



The Catholic Citizen

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A Role Model for Bishops

by Fr. C. John McCloskey III, July 3, 2016

I have written here on St. Thomas More as a role model for lay people in the Catholic Church. The bishops, too, need a role model, however, particularly in these times. They are after all responsible for helping their flocks grow in holiness and for clearly teaching the laity the truths of the Catholic faith.

They bear responsibility for what is taught in the Catholic schools in their dioceses and—critically—in the diocesan seminary. They also oversee the work of the priests in the diocese, and if necessary have the duty of disciplining them.

Even if a member of the laity never personally hears the bishop speak, he or she should experience the effects of the bishop's guidance and supervision of the priests in the diocese and his careful response to egregious examples of false preaching, poor example, moral laxity, error in expounding Catholic theology or a dangerous and destructive permissiveness in tolerating within the members of God's Mystical Body unwholesome lifestyles and scandalous behavior.

Clarity in teaching the Gospel, faithfulness in living it, and courage in speaking the truth in season and out of season should be the hallmarks of all bishops. This is achieved both by proclaiming truth and denouncing falsehood.

As shepherds of Christ's flock, bishops nourish the faithful with sound doctrine

and guard against the wolves that threaten them. Given the grave importance of their role—and its difficulty even in the best of times—we should pray for our bishops daily.

The Catechism of the Catholic Church has much to say about the crucial role of the bishop in the Christian life. As members of the Magisterium, they are to “preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abide in the truth that liberates.” (CCC 890)

The Catechism also emphasizes the bishop's mission to exemplify the Christian life: “The bishop and priests sanctify the Church by their prayer and work, by their ministry of the word and of the sacraments.” (CCC, 890)

Although administrative talents and the ability to manage an industrial-size budget can prove useful in managing the multitude of people and projects that are part of today's dioceses, they do not appear in the original job description of a bishop and will not make up for any failure in charity, self-sacrifice, nerve or accommodation to the spirit of the age.

This is especially important today because the spirit of the age in our own country is now so antithetical to Christian

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Although our situation is still much better than that of Christians in Syria, Iraq and many other parts of the world, it is fast deteriorating.

Defending Life and the Family

by Pope Emeritus Benedict XVI

I would like to emphasize the interdependence between the development of the person and the development of society itself and the fact that the family, which is the foundation of social life, is threatened in many places by a faulty conception of human nature. Defending

life, from the moment of conception until natural death, and the family in society is not at all backward-looking but prophetic, since it entails the promotion of values that allow the full development of the human person created in the image and likeness of God.

bishop *continued from page 1*

faith and practice. The powers that be seem increasingly bent on forcing confrontations with the Church over matters of morality and religious liberty.

And that is where the example of St. Thomas Becket comes in. Becket, the confidant and chancellor of Henry II, was intelligent, ambitious and—until he became archbishop of Canterbury—gave little indication that he would wind up a martyr for religious principle.

The particular political challenges the Church faced in his era stemmed from the state's determination to have a hand in naming bishops and governing their relations with Rome. St. Thomas Becket knew just what he would be getting into when, as a result of Henry II's insistent backing, he was chosen to be archbishop of Canterbury.

Within a few years he was in exile for resisting Henry's curtailment of the ecclesiastical courts and restriction of the bishops' rights and freedom. After several years an uneasy reconciliation occurred, and Thomas returned to England. But his continued spirited defense of the rights of the Church led to Henry's famous explosion, "Will no one rid me of this turbulent priest?"

What Henry's precise words were and whether he intended murder—especially murder that could be traced so directly back to him—may be contested. But four knights took off after Thomas, confronting him in Canterbury Cathedral, where three delivered mortal blows to his head.

As he fell to the ground, he was heard to say, "Lord, into your hands I commend my spirit!" And then, "For the name of Jesus and in defense of his Church I am willing to die." What a fitting end for a successor of the apostles!

Many bishops throughout the centuries have given their lives as martyrs, although none yet in the United States, where we have been blessed with a high degree of religious liberty. We must all be ready to recognize, however, our own moment of truth, if it comes, and respond courageously.

Christendom no longer exists. Europe has repudiated its long and fruitful marriage with Christianity, and its former colonial offspring are doing likewise.

Although our situation is still much better than that of Christians in Syria, Iraq and many other parts of the world, it is fast deteriorating. For that reason it is so important for bishops today to study the example of St. Thomas Becket and so many other martyrs, many of them members of the episcopacy. For the faithful Christian, the best always lies ahead, since heaven awaits us.

It's worth watching the old movie version of Becket, which was nominated for twelve Academy Awards and starred two great actors: Richard Burton as Beckett and Peter O'Toole as Henry.

Meanwhile, let us pray for our bishops—and ask St. Thomas Becket's intercession—that whatever is in store, our bishops will have the courage to be faithful witnesses to the end.

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The Wisdom of the Church

by Editorial Board of Our Sunday Visitor, May 15, 2016

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wisdom

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In 1968, in the midst of the sexual revolution that was in large part launched by the invention of the birth control pill, the last thing the world wanted to hear was a condemnation of it by the Church. It was at this pivotal moment that Pope Paul VI published *Humanae Vitae* (On Human Life), in which he upheld the Church's staunch teaching on contraception and sterilization. The justification given by the Church was rooted in the Church's moral teachings but also modern in its pastoral concern and its support of abstinence-based programs such as natural family planning. The uproar from many Catholics who had been led to believe there would be a change was acute.

Nearly 50 years later, however, the United States has seen a growing trend in the popularity of natural family planning due to increased reports on the toxicity of artificial birth control pills. Indeed, the American Cancer Society has labeled oral contraceptives as a known human carcinogen. Though the reasons for objecting may differ, the Church was proven to have been ahead of societal thinking on this issue.

Humanae Vitae is not an isolated incident. Though often perceived as being out of step with mainstream culture, the Church—always firmly based in tradition, Scripture, the teachings of Jesus and natural law—often is miles ahead, particularly in the moral arena. Pornography is another such example. The viewing of sexually explicit material has long been condemned by the Church for moral reasons, but it is now widely accepted by society as a matter of no great consequence. But society may be starting to catch up to the wisdom of the Church. A secular-based anti-pornography movement is growing as the first generation of young men who had unlimited access to internet pornography are finding that

overexposure has rewired their brains to such an extent that it is making them unable to engage in sexual activity when not viewing porn. Similar to those with changing attitudes about natural family planning, these young men may not see pornography as a moral evil, but rather recognize that their physical and mental health is being negatively affected by it. Where pornography is concerned, the stakes are high and growing more so everyday. With the advent of the internet, personal computers and now smart phones, sexually explicit content is available to anyone at anytime, even potentially on school-issued laptops or tablets. According to statistics provided by Covenant Eyes, a Christian-based internet filtration system, the average age of the first exposure of young boys to pornography is 11 to 12 years old. On average, 83 percent of boys and 57 percent of girls have viewed group sex online. With the highly addictive quality of pornography and its ready availability, parents can no longer afford to wait to address this topic with their children even as young as 11.

In the fall of 2015, the U.S. bishops issued the pastoral letter "Create in Me a Clean Heart: A Pastoral Response to Pornography" in which they issued a call to action to all people of goodwill seeking to combat the scourge. "May we work together for laws and for a culture that remove pornography from its prominent and privileged place and counter its numerous injustices," they wrote, "building instead a culture that honors the true dignity and meaning of human sexuality." The Church, in its wisdom, is speaking out on this issue, even when it is unpopular to do so. Catholics are encouraged to support its efforts, support one another and work to combat pornography for the sake of our children and for the sake of society as a whole.

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Atheist Wants Military Chaplains Punished for Wearing Uniforms to a Chaplains' Event

By Fr. Mark Hodges

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Weinstein's complaint says the three attendees violated military policy "prohibiting the endorsement of a non-federal entity."

The founder of a watchdog group promoting the absolute separation of church and state has filed a complaint against three military chaplains for wearing their uniforms at a conservative Christian chaplains' event.

Mikey Weinstein, the founder of the atheist group Military Religious Freedom Foundation, wrote a letter to acting Defense Department Inspector General Glenn A. Fine demanding an investigation and court-martial of the Air Force's two-star chief of chaplains Maj. Gen. (Chaplain) Dondi Costin, his deputy chief of chaplains Brig. Gen. Steven Schaick and Army Maj. (Chaplain) John Scott for attending a Chaplain Alliance for Religious Liberty (CARL) event.

CARL organized an awards ceremony on July 12 honoring Rep. Randy Forbes (R-Va.) for supporting traditional marriage. Chaplain Scott delivered the invocation prayer, and Chaplain Costin gave the benediction at the event.

Weinstein's complaint says the three attendees violated military policy "prohibiting the endorsement of a non-federal entity." He also charged that the chaplains violated Air Force regulations that leaders' actions must not "be construed to be officially endorsing or disapproving of, or extending preferential treatment for any faith, belief or absence of belief."

Weinstein further demanded that the chaplains "be very visibly punished for their deliberate, willful and wanton transgressions," stating that they should be court-martialed for appearing in uniform.

Weinstein said he represents victims of bullying but used the characterizations "bigots," "wretched" racists, "hyper-homophobic," "sordid," and a "notoriously Islamophobic, fundamentalist Christian bully." He called the chaplains' meeting a "blatantly anti-LGBT, atheist-bashing, fundamentalist Christian supremacy event," a

"charade and spectacle of shame," "ragingly anti-LGBT," "unapologetic," "homophobic ... of the most repulsive nature and magnitude," "with the horrid goal of allowing harassment and discrimination," a "homage to homophobia and anthem to anti-atheism," and a "primacy and triumphalism event."

Weinstein calls Rep. Forbes, who founded the Congressional Prayer Caucus, a representative of "vile legislation attempting to undermine the repeal of the 'Don't Ask, Don't Tell' policy."

"Justice cries out for trial by court-martial for those duly found to have criminally elevated their own personal sectarian version of horrifically homophobic, anti-atheist, fundamentalist Christianity," Weinstein concluded.

"Only Mr. Weinstein and his woefully misnamed 'Military Religious Freedom Foundation' could string together so many hyperbolic adjectives and *ad hominem* epithets in a screed demanding that three U.S. military chaplains be punished for exercising their First Amendment freedom of religious expression at an event sponsored by a pro-chaplaincy and pro-liberty organization," U.S. Army Chaplain (Colonel) Alexander F. C. Webster told LifeSiteNews.

Chaplain Webster, who is also an Orthodox archpriest, concluded, "I hope and pray that the Department of Defense Inspector General will reject Weinstein's latest effort for what it is—an anti-Christian crusade unworthy of his attention."

Weinstein, a former Reagan adviser, started the Military Religious Freedom Foundation, which successfully lobbied to get Lt. Gen. William "Jerry" Boykin (ret.) banned from speaking at West Point and elsewhere because of what Weinstein called "hate speech towards Islam."

Reprinted from LifeSiteNews, July 29, 1961

A Law Written by God

by Matthew Bunson, The Catholic Answer

Conscience is one of those words that gets thrown around by people with surprising regularity. And it usually involves a firm declaration that “I am following my conscience” when they want to reject the teachings of the Church that make them uncomfortable or that they don’t want to follow.

The conscience has been described as the judgment of the practical intellect in choosing a course of action that is good or bad when facing a specific decision. It is a basic capacity for moral discernment that responds not to subjective feelings but to objective principles, making a concrete decision in light of those principles. Emotions, our “feelings” should flavor, motivate and influence our Conscience, but not rule it!

Sadly, Conscience often seems, in the hands of those who wish to manipulate it for their own purposes, a pretty slippery objective. And apparent so often in the rationales of those who claim such recourse to their conscience is that “conscience” for them is a law into itself and a teacher of moral truth. Conscience, of course, is neither.

Forgiveness in the Family

by Pope Francis I

It is not possible to live without forgiveness, or at least you cannot live well, especially in the family. Every day we wrong each other. We must take account of these errors that we make due to our fragility and our selfishness. However, what is required of us is to heal the wounds we make straight away, to immediately weave again the threads we have broken. If we wait too long, it all becomes more difficult. And there is a simple secret for healing wounds and undoing accusations: never let the day finish without apologizing.

If we learn to say we are sorry immediately and to offer mutual forgiveness, the wounds are healed, the marriage is

Rather, it is subject to moral truth and must be formed and informed through experience and critical investigations of the sources of moral wisdom. Seen in this way, here is the true definition of conscience: *In the depths of his conscience man detects a law which he does not impose on himself, but which holds him to obedience ... For man has in his heart a law written by God.* (*Gaudium et Spes*, Pastoral Constitution on the Church in our Modern World, #16)

We must act on our conscience, it is true, but first we must form that conscience properly. The conscience must be informed by sound, objective moral truths, based on the Gospel and firmly grounded in the Tradition and teaching of the Church. It’s not a matter of the emotions or personal likes and dislikes. In order to act on the conscience, that conscience must be properly formed and informed by the light of Christ, shining in his Church and written by the hand of God in our hearts. A great place to start is by reading the section on Christian morality in the Catechism of the Catholic Church.

true
conscience

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We must act on our conscience, it is true, but first we must form that conscience properly.

If we wait too long, it all becomes more difficult.

strengthened, and the family becomes an increasingly solid home, that resists the shocks of our evils, great and small. If we learn to live this way within the family, we will also do so outside, wherever we find ourselves. It is easy to be skeptical about this. Many—Christians included—think it is an exaggeration. But thanks to God, this is not the case. Indeed, it is precisely by receiving God’s forgiveness that, in turn, we are able to forgive others. And it is essential that, in an at times pitiless society, there be places such as the family where we can learn to forgive each other, and experience that forgiveness so that we are able to share it with, and extend it to others more easily.

Charting Conversions

by James M. Kushiner, Executive Director, The Fellowship of St. James

July 22 marked the commemoration of Mary Magdalene in Western and Eastern church calendars.

I can only imagine how this beloved saint of the Gospels would regard the unwanted attention and speculations she has received over the years, including the fictionalized nonsense of Dan Brown and the other ignorant writers who know next to nothing about the key to her story: conversion.

And what a conversion: The Gospel of Mark relates that she had been possessed of seven demons before the Lord cast them out. In the same verse Mark says the Risen Christ “appeared first to Mary Magdalene.” As in Mark, she is also the first person named in the Easter morning accounts of Matthew, Luke and John. Bearer of the news of the Resurrection, having seen Jesus alive, she is called “Apostle to the Apostles” or “Equal to the Apostles” in the Eastern churches. The apostles were not at first converted by her testimony.

Mary Magdalene’s conversion is portrayed in Cecil B. DeMille’s 1927 masterpiece *King of Kings* through a multiple exposure technique, while the seven deadly sins come out of her. She is not the same person afterwards. And this is the underlying truth of genuine conversion: you are born anew. A new creation in Christ. Mary is not alone in this sense. All the disciples of Jesus undergo conversions: with some, it takes place over months or even years. The 12 disciples may fall into that category. For by conversion I do not mean merely belief

in Jesus as the Messiah, even belief in his teaching. I mean the sort of thing that takes place when a man desperately sick and dying is healed: he has faced death; he has died to his own self-sufficiency and casts himself in hope and faith upon the Lord as the one who is truly his Lord—and Savior.

To be one whom the Lord knows as his own requires the attitude we see in Psalm 23; that of a sheep attached to its Good Shepherd. There is no conversion without this. Christ came to heal the sick, not the healthy, who have no need of this. Some know they are sick; they suffer from their own deeds, even, but they know they need healing. When they meet Christ, their conversion is usually fast. Others who live decent, well-appointed and comfortable lives on their own merits may take longer to convert, longer to discover darkness hidden away in backrooms and recesses of the heart, quarantined by manners or politeness and rarely on display. But such a soul may yet love the world, not God, and its pride of life and alluring appeal to self-sufficiency require “exorcism.”

For this reason, conversion is a daily demand, a salutary submission to the Cross, an ongoing embrace of the Holy Spirit and expulsion of every thought that is not honoring to Christ. It begins when one agrees to die to self and sin and steps forward looking to the resurrection and the life of the world to come. Mary Magdalene saw both death to sin and new life in God in one man, Jesus Christ. That’s the real story.

And this is the underlying truth of genuine conversion: you are born anew.

God Doesn’t Owe Us

by Archbishop Charles J. Chaput, Philadelphia

We are wise to remember that God does not owe us forgiveness or redemption—or anything else. Nor does God’s mercy license us to continue in sin. It demands a response to “go, and do not sin again.” To borrow a

thought from Augustine: We must not despair, one of the thieves was saved; we must not presume, one of the thieves was damned.

First Things, December 2015

Offenses against Truth

Catechism of the Catholic Church

god's laws

2477. Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury. He becomes guilty: - of rash judgment who, even tacitly, assumes as true, without sufficient foundation, the moral fault of a neighbor; - of detraction who, without objectively valid reason, discloses another's faults and failings to persons who did not know them; - of calumny who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them.

2478. To avoid rash judgment, everyone should be careful to interpret insofar as possible his neighbor's thoughts, words and deeds in a favorable way: "Every good Christian ought to be more ready to give a favorable interpretation to another's statement than to condemn it. But if he cannot do so, let him ask how the other understands it. And if the latter understands it badly, let the former correct him with love. If that does not suffice, let the Christian try all suitable ways to bring the other to a correct interpretation so that he may be saved." (St. Ignatius of Loyola)

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The Religious Habit

Many people have the idea that the formal dress of religious—the habit, as it is traditionally called—is out of date and no longer necessary. They are seriously misinformed.

The Church's Canon Law (No. 669) says simply: "As a sign of their consecration and as a witness to poverty, Religious are to wear the habit of their institute ..."

- The teaching of Vatican Council II, as well as all the popes of modern times, has emphasized the powerful symbolic importance of the habit.
- If the consecration of religious and their

vow of poverty are still necessary to their vocation, then the sign of these—habit—can't possibly be outdated or irrelevant.

- The religious is fundamentally a witness—to God's supremacy, to His goodness and love, to the values of His Kingdom. And of course, a witness must be seen.
- Religious don't just wear the habit as a sign to others. It is a reminder to the religious themselves of their consecration to God and of the way of life—simple, poor, chaste and humble—to which they have committed themselves.

And of course, a witness must be seen.

Turning the Other Cheek ... and the Justice of God

To "turn the other cheek" is a familiar admonition we've all heard when we have been wrong. And, it's a good one, it comes from Christ Himself in the Gospel [Matthew 5:39]. In commenting on this passage, and sage advice, Bishop Robert Barron, explains that Jesus' solution to withstanding the scorn or attacks of others involves a kind of third way. One reaction to the attacks of another is to strike back and thereby become like the one who attacks. Another reaction is to flee or acquiesce to the unjust incursion of another.

But, Bishop Barron says, neither solution is good, or what Jesus teaches. Rather, to "turn the

other cheek" is to stand your ground, look your opponent in the eye and say, in effect, "I will not become like you and enter your world of scorn. Neither will I flee from you and supply you that victory. I will stay here, as I am, and make you confront the injustice of your own stance; that you cannot ultimately prevail over me by making me like you, or making me flee."

Interestingly enough, Bishop Barron says, also, this is fundamentally the stance employed by the Civil Rights movement and other forms of nonviolent resistance to injustice.

Reprinted from St. Isaac Jogues Parish Bulletin, July 31, 2016

**... dwindling
number of
Chicago priests,
... expected
to drop by 69
percent in less
than 15 years.**

Chicago Parishes on Verge of Closing

The archdiocese of Chicago is on the brink of losing more than a quarter of its parishes. According to reports, declining numbers of both working priests and Mass attendees are forcing one of the largest archdioceses in the country to conduct a major re-organization of the city's parishes.

In a series of recent meetings, Archbishop Blase Cupich met with hundreds of diocesan pastors to discuss plans to address the dwindling number of Chicago priests, which sources indicate is expected to drop by 69 percent in less than 15 years. With an approximate 10 ordinations per year, estimations conclude that by 2030 there will only be about 240 priests to serve the current 351 parishes and more than 2.2 million Catholics in the archdiocese.

The numbers mean the current restructuring will be larger than the 1990 closing and merging of more than 40 churches and schools under then-archbishop Joseph Cardinal Benardin. As reported by multiple priests who attended the meetings, many of whom wish to remain anonymous, 17 parishes will shut down within the next two years as the first phase of restructuring begins. This indicates that multiple priests will be working at least two parishes for an extended period of time, say the pastors, but "we can't sustain it the way it is."

The archdiocese itself has not revealed the precise number of churches to close, but in a letter posted to the archdiocesan website, Abp. Cupich notes the Catholic Church in Chicago has "changed in a significant way over the past several decades."

The archbishop continues: Some of our parish buildings are in disrepair. We have fewer priests to pastor our faith communities. The result is that we end up spreading our resources too thinly. I would be less than honest if I did not acknowledge that by the time this consultative process is complete, we will mourn together the loss of some parishes.

Archbishop Cupich asserts that the closings "will not be the final word" and that by "having the boldness to leave behind familiar ways of doing things, [the archdiocese] can seize this season as one that is not simply of loss, but rather of renewal."

Dioceses typically rely on various religious orders to assist during shortages of working priests, but dwindling numbers found within religious communities may eliminate that failsafe. The archbishop expected to begin meeting with parish lay leaders from across the archdiocese the following week.

Excerpted from an article by Joseph Pelletier, a staff writer for ChurchMilitant.com, February, 2016

A Good Catholic School

by Pope Benedict XVI to students of Catholic Schools in the United Kingdom, 2010

As you move higher up in school, you have to make choices regarding the subjects you study, you begin to specialize with a view to what you are going to do later on in life. That is right and proper. But always remember that every subject you study is part of a bigger picture. Never allow yourselves to become narrow. The world needs good scientists, but a scientific outlook becomes dangerously narrow if it ignores the religious or ethical dimension of life,

just as religion becomes narrow if it rejects the legitimate contribution of science to our understanding of the world. We need good historians and philosophers and economists, but if the account they give of human life within their particular field is too narrowly focused, they can lead us seriously astray. A good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all its students to become saints.

Defending Ourselves

by Cardinal Robert Sarah, Prefect of the Congregation
for Divine Worship and the Discipline of the Sacraments

“In your nation, God is being eroded, eclipsed, liquidated.”

“All manner of immorality is not only accepted and tolerated today in advanced societies, it is even promoted as a social good. The result is hostility to Christians and increasingly, religious persecution.”

“This is not an ideological war between competing ideas. This is about defending ourselves, children and future generations from the demonic idolatry that says children do not need mothers and fathers. It denies human nature and wants to cut off an entire generation from God.”

“Sadly, the advent of artificial reproductive technologies, surrogacy, so-called homosexual marriage, and other evils of gender idolatry will inflict even more wounds in the midst of the generation we live with.”

“Advanced societies including, I regret, this nation, have done and continue to do

anything possible to legalize such situations This is why it is so important to fight to protect the family, the first cell of the life of the Church in every society.”

“Even in this yet young 21st century of barely 16 years, one million people have been martyred around the world because of their belief in Jesus Christ. Yet the violence against Christians is not just physical, it is also political, ideological and cultural. This form of religious persecution is equally damaging, yet more hidden. It does not destroy physically, but spiritually This is the will of the Evil One: to close Heaven out of envy.”

“Be prophetic, be faithful, pray ... to help stem the tide of evil that is spreading throughout the world. For in the end, it is God or nothing.”

From an address to Catholics in Washington, 17-05-2016. CNSNews.com

persecution

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**“ ... so
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Banish Fear of Death

by St. Cyprian

Our obligation is to do God’s will, and not our own. We must remember this if the prayer that our Lord commanded us to say daily is to have any meaning on our lips.

How unreasonable it is to pray that God’s will be done, and then not promptly obey it when he calls us from this world! Instead we struggle and resist like self-willed slaves and are brought into the Lord’s presence with sorrow and lamentation, not freely consenting to our departure, but constrained by necessity. And yet we expect to be rewarded with heavenly honors by him to whom we come against our will! Why then do we pray for the kingdom of heaven to come if this earthly bondage pleases us? What is the point of praying so often for its early arrival if we would rather serve the devil here than reign with Christ.

The world hates Christians, so why give your love to it instead of following Christ, who loves you and has redeemed you? John is most urgent in his epistle when he tells us not to love the world by yielding to sensual desires. Never give your love to the world, he warns, or to anything in it. A man cannot love the Father and love the world at the same time. All that the world offers is the lust of the flesh, the lust of the eyes and earthly ambition. The world and its allurements will pass away, but the man who has done the will of God shall live forever.

Our part, my dear brothers, is to be single-minded, firm in faith, and steadfast in courage, ready for God’s will, whatever it may be. Banish the fear of death and think of the eternal life that follows it. That will show people that we really live our faith.

**When you
are DOWN to
nothing, God is
UP to something!**

**... mosques
are building a
parallel Paris:
segregated
by faith.**

So Why Go to Church?

If you're spiritually alive, you're going to love this! If you're spiritually dead, you won't want to read it. If you're spiritually curious, there is still hope!

A churchgoer wrote a letter to the editor of a newspaper and complained that it made no sense to go to church every Sunday. He wrote: "I've gone for 30 years now, and in that time I have heard something like 3,000 sermons, but for the life of me, I can't remember a single one of them. So, I think I'm wasting my time; the preachers and priests are wasting theirs by giving sermons at all."

This started a real controversy in the "Letters to the Editor" column. Much to the delight of the editor, it went on for weeks until someone wrote this clincher: "I've been married for 30 years now. In that time my wife has cooked some 32,000 meals. But, for the life of me, I cannot

recall the entire menu for a single one of those meals. But I do know this: They all nourished me and gave me the strength I needed to do my work.

If my wife had not given me these meals, I would be physically dead today. Likewise, if I had not gone to church for nourishment, I would be spiritually dead today!"

When you are DOWN to nothing, God is UP to something! Faith sees the invisible, believes the incredible and receives the impossible! Thank God for our physical and our spiritual nourishment!

IF YOU CANNOT SEE GOD IN ALL, YOU CANNOT SEE GOD AT ALL!

B. I. B. L. E. simply means: "Basic Instructions before Leaving Earth"!

When you are about to forward this to others, the devil will discourage you. So go on! Forward this to people who are DEAR to you and TRUST GOD.

Notable & Quotable: France's Religious Divide

by Ben Judah

It is time for Friday prayers. The mosque is overflowing. Every week 3,000 believers come to pray here on Rue de la Boulangerie, in a dingy space that cannot hold more than 1,800. In tracksuits, jubbah and the white tunics of Islamists it overflows. The road is crowded, blocked, as around a hundred fall to their knees towards Mecca. These hardline mosques are building a parallel Paris: segregated by faith.

I am only 20 minutes from my aunt's flat on Ligne 13. This is Sunday morning. At the cathedral I count scarcely 500 faithful at Mass. They are almost all black. "This is a black church," says the old white priest as I leave This is the banlieue of Seine-Saint-Denis. In a country where ethno-religious statistics are illegal, this is seen as a Muslim-majority territory. To mention Saint-Denis is to start arguing about France's greatest tension: Islam and the Republic

Last week one of the cathedral's priests was savagely beaten here, thugs mistaking a long thin book for an iPad. Then they bolted, leaving him with a bleeding nose on the square. My notebook fills with stories like this: of thieves, hoodlums and pickpockets

The odd woman circumvents France's ban on complete face coverings, by wearing a little anti-bacterial face mask under tight-fitting hijab. The Catholic faithful drifting out of the cathedral are uncomfortable. "Everything has changed," says Maria, a 62-year-old cleaner

"The real French had left. I'm a Portuguese immigrant, and I want to leave too "

From "Islam and the French Republic," by Ben Judah in the July/Aug issue of Standpoint. Reprinted from the Wall Street Journal, 7/27/16, Page A13.

Upcoming Speakers

forum
luncheons

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August 12—Nick Costello, a former sales professional turned full-time missionary is the president of **Home to Enhance African Life, Inc. (HEAL)**. HEAL is a charity serving poor and marginalized orphans, widows and rural villagers in Nigeria and Cameroon. Come hear about Nick's remarkable three-year journey from knowing almost nothing about these challenges to "emptying himself, taking the form of a servant," as a missionary to Africa. (cf. Phil 2:6–11) He graduated from Notre Dame with a degree in business administration and is a former Archdiocese of Chicago seminarian. Nick also serves on the board of Catholic Citizens of Illinois. The subject of his talk will be: **Following Jesus to Africa**.

September 28—Catholic Citizens Annual Dinner—Archbishop Timothy Paul Broglio, J.C.D. Archdiocese for the Military Services, USA. The subject: Religious Liberty in the Military Services." The Carlisle, 435 E. Butterfield Rd., Lombard, Ill. (See insert). No luncheon in September.

October 14—Dan Proft, spokesman for The Illinois Opportunity Project, is an editorial contributor to the *Chicago Tribune*, former Republican candidate for governor and morning drive radio personality on AM560 The Answer where he hosts "Chicago's Morning Answer" news talk program with Amy Jacobson from 5 to 9 A.M. each weekday morning. Additionally, Dan is a board member for Envision Chicago, a nonprofit that helps integrate persons with developmental disabilities into the community. Proft also works as a senior fellow at The Illinois Policy Institute and serves on the board of directors for the Disabled Patriot Fund as well as the advisory board for Aid for Women. The subject: **What's at Stake in the Upcoming Presidential Election**.

November 11—Rey Flores. For over two decades Rey Flores has been a bilingual community and labor organizer, as well as a political activist and a published writer. He runs The Conservative Hispanic website in his spare time. In 2009 and 2010, Rey was the director for the Catholic Campaign for Human Development at the Archdiocese of Chicago. Flores currently contributes a weekly column for the nation's longest-published Catholic newspaper, *The Wanderer*, and he is also a freelance contributor for the Media Research Center. Rey Flores recently joined the Leadership Institute as grassroots outreach coordinator after having been the national director of outreach for the American Life League. The subject: **Social Injustice: How the CCHD Betrays the Faithful**.

December 9—Joseph A. Morris is a partner in the law firm of Morris & De La Rosa, with offices in Chicago and London (chambers in London are at Lincoln's Inn, where Thomas More was called to the bar). Mr. Morris is resident at the Chicago office. He maintains an active practice conducting trials and appeals, particularly in the areas of constitutional, business, labor and international law. He is a member of the bars of the Supreme Court of the United States, the Supreme Court of Illinois and of several other courts. Mr. Morris helped incorporate, and is a member of the board of advisers, of Catholic Citizens of Illinois. Joseph Morris, long a scholar of the life and work of Thomas More, assisted Fr. Germain Marc'hadour in the preparation of the entry on Thomas More in the Encyclopaedia Britannica. The subject of his talk: **Thomas More and the Lessons from No Place: Celebrating the 500th Anniversary of the Publication of Utopia**.

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

Summer 2016 Update

We are pleased to announce that we will feature Archbishop Timothy Broglio, Archdiocese for the Military Services at our Annual Dinner on September 28, 2016. He will speak on Religious Liberty in the Military Services. On page 4 we have reported on the efforts of an atheist to have chaplains court-martialed for attending a chaplains event in their military uniform. Chaplains have been forbidden to pray in the name of Jesus or to give the biblical teaching on homosexuality.

Dr. Albert Mohler, Jr. the head of the Southern Baptist Convention, wrote in a recent article, *"The challenges we will face with regards to religious liberty are immense and increasing by the season. The government has at its disposal mechanisms for moral coercion that reach far beyond prisons, jails, and fines For example, at least some business people who refused to participate*

in same-sex weddings, were required to undergo 'sensitivity training.' In order to understand how the new moral regime uses sensitivity training, it is helpful to think back to iconic works of the twentieth century such as Aldous Huxley's Brave New World and George Orwell's 1984. These sensitivity training programs represent efforts to bring intellectual cleansing. And now, in some jurisdictions they can be inflicted upon religious believers who dare oppose the morality of the new regime."

As we are immersed in an era where our faith is threatened on a daily basis, we are inspired by the courage of Fr. Jacques Hamel in France and the Christian martyrs in the Middle East and other parts of the world. We are approaching the 100th Anniversary of Our Lady of Fatima's apparitions. We have the consolation of knowing she will triumph if we follow her peace plan.

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Are you getting your kids ready to go back to school in the Fall? Furnishing those dorm rooms for the college kids? Catholic Citizens has been approved to participate in the Amazon Smile program. With your qualified purchases, you can donate to Catholic Citizens of Illinois, without any cost to you. At SMILE.AMAZON.COM you'll find the exact same low prices, vast selection as Amazon.com, with the added bonus that Amazon will donate a portion of the purchase price to Catholic Citizens. You only need to select a charitable organization one time, and then every eligible purchase you make at SMILE.AMAZON.COM will result in a donation. Thank you in advance for supporting Catholic Citizens of Illinois