



# The Catholic Citizen

CATHOLIC CITIZENS OF ILLINOIS

Spring 2017

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## The Call for a Revival of Faith and Reverence

by Mary Anne Hackett

In a recent article in the *Wall Street Journal*, by Matthew Hennessey, the author describes his experience of attending the funeral of his Uncle Joe at a Catholic church in Morristown, New Jersey—the church that his uncle had been baptized in 89 years before. There were few mourners because he had outlived a lot of people.

Mr. Hennessey, comments on a situation, that of the 50 or so friends and family assembled, only a handful seemed familiar with the liturgy. Almost no one knew what to say and when to say it or what to do and when to do it. In 2011, he reported, the Catholic Church issued a new English translation of the Roman Missal, but most of the Catholics standing mute in the pews hadn't been regular churchgoers since well before the new translation came out.

Mr. Hennessey commented that Georgetown University's Center for applied Research in the Apostolate reported that only 22 percent of Catholics attend weekly Mass. A 2010 Pew survey, 45 percent of Catholics were not familiar with the church teachings that the consecrated bread and wine used at mass are not mere symbols of Christ's body and blood but the real thing.

When it came time, the priest reminded everyone that Holy Communion is reserved for those who are "properly disposed to receive it—that is, Catholics who are not conscious of grave sin and who have fasted for one hour. "If you are Catholic and

capable of receiving communion," he said, "please step forward at this time." *Nearly everyone did.*

The scenario presented in the article is one familiar to all of us. Many times there is no mention of the right disposition for receiving or even that you must be Catholic.

In 1995, Archbishop Michael J. Sheehan wrote a letter for his diocese instructing the faithful on the Catholic teaching on the Eucharist. He quoted a Gallop poll that reported only 30 percent of those surveyed believe they are actually receiving the Body and Blood, Soul and Divinity of Jesus Christ.

His letter refers to the teaching of Jesus. Our Catholic teaching that the Eucharist is the Body and Blood of Jesus, not bread and wine, is clearly taught in the Bible and throughout the 2,000-year tradition of the Church.

The teaching of Jesus in the sixth chapter of John's Gospel is very clear: "*Amen, amen I say to you, unless you eat the flesh of the Son of Man and drink His blood you do not have life within you. Whoever eats My flesh and drinks My blood has eternal life and I will raise him up on the last day. For My flesh is true food and My blood is true drink. Whoever eats My flesh and drinks My blood remains in Me and I in him*" (John 6:53–56).

John goes on to say that, even though many disciples would not accept this

*continued on page 2*

# Confession before Communion

Pope John Paul II, *Ecclesia de Eucharistia*, n.36

Saint John Chrysostom, with his stirring eloquence, exhorted the faithful: “I too raise my voice, I beseech, beg and implore that no one draw near to this sacred table with a sullied and corrupt conscience. Such an act, in fact, can never be called ‘communion,’ not even were we to touch the Lord’s body a thousand times over, but ‘condemnation,’ ‘torment’ and ‘increase of punishment.’”

Along these same lines, the Catechism of the Catholic Church rightly stipulates

that “anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.” I therefore desire to reaffirm that in the Church there remains in force, now and in the future, the rule by which the Council of Trent gave concrete expression to the Apostle Paul’s stern warning when it affirmed that, in order to receive the Eucharist in a worthy manner, “one must first confess one’s sins, when one is aware of mortal sin.”

## **Revival** *continued from page 1*

teaching and went away, Jesus did not attempt to bring them back by saying He was only speaking symbolically.

The early Church took this teaching seriously. In his first letter to the Corinthians, Saint Paul says, “Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the Body and Blood of the Lord … for anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.” (1 Corinthians 11:27, 29) Paul’s statement makes sense only if the bread and wine have become the real Body and Blood of Christ.

Bishop Sheehan further states: “A sound belief in the Eucharist moves us to some important practical conclusions. Since the bread and wine become the Body and Blood of Jesus, Catholics must have the utmost respect and reverence for these precious gifts.

“We should not receive Communion if we are conscious that we are in a state of serious sin. Saint Paul makes it clear in the text from 1 Corinthians 11:27, 29 quoted above—that we must not receive the Lord unworthily.

*“Priests and catechists must not hesitate to teach this clearly to the people on a regular basis.”*

In the current discussion resulting from the document *Amoris Laetitia*, it is important to note that he reiterates the constant teaching of the Church: “People who are married outside the Church are

not supposed to receive Communion. They should approach the marriage tribunal to see if their marriage can be validated and, thereby, return to the sacrament.”

Further, he remarks on a recent article by Bishop Weigand of Sacramento, who notes a lack of respect for the Eucharist in recent years, quoting him: “We must not allow the simplification of the rites of Mass, such as the reception of Holy Communion in the hand or while standing, breed an informality that erodes our belief in the Real Presence .... We have let sloppy language lead to a disrespect of the Eucharist. I call on all Catholics in our archdiocese to stop referring to Holy Communion as the ‘bread’ and ‘wine’ rather as ‘the Body of Christ’ and the ‘Blood of Christ.’”

It is refreshing and inspiring to read recently that Bishop Morlino of Madison, Wisconsin, at the Chrism Mass before Easter, referred to an address by Cardinal Sarah, calling for recognition of the “serious and profound crisis” since the Council, which has affected liturgy by placing man and not God at the center of worship. Bishop Morlino concluded his homily by appealing to all priests in the diocese to encourage their parishioners to begin receiving Communion on the tongue while kneeling. This follows his call a year ago for all tabernacles to be in the church and in the center of the sanctuary.

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(312) 409-1845  
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# Why Do We Light Votive Candles?

So many practices we observe are distinctively Catholic. They are familiar, and common place, and yet their meaning is lost, even to life-long members of the Church. The familiar votive lights, or votive candles we place in front of the images of Our Lord or the saints have been “restored” to our church. Contrary to popular thought, the reforms of the Second Vatican Council never asked for them to be removed.

The votive candle has its own very beautiful meaning that finds its roots in the Old Testament practice of sacrifice. Just as the incense that sent up its cloud of perfumed smoke Heavenward was a symbol of prayer, the candle consuming itself is a representation of sacrifice. That, for example, is why we make an “offering” for each candle we light. For the candle to be a true votive offering there has to be an element of sacrifice. Please make sure you leave the prescribed offering when lighting votive candles in church.

The candle burning its life out before the image of Our Lord or one of the saints is symbolic of a person’s love for God and his own desire to offer his sacrifices, and if need be, his life itself for the glory of God. The lighting of these simple votive candles is a Catholic way to prepare the soul for a

life of dedication and to offer the best of what he has to God. It is a symbol of the personal holocaust that souls are moved to make of themselves for the love of God.

The “continual” burning of the candle before the image of Our Lord or of the saint is also a reminder of the person’s desire to offer “continual prayer.” The necessities of life require that we take leave and go about our daily lives. But our burning candle remains as a silent witness and reminder of our continual prayer before being offered up before God. It burns as a continual plea, a continual intercession, keeping our prayer before Jesus or asking the saint to continually remember our prayer before the throne of God.

When we light the votive candles in church, and make our offerings for them—we should always pause for a moment and offer a silent prayer. We should offer to the Lord our praise and thanksgiving, ask him for what we need, and ask the intercession of the saints—ask them to pray continually for us before the face of God, to pray, and beg the Lord that we may be made worthy of the promises of Christ.

*Reprinted from the bulletin of St. Isaac Jogues Parish, Hinsdale, May 31, 2015*

faith and  
knowledge

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... **our burning candle remains as a silent witness and reminder of our continual prayer before being offered up before God.**

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## Know What You Believe

Pope Benedict XVI in the Foreword of YouCat: Youth Catechism of the Catholic Church, 2010

So I invite you: Study this Catechism! That is my heartfelt desire. This Catechism was not written to please you. It will not make life easy for you, because it demands of you a new life. It places before you the Gospel message as the “pearl of great value” for which you must give everything. So I beg you: Study this Catechism with passion and perseverance. Make a sacrifice of your time for it! ...

You need to know what you believe. You need to know your faith with that same precision with which an IT specialist knows the inner workings of a computer. You need to understand it like a good musician knows the piece he is playing. Yes, you need to be more deeply rooted in the faith than the generation of your parents so that you can engage the challenges and temptations of this time with strength and determination.

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**You need to know what you believe.**

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**Hope is the  
grace to trust  
that God is  
who He claims  
to be ...**

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**There can be  
no divided  
allegiance here.**

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## **Can We Be Optimistic about the Future?**

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

... Evil cannot bear the counter-witness of truth. It cannot co-exist peacefully with goodness, because evil insists on being seen as right, and worshiped as being right. Therefore, the good must be made to seem hateful and wrong.

The very existence of people who refuse to accept evil and who seek to act virtuously burns the conscience of those who don't. And so, quite logically, people ... who march and lobby and speak out to defend the unborn child will be—and are—reviled by political leaders and news media and abortion activists who turn the right to kill an unborn child into a shrine for personal choice.

Seventy years ago, abortion was a crime against humanity. Four decades ago, abortion supporters talked piously about the “tragedy” of abortion and the need to make it safe and rare. But not today. Not anymore.

Now abortion is not just a so-called “right,” but a right that claims positive dignity, the license to demonize its opponents and the precedence to interfere with constitutional guarantees of freedom of speech, assembly and religion. We no

longer tolerate abortion. We celebrate it. We venerate it as a totem.

People sometimes ask me if we can be optimistic, those of us who are religious believers, about the future of our country. My answer is always the same. Optimism and pessimism are equally dangerous for the believer because both God and the devil are full of surprises. But the virtue of hope is another matter. We have every reason to hope. Scripture tells us we must live in hope, and hope is a very different creature from optimism. Hope is the grace to trust that God is who He claims to be, and that in serving Him, we do something fertile and precious for the renewal of the world.

Our lives matter not because of who we are. They matter because of who God is. His mercy, his justice, his love—these are the things that move the galaxies and reach into the womb to touch the unborn child with the grandeur of being human. And we become more truly human ourselves by seeing the humanity in the poor, the weak, the elderly and the unborn child—and then fighting for it.

*LifeSiteNews.com 19-10-2016*

## **Wise Advice from an American President**

“We should insist that if the immigrant who comes here does in good faith become an American and assimilates himself to us he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed or birthplace or origin. But this is predicated upon the man's becoming in very fact an American and nothing but an American .... There can be no divided allegiance here.

Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, the American flag .... We have room for but one language here, and that is the English language .... and we have room for but one sole loyalty and that is a loyalty to the American people.”

—Theodore Roosevelt (1858–1919) 26th President of the United States of America

# On Charitable Agencies

## Guidelines for Giving

The many current controversies over Charitable Agencies of the Catholic Church, such as Catholic Relief Services, the Catholic Campaign for Human Development, Caritas, and currently the charitable arm of the Order of Malta have once again called into question the associations and goals which have exposed numerous instances of working with organizations that undermine the teachings of the Church. In particular the promotion of abortion, contraception, population control, and the homosexual agenda intended to normalize homosexual marriage.

We've written about Pope Benedict XVI's 2012 *motu proprio* before, but just in case, here it is again:

*Art. 10.—3. In particular, the diocesan bishop is to ensure that charitable agencies dependent upon him do not receive financial support from groups or institutions that pursue ends contrary to Church's teaching. Similarly, lest scandal be given to the faithful, the diocesan bishop is to ensure that these charitable agencies do not accept contributions for initiatives whose*

*ends, or the means used to pursue them, are not in conformity with the Church's teaching.*

*Art. 11.—The diocesan bishop is obliged, if necessary, to make known to the faithful the fact that the activity of a particular charitable agency is no longer being carried out in conformity with the Church's teaching, and then to prohibit that agency from using the name "Catholic" and to take the necessary measures should personal responsibilities emerge.*

In recent statements by the bishops of Kansas City and Denver, they have sought to separate Catholic sponsorship of the Boy Scouts and the Girl Scouts by Catholic parishes, recommending alternate agencies for young people that advance morality and virtue.

In seeking the support of the Catholic people for the charitable work of the Church, it is important to ensure that their donations are directed to organizations that promote true faith and virtue as well as serving the deserving poor and the moral development of youth.

This is not a high bar to jump. This is the Catholic faith.

charity and  
witness

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virtue ...*

## Why You and I Must Speak out Now

The saints explain:

**ST. CATHERINE OF SIENA** We've had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see the world is rotten because of silence."

**POPE FELIX III** "Not to oppose error is to approve it, and not to defend truth is to suppress it, and indeed to neglect to confound evil men when we can do it, is no less a sin than to encourage them."

**POPE ST. PIUS V** "All the evils of the world are due to lukewarm Catholics."

**POPE ST. PIUS X** "All the strength of Satan's reign is due to the easygoing weakness of Catholics." In 1903: "Society is at the present time, more than at any time in the past age, suffering from a terrible and deep-rooted malady ... apostasy from God."

**MATTHEW 7:15, 16** "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them."

**TIMOTHY 5:20** "When they sin rebuke them in the presence of all, that the rest may also have fear."

*"Not to  
oppose  
error is to  
approve it, ... "*

**The liturgy  
should put us  
face to face  
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a personal  
relationship  
of intense  
intimacy.**

## **Our Common Home**

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in an address to a colloquium in Germany, 31-03-2017 on the occasion of the 10th anniversary of *Summorum Pontificum*.

[W]hat is important above all, whether one is celebrating in the Ordinary or the Extraordinary Form, is to bring to the faithful something that they have a right to: the beauty of the liturgy, its sacrality, silence, recollection, the mystical dimension and adoration.

The liturgy should put us face to face with God in a personal relationship of intense intimacy. It should plunge us into the inner life of the Most Holy Trinity ....

Indeed, the Eucharist is not a sort of “dinner among friends,” a convivial meal of the community, but rather a sacred Mystery, the great Mystery of our faith, the celebration of the Redemption accomplished by Our Lord Jesus Christ, the commemoration of the death of Jesus on the cross to free us from our sins ....

I vehemently refuse therefore to waste our time pitting one liturgy against another, or the Missal of Saint Pius V against that of Blessed Paul VI. Rather, it is a question of entering into the great silence of the liturgy,

by allowing ourselves to be enriched by all the liturgical forms, whether they are Latin or Eastern ....

As you know, the great German liturgist Msgr. Klaus Gamber (1919–89) used the word “*Heimat*” to designate this common home or “little homeland” of Catholics gathered around the altar of the Holy Sacrifice. The sense of the sacred that imbues and irrigates the rites of the Church is the inseparable correlative of the liturgy.

Now in recent decades, many, many of the faithful have been ill-treated or profoundly troubled by celebrations marked with a superficial, devastating subjectivism, to the point where they did not recognize their *Heimat*, their common home, whereas the youngest among them had never known it! How many have tiptoed away, particularly the least significant and the poorest among them! They have become in a way “liturgically stateless persons.”

The “liturgical movement,” with which the two forms (of the Latin rite) are associated, aims therefore to restore to them their *Heimat* and thus to bring them back into their common home.

*Reprinted from catholicworldreport.com*

## **Murderous Act**

*Catechism of the Catholic Church, para 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.

“Given the breakdown in family life, the wholesale attack on innocent and defenseless human lives, and the violation of the integrity of the union of marriage in our society, the call to the martyrdom of witness is ever more urgent.”

—Cardinal Raymond Burke

# What Are We Seeing?

By Fr. Timothy V. Vaverek, June, 23, 2016

defending  
marriage

At present, Catholics are confronted with cardinals and bishops openly promoting Holy Communion for the remarried, a synodal process that avoided repeating our Lord's revelation that remarriage is adultery and a continuing series of provocative remarks by the pope regarding sexuality and married life. All this despite the consistent belief and practice of the Church, which was eloquently proclaimed during the 20th century in systematic refutation of positions now being advocated or tolerated.

Something is very wrong. The Gospel cannot change, and no one can credibly say that this is an organic "development" of the Catholic faith. Just compare the results of the 1980 and 2015 synods on the family or the approach to moral judgments of *Veritatis Splendor* with Chapter 8 of *Amoris Laetitia*. Whatever is happening, it is not an organic process.

Many Catholic commentators have undertaken to correct recent ambiguities and errors, to reaffirm the Gospel, and to examine possible causes and solutions for the controversy. While these analyses are vital, I would like to ask a "phenomenological" question: What are we seeing?

It appears to me that we are facing an accommodation of a secularized notion of human life that—especially in altering the Catholic witness on marriage—risks undermining our conception of the union between Christ and the Church. It effectively denies the sufficiency of Christ's transforming grace in ways similar to attempts to accommodate the Mosaic Law in the early Church. St. Peter himself became embroiled in that by his ambiguous behavior at Antioch. (Gal 2:11–14)

This would mean that whether these accommodations are advocated on doctrinal grounds, as the so-called "Judaizers" did, or tolerated for other reasons, as St. Peter did, they must be rejected in order

to ensure the integrity of Christian life in union with Christ.

Jesus loved the Church as his bride, giving himself for her and to her so that cleansed of sin and filled with the Holy Spirit she might dwell in him and he in her. He knew that this union, involving body and soul, was the pattern upon which the human race was created as two sexes united in marriage. (Mk 10:6–9 and Eph 5:29–32) This led Jesus to declare marriage indissoluble and remarriage after divorce to be adultery.

Although his revelation accords with right reason and human nature, the Gentiles and the Jews alike suffered from "hardness of heart," which obscured these truths. Even the disciples found this teaching a "hard saying," because they had not yet received the Holy Spirit who gave them new hearts able to embrace Jesus and to welcome his "words of eternal life." (Jn 6:66–68)

Union with Christ makes possible what is otherwise impossible, namely, that we love as Jesus loves. This union is the source of the logic and pedagogy of the Gospel by which Jesus boldly declares the need to turn from sin, take up the Cross and share his life. That is how his naming of error and sin becomes an act of mercy: in judging our actions, he assures us of his presence to grant the forgiveness and love we need to abide with him. This is the reason he did not hesitate to speak of the Samaritan woman's disordered religious belief and moral life, to confront the Pharisees or to call remarriage "adultery." His truth sets us free to love faithfully.

Some early Christians maintained that sharing God's life required circumcision and other aspects of the Mosaic Law. Peter and the Apostles rejected this position in Jerusalem, insisting that both Jewish and Gentile Christians were freed from their

**This approach overturns not only marriage, but the entire Christian life since it means that our union with Jesus is not, in fact, sufficient to free us from our “hardness of heart,” ...**

## **Have You Paid Your Dues?**

The annual dues for Catholic Citizens of Illinois are \$35 a year and are 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.

### **Seeing** *continued from page 7*

old life and received new life only through Jesus. Subsequently in Antioch, St. Peter sought to avoid upsetting Christians who embraced the Law by ceasing his social interactions with those who did not observe it. Whatever his motivation, he was rebuked by St. Paul for behavior that could mislead Christians into believing that the Law was the way to freedom and love.

Since the mid-1900s, various moral theologians have suggested that the Gospel offers an “ideal” morality that must be adapted to the “realities” of contemporary life. These theologians, like the disciples before Pentecost, find the authentic Gospel an impossible burden. Some of them favor permitting remarriage after a “penitential path” designed to accommodate human limitation. This approach overturns not only marriage, but the entire Christian life since it means that our union with Jesus is not, in fact, sufficient to free us from our “hardness of heart,” to love as he loves. Consequently, the Church has insisted that the Gospel is realistic and can be lived without such adaptations.

Pope Francis, like St. Peter in Antioch, has been sensitive in the midst of controversy to those alienated by the Church’s rejection of their mistaken accommodations. But unlike Peter in Jerusalem, he has not first explicitly affirmed the mandates of

the Gospel and the validity of the Church’s existing practices. This difference insures that his sometimes-provocative statements will cause more confusion than St. Peter’s behavior.

Thus, despite *Amoris Laetitia*’s positive elements, many people have been scandalized by its failure to quote Jesus’ statement that remarriage is adultery and by *AL*’s discussion of morality in Chapter 8. The pope’s recent remarks that cohabitating couples should not be asked, “Why don’t you marry?,” and that their “fidelity” can bestow grace caused wide bewilderment. Although the pope clearly believes that his approach adequately imitates the pedagogy of Jesus and carries no risk of scandal, there is now ample evidence that many are gravely worried and that false shepherds claiming his approval are misleading others.

The scandal at Antioch was overcome when clear teaching was coupled by a refusal to tolerate ambiguous compromises. This was achieved only by St. Paul’s willingness to confront St. Peter, and by St. Peter’s willingness to accept fraternal correction. Saints Peter and Paul, pray for us.

*Fr. Timothy V. Vaverek, STD, is a priest of the Diocese of Austin, Texas.*

[https://www.thecatholicthing.org/2016/06/23/  
what-are-we-seeing/](https://www.thecatholicthing.org/2016/06/23/what-are-we-seeing/)

Unless we recover the zeal and the spirit of the first century Christians—unless we are willing to do what they did and pay the price they paid—the future of our country, the days of America, are numbered!

—*Father John A. Hardon, S.J.*

# Faith and Marriage

by His Holiness, Pope Emeritus Benedict XVI

*The Relationship between Faith and Marriage in light of the Current Crisis of Faith, bearing with it a crisis of conjugal society.*

The Code of Canon Law defines the natural reality of marriage as the irrevocable covenant between a man and a woman. Mutual trust, in fact, is the indispensable basis of any agreement or covenant. On a theological level, the relationship between faith and marriage has an even deeper meaning. Even though a natural reality, the spousal bond between two baptized persons has been elevated by Christ to the dignity of a sacrament.

Contemporary culture, marked by a strong subjectivism and an ethical and religious relativism, poses serious challenges to the person and the family. First, the very capacity of human beings to bond themselves to another and whether a union that lasts an entire life is truly possible. Thinking that persons might become themselves while remaining “autonomous” and only entering into relationships with others that can be interrupted at any time is part of a widespread mentality. Everyone is aware of how a human being’s choice to bind himself with a bond lasting an entire life influences each person’s basic perspective according to which they are either anchored to a merely human plane or open themselves to the light of faith in the Lord.

*Whoever remains in me and I in him will bear much fruit, because without me you can do nothing,* Jesus taught His disciples, reminding them of the human being’s essential incapacity to carry out alone that which is necessary for the true good. Rejecting the divine proposal leads, in fact, to a profound imbalance in all human relationships, including marriage, and facilitates an erroneous understanding of freedom and self-realization. These, together with the flight from patiently borne suffering, condemns

humanity to becoming locked within its own selfishness and self-centeredness. On the contrary, accepting faith makes human persons capable of giving themselves ... and thus of discovering the extent of being a human person.

Faith in God, sustained by God’s grace, is therefore a very important element in living mutual devotion and conjugal faithfulness. This does not mean to assert that faithfulness, among other properties, are not possible in the legitimate marriage between unbaptized couples. In fact, it is not devoid of goods that come from God the Creator and are included, in a certain inchoative way, in the marital love that unites Christ with His Church. But, of course, closing oneself off from God or rejecting the sacred dimension of the conjugal bond and its value in the order of grace make the concrete embodiment of the highest model of marriage conceived of by the Church, according to God’s plan, arduous. It may even undermine the very validity of the covenant if ... it results in a rejection of the very principle of the conjugal obligation of faithfulness or of other essential elements or properties of the marriage.

Tertullian, a Patristic figure in the early Church, in his famous Letter to His Wife, which speaks about married life marked by faith, writes that Christian couples are truly two in one flesh. Where the flesh is one, one is the spirit too. Together they pray, together prostrate themselves, together perform their fasts; mutually teaching, mutually exhorting, mutually sustaining one another.

The saints who lived their matrimonial and familial union within a Christian perspective were able to overcome even the most adverse situations, sometimes achieving the sanctification of their spouse

marriage  
and witness

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**Contemporary culture, marked by a strong subjectivism and an ethical and religious relativism, poses serious challenges to the person and the family.**

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*continued on page 10*

# Catholic World Statistics

Agenzia Fides 23/10/2016

**WORLD POPULATION:** To 31 December 2014 the world population was 7,160,739,000 with an increase of 66,941,000 units compared with the previous year. Population growth was registered on every continent, except Europe.

**CATHOLICS:** On the same date Catholics in the world numbered 1,272,281,000 units with an overall increase of 18,355,000 more than the previous year. The increase affects all continents, except Europe. Increases were registered above all in Africa (+8,535,000) and in America (+6,642,000) followed by Asia (+3,027,000) and Oceania (+208,000). Decrease in Europe (-57,000).

The world percentage of Catholics increased by 0.09 percent, settling at 17.77 percent.

**PRIESTS:** The total number of priests in the world increased by 444 units, to 415,792.

The only continents which registered a decrease was again Europe (-2,564) and a slight decrease in America (-123) and Oceania (-86), whereas figures grew in Africa (+1,089) and Asia (+2,128).

**CATHOLIC SCHOOLS:** 73,580 kindergartens, 96,283 primary schools, 46,339 secondary schools.

**CATHOLIC CHARITY AND HEALTHCARE CENTERS:** 5,158 hospitals; 16,523 dispensaries; 612 care homes for people with leprosy; 15,679 homes for the elderly or the chronically ill or people with a disability; 9,492 orphanages; 12,637 creches; 14,576 marriage counseling centers; 3,782 social rehabilitation centers and 37,601 other kinds of institutions.

*www.fides.org*

**... their example of fidelity and Christian consistency takes on particular value as a witness before the world and the Church."**

**Marriage** *continued from page 9*  
and children through a love reinforced by a strong faith in God, sincere religious piety and an intense sacramental life. Such experiences, marked by faith, allow us to understand, even today, how precious is the sacrifice offered by the spouse who has been abandoned or who has suffered a divorce—"being well aware that the valid marriage bond is indissoluble, and refraining from becoming involved in a new union. ... In such cases their example of fidelity and Christian consistency takes on particular value as a witness before the world and the Church."

Lastly, I would like to reflect briefly on the "*bonum coniugum*." Faith is important in carrying out the authentic conjugal good, which consists simply in wanting, always and in every case, the welfare of the other. Only through the call of love, does the presence

of the Gospel become not just a word but a living reality. In other words, while it is true that "*Faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt*," we must conclude that Faith and charity each require the other, in such a way that each allows the other to set out along its respective path. If this holds true in the broader context of communal life, it should be even more valuable to the conjugal union. It is in that union, in fact, that faith makes the spouses' love grow and bear fruit, giving space to the presence of the Triune God and making the conjugal life itself, lived thusly, to be "joyful news" to the world. Since the natural order desired by God is inherent to the conjugal covenant ... in the love between husband and wife.

*Reprinted from the Bulletin of St. Isaac Jogues Parish, April 23, 2017.*

# **Upcoming Speakers at Catholic Citizens Forum—Spring, 2017**

**forum  
speakers**

**June 9—Scott P. Richert** is the Catholicism expert for ThoughtCo (formerly About.com) and editor at large for *Chronicles: A Magazine of American Culture*, for which he writes a monthly column. He holds an M.A. degree in political theory from The Catholic University of America, where he pursued an interest in the political and social thought of the early Church fathers. The author of two books, Mr. Richert has published articles, reviews and commentary in numerous places, including *Chronicles*, *Humanitas*, *This World*, *The Family in America*, *Crisis Magazine*, *The Wanderer*, *The American Spectator*, *The Catholic Herald* (U.K.) and others. He has been a guest on many radio and television programs, including “Extension 720 with Milt Rosenberg” (WGN), “Catholic Answers Live,” “The Catholics Next Door” (Sirius XM), “Busted Halo” (Sirius XM), and “The Dan Cheeley Show” (Relevant Radio). Mr. Richert is past president of the Pregnancy Care Center of Rockford, on whose board of directors he continues to serve. The subject: “The Countermarch: Taking Back the Culture.”

## **No Luncheon in July**

**August 11—Theodore J. “Ted” Daley** is a former member of the Minnesota Senate. He is a graduate of the United States Military Academy at West Point, graduating with a double language major in Russian and German and a minor in engineering. He was assigned to Korea, then to the 101st Airborne Division, serving in Operation Desert Shield and Operation Desert Storm in 1990–91 during the Gulf War. In 1996, after leaving active duty and joining the U.S. Army Reserve, he earned his M.B.A. degree from the University of St. Thomas in Saint Paul. He returned to active duty in 2001, serving in Israel and Iraq. He is a member of the Staff of Laboure Society in charge of communications and aspirant care. He will speak on the work of the Society in helping individuals pursue a vocation to the priesthood or religious life.

**September 8—Father Brian Mullady, O.P.** is the son of an Air Force officer and was raised throughout the United States. He entered the Dominican Order in 1966 and was Ordained in Oakland, Calif., in 1972. He has been a parish priest, high school teacher, retreat master, mission preacher and university professor. He received his doctorate in sacred theology (STD) from the Angelicum University in Rome, Italy, and was professor there for six years. He has taught at several colleges, universities and seminaries in the United States. He is an academician of the Catholic Academy of Science. He is adjunct professor at Holy Apostles Seminary in Cromwell, Conn., and preaches parish missions and retreats. He has several series on Mother Angelica’s EWTN television network. He is the author of several books and numerous articles. He is the author of the Question and Answer column in *Homiletic and Pastoral Review* and the theological consultant to the Institute on Religious Life. The subject: “The Relativism of Truth.”

## **October—Annual Dinner—Save the Date**

**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.**

# Catholic Citizens of Illinois

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## president's report

by Mary Anne Hackett

## Spring 2017 Update

It seems our faith is tested on a daily basis. We are bombarded by news. We receive daily reports on controversies in the Church—new rules on marriage and divorce, revised rules for annulments, anti-life speakers at the Vatican, praise of Martin Luther on the anniversary of his break with the Catholic Church, Catholic charitable groups promoting abortion and contraception, honoring dissenters from the faith, chastising good and faithful priests, ridiculing the faithful who follow the rules. We are tempted to wonder if these are indeed the “end times” predicted by Our Blessed Mother in the many apparitions over several centuries.

Sometimes it is difficult to remember that we are all in the hands of God and that Jesus has promised to be with us until the end of time. I urge you to participate in the various celebrations of the 100th

Anniversary of Fatima, to do what Mary asked us to do and to have confidence in her promise that Her Immaculate Heart will triumph.

On a positive note, President Trump had fulfilled many of his promises to the pro-life movement—restoring the Mexico City Policy and banning taxpayer funding of abortion overseas. The House of Representatives has passed a bill to defund a large portion of the funding for Planned Parenthood. He has appointed a Supreme Court judge in the mold of Justice Antonin Scalia. He has begun the process of restoring religious liberty. All this in the face of enormous opposition led by the enemies of faith and freedom, much of it financed by George Soros with a goal to undermine the Catholic Church.

Let not your hearts be troubled! Do not be afraid! Keep the faith!

## The Angel's Prayer at Fatima

O Most Holy Trinity, Father, Son and Holy Spirit, I adore thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners.