Cardinal Francis George, O.M.I.—May He Rest in Peace

by Mary Anne Hackett, President

It is with great sorrow that we received the news of Cardinal George’s death. While his passing causes us regret and sadness, certainly he has suffered much in recent years and months and so will receive his rest.

As cardinal of our diocese we are grateful for his many efforts to teach, govern and sanctify the people of the Archdiocese of Chicago. We especially recognize his accomplishments—restoring the order of the sacraments for young children preparing for first communion, with first confession before first communion. He put an end to general absolution in the diocese, which was a common abuse before his correction.

He worked tirelessly to restore the authentic seminary education of priests at Mundelein. He established procedures for the protection of children from sexual abuse and released a list of the priests who had been convicted of such crimes. He was an advocate at the Vatican for a zero-tolerance policy. Despite criticism and anger from his opponents, he was a firm and articulate defender of marriage and family.

After being elected as president of the USCCB, he became more outspoken on national issues, insisting that Catholic institutions be exempt from the contraception mandate in Obamacare. He played a key role in revisions that brought the English translations closer to the original Latin.

He facilitated the installation of the Institute of Christ the King, Sovereign Priest in the Chicago Archdiocese and approved the founding of a new order of priests, the Canons Regular of St. John Cantius, dedicated to the restoration of the sacred.

Cardinal George was sometimes quick tempered, but also quick to apologize if he had hurt or offended people by his remarks. He even suggested that he would like more clarity from the pope so he could cooperate. He privately contacted individuals and families in difficulty and was touched when he learned that he had actually helped those people.

We especially acknowledge his inspiring example in continuing his visits to parishes, meetings, conferring the sacraments and following a schedule that would have been difficult for a young, healthy man. We honor him for the sacrifice of his own needs to fulfill the role God gave him to serve the people of the Chicago Archdiocese.

He will be remembered for his remarks, “I expect to die in bed, my successor will die in prison, and his successor will die a martyr in the public square ... and his successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history.”

Eternal rest grant unto him, O Lord, and may he rest in peace. Amen.
Archbishop Cupich and a New Course of Collaboration

A recent editorial in the Sun-Times described the unofficial motto of the Catholic Church for much of its history to be: “Follow the rules.” Now, with the arrival of the new archbishop of Chicago, Blase Cupich, the editorial board is anticipating a more inclusive culture of collaboration.

In a meeting with members of the Sun-Times Editorial Board, Archbishop Cupich told them that he is determined to make the archdiocese more egalitarian, less authoritarian, more intent on moving power from the clergy to the full church and more focused on partnering with the broader community. The editorial board members envision it as a direction that will benefit all of Chicago.

After just six months into his term, they describe what they believe to be substantive changes. For the first time in the history of the Chicago archdiocese, the archbishop has appointed a woman—Betsy Bohlen—as the chief operating officer. Archbishop Cupich will also direct more resources to the archdiocese’s six vicariates and the parishes. And a special office for Latino ministry, Consejo Hispano, will be opened. Describing this as good news for members of an archdiocese that is very diverse, the board believes it will provide more opportunities for parishioners to use their talents to help the church succeed in its mission and be a strong voice for those in need.

The Sun-Times editorial continued: “Cupich isn’t going far enough for some critics of the church, including for those who believe women should be allowed to be priests or who want the church to support same-sex marriage. He really can’t, of course, whether he would want to or not. Decisions like that are made in Rome. But he clearly intends to break from a past in which, as he put it, the church “collapsed power into the clergy.” Those who hold real power, he said, “don’t have to be clerics.”

Continuing: “Cupich calls himself a product of the Second Vatican Council. Like Pope Francis, who made Cupich one of his early important appointments, the Chicago archbishop is articulating the messages of that council, including the view that the church’s role is “not to sit in judgment but to serve and not be served.”

Traveling to Springfield, Archbishop Cupich intends to urge lawmakers “to come at things the way the Second Vatican Council did … to rescue people.” In his meeting with the editorial board, he spoke strongly in favor of immigration reform and a more compassionate juvenile justice system.

“We want to be a participant in the common good and the bettering of society,” Cupich said.

Pope Pius X

The occasion was the beatification of St. Joan of Arc in 1908. The maid of Orleans as she came to be known was a brave young soul … killed at just 19 … burned at the stake for heresy. At the beatification ceremony … Pope Pius X … who would of course be canonized a saint as well … said the following. It’s worth listening to and meditating on deeply.

“In our time more than ever before, the chief strength of the wicked, lies in the cowardice and weakness of good men … All the strength of Satan’s reign is due to the easy-going weakness of Catholics.

“Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: What are those wounds in the midst of Thy hands? The answer would not be doubtful: With these was I wounded in the house of them that loved Me. I was wounded by My friends, 

Continued on page 3
This is an uncomfortable time for Catholics, and all indications point to the fact that it’s only going to get worse. The Church in San Francisco, led by Archbishop Salvatore Cordileone, is the latest indication of this unhappy truth. Nearly two months after the archbishop amended the teacher handbook for four archdiocesan high schools in order to clarify Church teachings on hot-button issues like abortion, homosexuality, contraception, same-sex marriage and in vitro fertilization, the community uproar has reached a boiling point, with city lawmakers passing a resolution asking the archbishop to back down. Should things continue to progress, the city very well could take legal action.

San Francisco is the latest in a growing number of dioceses that, in order to protect themselves from inevitable legal action when they attempt to enforce the teachings of the Church down the road, have opted to more explicitly lay out the tenets of the Faith and expectations of teachers and other employees in contract clauses and handbooks. All have received backlash from the community. The more such incidents occur, the more evident it becomes that this—the Church defending its own teachings in its own institutions—will be the battleground of American Catholics in the new millennium.

A recent development over what could only be considered semantics took place this month in the Archdiocese of Cincinnati, which faced its own morality clause uproar last spring. There, the diocese changed the clause wording from “public support” to “advocacy” in order to clarify what falls within bounds and what doesn’t. Get used to this type of tightrope walking—we’ll only be seeing more.

As Princeton Professor Robert P. George said during the 2014 National Prayer Breakfast: The days of “socially acceptable Christianity” and “comfortable Catholicism” are over. “Powerful forces and currents in our society press us to be ashamed of the Gospel—ashamed of the good, ashamed of our faith’s teachings” on the sanctity of life and traditional marriage, George added, as reported by Catholic News Service. “These forces insist that the Church’s teachings are out of date, retrograde, insensitive, uncompasionate, illiberal, bigoted—even hateful. These currents bring pressure on all of us—most especially on young Catholics—to yield to this insistence …. They command us to conform our thinking to their orthodoxy, or else say nothing at all.”

As we face these growing challenges, though, it’s critical for us to keep in mind the call of the Gospel—outlined in the Catechism and emphasized by Pope Francis—to maintain an attitude of “respect, compassion and sensitivity.” Only then can we approach individuals with whom we disagree as a “field hospital,” where we can bring the light of Christ to those who need it most.

Reprinted from Our Sunday Visitor, May 11, 2015
Catechesis on the Family

Pope Francis at his Wednesday General Audience continued his catechesis on the family, focusing on family life. Below is the English-language summary of Pope Francis’ catechesis on the family during his weekly General Audience:

Dear Brothers and Sisters: Today I would like to continue our catechesis on the family by reflecting on three phrases: “May I?,” “Thank you,” and “Pardon me.” These simple phrases are not so easy to say or to put into practice. But when they are ignored, their absence can cause cracks in the foundation of the family, which can lead to its collapse. If these words are part of our daily lives, not just as a formal expression of good manners, but as a sign of deep love for one another, they strengthen a happy family life. “May I?”—even if we think we have the right to something, when we speak to our spouse or family member with kindness we create space for a true spirit of marital and familial common life. We renew trust and respect, revealing our love for others, and we allow them to open the door of their hearts to us. “Thank you”—our society has great need for gratitude, which makes us more sensitive to the dignity of the human person and the demands of social justice. Thankfulness is also the language of God, to whom above all we must express our gratitude. “Pardon me”—Without these words, hurt can develop in our relationships and weaken our life as a family. But when we ask forgiveness, we show our desire to restore what was lost—respect, honesty, love—and healing between family members is made possible. “May I?,” “Thank you,” “Pardon me”—Let us ask the Lord to keep these three phrases in our hearts, our homes and our communities.

http://en.radiovaticana.va/news/2015/05/13/pope_repeats_three_key-words_for_happy_family_life/1143710

Evangelium Vitae

Twenty years ago Saint John Paul II released his encyclical Evangelium Vitae (“Gospel of Life”) on the feast of the Annunciation. It was Pope John Paul II who opened the eyes of many people to what he labeled the “Culture of Death” which had begun to consume so much of modern life—from medicine to commerce to politics and art.

Pope John Paul II wrote:

“[W]e are in fact faced by an objective ‘conspiracy against life,’ involving even international institutions, engaged in encouraging and carrying out actual campaigns to make contraception, sterilization and abortion widely available. Nor can it be denied that the mass media are often implicated in this conspiracy, by lending credit to that culture which presents recourse to contraception, sterilization, abortion and even euthanasia as a mark of progress and a victory of freedom, while depicting as enemies of freedom and progress those positions which are unreservedly pro-life.”

He recognized that there were many challenges in our present age, from hunger to war to economic turmoil. But for many leaders in the Western world, the solution to the problems facing humanity was to get rid of the humans.

Seniors Suffering? Help Them Die …

But Pope John Paul II reminded us of the true path forward. He exhorted the world: “In the name of God: respect, protect, love and serve life, every human life! Only in this direction will you find justice, development, true freedom, peace and happiness!”

His words are as prophetic and profound today as they were 20 years ago.

Commentary from Brian Burch of CatholicVote.org
We’ve Already Redefined Marriage, by Accepting Contraception

by Phil Lawler

In a must-read column for the Wall Street Journal, Rev. Donald Sensing, a Methodist minister from Tennessee, argues that acceptance of same-sex marriage “will not cause the degeneration of the institution of marriage; it is the result of it.”

Understand that Rev. Sensing is not happy with the situation as he sees it. “I believe that this state of affairs is contrary to the will of God,” he writes. But he argues persuasively that the public understanding of marriage was doomed when society accepted the Pill, and thereby severed the link between marriage and procreation. Marriage, he observes, had traditionally been recognized and protected by society as the only institution in which sexual intercourse—and, therefore, child-bearing—was sanctioned.

“Society’s stake in marriage as an institution is nothing less than the perpetuation of the society itself, a matter of much greater than merely private concern,” Rev. Sensing writes. But once contraception became the norm, and procreation was deemed incidental, the fundamental reason for legal protection of marriage was obscured.

Today, marriage is generally understood as a social and legal contract between two people, nothing more. (In fact marriage is the only legal contract that society does not enforce; either partner can break the bond with impunity.) “But what weddings do not do any longer,” Rev. Sensing remarks, “is give to a man and a woman society’s permission to have sex and procreate.”

In today’s America, an increasingly large proportion of young people believe that they have permission to have sex whenever they want, with whomever they want. As for procreation, that too is taking place, more and more frequently, outside the bounds of wedlock.

But public attitudes could change, as they have changed in the past 50 years, and a change in attitudes could lead to another change in laws. So consider Rev. Sensing’s insight from a different perspective. Imagine that, sometime in the future, our society decides that some permission should be required before couples have sex and procreate.

Reflect on that possibility for just a moment, and you realize that, while our society is very unlikely to impose new restrictions on sex, it isn’t nearly so far-fetched to imagine restrictions on the right to have children. A government that is arrogant enough to redefine marriage is surely arrogant enough to require licensing for child-bearing. And if the marital contract means nothing more than what the government says it means, then marriage does not ensure the right to have children.

Do you want to live in a society in which the government decides who should have children, and when, and how many? If not, you should worry about the future of marriage law. As Rev. Sensing demonstrates, you should worry not only about what the Supreme Court may do but about what has already been done.

http://www.catholicculture.org/commentary/otn.cfm?id=1087

Phil Lawler is the editor of Catholic World News (CWN), the first English-language Catholic news service operating on the internet, which he founded in 1995.

“History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic Decline.”—Douglas MacArthur (1880–1964) Supreme Commander of the Allied Forces in the Pacific during WWII.
Homosexual Activist Admits True Purpose of Battle Is to Destroy Marriage

By Micah Clark, BarbWire guest contributor

Even knowing that there are radicals in all movements doesn’t lessen the startling admission recently by lesbian journalist Masha Gessen. On a radio show she actually admits that homosexual activists are lying about their radical political agenda. She says that they don’t want to access the institution of marriage; they want to radically redefine and eventually eliminate it.

Here is what she recently said on a radio interview:

“It’s a no-brainer that (homosexual activists) should have the right to marry, but I also think equally that it’s a no-brainer that the institution of marriage should not exist …. (F)ighting 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. And I don’t like taking part in creating fictions about my life. That’s sort of not what I had in mind when I came out thirty years ago.

“I have three kids who have five parents, more or less, and I don’t see why they shouldn’t have five parents legally … I met my new partner, and she had just had a baby, and that baby’s biological father is my brother, and my daughter’s biological father is a man who lives in Russia, and my adopted son also considers him his father. So the five parents break down into two groups of three … And really, I would like to live in a legal system that is capable of reflecting that reality, and I don’t think that’s compatible with the institution of marriage.”


For quite some time, the defenders of natural marriage have attempted to point out that the true agenda behind the homosexual demands organizations is not marriage equality; it is the total unraveling of marriage and uprooting traditional values from society. (This will ultimately include efforts to silence and punish some churches that openly adhere to their religious teachings about marriage and sexual morality.)

While few have been as vocal as this lesbian activist was in this interview, we do have numerical examples proving her point. When given the opportunity to marry, after laws have been struck down, relatively small percentages of homosexuals actually bother to marry compared to their heterosexual counterparts. This raises question about the true need to unravel marriage for the “fair” extension of its benefits. Only 12 percent of homosexuals in the Netherlands marry compared to 86 percent of their heterosexual peers. Less than 20 percent of same-sex couples already living together in California married when given the chance in 2008. In contrast, 91 percent of heterosexual couples in California who are living together are married.

Clearly this is about cultural change and tearing down the traditional family ethic, since it seems that most homosexuals living together neither need nor desire to marry, though they do desire to radically change marriage.

Gays and lesbians are free to live as they choose, and we live in a society which roundly applauds them doing so like never before in our history, but they do not have the right to rewrite marriage for all of society.

Micah Clark is the Executive Director of the American Family Association of Indiana. http://barbwire.com/2015/05/13/1000-homosexual-activist-admits-true-purpose-of-battle-is-to-destroy-marriage/
Catholics Can’t Read the Bible? ....

One of the more exaggerated claims of Catholic detractors (and even from some un/misinformed Catholics) is that there was a time when the Church forbade laypeople from reading the Bible. As crazy as it sounds, the fallacy continues to this day.

The Church did not forbid the reading of the Bible. If an individual priest ever did such a thing (and such a thing was rare), it is not because it was a policy of the Church.

What makes the claim especially silly is that for most of Church history very few people were literate enough to read the Bible. Widespread literacy was unknown, even in the West, until a few centuries ago. Priests were often called clerics because they were one of the few in town who could read or write and do simple mathematics. Thus, they were the “clerks for the masses.” This phenomenon was not unknown to the millions of immigrants who came to America in the late 19th and early 20th centuries. The neighborhood priest was often the necessary link to the “outside world.” Thus telling people not to read the Bible would be pointless, when most couldn’t read anyway. Second, even for the very few who could read, books were extremely expensive, and few could afford to own them. Prior to the printing press, books were written by hand.

Only after the 16th century could books be printed in large numbers quickly.

In modern times, where literacy is common, reading the Bible is, of course, to be encouraged. But the problem is not reading the Bible. The “problem” is twofold: First, reading the “complete” Bible—a Catholic version of the Bible (the Protestant Reformers did away with seven books of the Bible). Secondly, it is interpreting it. If in the more recent past a few isolated priests once cautioned (not forbade) the faithful to read the Bible, it was only to protect them from the Protestant tendency of private interpretation, which leads to a lot of divisions. However, before dismissing any such warnings, one ought to see such warnings in the light of what private interpretation has wrought—namely, some 30,000 different denominations of Protestants all claiming biblical authority for their differing views.

Today, Catholics are strongly encouraged to read and pray with their Bible, but to strive and conform their understanding and interpretation of the text to Church teaching and norms of Catholic biblical interpretation articulated in the Catechism of the Catholic Church (see #111–119 in The Catechism of the Catholic Church). [Catholic Answer—March/April 2015]

As If God Did Not Exist

by John Paul II, Veritatis Splendor

The attempt to set freedom in opposition to truth, and indeed to separate them radically, is the consequence, manifestation and consummation of another more serious and destructive dichotomy, that which separates faith from morality. This separation represents one of the most acute pastoral concerns of the Church amid today’s growing secularism, wherein many, indeed too many, people think and live “as if God did not exist.”

We are speaking of a mentality which affects, often in a profound, extensive and all-embracing way, even the attitudes and behavior of Christians, whose faith is weakened and loses its character as a new and original criterion for thinking and acting in personal, family and social life. In a widely de-christianized culture, the criteria employed by believers themselves in making judgments and decisions often

Continued on page 8
No Cheap Christianity

On March 24, the German regional newspaper Rheinische Post published an interview with Gerhard Ludwig Cardinal Müller, prefect of the Congregation for the Doctrine of the Faith. In it, Cardinal Müller made some important statements about several issues to be found in the so-called “liberal agenda,” including celibacy, the loosening of the moral teaching of the Church and the admittance of remarried Catholics to the sacraments, especially the Holy Eucharist.

When asked whether Pope Francis will introduce such proposed liberalizing changes into the Church within the next years, Cardinal Müller replied: “Francis wants that people in difficult situations are not left alone, but, rather, are accompanied and integrated into their parishes, without any distancing from the teaching of the Church. A simple ‘Yes’ to the above-mentioned themes of the [liberal] agenda cannot be the answer of the Church to the challenges of secularization.”

Cardinal Müller thereby clearly distances himself from these attempts to liberalize the Church’s attitude and teaching on these moral matters. On the contrary, he challenges each Catholic to follow Christ’s teaching and to meet the challenge and to trust that He will help him. He said: “The challenge is that each man finds in Jesus the center and the foundation of his life. Each man has to know that in life and in the life thereafter he must put his trust in the Incarnate Son of God. That is our agenda and not a cheap Christendom, a Christendom for a lower price. We are not permitted to offer to the people the faith in a diluted way.”

When the journalist noted that these are strict and challenging words, Cardinal Müller replied: “If someone has doubts about Eternal Life, to that person the Church cannot simply say: ‘It does not matter after all, the main thing is that you sometimes do something good.’ Or, when people are Catholic, but do not attend Holy Mass, we cannot say: ‘One can be a good Christian without [going to] Mass.’ No, both belong to one another. Who in his heart believes and confesses with his mouth, he will be saved, says the Apostle St Paul. We cannot simply give into the ‘secular Zeitgeist.’”

Excerpted from an article by Maike Hickson, LifeSiteNews.com, 4-10-2015

Not Exist  continued from page 7
appear extraneous or even contrary to those of the Gospel.

It is urgent then that Christians should rediscover the newness of the faith and its power to judge a prevalent and all-intrusive culture. As the Apostle Paul admonishes us: “Once you were darkness, but now you are light in the Lord; walk as children of the light (for the fruit of the light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful words of darkness, but instead expose them … Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil” (Eph 5:8-11, 15-16; cf. 1 Th 5:4-8).

It is urgent to rediscover and to set forth once more the authentic reality of the Christian faith, which is not simply a set of propositions to be accepted with intellectual assent. Rather, faith is a lived knowledge of Christ, a living remembrance of his commandments, and a truth to be lived out.

Persecution, dangers, the sword: it is not an abstract or imaginary list; they are, in fact, reasons for anguish, which St. Paul experienced in his life. He describes them at length in the Second Letter to the Corinthians. The Apostle reviews them now in his mind and sees that no one of them is so strong as to hold a confrontation with the thought of the love of God.

The apostle invites us implicitly to do the same: to look at our life, as it presents itself, and to bring to light the fears and motives for sadness that nest themselves therein and that do not allow us to accept ourselves serenely: that complex, that physical or moral defect, that failure, that painful memory. Expose everything to the light of the thought that God loves us and conclude with the apostle: “In all these things, I can be more than a conqueror through him who loved me.”

From his personal life, the apostle passes immediately after to consider the world that surrounds him. He writes: “For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:37-39). He observes his world, with the powers that rendered it threatening: death with its mystery, the present life with its allurements, the astral or infernal powers that instilled so much terror in ancient man. We are invited to do the same also here: to look, in the light of the love of God, at the world that surrounds us and that makes us fear …

Everything is ready to crush us; man is weak and alone in a universe that is so much greater than himself and that has become, in addition, even more threatening, following its scientific discoveries, not to mention wars, incurable illnesses, terrorism today … However, nothing of all this can separate us from the love of God. God has created the universe and has it firmly in hand! God is, and that is enough! St. Teresa of Avila left us a sort of testament, which it is useful to repeat to ourselves every time we are in need of finding peace of heart again: “Let nothing disturb you, let nothing affright you; all things are passing, God never changes; patient endurance attains all things; whoever has God lacks nothing. God alone suffices.”

Translation by Zenit.org 19-12-2014

Have You Paid Your Dues?
The annual dues for Catholic Citizens of Illinois are $35.00 a year and were due by the end of April. Your dues help to support the work of Catholic Citizens—quarterly newsletter, website, speakers for the monthly luncheons and the cost of mailings. We are very grateful for your support. It is never too late to help!

“God who gave us Life, gave us Liberty. And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the Gift of God? That they are not to be violated but with His wrath? Indeed, I tremble for my Country when I reflect that God is just, that His justice cannot sleep forever.”
—Thomas Jefferson (1743–1826), Author of the Declaration of Independence; U.S. President.
A “Must Read” from Pope Francis …

Pope Francis told the journalists traveling with him on his flight back from Asia in January of 2015 that there is one book they should read to better understand the dangers facing the Church and humanity today. He said it is his favorite book, entitled *The Lord of the World*, by Monsignor Robert Hugh Benson (London, 1907). And note well: Francis has recommended this same book before, and it has been cited on occasion also by Pope Benedict XVI, both as Cardinal Ratzinger and as pope.

When two popes both advise reading the same book to gain deeper perspective and understanding on the perils of our time, it seems clear that there must be some teaching or insight in that book that has deeply impressed both popes, a teaching or insight that they want all Catholics to know about and reflect upon.

Benson’s novel, written in the early 20th century, is set in the late 20th century—a time already in the past for us today. It describes the coming into the world of a political leader who presents himself in many ways as a good and decent person, except for one key thing: he rejects Christ, and asks Christians to reject Christ, for the sake of world peace. And, in the end, many Christians do …

What we have, in essence, then, in this book, is a warning from more than a century ago that when the Antichrist comes, he will come not with horns on his head, but with smooth and persuasive arguments that set aside the traditional Christian hope, for a “new hope,” a “human hope.” Christian orthodoxy is entirely “Christo-centric,” centered on Christ, the center of time, of human history, of reality itself. By making Christ the center, orthodox Christian faith, hope and love “relevatize,” make less central, more peripheral, all of our human faith, hope and love, allowing us to focus intently upon and arrive at the ultimate meaning of our lives, which is Christ himself, and in Christ, to be “saved” from sin and death, to Be “made holy,” and, ultimately (as scandalous as it may sound), to be “divinized”—made able to share in the very life of the eternal, triune God.

The vision of Benson’s novel is of a “humanistic” temptation which leads people first to forget Christ. Then to reject him. And that is why this “humanistic” tempter of the novel is called the Antichrist. This vision has, arguably, made its way, to some degree, into the magisterium of the popes, the official teaching authority of the Church. The anti-Christ figure in *The Lord of the World* becomes the “Man–God,” the “Lord of the World,” precisely by promising universal brotherhood, peace and love, but no transcendence.

What was chiefly to be feared was the positive influence of Humanitarianism: it was coming, like the kingdom of God, with power; it was crushing the imaginative and the romantic; it was assuming rather than asserting its own truth … The soul “naturally Christian” seemed to be becoming “the soul naturally infidel” … Finally, Humanitarianism would presently put on the dress of liturgy and sacrifice, and when that was done, the Church’s cause, unless God intervened, would be over. “And what do you think should be done?” the pope asks the priest—protagonist of the book? … Percy flings out his hands, and says: “Holy Father—the Mass, prayer, the rosary. These first and last. The world denies their power: it is on their power that Christians must throw all their weight. All things in Jesus Christ—in Jesus Christ, first and last.
Upcoming Forum Luncheons

June 12—Robert Reilly, senior fellow for Strategic Communication with the American Foreign Policy Council. Mr. Reilly has taught at the National Defense University and served in the Office of the Secretary of Defense, where he was senior advisor for information strategy (2002–06). He participated in Operation Iraqi Freedom in 2003 as senior advisor to the Iraqi Ministry of Information. He was director of the Voice of America, where he had worked the prior decade. Mr. Reilly has served in the White House as a special assistant to the president (1983–85), and in the U.S. Information Agency both in D.C. and abroad. He has published widely on foreign policy, “war of ideas” issues, and classical music. He is the author of The Closing of the Muslim Mind: How Intellectual Suicide Created the Modern Islamist Crisis. His latest book: Making Gay Okay: How Rationalizing Homosexuality Has Changed Everything will be the subject of his talk.

July 10—Mickey Straub, mayor of Burr Ridge, IL. He received his B.S. degree from Indiana University, with a major in criminology. He was awarded the Director’s Award for Scholastic Excellence, U.S. DOD, Washington, D.C. Mr. Straub served as a federal agent for two years and is the owner of Sales Activity Management, Inc. He has been an active leader in civic affairs and a dedicated patriot. He became the first and only person in the country to take a patriotic pilgrimage across the country; he drove to 50 Capitols in 50 Days for love of God and country and in honor of our veterans and Abraham Lincoln. The subject of his talk: “The Patriotic Pilgrimage.”

August 14—Msgr. Michael M. Boland, administrator, president & CEO of Catholic Charities of the Archdiocese of Chicago, which is one of the largest social service agencies in the Midwest and one of the largest Catholic Charities organizations in the nation. A businessman who worked in corporate America before following a call to the priesthood, Monsignor Boland received a bachelor’s degree from St. Xavier University in business administration before attending St. Mary of the Lake/Mundelein Seminary, where he earned another bachelor’s degree in sacred theology and a master’s degree in divinity. He completed his master’s degree in social work at Loyola University. Ordained in 1986, Monsignor Boland served at Mater Christi Parish and St. Damian Parish before coming to Catholic Charities and became administrator of Catholic Charities in 1997. Monsignor Boland has grown Catholic Charities to an agency with 157 programs in 162 locations across Cook and Lake counties, with over 2,500 staff serving more than one million people each year.

September 22—Annual Dinner—(See box on page 12 for details.)

October 9—Dale Alquist, president of the American Chesterton Society and publisher of Gilbert Magazine. He is the creator and host of the EWTN television series, “The Apostle of Common Sense.” Dale is the author of four books and has edited eight books of writings by G.K. Chesterton. Recognized as one of the leading Chesterton scholars in the world, he has given over 500 lectures at major colleges and universities and other venues, including Yale, Columbia, Cornell, Notre Dame, Dartmouth, San Pablo (Madrid), the Vatican Forum in Rome and the House of Lords in London. He is a senior fellow of the Chesterton Library at Oxford. Dale received a B.A. from Carleton College in Northfield, MN, and a M.A. from Hamline University in St. Paul, MN. He and his wife, Laura, have six children.

Luncheons are at 11:45 at the Union League Club, 65 W. Jackson Blvd., Chicago. Tickets are $35. Business attire. Reservations required. Call Maureen at 708-352-5834.
Spring 2015 Update

Catholic Citizens of Illinois issued a public letter in support of Archbishop Cordileone in San Francisco. He is fighting a battle over teacher contracts calling on teachers to live according to the teachings of the Church. The archbishop has been attacked by not only parents and teachers but also the local governmental agencies and ads in the newspaper calling for his removal. It's time for all Catholics to speak out!

We have taken a public stand against Illinois SB #1564, Healthcare Right of Conscience Bill, which requires medical providers to refer for abortion. The bill will impact not only Catholic hospitals, but private medical practitioners and crisis pregnancy centers as well. A letter from our board was sent to all or the bishops of Illinois opposing their “neutral” position on the bill along with our public statement on the bill. (See http://catholiccitizens.org/views/statement-of-catholic-citizens-of-illinois-on-sb1564-health-care-right-of-conscience-act/).

Robert Reilly will speak at our Forum Luncheon on June 12 on the impact of homosexual acceptance on every aspect of our lives. Don’t miss this important talk!

Mark your calendar for our annual dinner on September 22, 2015, with Cardinal Raymond Burke and the presentation of our Catholic Citizenship Award to Joseph M. Scheidler.

Catholic Citizens of Illinois Annual Dinner
September 22, 2015.

Cardinal Raymond Leo Burke will be the featured speaker.

The St. Thomas More Award for Catholic Citizenship will be presented to Mr. Joseph M. Scheidler.

The Carlisle, 435 East Butterfield Road, Lombard, Illinois.
Reception at 6:00 p.m.—Dinner at 7:00 p.m. Tickets are $80.00 per person. Tables of 10—$700. $40.00 each for clergy and religious.
For information and reservations, call Maureen at 708-352-5834.
www.catholiccitizens.org