love, respect, care and concern and a commitment to share responsibility in the raising of a family if God should bless them with children. Christian marriage is an extraordinary sign of God working through and in the ordinary. A good marriage is not simply a civil contract between two persons; rather, it is a holy covenant involving three persons. The couple is joined on their life's journey by Jesus Christ who promises to bless, sustain and rejoice in their union. He holds the couple together in love. Marriage is a most sacred union, ordained by God from the beginning: *For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.* [see Genesis 2:24, Matthew 19:5] Because of this, the Church very closely and seriously regulates marriage for all Catholics:

- ♦ Catholics are bound to marry in the Catholic Church, according to the law of the Church ... The sixth precept of the Church clearly states, all Catholics

are to observe the laws of the Church concerning marriage. This means a Catholic can contract a true marriage only in the presence of an authorized ordained minister and two witnesses. Dispensations from the proper form of marriage can be obtained, but must be sought through a priest. Catholics who seek marriage outside of the Church attempt marriage, but fail: they enter into an invalid union. According to the law of the Church, those who marry outside of the Church enter an objectively immoral union, thus living in a state of unrepentant sin. Living in an invalid marriage excludes the person from reception of the Sacraments. Such persons should seek the assistance of the priest to rectify the situation. Civil unions sought without the permission of the Church need to be convalidated according to the law of the Church. Examples of these would be “destination weddings,” marriages before a judge, in Protestant churches and/or before a Protestant minister (or other denomination) without the permission of the Catholic Church.

- ♦ Couples marrying in the Church are obliged to follow some sort of period of preparation as determined by the diocese where the couple lives or where the marriage will take place.
- ♦ A person who is held to the bond of a prior marriage invalidly attempts marriage. This means that if either party was previously married, they cannot enter into marriage until they contact their pastor and submit the previous union to the judgment of the Church. According to the law of the Church, those who attempt to enter into a second marriage outside of the Church enter an objectively immoral union, thus living in a state of unrepentant sin. Living in

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unrepentant sin**

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*continued on page 5*

# Survey Shows Collapse of Moral Values

A recently released Gallup survey, June 1, came up with some very disturbing findings.

Half the nation, 49 percent, say moral values in the United States are “poor.” This is the highest percentage ever recorded on this issue since Gallup first asked about it in 2002. Only 37 percent say moral values are “fair,” and a mere 14 percent say they are “good.” Moreover, 77 percent say moral values in the United States are getting worse; 18 percent say they are improving.

The American people are conflicted on moral issues. Even though more than three in four say our moral values are collapsing, a Gallup survey taken a year ago found that “Americans hold liberal views on most moral issues.” Consider the following:

More Americans find morally contentious practices acceptable today than ever before. For example, sex between an unmarried man and woman is now found to be morally acceptable by 7 in 10 Americans (69 percent); gay or lesbian relations register at 63 percent approval; having a baby outside of marriage is at a record high approval rating (62 percent). Pornography is gaining acceptability, and so is polygamy.

What does this tell us? It tells us that Americans know in their hearts that some behaviors are morally wrong, but they have a hard time passing judgment on them. In other words, they know in their gut that the state of our moral values is getting worse, but they also feel the pinch of the dominant culture’s embrace of moral non-judgmentalism.

Here’s the rub: The more we find morally contentious behaviors acceptable, the more likely we are to conclude that our moral values are deteriorating. This paradox

is a function of immaturity: We refuse to stigmatize the very behaviors (*e.g.*, having kids out of wedlock) that convince us that our moral values are collapsing.

It would be wrong to say that we are opposed to stigmatization. We are not. Ask smokers. Did stigmatizing smokers work? Yes, smoking has declined dramatically. But when it comes to other behaviors, we wimp out, following the lead of elites in the dominant culture. So, we lose.

This is what an immature society looks like. We want to be caring and compassionate in our dealings with troubled Americans, but we also want to decrease their numbers. But trying to have it both ways isn’t working.

Gallup needs to broaden its questioning. It needs to ask the American people how they think people like Samantha Bee are helping to drive our morals south. Indeed, Hollywood merits its own survey. It has had more to do with crafting our morally debased culture than any other factor.

*Reprinted from the Catalyst of the Catholic League for Religious and Civil Rights, July/August 2018.*

**Editor’s note:** In the case of approval of having a baby outside of marriage, a major influence on this decision was caused by the legalization of abortion. Women pregnant out of wedlock can now choose abortion. The crisis pregnancy centers have worked tirelessly to help women find other alternatives, but certainly saving the baby is the top priority, even if it means having a baby out of wedlock. Abortion may be the major reason for that change in moral attitudes on out-of-wedlock births.

For further reading on the matter: The Code of Canon Law of the Catholic Church—#1055–#1165 and The Catechism of the Catholic Church—Chapter 3, article 7.

*St. Isaac Joques Bulletin, July 1, 2018*

changing  
morals

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**Marriage** *continued from page 4*

an invalid marriage excludes the person from reception of the Sacraments. Such persons should seek the assistance of the priest to rectify the situation.



**The Church  
recounted by  
Valli renounces  
itself: it  
eliminates  
every tradition  
and custom ...**

## A Book Review

### How the Church Ends, by Aldo Maria Valli

“I now want to narrate how the Church came to impose on the faithful not to judge, not to express assessments of reality and people. The initiative was by Pope Francis XVIII, a Brazilian, Niemar Marcelo David Thiago Firmino, who summoned the cardinals to an extraordinary consistory to communicate to them the great decision: “Enough with the judgments about the world, enough with critical words. We want to be in harmony with the world, friendly to everyone. Only in this way can we have a dialogue with the culture in which we live. Otherwise we will always be seen as foreign bodies. This separation must end!”

“Pope Francis XVIII had in mind to ask the cardinal to draw up a fitting document on the subject, so as to have a basis on which to work in view of an encyclical. The senior cardinals, by mutual agreement, however, told the pontiff at that time they would take a sabbatical year, and so at that time there was no commission. Pope Firmino, however, did not lose heart. Closed in his office, he spent the summer engaged in writing, and in September here is the encyclical: *De gustibus*, in which the Church promises that she will never again express a single judgment on the world, because faith means prayer and not judgment, Faith means acceptance and not fracture, faith means sharing and not separation.”

This is one of the passages from the book *How the Church Ends* by Aldo Maria Valli .... It is not a sage but a dystopian tale. Set in an imaginary future, it describes the progressive transformation of the Catholic Church from a bulwark of truth and freedom to an institution that is increasingly a friend of the world and willing to compromise in order to dialogue. Dialogue, tether with welcoming, becomes in effect the true objective of the new Church, which, however, in this way fatally falls victim to the new masters of the world and dies out.

The Church recounted by Valli renounces itself: it eliminates every tradition and custom, publishes “The Vocabulary of the Welcoming Church,” adheres to an Orwell-style neo-language, introduces the female priesthood, grants Eucharist to everyone, reduces the liturgy to a phenomenon of “social aggregation,” approves polyandry. Finally there is born the “new anti-dogmatic Church,” which proclaims the “Superdogma of Welcome.” In the imaginary Fifth Vatican Ecumenical Council, moreover, Christians gather in one faith: an event that ends up becoming the point of arrival for the final dissolution.

*Reprinted from The Latin Mass Magazine, Winter/Spring 2018.*

## What We Believe and What We Do

by Pope John Paul II, homily, Dublin, 29-09-1979

There must always be consistency between what we believe and what we do .... Our union with Christ in the Eucharist must be manifest in the truth of our lives today: in our actions, in our sense of values, in our life-style, in our relationships with others.

For each of us the Eucharist is a summons to make an ever greater effort to live as true followers of Christ: truthful in what

we say, generous in what we do, caring for and respectful of the dignity and rights of all, whatever their class or their income may be; ready to make personal sacrifices, loyal and just, generous, prudent, compassionate and self-disciplined; aiming at the good of our families, of our young people, of our country, of the world.

*Agenda for the Third Millennium, p. 75*

# Vatican Issues New Cremation Guidelines for 'Faithfully Departed'

by Jeanna Bryner, Live Science managing editor

cremation  
guidelines

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Just in time for All Souls Day on Nov. 2, the Catholic Church has published instructions for the cremation of the “faithfully departed.” The guidelines, released on Oct. 25 (2017), state that a person’s ashes must be kept in a sacred place, not in a home or other domestic residence, and should not be scattered or divvied up in any way.

The guidelines are not meant to suggest that the Catholic Church now prefers cremation over burial of the body, as that isn’t the case. In fact, they stem from earlier burial instructions published in 1963, when the Holy Office established *Piam et Constantem*, which established that Catholics should be buried with reverence and that cremation wasn’t “opposed per se to the Christian religion.” As such, those who were cremated could still receive the sacraments and funeral rites as long as their decision to be cremated was not an indication of their “denial of Christian dogmas, the animosity of a secret society or hatred of the Catholic religion and the Church,” the *Piam et Constantem* read, according to a statement by the Vatican.

Even so, according to the Vatican, cremation practices contrary to the Christian faith have popped up. As a result, the new guidelines are meant to emphasize that the Catholic Church’s preference is for the remains of Christians to be buried and, to state instructions for conserving the ashes when cremation is chosen. [“After Death: 8 Burial Alternatives That Are Going Mainstream”]

According to Catholic teachings, to honor the death and resurrection of Jesus Christ, burial in a cemetery or other sacred

place is “above all the most fitting way to express faith and hope in the resurrection of the body,” the Vatican statement reads. Burial in a sacred place also allows family and other loved ones to pray for and remember the dead, according to the statement.

Catholics believe that the soul is immortal and does not depend on the physical body. Since cremation of the deceased’s remains do not affect his or her soul, according to the Church, there are no doctrinal objections to the practice. (As a side note, even some distinguished scholars are pondering the existence of a soul, and what that soul might look like.)

As for why the ashes shouldn’t be scattered, in the eyes of the Church, such an action could suggest the belief in another form of a god. “In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects,” the statement reads.

If these guidelines aren’t followed, the Church will deny funeral rites, according to the statement. “When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law,” the statement reads.

*Excerpted from an article by Jeanna Bryner, Live Science managing editor, <https://www.livescience.com/56632-vatican-issues-new-cremation-guidelines.html>*

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**... the Catholic Church’s preference is for the remains of Christians to be buried and, to state instructions for conserving the ashes when cremation is chosen.**

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The strongest reason for the people to retain and right to keep and bear arms is, as a last resort, to protect themselves against tyranny in government.—Thomas Jefferson

## Take a Knee

by Ted Nugent

Take a little trip to Valley Forge in January. Hold a musket ball in your fingers and imagine it piercing your flesh and breaking a bone or two. There won't be a doctor or trainer to assist you until after the battle, so just wait your turn. Take your cleats and socks off to get a real experience.

Then, take a knee on the beach in Normandy where man after American man stormed the beach, even as the one in front of him was shot to pieces, the very sea stained with American blood. The only blockers most had were the dead bodies in front of them, riddled with bullets from enemy fire.

Take a knee in the sweat-soaked jungles of Vietnam from Khe Sanh to Saigon, anywhere will do. Americans died in all those jungles. There was no play book that told them what was next, but they knew what flag they represented. When they came home, they were protested as well, and spit on for reasons only cowards know.

Take another knee in the blood-drenched sands of Fallujah in 110-degree heat. Wear your Kevlar helmet and battle dress. Your number won't be printed on it unless your number is up! You'll need to stay hydrated, but there won't be anyone to squirt Gatorade into your mouth. You're on your own.

There are a lot of places to take a knee where Americans have given their lives all over the world. When you use the banner under which they fought as a source for your displeasure, you dishonor the memories of those who bled for the very freedoms you have. That's what the red stripes mean. It

represents the blood of those who spilled a sea of it defending your liberty.

While you're on your knee, pray for those that came before you, not on a manicured lawn striped and printed with numbers to announce every inch of ground taken, but on nameless hills and bloodied beaches and sweltering forests and bitter cold mountains, every inch marked by an American life lost serving that flag you protest.

No cheerleaders, no announcers, no coaches, no fans, just American men and women, delivering the real fight against those who chose to harm us, blazing a path so you would have the right to "take a knee." You haven't any inkling of what it took to get you where you are, but your "protest" is duly noted. Not only is it disgraceful to a nation of real heroes, it serves the purpose of pointing to your ingratitude for those who chose to defend you under that banner that will still wave long after your jersey is retired.

If you really feel the need to take a knee, come with me to church on Sunday, and we'll both kneel before Almighty God. We'll thank Him for preserving this country for as long as He has. We'll beg forgiveness for our ingratitude for all He has provided us. We'll appeal to Him for understanding and wisdom. We'll pray for liberty and justice for all, because He is the one who provides those things. But there will be no protest. There will only be gratitude for His provision and a plea for His continued grace and mercy on the land of the free and the home of the brave. It goes like this, GOD BLESS AMERICA!

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***You haven't  
any inkling of  
what it took to  
get you where  
you are, but  
your "protest"  
is duly noted.***

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I predict future happiness for Americans if they can prevent the government from wasting the labors of the people under the pretense of taking care of them.

—Thomas Jefferson



# Where to Begin?

by Mary Anne Hackett

finding  
solutions

Day after day, month after month we are receiving the horrifying reports of sexual abuse of adolescent boys and young men, seminaries taken over by homosexuals, seminarians sexually abused by priests, bishops and even cardinals in Chile, Australia, England, Scotland and in our own country. Articles often reference the apparitions of Fatima, Akita, LaSalette and others speaking of warnings of the corruption at the highest levels of the Church.

We are in the midst of a huge betrayal by the hierarchy of the Church. Jesus looked for true shepherds—men after his own heart—who would protect the sheep. How these men have failed him! They have behaved like hirelings who have abandoned the sheep. What must he have been thinking when he said: “When I return will I find any faith on Earth?”

When the sexual abuse scandal first came to light 20 years ago in the reports in the *Boston Globe*, one of the first things repeated over and over was that the donations of the faithful would not be used to pay off the sex abuse victims. So, what other money do the bishops have? Even the property they had to sell off and the investments have come from donations of the faithful. What about the dioceses that filed for bankruptcy? Now it is reported that the costs of the sexual abuse scandal amount to nearly \$4 billion dollars. Parishes have been closed and sold as well as Catholic schools to come up with the money. But even worse than the monetary costs have been the costs of souls—the young men who have been abused and their lives ruined and others who have left the Church and many will never return.

When the bishops of Chile were accused of collusion and cover-up of sex abuse, Cardinal Errazuriz, retired bishop of Chile and a member of the pope’s advisory council, advised the pope against any action. Only after Cardinal O’Malley reported that

he had hand delivered a letter describing the abuse by victims, did the pope finally order an investigation.

When the seminarians in Honduras wrote a letter to their cardinal to report that the seminary in Honduras was taken over by homosexuals, Cardinal Maradiago, another close friend of Pope Francis and a member of his advisory council, called them “gossipers.” Cardinal Maradiago has also been accused of covering up sexual abuse and financial mismanagement.

The latest suggestion by Cardinal Wuerl is that the bishops should appoint a committee of bishops investigate the scandal. Surely, he can’t be serious. Can he possibly believe that bishops who have covered up the crimes of Cardinal McCarrick for decades would really investigate this terrible situation and come up with a solution?

Bishop Scharfenberger has called for a national, independent panel of expert lay faithful—completely separated from any source of power in the Church that could exert influence on it—to investigate the bishops. And this national panel should be commissioned and “duly approved by the Holy Sec.”

Bishop Scharfenberger said it was time for the bishops to call forth the expertise of the lay faithful, who can exercise their baptismal priesthood, in helping the bishops make lasting reforms in the Church.

At last a sign of hope!

Sometimes there is a tendency to think we must just walk away, but the Catholic Church is the one true church founded by Jesus Christ. There had been other scandals over the 2,000 years of the Catholic Church, but the bark of Peter has been righted. Now is not the time to abandon our faith; now is the time for soldiers of Christ to defend the Church. All those confirmed in the Church must answer the call.

*continued on page 10*

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**We are in the  
midst of a huge  
betrayal by the  
hierarchy of  
the Church.**

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# 15-Year-Old Student's Prayer in Public School

by Father Carota, August 14, 2015

New Pledge of Allegiance  
(TOTALLY AWESOME)!

Since the Pledge of Allegiance and the Lord's Prayer are not allowed in most public schools anymore, (because the word "God" is mentioned ....), a 15-year-old in Arizona wrote this prayer.

## New School Prayer:

Now I sit me down in school,  
Where praying is against the rule.  
For this great nation under God  
Finds mention of Him very odd.

If Scripture now the class recites,  
It violates the Bill of Rights.  
And anytime my head I bow  
Becomes a Federal matter now.

Our hair can be purple, orange or green,  
That's no offense; it's a freedom scene.  
The law is specific, the law is precise.  
Prayers spoken aloud are a serious vice.

For praying in a public hall  
Might offend someone with no faith at all.

In silence alone we must meditate,  
God's name is prohibited by the state.

We're allowed to cuss and dress like freaks,  
And pierce our noses, tongues and cheeks.  
They've outlawed guns, but FIRST the Bible.  
To quote the Good Book makes me liable.

We can elect a pregnant Senior Queen,  
And the 'unwed daddy,' our Senior King.  
It's 'inappropriate' to teach right from wrong,  
We're taught that such 'judgments' do  
not belong.

We can get our condoms and birth controls,  
Study witchcraft, vampires and totem poles.  
But the Ten Commandments are not allowed,  
No word of God must reach this crowd.

It's scary here I must confess,  
When chaos reigns the school's a mess.  
So, Lord, this silent plea I make:  
Should I be shot; My soul please take!  
Amen

[www.traditionalcatholicpriest.com/2015/08/14/15-year-old-students-prayer-in-public-school/](http://www.traditionalcatholicpriest.com/2015/08/14/15-year-old-students-prayer-in-public-school/)

## Begin *continued from page 9*

First we must recognize the fact that a great portion of the scandal in the Church has been caused by accepting homosexuals in the seminaries, which has been forbidden as far back as an encyclical by Pope John XXIII and most recently even prohibited by Pope Francis. We must demand that our bishops follow the laws of the Church.

Look at the John Jay reports that 81 percent of the victims were adolescent boys. This is a homosexual problem not a pedophile problem. Father Dariusz Oko, the Polish priest who warned of the problem of homosexuality among the bishops five years ago said they tended to promote their own kind or a least weak people who would not oppose them.

Bella Dodd was a member of the Communist Party of America (CPUSA) in the

1930s and 1940s who later became a vocal anti-communist. After her defection from the Communist Party in 1949, she testified that one of her jobs, as a Communist agent, was to encourage young radicals to enter Roman Catholic seminaries, "men who didn't like women." You can look at the dates and the rise in power of homosexual bishops who would then promote others of their same orientation.

After Jesus finished his discourse on the Eucharist—eating his body and drinking his blood, many of his followers left him. It was too difficult; they couldn't accept it. Then he asked Peter, "Will you also leave?" Peter answered, "Lord to whom shall we go; you have the words of eternal life?"

The Catholic Church and Jesus still have the words of eternal life. The time is not to abandon her but to defend her.

**We must  
demand that  
our bishops  
follow the laws  
of the Church.**

# Upcoming Speakers for Catholic Citizens Forum Luncheons— Summer 2018

speakers  
forum

11

**September 14, 2018—Nick Adams.** Mr. Adams is the founder of FLAG (Foundation for Liberty and American Greatness). FLAG visits elementary and high schools across America to educate children in freedom and in the dream that is America. The foundation produces and distributes “student-friendly” copies of the U.S. Constitution and Declaration of Independence. The goals of FLAG include growing its digital presence, expanding its social media footprint, recruiting an army of volunteers and training young people. An accomplished author, Nick has had four books on *The New York Times* bestseller list. A citizen of Australia who lives/works in the United States, Nick’s achievements span two continents. At age 21, he was elected as the youngest deputy mayor (of Sydney) in Australian history, while earning a graduate degree at the University of Sydney. An article on Nick and FLAG in the September 19, 2017, issue of *The Washington Times* observed that “Sometimes, it takes an immigrant to see what Americans are blind to seeing—that the values and founding principles of this amazing nation are under attack, and even more importantly, need to be defended.” Drawn to the United States, Nick first visited here in 2009. He emigrated in 2016 on an EB-1 (extraordinary ability) visa, and intends to apply for full citizenship in 2021.

**October 12, 2018—Clare Asquith**, countess of Oxford, is the author of *Shadowplay: The Hidden Beliefs and Coded Politics of William Shakespeare*. She studied English literature at Oxford, where she gained a congratulatory First. Her ideas about Shakespeare’s politics and religion were first raised in *The Times Literary Supplement* in 2001. Since then, she has written numerous articles and lectured widely on Shakespeare and his background. Her latest book, *Shakespeare and the Resistance: The Earl of Southampton, the Essex Rebellion, and the Poems that Challenged Tudor Tyranny*, further bolsters her case that William Shakespeare was a Crypto-Catholic and that his works (plays and poems) are expressive of Catholic thought—and, in certain instances, are actually Catholic protests against the tyranny and intolerance of the Tudor regime. Lady Asquith will be on a book tour for her latest book and has included Catholic Citizens on her agenda.

**October 22, 2018—Catholic Citizens Annual Dinner will feature Most Rev. Bishop Thomas J. Paprocki of the diocese of Springfield, Ill.** The subject of his talk will be “Living the Catholic Life in This Current Crisis.” Bishop Paprocki has been a courageous defender of the faith, and we are pleased that he has accepted our invitation. The dinner will be at The Carlisle, 435 Butterfield Road, Lombard, Ill. The event will begin with a reception at 6 P.M. followed by dinner at 7 P.M.

See the enclosed **Save the Date** flyer for details. Please consider taking an ad in our ad book to welcome Bishop Paprocki.



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

## president's report

by Mary Anne Hackett

**He can spend  
his life in jail  
in prayer and  
penance just  
as well.**

## Summer 2018 Update

The New Holy League of Nations forms as countries worldwide join the US Rosary Coast to Coast. To participate, call Pat Moertl, 608-369-0936. You may have read about the Coast to Coast Rosaries around the full border of Poland, the coast of Ireland and more recently Great Britain and Australia. A Rosary Coast to Coast is now being planned for our country. The events will begin with a 54-day Rosary Novena starting Aug. 15 and ending in rallies throughout the United States and at the Capitol on Oct. 7, 2018. This prayer is needed now more than ever. Please plan to participate.

The recent update on the McCarrick scandal is that he has resigned from the College of Cardinals and is now “only” an archbishop. He will spend his time in a

private location to spend the remainder of his life in prayer and penance. Consider what would happen if a lay person committed these crimes. My guess is that they would be in jail and deservedly so. I believe that “Archbishop” McCarrick should be defrocked and put in jail. He can spend his life in jail in prayer and penance just as well. I also believe that there should be appropriate trials and punishment for the bishops and cardinals who knew of this scandal and kept silent. What else will assure the Catholic faithful that this behavior will no longer be tolerated and that past behavior against innocent young men will never again go unpunished. Pray for our Church and the people who have suffered at her hands. Keep the faith!

## Fear of Death

by St Augustine

But every man is afraid of the death of the flesh; few, of the death of the soul. In regard to the death of the flesh, which must certainly come some time, all are on their guard against its approach: this is the source of all their labor.

Man, destined to die, labors to avert his dying; and yet man, destined to live forever, labors not to cease from sinning. And when he labors to avoid dying, he labors to no purpose, for its only result will be to put off death for a while, not to escape it; but if he refrain from sinning, his toil will cease, and he shall live forever.