The Church’s Consistent Teaching on Life

by Francis Cardinal George

While everyone could be expected to know the Church’s position on the immorality of abortion and the role of law in protecting unborn children, it seems some profess not to know it, and others, even in the Church, dispute it. Since this teaching is consistently being falsely presented, the following clarification may be helpful.

The Catholic Church, from its first days, condemned the aborting of unborn children as gravely sinful. Not only Scripture’s teaching about God’s protection of life in the womb (consider the prophets and the psalms and the Gospel stories about John the Baptist and Jesus himself in Mary’s womb) but also the first-century catechism (the Didache or Teaching of the Twelve Apostles) said: “You shall not slay the child by abortions. You shall not kill what is generated.” The teaching of the church was clear in a Roman Empire that permitted abortion. This same teaching has been constantly reiterated in every place and time up to Vatican II, which condemned abortion as a “heinous crime.” This is true today and will be so tomorrow. Any other comments, by politicians, professors, pundits or the occasional priest, are erroneous and cannot be proposed in good faith: They do not present the faith and truth of the Gospel and of the Church.

This teaching has consequences for those charged with caring for the common good, those who hold public office. The unborn child, who is alive and is a member of the human family, cannot defend himself or herself. Good law defends the defenseless. Our present laws permit unborn children to be privately killed. Laws that place unborn children outside the protection of law destroy both the children killed and the common good. One cannot favor the legal status quo on abortion and also be working for the common good.

This explains why the abortion issue will not disappear and why it is central to the Church’s teaching on a just social order. The Church does not endorse candidates for office, but she does teach the principles according to which Catholics should form their social consciences. The teaching, which covers intrinsic evils such as abortion and many other issues that are matters of prudential judgment, could not be clearer; the practice often falls short because we are all sinners. There is no room for self-righteousness in Catholic moral teaching.

All of us should keep our country and all those who serve in elected office in our prayers. Let’s pray and offer sacrifice for the return to right judgment and morals among the leaders and people of our nation, for an end of the sin of abortion in our time and for a courageous witness to our Catholic Faith ... especially among those politicians who claim to be Catholic and have wandered from the teachings of Jesus.

Reprinted from the bulletin of St. Isaac Jogues Parish, Hinsdale, Ill., October 18, 2015
Few encyclical letters have been the source of as much controversy or dissent as *Humanae Vitae*, written by Pope Paul VI, who sought to crystallize the doctrinal teaching enunciated by the council fathers of the Second Vatican Council regarding marriage and family.

December 7, 1965, Pope Paul VI and the fathers of Vatican II published the Pastoral Constitution on the Church, entitled *Gaudium et Spes*. The third chapter of that conciliar document speaks at length of the sacred character and dignity of marriage and the family which is its fruit. The same council fathers took the opportunity to restate with great clarity that marriage and conjugal love are intimately ordered by the Creator and by nature itself to the procreation and education of children. They declared that Christian spouses are to bind themselves to the Church’s teaching. They further stated that Christian couples are to be governed by a conscience formed in full conformity with the divine law and the consistent magisterial teachings of the Church, which has been given the charism to interpret authentically the law in light of the Gospel.

It is important to place the pronouncements of *Gaudium et Spes* within the historical context of its time. Oral contraceptives first appeared in medical practice in 1960. Very soon thereafter, several noteworthy theological voices expressed a desire for the Church to reconsider its position regarding the regulation of birth by artificial means. Among them were married couples, laywomen, theologians and bishops. Following the close of Vatican II, a final meeting of the commission, which Pope Paul VI had enlarged to include 16 bishops as an executive committee, took place in 1966. The commission was only consultative, but its controversial final report to Pope Paul was approved by a majority of the membership. In that report, the commission proposed that the pope might use his supreme authority to approve at least some form of artificial contraception for married couples to assist them in their decisions to responsibly limit the size of their families. A minority of members dissented and issued a parallel report to the pope. After more than two years of study and consultation, Pope Paul issued *Humanae Vitae* on July 25, 1968.

The pontiff exercised his duty and function as Successor of Peter and Vicar of Christ and issued the encyclical declaring that marriage and the conjugal life are ordered intrinsically to both the good of the spouses and the procreation and education of children. In *Humanae Vitae*, he removed any doubt that any of the forms of artificial contraceptive, oral hormonal anti-ovulants among them, are not in harmony with the authentic magisterial teaching of the Church and that the Christian faithful were to take care to avoid any act in conflict with that teaching.

In promulgating his encyclical, it is evident that the pope did not see himself speaking as a private theologian like other theologians, but in virtue of the mandate entrusted to him by Christ himself as His Vicar. Clearly, Pope Paul did not utter his teaching *ex cathedra* and seek to place upon the instruction the seal of papal infallibility.

Continued on page 3
Vision continued from page 2
And yet, in the authentic exercise of his supreme apostolic authority, he proposed anew the consistent truth of God’s unitive plan for marital love and the procreation of life and family.

_Humanae Vitae_ was greeted with much dissent and disagreement. It remains among the most controversial of all papal encyclicals. And yet the authentic teaching of Pope Paul has been affirmed and restated by his successors and has been enshrined in canons of the Catechism of the Catholic Church (see Nos. 2366–2372), and there are many theologians who see the teachings of Pope Paul as remarkably prophetic in their warnings of the impact to society that might result from a contraceptive mentality. The full text of _Humanae Vitae_ can be easily obtained online. Read it, and see how prophetic Pope Paul VI’s enunciation of the truth of Jesus Christ really is for our time.

_Reprinted from the bulletin of St. Isaac Jogues Parish, Hinsdale, Ill., October 18, 2015._
Through the decades, there have been many popular romantic songs that have described love in suffocating terms. For example, when Steve Lawrence crooned about “a room without windows” in 1964, he sang of a love that shut out the rest of the world for the sake of personal happiness. He and his love are “completely wrapped up in each other while the whole world ignores.” They seek a room that lacks even keyholes, “a room without a view” where they could “hide for an era or two.” Just typing out those lyrics, I find myself gasping for breath! Whether or not people recall such lyrics, which are better forgotten, I’m afraid we’ve retained the smothering, stifling notion of personal intimacy that they describe.

Today, married love is consistently described almost solely in terms of personal intimacy and personal fulfillment. It is an inward-looking view of marriage, rather than an outward, forward-looking one.

In 1992, U.S. Supreme Court Justice Anthony Kennedy provided the country with a completely egocentric definition of personal fulfillment. “At the heart of liberty,” he wrote, “is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.” No self-evident truths here. It’s what I want, what I think, what I need. Today this view shapes the high court’s view on marriage. When it came time to decide whether or not to redefine marriage, the court discovered, tucked away in the undercroft of the Constitution, a new right for any two people to define for themselves marriage as an avenue to their emotional satisfaction. It has nothing to do with bringing children into the world—not a word about the common good. Our nation’s highest court has given its stamp of approval to “a room without windows, a room without doors.”

The Church affirms the central importance of intimate love in our lives. As St. John Paul II taught, our lives make no sense without love (cf. Redemptor Hominis, 10). Yet the love that brings true fulfillment and happiness is a love that is not reducible to merely subjective emotional needs, but that necessarily includes the good of others. Indeed, because the family is the basic cell of society, it has a responsibility to build up the common good. Sadly, an authentic notion of the common good is also all but forgotten in our “me-first” culture. For some, the common good is simply the sum total of every person’s self-interest bumping up against everyone else’s self-interest, with the government serving as the referee. For totalitarian governments, the common good is whatever is best for the state. For those who think that “the end justifies the means,” the common good is “the greatest good for the greatest number of people”—and too bad about the burdensome people who aren’t included in “the greatest number”!

The Church, however, shows us a better way to understand the common good. It has to do with creating a just and peaceful society where the human rights and dignity of everyone, especially the most vulnerable, are respected. In such a society, human beings are more likely to flourish—that is to say, to lead good, loving and virtuous lives. So, too, the society as a whole and groups within it are more likely to thrive.

The family is the first school of citizenship where young people become equipped to live as honest and hardworking adults, concerned about the well-being of others. By raising a new generation of such citizens, the family contributes in a basic and

Continued on page 5
What Is the Eucharistic Fast?

The abstinence from food and drink for one hour before receiving Holy Communion. Originally this meant complete abstinence even from water and medicine from midnight. Only those receiving viaticum [the term used for the reception of Holy Communion with the Anointing of the Sick, as part of the “Last Rites” before death] were dispensed from this law. Pope Pius XII in 1953 reduced the fast to complete abstinence from solid food but permission for liquids (except alcohol) up to one hour before Communion.

Pope Paul VI in 1964 further reduced the precept to complete abstinence up to one full hour before actually receiving Communion, but allowing water and medicine to be taken any time up to reception of the sacrament. In 1973 the Holy See further reduced the fast to 15 minutes before Communion, only for the seriously sick and those of infirm and advanced age. This allowance is also made for those attending them if the hour’s fast would be too difficult.

The purpose of the Communion Fast is the same as for all fasting for Christians: Fasting is meant to empty us out, so that God can fill us up. It physically enforces the spiritual notion that God is all-sufficient, and He alone can satisfy all our hungers and our longings. Spiritual focus, self discipline, imitation of Christ and performing penance. Fasting in no way stems from a concept that the material world is in some sense evil [this would be the heresy of Gnosticism, and is an error].

Saint Thomas Aquinas gives three reasons for the Eucharistic Fast: [1] Out of respect for this Sacrament, so that it may enter into a mouth not yet contaminated by any food or drink. [2] Because of its significance—to give us to understand that Christ, Who is the reality of this Sacrament, and His charity, ought to be first of all established in our hearts, according to Matthew 6:33 … Seek first the Kingdom of God. [3] On account of intemperance … which sometimes arises from over-indulging in food or drink (1 Cor 11:21). In other words, the Bread of Life should not physically be in “competition” with our other appetites. He should be first in our minds and hearts; we should hunger, primarily, to the food He alone can give.


Marriage continued from page 4

profound way to the common good. The family is able to serve the common good in this way because its root is self-giving love. When a husband and wife give themselves completely to one another in love, they are by that very fact open to the gift of new life. Children are brought into a peaceful and stable home where they learn fundamental human values, skills and knowledge. They learn how to relate to the opposite sex in healthy ways; how to share what they have with others, including brothers and sisters; and how to reach out to the less fortunate. Even more importantly, in the family, the young person can come to know God, who is the living source of his or her freedom and dignity.

The family contributes to the common good by guaranteeing the future of society—passing on language and customs to the next generation, serving the needs of others, and helping young people to discover and cherish their God-given dignity and freedom. The family helps to break down the impersonal character of our rushed, competitive society by teaching young people to act responsibly, in accordance with the moral law, and to relate to others in ways that are both virtuous and productive.

Columbia Magazine, September 12, 2015
Something strange and destructive has been happening to Western culture for several decades, and the pace has quickened of late. It is called moral relativism—the incoherent, corrosive notion that there is no absolute moral standard by which people everywhere should abide. Moral relativism is commonly known by the euphemistic slogans that mask and sugarcoat its consequences:

- “You have your moral opinions and I have mine, but you can’t force your morality on me.”
- “That may be true for you, but it is not true for me.”
- “If you don’t like abortion, don’t have one. But you can’t tell me that I can’t have one.”

Propelled by various societal forces, including television, movies and popular music, moral relativism has slowly but steadily become the dominant cultural attitude in the West, and its repercussions are everywhere: legalized abortion, “gay marriage” and the vast proliferation of socially acceptable “mainstream” pornography. How did we fall so far so fast?

The answer lies in the rise of moral relativism, something Scripture predicted long ago. Consider this warning from St. Paul: Understand this: there will be terrifying times in the last days. People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, callous, implacable, slanderous, licentious, brutal, hating what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, as they make a pretense of religion but deny its power. (2Tm 3:5).

Is this not a perfect description of the societal problems we face today? Although St. Paul did not mention “moral relativism” in his catalog of evils, he did, nevertheless, summarize its pernicious effects, as well as provide the antidote: the truth. Just after the warning above, St. Paul adds:

Scripture is a powerful remedy for error and equips us for the good works to which God has called us (see Phil 2:13). Meditating often on Scripture—combined with prayer and the frequent reception of the sacraments of Penance and Eucharist—enables us to avoid the subtle and seductive relativist mind set, and help those who have become swamped in it. One of the good works that the Lord calls us to perform is to speak the truth in love (Eph 4:15).

Speaking the truth is vitally important today, and we are presented with many opportunities to do so: in the voting booth, at our places of employment, to our families and, most importantly, to ourselves. The lies of moral relativism cannot compare to the divinely revealed moral truths—truths God wants us to live by in his desire for our happiness.

Remember that moral relativism is the notion that something may be true for one person but not for another. It asserts that your opinion about what is right and wrong is simply that, an opinion, and you have no right to impose that opinion on others. It is a denial of any objective moral standard. Thus, abortion, euthanasia, adultery, homosexual acts, contraception and pornography become, for the relativist, merely activities that some people favor and others dislike. One of the hallmarks of relativism is that one must be tolerant of the activities mentioned above because to denounce them as evil and violations of objective moral standards would be intolerant. And intolerance is the one thing moral relativists will simply not tolerate.

Continued on page 7
God enters a sinful world in order to redeem it.

**Christmas Is a Revolution!**

*by Archbishop Charles J. Chaput*

Two of the recurring themes for “the holidays” each December are joy and peace. But beset by so much frantic marketing, and with so many seasonal distractions and pressures, many Americans can’t remember why they should feel happy. Warm feelings need a better reason than the winter solstice.

For the believer who stops and prays, nothing can obscure the real meaning of Christmas. Nothing can diminish the clean, bright beauty of Christmas Mass or the glory of the carols we hold dear. Christmas is the birthday of life. This day is the beginning of hope. Jesus Christ is Lord—the only name under heaven by which anyone can be saved (Acts 4:12); there is no other—and his birth is our rebirth.

The joy in Christmas is the fact that God’s love becomes flesh. God enters a sinful world in order to redeem it. The peace in Christmas is the reconciliation God begins in Bethlehem between himself and humanity. The stable leads to the cross. The cross leads to a tomb. And the tomb leads to resurrection and life. Easter begins in Christmas, and that’s the reason we sing.

This is a good time of year to remember that what we celebrate as Christians is much more than a pious story about a baby or a parable about new life. Christmas is real. Christmas is a revolution! Christmas begins an uprising against the world, against sin, against death, against despair, against loneliness, led by the loving God who created us. In Genesis, God said, “Let there be light,” and creation began.

This Christmas, and every Christmas, God speaks again—through his Son, his Word made flesh—saying “Let there be light,” and in the Christmas sky, rises a light unto the gentiles that renews the world. The source of our joy is the hope Christmas Day kindles in our hearts. And the reason for our hope is the coming of a Savior in the birth of Jesus Christ. May his coming fill each of us with happiness—today, every day of the Christmas season and throughout the coming year. *Zenit.org 20-12-2013*

**Remedy continued from page 6**

Moral relativism is like smog. In densely populated areas, people live enveloped in a perpetual cloud of pollution—inhaling its poison with each breath without notice. Most people today are oblivious to the ways in which moral relativism seeps into practically every aspect of modern life. In this context, sacred Scripture is an “air purifier.” To use a different metaphor, it is a gleaming beacon of light in the gathering moral darkness. Clear answers to life’s ambiguities, moral dilemmas, challenges and temptations are found in Scripture. Unfortunately, too few Catholics bother to uncover its riches and thus never encounter the solutions to the problems moral relativism has created.

We have become a groggy, disoriented society trying to get from Point A to Point B in the spiritual darkness that surrounds us. To avoid dangers in this life and arrive safely in the life to come, we need a lamp for our feet and a light for our path. Happily, God has provided one for us in sacred Scripture. We need only make use of it.

Remember that Jesus Christ is the Light of the World (Mt 4:16; Jn 1:1–9). He came to enlighten us with the truth. He established the Catholic Church and entrusted it with the task of bringing the light of his truth into the whole world (see Mt 16:18–19; Mt 28:19–20). The more you meditate upon the truths in Scripture, the more clearly you will see the path ahead. You will be less likely to collide with obstacles that can block you from reaching heaven.

*Reprinted from Columbia Magazine*
recognising
sin

Homosexual Sins Are ‘Extremely Harmful to Human Beings, Body and Soul’
by John-Henry Westen and Pete Baklinski

Now is not the time for the Church to back down on her clear moral teachings against sexual sins, especially the deadly sin of homosexual activity, but to proclaim these life-saving teachings more loudly than ever, a founding member of the Vatican’s Pontifical Academy for Life as well as a member of the Pontifical Council for the Family, told LifeSiteNews in an exclusive interview.

“I’m always unhappy when I see people trying to eliminate the concept of ‘sin,’ as if sin didn’t exist. But we know that sin is something which is extremely harmful to human beings, body and soul. And so to just say ‘everybody can do what they want, it all depends on [your] conscience,’ is quite unkind,” said Christine Vollmer, who is also the president of the Latin American Alliance for the Family, to LifeSiteNews during the World Congress of Families that took place in Salt Lake City, Utah, last week.

Vollmer, one of the brightest stars in the international pro-family movement, said that the Catholic Church must never abandon to their inclinations people who struggle with same-sex attraction, but should rather work to address the cause of their “condition,” and even find a “cure” if possible.

“Because we know, for instance, with homosexuality, that those men [who are active in that lifestyle] die younger. There’s a lot of suicide. They’re not happy. They have their condition, their problem, whatever you want to call it, and we are called to find not only the cure for it, or how to help them with it—like the Courage apostolate does—but also to try and find what is happening in our society that there are more and more of them.”

“I think that there are quite a few elements that are beginning to show why this is so. And I think part of it is the tremendous separation of boys from their fathers. We see in Latin America all the evil that comes from the fathers not being present,” she said.

Following scripture as well as the 2,000 year-long faith tradition of the Church, the Catholic faith holds that homosexual acts are “intrinsically disordered” since they are “contrary to the natural law” in that they “close the sexual act to the gift of life.”

“They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved,” states the Catechism of the Catholic Church. The Church believes that human sexuality, as originally created by God, has been designed for the conjugal love exclusively between a man and woman and finds it sole legitimate expression within marriage.

When Vollmer was asked how pastors, faithful to the Church’s teaching, might accompany people who struggle with same-sex attraction while avoiding being labeled as hateful and bigoted, she replied that the journey must be with “love and respect.”

“We all know people with these kinds of problems, and we love them. They’re lovely people. But we have to feel sorry that they haven’t been able to come to total fruition. And they’re not happy, even the ones who say they are.”

“So I think that the pastors are going to have to really do quite a bit of study. And I think the laity are going to have to help the pastors to find out all the things about this [condition], whether it’s chemical, or whether it’s societal, or whether it’s familial, and whatever it is that’s making these situations come up,” she said.

To help teach young people the values, virtues, and skills necessary for a successful

Continued on page 9
Choose Amazon.Smile for Your Online Christmas Shopping
by Mary Anne Hackett, President

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. Catholic Citizens receives 0.5% of qualified purchases.

When you shop at smile.amazon.com you’ll find the exact same low prices, vast selection and convenient shopping experience as Amazon.com, with the added bonus that Amazon will donate a portion of the purchase price to your favorite charitable organization.

To shop at Amazon.Smile simply go to smile.amazon.com from the web browser on your computer or mobile device. You use the same account on Amazon.com and Amazon.Smile.

On your first visit to Amazon.Smile, you need to select a charitable organization to receive donations from eligible purchases before you begin shopping. You only need to select a charitable organization one time. Your selection will be remembered, and then every eligible purchase you make at smile.amazon.com will result in a donation.

We thank you in advance for signing up and selecting Catholic Citizens of Illinois as the organization of your choice. God bless you for helping us to grow and bringing our Catholic Values to the public square.

Angels
Catechism of the Catholic Church

328 The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls “angels” is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition.

Who are they?

329 St. Augustine says: “‘Angel’ is the name of their office, not of their nature. If you seek the name of their nature, it is ‘spirit’; if you seek the name of their office, it is ‘angel’: from what they are, ‘spirit,’ from what they do, ‘angel.’” With their whole beings the angels are servants and messengers of God.

336 From infancy to death human life is surrounded by their [angels’] watchful care and intercession. “Beside each believer stands an angel as protector and shepherd leading him to life.” [St Basil] Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God.

Sins continued from page 8
married and family life, Vollmer has spear-headed since 2010 a new pedagogy for sexual education based on Catholic social and moral teachings. Called Alive to the World, the curriculum teaches children, especially through the use of stories, how to develop character, the virtues and a reverential approach to sexuality.

Proclaiming Christ in America Today

Benedict XVI—Pontiff Emeritus

Jesus Christ’s love and the power of His grace must take root ever more intensely in the hearts of the people, families and Christian communities of nations, to allow them to progress with dynamism along the paths of harmony and fair progress.

The Apostolic Exhortation issued by Benedict XVI, “Ecclesia in America” (The Church in America), focuses on current challenges and difficulties which present specific and complex characteristics.

Indeed, secularism and various religious groups are spreading throughout the continent, giving rise to numerous problems. Education and the promotion of a culture of life are matters of fundamental urgency in view of a widespread mentality that tends to attack the dignity of the person and damage the institution of marriage and family. How can one fail to be concerned about painful situations of emigration, displacement or violence, especially when linked to organized crime, narcotic trafficking, corruption and arms dealing? And how should we face the painful inequalities and areas of poverty caused by questionable economic, political and social measures?”

His Holiness emphasized that all these important questions require careful study, yet in addition to their technical evaluation, the Catholic Church is convinced that the light for an adequate solution can only come from the encounter with the living Christ, which gives rise to attitudes and ways of acting based on love and truth. This is the decisive force which will transform the American continent. The love of Christ impels us to devote ourselves without reserve to proclaiming His name throughout America, bringing it freely and enthusiastically to the hearts of all its inhabitants. For this reason we ought to take up this commitment, encouraging priests, deacons and consecrated men and women and the laity to purify and strengthen their interior lives ever more fully through a sincere relationship with the Lord and a worthy and frequent reception of the sacraments.

“Our Empty Churches and Our Empty Confessinals”

Undoubtedly, the great crisis of our times is the denial of personal sin. Why was it that the prostitute Mary Magdalen was so open to Christ when he came? It was because she truly knew her sin and her need for forgiveness. It all starts with this. Unless we acknowledge our sin we cannot feel sorrow, and unless we feel sorrow we cannot repent, and unless we repent we cannot receive the Holy Spirit.”

—Fr John Speekman, in his homily for the 22nd Sunday Year B, homiliesfromaustralia.blogspot.com.au

Despite What Your Parents and Teachers Say … do you think you’ll really need to use math after high school to do anything besides balance your checkbook? How about chemistry? Or French? Well, there’s one subject that’s guaranteed to come up in the future … we all need to know about one thing—SEX!

—Planned Parenthood—Teenwire Site
Forum Speakers

December 11—Mary Claire Kendall, Author of Oasis: Conversion Stories of Hollywood Legends. Ms. Kendall is a Washington-based writer, with a special focus on Hollywood. Her book, Oasis, came out in April 2015. She is currently working on several other books, including a follow-up to Oasis. She has written feature film screenplays, pilot sitcoms, a TV action drama pilot, and is producing and hosting an interview show about Hollywood, for which four episodes have been filmed. In 2013, she completed a collection of short stories and continues to add to it. A graduate of Wellesley College, Mary Claire served as a political appointee in the administrations of presidents Ronald Reagan and George H.W. Bush, at the Departments of Education (1987–88) and Health and Human Services (1989–93), respectively, as a speech writer, policy analyst and representative spearheading various initiatives.

January 8—Elise G. Hilton holds a B.A. degree in religious studies from Alma College and an M.A. degree in world religions from Western Michigan University. After taking time to raise her five children, she returned to the paid workforce a decade ago. As the former communications specialist for the Acton Institute, she wrote regularly at the Acton PowerBlog and also speaks on faith, family and sanctity of life issues. The subject: A Vulnerable World: The High Price of Human Trafficking.

February 12—Fr. Thomas J. Loya, STB., MA. is currently the pastor of Annunciation of the Mother of God Byzantine Catholic Parish in Homer Glen, Ill. He is also the host of two radio programs; “Light of the East” which can be heard in more than 60 cities across the United States on several Catholic radio networks including EWTN Radio as well as “A Body of Truth” which is broadcast on an Internet Radio Site—catholicradio-international.com. Before entering the seminary Fr. Loya earned a degree from the Cleveland Institute of Art and pursued a career in commercial art and design. He later completed his studies for the priesthood in both Pennsylvania and Rome where he attended the North American College earning an STB from the Angelicum University. Using his background in art, counseling and Eastern Catholic spirituality, Fr. Loya brings the principles of the theology of the body deep into the lived experience of every aspect of human sexuality. The subject: Homosexuality.

March 11—Michael Hichborn, president of the Lepanto Institute, is a well known public figure in the pro-life movement. Michael spent seven and a half years as American Life League’s director of the Defend the Faith project. In this capacity, Michael has researched and produced an annual report on organizations receiving grant money from the Catholic Campaign for Human Development. This annual report, exposing dozens of grantees that are promoting abortion, birth control, homosexuality and Marxism, has led to a nation-wide review of the CCHD and a tightening of its guidelines. Michael holds a bachelor of arts degree from Christendom College in political science and economics and a master’s degree in education from American Intercontinental University.

The Synod on the Family is over. There have been innumerable articles from many sources proclaiming that their side won. Homosexuality won! Communion for divorced and remarried will be permitted! The bishops’ conferences will decide for their country! The indissolubility of marriage will be upheld, but practice will change! The true teachings on marriage have won out!

Remember a quote from Timothy 4:3–4: “For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.”

Do not rush to accept everything that has been written. Read the Holy Father’s Statement when it is released in English. To paraphrase Nancy Pelosi, we have to see the final document to know what’s in it.

Our Annual Dinner was a great success. Cardinal Burke spoke on the Synod on the Family and on the process of annulment, in anticipation of the new document streamlining the annulment process. Joe Scheidler, after receiving the St. Thomas More Award for Catholic Citizenship, spoke of his work in the pro-life movement and his desire to bring everyone to the true Church. It was a joyful and inspiring evening for all who attended. (DVDs & CDs available—see below.) A Happy Thanksgiving and a Blessed Christmas to all of you!

**Catholic Citizens Annual Dinner: DVDs and CDs**


**Joe Scheidler’s talk:** [https://www.saintjoe.com/products/joe-scheidler-receives-catholic-citizenship-award](https://www.saintjoe.com/products/joe-scheidler-receives-catholic-citizenship-award)

Each link offers the product in all three available formats: Audio CD, MP3 Download, and Video DVD.  
Or call toll free number 1-800-526-2151  
St. Joseph Communications, Scott@SaintJoe.com