



# The Catholic Citizen

CATHOLIC CITIZENS OF ILLINOIS

Winter 2017

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## Immigration and the USCCB

By Mary Anne Hackett

The USCCB and various other Catholic organization and bishops have strongly and publicly opposed President Trump's recent **temporary** order which suspends refugee admission for a period of 120 days for certain countries determined to be a security risk for the United States. He has also, by executive order, reduced the number of refugees to be admitted to the United States during this year from 110,000 to 50,000.

Could it be that their strong opposition to any change in immigration policies is influenced by the millions of dollars the Catholic Church receives to resettle refugees? Maybe it's time to revisit the Church's teaching in the Catechism of the Catholic Church.

*CCC 2241 "The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him."*

*Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. **Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens.**"*

In a recent article on Breitbart news, Thomas D. Williams quotes from the *Summa Theologica* of St. Thomas Aquinas on the subject of immigration. (<http://www.breitbart.com/big-government/2017/01/31/saint-thomas-aquinas-opposed-open-borders/>)

"Aquinas noted that the Jewish people of Old Testament times did not admit visitors from all nations equally, since those peoples closer to them were more quickly integrated into the population than those who were not as close."

"Some antagonistic peoples were not admitted at all into Israel due to their hostility toward the Jewish people, such as the Ammonites and Moabites, 'were never admitted to citizenship.'

"For Aquinas, it seemed sensible to treat nations differently, depending on the affinity of their cultures with that of Israel as well as their historic relations with the Jewish people. Aquinas also distinguished among three types of immigrants in the Israel of the Old Testament."

"First were 'the foreigners who passed through their land as travelers,' much like modern day visitors with a travel visa. Second were those who 'came to dwell in their land as newcomers,' seemingly corresponding to resident aliens, living in the land but not with the full benefits of citizenship. A third case involved those foreigners who wished 'to be admitted entirely

*continued on page 2*

## Deliver Us from Evil

by Pope Benedict XVI, in *Jesus of Nazareth*, p.166

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**“A terrorist attack on American soil, ... is not an imaginary threat.”**

The Our Father in general and this petition in particular are trying to tell us that it is only when you have lost God that you have lost yourself; then you are nothing more than a random product of evolution. Then the “dragon” really has won. So long as the dragon cannot wrest God from you, your deepest being remains unharmed, even in the midst of all the evils that threaten you.

Our translation is thus correct to say: “Deliver us from evil,” with evil in the

singular. Evils (plural) can be necessary for our purification, but evil (singular) destroys.

This, then, is why we pray from the depths of our soul not to be robbed of our faith, which enables us to see God, which binds us with Christ. This is why we pray that, in our concern for goods, we may not lose the Good itself; that even faced with the loss of goods, we may not also lose the Good, which is God; that we ourselves may not be lost: Deliver us from evil!

**Immigration** *continued from page 1*  
to their fellowship and mode of worship.’ Even here, dealing with those who wished to integrate fully into the life and worship of Israel required a certain order, Aquinas observed. ‘For they were not at once admitted to citizenship: just as it was law with some nations that no one was deemed a citizen except after two or three generations.’

“The reason for this was that if foreigners were allowed to meddle with the affairs of a nation as soon as they settled down in its midst,’ Aquinas logically reasoned, ‘many dangers might occur, since the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people.’”

“In other words, Aquinas taught that total integration of immigrants into the life, language, customs and culture (including worship, in this case) was necessary for full citizenship. It would be dangerous and unjust to place the future of a nation in the hands of recent arrivals who do not fully understand the needs and concerns of their adoptive home.”

President Trump has also gotten support from unlikely sources. Check out the comments from other countries who also have restrictions on visitors from various countries and have defended President Trump.

*London-based The New Arab (Al-Araby Al-Jadeed) reports that the Emirate of Kuwait declines to welcome visitors from Afghanistan, Iraq, Iran, Pakistan and Syria, because of*

*security problems in those countries. The Kuwaiti policy is similar to, but goes beyond, the pause ordered by President Trump to permit review of American procedures.*

*Meanwhile, Sheikh Abdullah bin Zayed al-Nahyan, the Foreign Minister of the United Arab Emirates, this week defended President Trump’s recent Executive Order affecting travel from seven Muslim-majority countries, declaring that it was “wrong to say” that the decision by the new U.S. administration was “directed against a particular religion.”*

*Finally, Lieutenant General Dhahi Khalfan Tamim, the director of general security of the Emirate of Dubai, one of the constituent emirates of the United Arab Emirates, said this week,*

*“We completely support Trump in his ban on entry to those who may cause a breach in America’s security. Previous U.S. administrations have embraced all the wanted men of the Arab world and those classified as terrorists. Trump, what you’re doing is right.”*

To quote Brian Burch of CatholicVote.org: “A terrorist attack on American soil, like those in Europe, perpetrated by terrorists who exploit refugee programs is not an imaginary threat. For this reason, we are inclined to defer to the president and allow him to make certain that the vetting process is working properly during the next 90 days.

“We also are hopeful, and confident, that once this review is completed, refugees from these countries can begin anew.”

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# Love in the Age of Roe

## What was supposed to liberate has instead dashed romantic hopes

by Janie B. Cheancy

It's nice to know kids are still trading Valentines in elementary school, but the current high-school romance scene has, shall we say, evolved from the late 1960s.

Back then, everybody knew the girls who “did it.” Pushing the limits was socially acceptable, but going all the way wasn't cool. I don't even recall hearing the term “having sex” until several years after graduation.— We used euphemisms. Sex wasn't something you had; it was something that had you, something that demanded too much and carried too great a risk to indulge so soon. It wasn't just the risk of pregnancy, but of reputation and self-respect. Even then, during the early tremors of the sexual revolution, the vast majority of girls got through high school with their virginity intact, thought they might not fare so well in college.

*Roe v. Wade* was decided in 1973 and made it official: Equal rights meant that women had the same right to sex without consequence as men. Two years later, children's author Judy Blume published a novel for teens called *Forever*. The two events are not unrelated.

*Forever* tells the story of Katherine and Michael, both 16, who meet at a party and fall in love. Previous teen novels would put obstacles in the path of romance before a happy conclusion, but this couple doesn't mess around with plot points. After months of wanting sex and talking about sex, they have sex, and despite an awkward start, it gets better and better. Their love seems bound for eternity until Kathy takes a summer camp counseling job and falls for an older guy. Michael is devastated, but he'll get over it. *Forever* turns out to be ironic.

Judy Blume has said that she wrote the book in response to her daughter's request for a graphic teen romance where nobody

dies at the end. But the relationship dies, and something else: a sense of caution and respect. Though often challenged by parents, *Forever* remains on library shelves everywhere, reassuring kids as young as 12 (whose grandmothers used to furtively pass around copies of *Peyton Place*) that it's “Perfectly Normal” to explore sex in high school; just use protection.

The message of *Forever*, and *Roe v. Wade*, is terribly deceptive. Though abortion supporters and some YA authors preach fervently about the physical consequences of teen sex, there's no “protection” from the emotional consequences, especially for girls. In *Forever*, Kathy turns out to be the adventurous one, while Michael feels betrayed—but it's usually the other way around. Most girls still long for stability in the arms of one who will love them forever, while boys are prone to wander, especially if they're not held to a higher standard. *Roe* gave sanction to a lower standard, stretching wider the gulf of distrust between the sexes.

Nature can be manipulated but not thwarted. What is indulged in one area comes around to bite us in another—or else why do two generations of smart, educated, “liberated” women gobble three volumes of sludge about sexual bondage (*Fifty Shades of Grey*)? Why do young urban professional women display themselves on “dating apps” like Tinder? The court decision that was supposed to liberate women actually enabled men (some of them) to be the soulless cads radical feminists always said they were—and it didn't work the other way around. Even *Cosmo* expressed female dissatisfaction a couple of years ago with an article called “Why Is College Dating So Messed Up?”

*continued on page 4*

moral  
norms

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**Nature can be  
manipulated  
but not  
thwarted.**

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## Public Witness

by Alton J. Pelowski, editor, Columbia Magazine, November, 2016

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... future of the young nation rested less on its unique structure of governance than on the virtues of its citizens.

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In the early nineteenth century, the French diplomat Alexis deTocqueville reflected on both the greatness and the fragility of the United States in *Democracy in America*, published in two volumes in 1835 and 1840. Like the Founding Fathers, Tocqueville understood that the future of the young nation rested less on its unique structure of governance than on the virtues of its citizens. He noted, “There is almost no human action ... that does not arise from a very general idea that men have conceived of God, of his relations with the human race, of the nature of their souls, and of their duties toward those like them. One cannot keep these ideas from being the common source from which all the rest flow.”

Throughout American history, people of faith have lived out their religious convictions while striving to promote the common good in the public square, even as the world changed in radical ways. In the wake of the sexual and technological revolutions, Catholics confront new challenges such as the regime of abortion on demand, the legal redefinition of marriage and threats to religious liberty and conscience protection. Perhaps more than ever, there is a vital need for civil discourse and sound public policies. At its root, though, the crisis of our modern world is not primarily one of politics but one of philosophy, for it relates to our understanding of fundamental realities such as nature, freedom and truth itself.

In his 1995 encyclical *Evangelium Vitae*, Saint John Paul II warned that when our idea of freedom becomes distorted to mean absolute autonomy, we find ourselves on “the shifting sands of complete relativism.” Government, in turn, is “transformed into a tyrant State, which arrogates to itself the right to dispose of the life of the weakest and most defenseless members” (#20). Pope Francis has likewise reflected on this false—yet prevalent—sense of autonomy. Citing Benedict XVI, he wrote in his second encyclical, “We have forgotten that ‘man is not only a freedom which he creates for himself. Man does not create himself. He is spirit and will, but also nature’” (*Laudato Si*; 6). Pope Francis further observed that “human ecology” implies “the relationship between human life and the moral law, which is inscribed in our nature” (#155).

But where do we begin, when the link between human nature and moral law is increasingly met with suspicion or contempt? We must first remember something essential about our identity as Christians: “our citizenship is in heaven” (Phil. 3:20). Our ultimate allegiance is not to a political party, government leader or even a country, but to a King whose “kingdom does not belong to this world” (John 18:36). As we celebrate the Solemnity of Christ the King, we will do well to seek some silence amid the din of our sound-bite culture and contemplate this truth.

*Isaac Jogues Bulletin, November 17, 2106*

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**Love** *continued from page 3*

When our adolescent daughters moon over romance novels, whether trashy, gushy or snarky, they’re longing for love just like their fictional heroines. Before dreams of romance turn cynical, they could learn some useful lessons from literature, such as how Jane Eyre managed her passion for Mr. Rochester, how Fantine’s romantic

fantasies burned to ashes in *Les Miserables* and how sweet love is when it waits the proper time (*Pride and Prejudice*). *Roe* helped make true love harder to find, so young people must be taught how to look—and how to accept no substitutes for the one Love that lasts forever.

*Reprinted from WORLD Magazine, February 20, 2016.*

# Follow Your Conscience

by Fr Shenan Boquet, president, Human Life International

The attack on the family would not have so much success, even among Christians, without the misrepresentation of the role of conscience.

The catchphrase “Follow your conscience” is used to justify one’s ability to do almost anything one chooses or believes is good. This misunderstanding of freedom of conscience is an exceptionally clever way of ending all discussion on what is morally good from evil: “Who are you to tell me what I can or cannot do?”

Try telling a judge or jury that your conscience allowed you to steal from your neighbor or kill your boss because he wouldn’t give you a raise. Try convincing a police officer that you ran the red light because you were “following your conscience.” It sounds ridiculous because it is ridiculous!

The weapons of this battle on marriage and the family ... are the tools of propaganda and illusion aimed at transforming the minds and hearts. They use television, radio, film, the internet and music as their primary media to promote a radical and distorted world view. They further their grasp through perverted sex education programs imposed upon our youth, beginning as early as grade school ....

What is our response to this war? Return to the Creator’s plan. Matrimony and family are God’s design, and as divine institutions they are not open to renegotiation or revision—there are no substitutions. Fundamentally, our global cultures and societies need a moral counter-revolution to replace the Culture of Death.

This is now up to us. Be Not Afraid!

Spirit & Life newsletter, 29-10-2016

sin and forgiveness

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**The weapons of this battle on marriage and the family ... are the tools of propaganda and illusion ...**

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# Plastic Surgery

by Cardinal Mauro Piacenza, major penitentiary of the Holy Roman Church

Let us seek to understand well what an Indulgence is so as not to fall into ambiguities that, in history, have brought grave damage to the Church.

Canon 992 of the Code of Canon Law gives a precise definition of the Indulgence, which is “the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints.”

A banal but perhaps eloquent example can be given to understand it. Let us think of a patient who undergoes a surgical intervention from which he comes out perfectly

cured but with a large scar requiring plastic surgery to have it disappear. So, the Indulgence would be the plastic surgery by which not even the wound is seen. The Indulgence cancels absolutely every trace; it cancels everything. It is, therefore, a magnificent expression of the super-abundance of divine mercy.

Behind everything is the fascinating doctrine of the Mystical Body, clearly expressed in the Apostolic Constitution *Indulgentiarum Doctrina* of Blessed Paul VI, of January 1, 1967. It is not about juridical bookkeeping but about the ample breadth of a charity that knows no limits and flows beneficially on us pilgrims in this world and on our brothers that live the state of purification.

Zenit 02-03-2016

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**... Indulgence would be the plastic surgery by which not even the wound is seen.**

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**... direct euthanasia consists in putting an end to the lives of handicapped, sick or dying persons.**

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**Sacred silence is the good of the faithful, and the clerics must not deprive them of it!**

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## Euthanasia Must Always Be Forbidden

*Catechism of the Catholic Church*

2276 Those whose lives are diminished or weakened deserve special respect. Sick or handicapped persons should be helped to lead lives as normal as possible.

2277 Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

2278 Discontinuing medical procedures that are burdensome, dangerous, extraordinary or disproportionate to the expected

outcome can be legitimate; it is the refusal of “over-zealous” treatment. Here one does not will to cause death; one’s inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

2279 Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable. Palliative care is a special form of disinterested charity. As such it should be encouraged.

### Silence in the Mass

*Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship, in an interview in the French newspaper La Nef, October 2016*

Vatican Council II stresses that silence is a privileged means of promoting the participation of the people of God in the liturgy. The Council Fathers intended to show what true liturgical participation is: entrance into the divine mystery.

Under the pretext of making access to God easy, some wanted everything in the liturgy to be immediately intelligible, rational, horizontal and human. But in acting that way, we run the risk of reducing the sacred mystery to good feelings. Under the pretext of pedagogy, some priests indulge in endless commentaries that are flat-footed and mundane. Are these pastors afraid that

silence in the presence of the Most High might disconcert the faithful? Do they think that the Holy Spirit is incapable of opening hearts to the divine Mysteries by pouring out on them the light of spiritual grace?

Saint John Paul II warns us: a human being enters into participation in the divine presence “above all by letting himself be educated in an adoring silence, because at the summit of the knowledge and experience of God there is His absolute transcendence.”

Sacred silence is the good of the faithful, and the clerics must not deprive them of it!

Silence is the cloth from which our liturgies ought to be cut out. Nothing in them should interrupt the silent atmosphere that is their natural climate.

*CatholicWorldReport.com 03-10-2016*

# Democracy and Dictatorship

By Armando Valladares

When I was 23 years old I did a very small thing. I refused to say a few words, “I’m with Fidel.” First I refused the sign on my desk that said as much, and after years of torture and watching so many fellow fighters die, either in body or in spirit, I persisted in my refusal to say the few words the regime demanded of me.

My story is proof that a seemingly small act of defiance can mean everything to the enemies of freedom. They did not keep me in jail for 22 years because my refusal to say three words meant nothing. They kept me there that long because it meant everything.

For me to say those words would have been spiritual suicide. And though my body was in prison and abused, my soul was free and flourished. My jailers took everything from me, but they could not hijack my conscience.

Even when we have nothing, each person and only that person possesses the keys to his or her own conscience, his or her own sacred castle. In that respect, each of us, though we may not have an earthly castle or even a house, each of us is richer than a king or queen.

For many of you, particularly the young people, it may seem I come from another time and from a remote place. Young friends, you may not be taken away at gunpoint, as I was for staying true to my conscience, but there are many other ways to take you away and to imprison your body and your mind. There are many ways you can be silenced.

I warn you: Just as there is a short distance between the United States and Cuba, there is a very short distance between a democracy and a dictatorship where the governments gets to decide what we believe and what we do. And sometimes this is not done at gunpoint but instead it is done one piece of paper at a time, one seemingly meaningless rule at a time, one silencing at a time. Beware young friends. Never compromise. Never allow the government—or anyone else—to tell you what you can or cannot believe or what you can or cannot say or what your conscience tells you to have to do.

*Remarks upon receiving the Becket Fund for Religious Liberty’s Canterbury Medal in New York.*

conscience  
& faith

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**My jailers took everything from me, but they could not hijack my conscience.**

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## Are All Religions Equal?

by Monsignor Charles Pope, Our Sunday Visitor

No, they are not. Religions and faith traditions other than that of the Catholic Church are deficient in two possible ways. First, by the defect of incompleteness. While they may have elements of the truth, they do not possess the whole truth revealed by God for our salvation. As such, they are less helpful than Catholicism. Second, they can be deficient by the defect of error wherein they teach false and erroneous doctrines or promote an erroneous understanding of Scripture and revealed truth.

While it is popular today to say that all religious traditions are but different and equal ways to the same God, this violates

many rational principles such as the principle of non-contradiction. For example, it cannot be simultaneously true that Jesus is Lord and that Jesus is not Lord (but only a good man). That Jesus is Lord is true, and all other claims to the contrary are false. Now what is true is of value and what is false is not. Thus, all religions are not equal.

For further reading: *Declaration on the Relation of the Church to Non-Christian Religions Nostra Aetate* proclaimed by His Holiness Pope Paul VI on October 28, 1965. The Catechism of the Catholic Church also discusses the matter, as do numerous papal pronouncements throughout the centuries to the present day.

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**... true is of value and what is false is not.**

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## Speaking of Scandal

by Cardinal Raymond Burke, prefect of the Supreme Tribunal of the Apostolic Signatura

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**In our time,  
there is a great  
hesitation to  
speak about  
scandal, ...**

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When those who profess to be Christian, at the same time, favor and promote policies and laws which permit the destruction of innocent and defenseless human life, and which violate the integrity of marriage and the family, then citizens, in general, are confused and led into error about the basic tenets of the moral law.

In our time, there is a great hesitation to speak about scandal, as if, in some way, it is only a phenomenon among persons of small or unenlightened mind, and, therefore, a tool of such persons to condemn others rashly and wrongly. [...]

One of the ironies of the present situation is that the person who experiences scandal at the gravely sinful public actions of a fellow Catholic is accused of a lack of charity and of causing division within the unity of the Church.

In a society whose thinking is governed by the “dictatorship of relativism” and in which political correctness and human respect are the ultimate criteria of what is to be done and what is to be avoided, the notion of leading someone into moral error

makes little sense. What causes wonderment in such a society is the fact that someone fails to observe political correctness and, thereby, seems to be disruptive of the so-called peace of society.

Lying or failing to tell the truth, however, is never a sign of charity. A unity which is not founded on the truth of the moral law is not the unity of the Church. The Church’s unity is founded on speaking the truth with love. The person who experiences scandal at public actions of Catholics, which are gravely contrary to the moral law, not only does not destroy unity but invites the Church to repair what is clearly a serious breach in Her life.

Were he not to experience scandal at the public support of attacks on human life and the family, his conscience would be uninformed or dulled about the most sacred realities.

*From a talk by Cardinal Raymond Burke at the World Prayer Congress for Life, 9 October 2010. Printed in Into the Deep at [www.stoneswillshout.com](http://www.stoneswillshout.com), January 2011.*

## Make It Illegal

Archbishop Charles Chaput of Philadelphia, to the Pennsylvania Pro-Life Federation, Sept. 2016

[I have never] heard anyone suggest that the best way to deal with murder, rape or domestic abuse is to improve people’s access to psychotherapy and job training. We make sexual assault illegal—even though we know it will still sometimes tragically occur—because it’s gravely evil. It’s an act of violence, and the law should proscribe it. Of course, we also have a duty to improve the social conditions that can breed domestic and sexual violence. But that doesn’t change the need for a law.

Likewise, if we really believe that abortion is an intimate act of violence, then we can’t aim at anything less than ending abortion. It doesn’t matter that some abortions have always occurred and that some abortions will always occur. If we really believe that abortion kills a developing, human life, then we can never be satisfied with mere “reductions” in the body count.

*Talk to the Pennsylvania Pro-Life Federation, Sept 2016, from [LifeSiteNews.com](http://LifeSiteNews.com) 19-10-2016*

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**It’s an act of  
violence, and  
the law should  
proscribe it.**

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# The Silence of the Churches and Abortion

by Mary Anne Hackett

churches &  
abortion

According to the Guttmacher Institute (the research arm of Planned Parenthood) 54 percent of women who underwent abortions in 2014 identified themselves as Protestant or Catholic Christians. Scripture and the teachings of the Catholic Church identify abortion as an intrinsic evil. The Vatican *Document on Procured Abortion* described abortion as an unspeakable crime.

Last year, Sean Martin, senior director of outreach for the Human Coalition, reported that LifeWay Research found 76 percent of women report that local churches had no influence on their decision to abort their children. Fourteen percent indicated that their local church encouraged, paid for or assisted in some way with the procurement of abortion. The Barna Group reported in 2015 and 2016 only one in 10 pastors reported preaching on the pro-life cause in the last six months.

I think that is a high estimate. I have been active in the pro-life movement for 44 years and in the first 30 years, I probably heard less than 10 homilies on abortion, including daily and Sunday Mass. Since changing parishes, we see a more visible and active promotion of the pro-life cause. Ask your friends if they have ever heard a homily on abortion, especially on the anniversary of the *Roe v. Wade* decision. Years ago, a leader in the pro-life movement said: “We’re just going to have to do it without the Church.” Sad.

When I have asked priests why they don’t speak on a subject that has such dire consequences for the woman, her baby and our society, the answer is always: “There are women in the congregation who have had abortions.” Yes, but perhaps if they had heard homilies on abortion—the consequences of abortion for women and their babies and information that help is available, they might not have had an abortion. If they have had an abortion, they need

to know that they can be forgiven; that God is waiting to welcome them home.

Sean Martin asks: “What is behind the disconnection between belief and action when it comes to abortion?” **Research suggests the weak link is our churches.** He goes on to say: “When church leaders fail to affirm the dignity of life and the moral evil of abortion, it is no wonder that Christian women are as susceptible as others for the abortion industry.”

In an article published by *The Catholic Thing*, Fr. Mark Pilon calls the massive killing of the unborn a clear indicator that we are in the midst of a secular revolution that is overthrowing God and the moral law in countries across the globe. He also points to **“the need not only of a sound spiritual life but especially the need for a constant witness of spiritual leaders who speak out publicly.”**

He notes that spiritual leaders occasionally declare a day of fasting for some atrocity that occurs in our world, but he is not aware of any national hierarchy or the universal church declaring a day of fasting, let alone a month of fasting, each year in reparation for this massive crime against humanity and its stupendous offense to the Creator of life. **“Words, words, words, but little action that touches the human heart, or the moral sense.”**

Fr. Pilon mentions the Vatican conference next month on the threat of biological extinction of climate change. Why not a conference on the threat posed to humanity when 45 million unborn children are killed each year around the world?

The bishops speak out on health care, climate, immigration, jobs and any number of secular causes. Why not on the shedding of innocent blood, the “sin that cries to heaven for vengeance.” Considering the magnitude of the damage of abortion to women and their babies and society, silence is not an option.

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**“We’re just going to have to do it without the Church.”**

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## Divorce and Remarriage

from *The Catholic Answer*, September, 2016]

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**... remarriage following divorce was to be considered adultery, one of the most serious sins (in Jesus' day punishable by stoning to death).**

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The fact that the World Synod of Bishops has twice included issues of divorce and remarriage in its discussions in recent years, and that Pope St. John Paul II, Pope Benedict XVI and Pope Francis have all felt the need to write poignantly about this issue, tells us how many people are affected by the reality of divorce and remarriage, and how concerned the Church is with this timely issue. It is truly painful for a person of faith to be the innocent victim of divorce. This issue is not new to our age, however. It has long been a part of the Church, and has long called for the Church's wisdom and compassion.

When Jesus was asked about divorce and remarriage, He responded by taking us back to the Book of Genesis and God's plan for marriage (Genesis 5:2). He went a step beyond the prevailing attitude of the rabbis of his day, however, and very clearly taught that remarriage following divorce was to be considered adultery, one of the most serious sins (in Jesus' day punishable by stoning to death).

Before Jesus, the Old Testament Book of Malachi could not have been clearer. In urging spouses to be true to the covenant of marriage, God speaks through Malachi to say, "I hate divorce" (2:16). The prophets universally spoke of marriage as a symbol of the covenant between God and His

people, and of unfaithfulness to God as a type of adultery.

Jesus gave a clear teaching that the Church is not competent to ignore. In Matthew 19 and Mark 10, the Lord is unambiguous in his prohibition against remarriage following divorce. It is true that other Christian communities have turned from this teaching of Jesus, but the Catholic Church has not. Still, we struggle with the reality that not all marriages are successful. Some marriages are clearly not the lifelong and life-giving sacramental unions of which St. Paul spoke in the Letter to the Ephesians (see Chapter 5). The Church learned how to judge these and, in time, the judgment of these matters was handed over to ecclesiastical tribunals.

Pope Francis' recent teaching in *Amoris Laetitia* ("The Joy of Love") encourages people to reach out humbly and openly to speak with a priest in a local Catholic parish and, together in prayer, to discern how best to respond to the Lord's call to be close to him and his Church. It is very important to remember, though, that Jesus' prohibition was against remarriage, specifically for us, remarriage outside of the Church; divorce alone does not prevent a Catholic from receiving holy Communion, nor does it separate someone from Christ's Body, the Church.

### Capacity to Be a Saint

by Pope Benedict XVI

"Even among saints differences, discord and controversies arise. And I find this a consolation because we see that saints have not 'come down from heaven.' They are people like us, with problems, even complicated problems. Sanctity does not consist in never having made mistakes or sinned. Sanctity grows in the capacity for conversion and penance, of willingness to start again and, above all, in the capacity for reconciliation and forgiveness."

# Upcoming Speakers at Catholic Citizens Forum—Winter, 2017

forum  
luncheons

**March 10—Dr. Richard J. Bishirjian** is a political theorist and entrepreneur. He served as founding president of Yorktown University from 2000 to 2016 and is an advocate of higher education reform. His books include an examination of the role of “public” philosophy, a history of political theory, an examination of conservatism as a continuation of the act of Rebellion symbolized in the “Spirit of ’76” and a critic of American higher education. He has published essays and reviews in *The American Spectator*, *Modern Age*, *Intercollegiate Review*, *Anamnesis*, *Chronicles of Culture*, *Journal of Politics*, *Review of Politics*, *Forbes.com* and the *University Bookman*. He received a doctorate in government and international studies at the University of Notre Dame. He conducted dissertation research at the London School of Economics. He is the author of *The Coming Death and Future Resurrection of American Higher Education* (2016) and *The Conservative Rebellion* in (2015).

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## April 14—Good Friday—No Luncheon

**May 12—Fr. Bob Lombardo** of the Mission of Our Lady of the Angels was asked to come to Chicago by Cardinal George in 2005. Fr. Bob graduated from Notre Dame in 1979 with an accounting degree and worked for Price Waterhouse. Soon, however, the call to become a Franciscan and a priest could not be denied. As a young religious, he did missionary work in Bolivia and Honduras with orphaned street kids, organized youth programs on Manhattan’s lower east side, and directed the Padre Pio Shelter for the Homeless in the Bronx. He is a founding member of his community, the Franciscan Friars of the Renewal (CFRs) and served as Vicar General of the order. He received a master’s degree of divinity from Maryknoll School of Theology and a M.S. degree in pastoral counseling from Iona College. In 1991, he was named the Notre Dame Club of New York’s Man of the Year. He founded the Franciscans of the Eucharist of Chicago, officially established by a decree of Cardinal George, in 2010.

**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.**

## A “Good” Catholic is Pro-Life!

For the Church, there is no distinction between defending human life and promoting the dignity of the human person. Pope Benedict XVI writes in *Caritas in Veritate* ... that “The Church forcefully maintains this link between life ethics and social ethics, fully aware that a society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued

and violated, especially where it is weak or marginalized” (#15).

As a gift from God, every human life is sacred from conception to natural death. The life and dignity of every person must be respected and protected at every stage and in every condition. The right to life is the first and most fundamental principle of human rights that leads Catholics to actively work for a world of greater respect for human life and greater commitment to justice and peace.

*St. Isaac Jogues Bulletin, October 16, 2016*

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**“The Church forcefully maintains this link between life ethics and social ethics, ... ”**

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## president's report

by Mary Anne Hackett

## Winter 2017 Update

In this 20th year since our founding, Catholic Citizens of Illinois is working to reach more Catholics in Illinois and around the country. We are securing top-notch speakers for our monthly luncheons to inform and enhance our faith. The information on upcoming events is on our website, [www.catholiccitizens.org](http://www.catholiccitizens.org), plus Catholic news from around the world. Check it out and sign up to receive the weekly e-newsletter. Our website is visited by over 100,000 visitors a year, and we receive referrals from other Catholic and Christian websites.

President Trump has been inaugurated and is acting quickly on the campaign promises he made. He has reinstated the Mexico City Policy banning federal money for International Planned Parenthood and other organizations that perform abortions, and he has promised to move forward on

executive orders and legislation to protect Religious Liberty.

Recent estimates of the crowd that attended the March for Life vary between 650,000 and 750,000 people. Young people dominated the attendance—high schools, colleges, seminaries and orders of sisters. The face of the future of the pro-life movement is a picture of courage, determination and optimism and particularly love of life and babies.

When you make your purchases for Valentine's Day or birthdays or Easter, please remember to select Catholic Citizens of Illinois on AmazonSmile, and we will receive .05 percent of your purchase. Thank you in advance for supporting Catholic Citizens.

May our Lady of Fatima bless you during this 100th Anniversary Year of her apparitions to the three young children of Fatima. May you increase your love and devotion to our heavenly Mother.

## Lent—A Time to Recognize Our Need for Silence

by Pope Emeritus Benedict XVI

We live in a society in which every space, every moment must be “filled” with initiatives, activities and sounds. Often there is not even time to listen or to converse. Let us not be afraid to create silence inside and outside ourselves if we wish to be capable

not only of hearing the voice of God, but also the voice of those near us, the voice of our brothers and sisters. If we learn to recognize God in His infinite goodness, then we will be able to see, with wonder, the signs of God in our lives, just as the saints did.