



# The Catholic Citizen

CATHOLIC CITIZENS OF ILLINOIS

Summer 2017

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## Russia. Why Was Our Lady of Fatima So Concerned about Russia?

by John-Henry Westen

May 4, 2017 (LifeSiteNews)—As I've been researching Fatima for several speaking engagements this year, I was confronted over and over again by Our Lady's insistence on Russia's consecration. That after it was done, as well as the practice of the First Five Saturdays of reparation, Our Lady promised Russia would be converted and a period of peace would be given to the world. If not, the Queen of Heaven warned, Russia "will spread her errors throughout the world, causing wars and persecutions of the Church." She added, "The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated."

"In the end, my Immaculate Heart will triumph," she said. "The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world."

Of course, St. Pope John Paul II entrusted the world to the Immaculate Heart in 1984, but we still await that period of peace. We have seen more war, massacres, martyrs and abortions in the last half century than ever before. Ominously, we have not yet seen the annihilation of various nations. But what does all this have to do with Russia?

Russia, in the minds of most people, is the originator of communism—thought mainly to be an economic system competing with capitalism. However, when we really

comprehend communism, the spread of Russia's errors becomes recognizable.

*The Naked Communist* is the most concise and straightforward source outlining communist goals and ideology. It was written by W. Cleon Skousen, a former FBI agent who used many original sources, and the best intelligence of the FBI during its investigation of communist infiltration into the United States. The book is recorded in the Congressional Record and President Ronald Reagan commented on it saying: "No one is better qualified to discuss the threat to this nation from communism."

A selection of the goals of communism listed by Skousen serve to illustrate its spread to all nations, especially the West:

- Eliminate all laws governing obscenity by calling them "censorship" and a violation of free speech and free press.
- Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio and TV.
- Present homosexuality, degeneracy and promiscuity as "normal, natural, healthy."
- Infiltrate the churches and replace revealed religion with "social" religion.
- Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch."

*Continued on page 2*

## All of the Above

Saint Teresa of Calcutta

Who is Jesus for me?

Jesus is the Word made man, the bread of life, the victim offered for our sins on the cross, the sacrifice offered for my sins and those of the world, the word that must be proclaimed, the truth that must be told, the road that must be traveled, the life that has to be experienced, the light that must be made to shine, the love to be loved, the joy

that is to be shared, the sacrifice that must be offered, the peace that must be given, the bread of life that must be eaten, the hungry to be fed, the thirst that must be quenched, the naked to be dressed, the lonely man to be comforted, the unwanted to be liked, the addict who needs help, the prostitute to be subtracted from the danger and to be supported, and the convict to be visited.

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**She warned  
of the massive  
plague of  
impurity that  
has infested  
the planet.**

**Russia** *continued from page 1*

- Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of “separation of church and state.”
- Discredit the family as an institution. Encourage promiscuity, masturbation and easy divorce.
- Emphasize the need to raise children away from the negative influence of parents. Attribute “prejudices, mental blocks and retarding of children to suppressive influence of parents.”

Beyond communism, however, another of Russia’s errors has spread throughout the world—abortion. Abortion was first legalized in Russia in 1920. To this day, Russia has the highest abortion rate in the world per capita. With a population of 143 million, there are 1.2 million abortions per year.

There is no doubt Mary’s predictions and promises will come true. Our Lady of Fatima predicted the Second World War and even noted a warning sign that would precede it. She warned of the massive plague of impurity that has infested the planet. She gave the faithful tasks to fulfill in order to see the Triumph her Immaculate Heart and she will be faithful to those prophecies too.

So, as we honor our own mothers, let’s examine again the requests of Our Blessed Mother and put them into practice. She asked for prayer, particularly the Holy Rosary and the devotion of the Brown Scapular. She urged reparation for the sins and outrages perpetrated against God’s Grace and blasphemies against the Holy Hearts of Jesus and Mary, especially with the practice of the First Five Saturdays. And finally, she asked for consecration to the Immaculate Heart of Mary, both on a personal basis and, publicly, that of Russia by the pope and all the world’s bishops.

Almost all of those matters are within our personal control. There is no better time than this year, especially during the season of the Resurrection, the season of Easter, to implement these practices in our lives. Let us take up the weapon of the rosary—our umbilical cord to Our Heavenly Mother. Let us make the First Five Saturdays devotion and teach them to our children. Let us consecrate ourselves to the Immaculate Heart as St. Louis de Montfort taught and St. John Paul called “indispensable to anyone who means to give himself without reserve to Christ and to the work of redemption.”

<https://www.lifesitenews.com/opinion/russia.-why-was-our-lady-of-fatima-so-concerned-about-russia>

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# Chastity Impacts Marriage

by Mike McManus, president of Marriage Savers

January 2016—Chastity is more than a Christian ideal. It can virtually guarantee a lifelong marriage according to new research by the Marriage and Religion Research Institute of Family Research Council.

At the October 2015 World Congress of Families, the first in the United States, attended by 3,350 people from 60 countries, participants debated many strategies to strengthen marriage, family and the future of children.

MARRI director Patrick Fagan argued compellingly, “What undermines marriage most is the number of sexual partners one has. The percentage of first marriages that are still intact after five years of marriage, for men and women, whose only sexual partner was each other, is 99 percent for men and 97 percent of women.

“However, for women who had one other sexual partner before marriage, the percentage of intact marriages drops to 62 percent, and if she has had two partners, it drops to 50 percent.” The slope of decline is somewhat slower for men, but is the same for both sexes after five additional partners.

Therefore, chastity before marriage is the single most important guarantee of a lifelong marriage. Modern statistics back up scripture.

“Flee from sexual immorality,” Paul wrote to the Corinthians. “All other sins a man commits are outside his body, but he who sins sexually sins against his own body ... Therefore, honor God with your body” (1 Corinthians 6:18-20).

If a girl has her first sexual partner at age 12, she will have 21 sexual partners with a 75 percent probability of an out-of-wedlock birth and welfare. Sadly, that’s a description of the black culture. Only 17 percent of black children in the United States live with married parents.

The key to developing a commitment to chastity is weekly worship. “Worship

impacts chastity. Chastity impacts marriage. Marriage impacts society as a whole,” Fagan asserted.

Interestingly, the World Congress was held in Salt Lake City, home of the Church of Latter Day Saints, commonly known as Mormons. Chastity is a cornerstone of their faith. Mormon children grow up dreaming of a temple wedding. During marriage preparation, both men and women are asked separately if they have been “pure,” having a relationship without sexual relations or touching of sexual organs. If either person acknowledges that has taken place, the couple can marry—but not in the temple.

By contrast, most Christian churches never even preach on chastity. When did you last hear a sermon on remaining pure until marriage? Indeed, nearly two-thirds of U.S. weddings are cohabiting couples. They are not only sexually active, but living together.

Result? America has had one divorce for every two marriages for 40 years. In 2013, for example, there were 1.15 million divorces and 2.2 million marriages.

How can this trend be reversed?

As a panelist in a World Congress workshop, I outlined an answer. I noted that my wife and I personally helped prepare 61 couples for marriage in our home church in the 1990s. Of the 61, only 10 were chaste. As one element for marriage preparation, we asked the others to consider signing an “Optional Premarital Sexual Covenant,” in which they pledged to remain chaste until their wedding. I showed the couple a chart from a 1991 study reporting that the sexually active premarital couples are two-thirds more likely to divorce than those who married as virgins.

I turned to the young man, saying “You can’t become a virgin again. But you can

*Continued on page 4*

saving  
marriage

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**When did  
you last hear  
a sermon on  
remaining pure  
until marriage?**

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## Renewal of the Church

by Archbishop Charles J. Chaput, Philadelphia

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**In the Catholic experience, that “right formation” begins with the priest ...**

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Renewing the Church takes more than fixing our financial problems and streamlining structures. These things are vital to good stewardship, and they can't be postponed or avoided. But they're not the heart of the matter.

Love for Jesus Christ and zeal for sharing the Gospel: *These* are the things that count. All genuine institutional renewal drills down to the conversion and right formation of the human heart.

In the Catholic experience, that “right formation” begins with the priest, because in pastoring his people—teaching them, encouraging them, leading them in worship, sharing their sufferings and joys—the priest makes Jesus present to the community.

As others have said before me, there's no presence of Christ in the world without the Church. There's no Church without

the Eucharist. And there's no Eucharist without the priest.

This truth subtracts nothing from the heroic witness of religious women and men, and the immense sacrifices and apostolic service of married couples and lay singles. God makes the call to sainthood equally to every Christian from every vocation.

But the unique vocation of the ordained priest is to feed God's people with the body and blood of God himself; to shepherd God's priestly people as they seek to bring Jesus Christ to the world and the world to Jesus Christ.

So again, the renewal of the Church begins *first* with a recommitment to strengthening and renewing the way we form our priests.

*Zenit.org 28-10-2013*

## Catechesis

Last week in Rome, Cardinal Raymond Burke—speaking before an impressive delegation of pro-life leaders from across the globe said the following:

“Fundamental to understanding the radical secularization of our culture is to understand also how much this secularization has entered into the life of the Church Herself...”

His Eminence rightly identified an “exponential” increase in the secularization of Western culture. And he again correctly identified that this has been in part “due to a grave impoverishment or even lack of adequate catechesis in the Church during the past four decades.”

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**Chastity** *continued from page 3*

become chaste, which would dramatically increase your odds of a lifelong marriage. Why not play by God's rules over the next three months until your wedding?”

About half signed the covenant when we met two weeks later. But we asked others to reconsider. Ultimately, 43 couples signed it. We know of only one divorce among the 61 couples.

Of 288 couples our church prepared for marriage in the 1990s, 58 decided not to marry—a big 20 percent. However, of the 230 couples who did marry, we know of only 17 divorces—virtual marriage insurance.

And chastity was an important element.

*Reprinted with permission by Mike McManus. For more information contact [marriagesavers.org](http://marriagesavers.org), 301-469-5873*

# God Created Man in His Image ... Male and Female He Created Them [Genesis 1:27]

from Carl Olson in *The Catholic Answer*—March/April, 2017

The Catechism of the Catholic Church, remarking on this foundational fact, says that everyone, “man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life” (CCC #2333). Needless to say, this is unpopular for many, today. Not only are the Church’s perennial teachings on marriage and family under attack, the longstanding acceptance that men are men and women are women (and both are “Man”) has rapidly eroded in recent years. The so-called bathroom wars are indicative of this development regarding “gender”—a remarkably elusive and fluid term. But the conflicts are not merely “out there” in the secular public square. Sadly, this is becoming normal, despite being abjectly abnormal.

*How did we get here?* There are, of course, numerous factors. But I reflect here on a foundational—yet oft neglected—theological and philosophical factor: *the rejection of realism and the embrace of nominalism.*

**Realism**, stated simply, is the belief that reality can be known and described as it really is. Further, realism—especially as taught by St. Thomas Aquinas—emphasizes that “universals” exist and can be known. So, not only is my golden retriever a dog, the reality of “dog” is a universal reality; there truly is an objective “dog-ness” that can be recognized, named and studied. He also taught we can know reality because it is the creation of a rational, divine Intellect—all that came into being through the Logos, the Eternal Word, and we are able to use words to rightly name and describe what we observe, know and think.

Then along came **nominalism**. Much has been written about this fateful school of thought, but one of the most accessible is Richard Weaver’s 1948 book *Ideas Have Consequences*. Denouncing the growing assault on language and objective truth, Weaver placed much blame on William of Ockham (c. 1285–1347), who, he said, “propounded the fateful doctrine of nominalism, which denies that universals have a real existence. His triumph tended to leave universal terms mere names serving our convenience.”

Weaver then zeroed in on this key point: “The issue ultimately involved is whether there is a source of truth higher than, and independent of, man; and the answer to the question is decisive for one’s view of the nature and destiny of humankind.” Nominalism (from the Latin *nomen*, or “name”) marked a radical shift in how to view and understood both God and reality. Rather than reality being understood and perceived by one’s intellect—that is, by looking outside of oneself—reality became increasingly a matter of sensation and subjective perceptive—that is, by looking inside of oneself for ultimate meaning. “With this change in the affirmation of what is real,” Weaver noted, “the whole orientation of culture takes a turn, and we are on the road to modern empiricism.” Once objective, transcendent reality was questioned and then denied, truth was the next logical victim in the confusing drama called modernity.

German philosopher Friedrich Nietzsche (1844–1900) claimed ... “There are no facts only interpretations.” Thus—fast-forwarding to today—there is no “man”

*Continued on page 6*

respecting  
reality

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**“The issue ultimately involved is whether there is a source of truth higher than ... man ... ”**

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## Rigid or Faithful?

by Mary Anne Hackett

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... strive to conform your life evermore to the truths of our faith ...

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One of the favorite words of our Holy Father, Pope Francis, is “rigid.” It is a word he most commonly uses to describe traditional Catholics, and he uses it on a daily basis, just recently referring to people in the Church who use rigidity to cover up their own sins.

Since the early days of his pontificate, he has criticized people who follow the rules, wanting to sit in the chair of Moses and judge others, laying heavy burdens on people, Pharisees. He has been surprised by young people attached to the Traditional Mass and questioned their mental state and suggested that they have personality problems.

But is it rigidity or faithfulness. What about the people who believe the Catholic Church is the one true church founded by Jesus Christ and strive to learn the rules and follow them. Are they rigid or perhaps just faithful Catholics?

Is it possible that people who go to the abortion clinics to pray and offer help to women seeking abortion really believe the Ten Commandments are not suggestions and the fifth commandment really means “thou shalt not kill?” Maybe they are not obsessed with abortion.

What about the people who believe that Jesus declared that marriage is for life and that those who marry another commit adultery? Are they just rigid or faithful to their marriage vows, even when it is difficult?

Is it possible that people who have large families are keeping the promises they

made on their wedding day to “welcome the children God sends them” and not “reproducing like rabbits.”

Is it possible that people who love the Latin Mass are seeking a more a reverent form of praying? Is it possible that people who go to confession frequently are really seeking to reform their lives and be closer to God?

When Cardinal Burke was asked in an interview, what Catholics were to do during this difficult time, he responded:

*My advice is this, and it's inspired by the truth, the reality that Christ is alive for us in the Church, in her teaching, in her Sacraments, her life of prayer and devotion and in her discipline: Continue to steep yourself in the knowledge of the faith and the knowledge of Christ as He is alive for us in the Church. Study the Catechism of the Catholic Church and other expressions of the Church's constant teaching, for example, the apostolic exhortation Familiaris Consortio of St. John Paul II. And then continue to deepen your participation in the Sacred Liturgy and prayer life at home and devotional life. And at the same time, strive to conform your life evermore to the truths of our faith, following the Church's moral teaching and the teaching of the moral law. Today, after the Post Communion Prayer, we prayed in the Ordinary Form that we would be torches to welcome Christ by our prayer and witness to His truth, and that's what we ought to be concerned about. And if we do that we will be encouraged and won't let ourselves get worn down by these great difficulties through which we're passing now.*

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**Genesis** *continued from page 5*

or “woman,” only a smorgasbord of genders and identities. One result of all this, Gillespie shows, is the belief that human beings “had no supernatural end.” In short, man now has to create his own meaning; he, she or “it” must summon up their own

reality and “truth.” But man is made to know God and to be known by God, to find ultimate meaning. The creation of countless “genders” is just one way God's creatures seek to be their own creator, grasping at the tantalizing fruit offered by the serpent who whispers, “You will be like gods” (Gn 3:5).

## A Voice from the Past ....

*Almost 70 years ago, Pope Pius XII gave a speech to the people of Rome in which he denounced the persecutors of the church. The speech is still relevant today, especially as we continue to struggle against an a-moral secularism that surrounds us ...*

A well-known characteristic common to persecutors of all times is that, not content with physically crushing their victims, they want also to make them appear despicable and hateful to their country and to society. Who does not remember the Roman martyrs, of whom Tacitus speaks (Annals 15:44), immolated under Nero and made to appear as arsonists, abominable criminals, enemies of mankind?

Modern persecutors show themselves to be the docile disciples of that inglorious school. They copy, so to speak, their masters and models, if, indeed, they do not surpass them in cruelty, clever as they are in the art of employing the most recent progress in the technical sciences for the purpose of a domination and enslavement of the people which in the past would not have been conceivable ....

The Church of Christ is following the road traced out for her by the Divine Redeemer ... Always eager, insofar as she is able, to be at peace with all (cf. Rom 12:8), she renders unto Caesar that which is Caesar's, but she cannot betray or abandon that which belongs to God.

Now, it is well known what the totalitarian (secular) and antireligious State requires and expects from her [the Church] as the price for her tolerance and her problematic recognition. That is, it would desire:

- A Church which weakens the law of God, adapting it to the taste of human

desires, when she should loudly proclaim and defend it.

- A Church which detaches herself from the unwavering foundation upon which Christ built her, in order to repose comfortably on the shifting sands of the opinions of the day or to give herself up to the passing current.
- A Church which does not withstand the oppression of conscience and does not protect the legitimate rights and the just liberties of the people.
- A Church which, with indecorous servility, remains enclosed within the four walls of the temple, which forgets the divine mandate received from Christ: Go forth to the street corners (Matt 22:9), teach all peoples (Matt 28:19) .... *a Church that worships as she pleases, but conforms to the will of State outside of their four walls.*

Beloved sons and daughters! Spiritual heirs of an innumerable legion of confessors and martyrs! Is this the Church whom you venerate and love? Would you recognize in such a Church the features of your Mother's face? Can you imagine a Successor of the first Peter, who would bow to similar demands?

... May the Lord God reward your fidelity, beloved sons and daughters. May He give you strength in the present and future struggles ... May He illumine with His light the minds of those whose eyes are still closed to the truth. May He grant to those hearts, which today are far from Him, the grace to sincerely return to that faith and to those fraternal sentiments whose denial threatens the peace of humanity.

*Reprinted from bulletin of St. Isaac Jogues Parish, Hinsdale, Ill.*

recognizing  
signs

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**... she renders unto Caesar that which is Caesar's, but she cannot betray or abandon that which belongs to God.**

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## How Morality Became Obsolete

The heresy of Cultural Relativism Pope Emeritus Benedict XVI and Pope Francis have often spoken out about the evil of Cultural Relativism that has taken hold of Western Civilization. Unfortunately, it has been around for several decades, and the pace has quickened of late. Moral relativism is 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 ... I have to live inside my truth!”
- “If you don’t like abortion, don’t have one. You can’t tell me that I can’t have one. But, you do have to pay for mine in order to respect my freedom.”

According to Pope Emeritus Benedict XVI, *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.

Interestingly enough, society itself is beginning to see the flaws in this way of thinking. And outside of the Church, the truth is being recognized.

*If it feels right to me, then it is.* That, said cultural commentator David Brooks, pretty much sums up the moral philosophy of most young Americans, who have grown up unmoored from any cultural or religious framework for knowing right from wrong. In a sobering new book [released in September, 2011], *Lost in Transition*, a group of sociologists documents how people in their late teens and early twenties have come to view moral choices as “just a matter of individual taste,” and seem perplexed when asked to make judgments about behavior that earlier generations would clearly label as wrong.

Cheating on tests? Infidelity? Drunken driving? In interviews, young people say that decisions about such behavior are “up to the individual.” There is virtually no sense of any overarching value system or obligation to society or to others. “I guess what makes something right is how I feel about it,” is a typical refrain. For this, we can only blame schools, institutions and families. From blind deference to churches and authority, our society has swung to the other extreme, and now morality is purely “something that emerges in the privacy of your own heart.” *One of the hallmarks of the heresy of relativism is that one must be tolerant of the activities of others, 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.* The Holy Father sees this as the evil, the heresy, that has us in its grasp. And, to overcome the evil, we must first see it for what it is, unmask it, and embrace the truth ... Jesus Christ, revealed to us in the truths of HIS Church!

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... moral relativism is the notion that something may be true for one person but not for another.

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## Pope Saint John Paul II on Human Rights

A quote from Pope St. John Paul II at the beautification of Father Rupert Mayer in Munich Germany on May 3, 1987: “Today we hear a great deal about human rights. In very many countries they are violated.

However, no one speaks about God’s Rights. Yet, human rights and God’s rights belong together, where God and his laws are not respected, man’s rights, too, will not be respected.”

# Mortal and Venial Sin—What Is It?

from the *Catechism of the Catholic Church*

**[#1854]** Sins are rightly evaluated according to their gravity. The distinction between mortal and venial sin, already evident in Scripture, became part of the tradition of the Church. It is corroborated by human experience.

**[#1855]** Mortal sin destroys charity in the heart of man by a grave violation of God’s law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him. Venial sin allows charity to subsist, even though it offends and wounds it.

**[#1856]** Mortal sin, by attacking the vital principle within us—that is, charity—necessitates a new initiative of God’s mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation:

When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end, then the sin is mortal by its very object ... whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery ... But when the sinner’s will is set upon something that of its nature involves a disorder, but is not opposed to the love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial.

**[#1857]** For a sin to be mortal, three conditions must together be met: Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent.

**[#1858]** Grave matter is specified by the Ten Commandments, corresponding to the answer of Jesus to the rich young man: “Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do

not defraud, Honor your father and your mother.” The gravity of sins is more or less great: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.

**[#1859]** Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God’s law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin.

**[#1860]** Unintentional ignorance can diminish or even remove the imputability of a grave offense. But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man. The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest.

**[#1861]** Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.

**[#1862]** One commits venial sin when, in a less serious matter, he does not observe

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**Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin.**

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*Continued on page 10*

## Reawakening Moral Sense

by Pope St. John Paul II, *Veritatis Splendor*, n.93

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**the martyrs  
and ... light up  
every period  
of history by  
reawakening its  
moral sense.**

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**Venial sin ...  
manifests a  
disordered  
affection for  
created goods**

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Finally, martyrdom is an outstanding sign of the holiness of the Church. Fidelity to God's holy law, witnessed to by death, is a solemn proclamation and missionary commitment *usque ad sanguinem*, so that the splendor of moral truth may be undimmed in the behavior and thinking of individuals and society.

This witness makes an extraordinarily valuable contribution to warding off, in civil society and within the ecclesial communities themselves, a headlong plunge into the most dangerous crisis which can afflict man: the confusion between good and evil, which makes it impossible to build up and to preserve the moral order of individuals and communities.

By their eloquent and attractive example of a life completely transfigured by the splendor of moral truth, the martyrs and, in general, all the Church's saints, light up every period of history by reawakening its moral sense. By witnessing fully to the good, they are a living reproof to those who

transgress the law (cf. Wis2:12), and they make the words of the prophet echo ever afresh: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Is5:20).

Although martyrdom represents the high point of the witness to moral truth, and one to which relatively few people are called, there is nonetheless a consistent witness which all Christians must daily be ready to make, even at the cost of suffering and grave sacrifice. Indeed, faced with the many difficulties which fidelity to the moral order can demand, even in the most ordinary circumstances, the Christian is called, with the grace of God invoked in prayer, to a sometimes heroic commitment. In this he or she is sustained by the virtue of fortitude, whereby—as Gregory the Great teaches—one can actually "love the difficulties of this world for the sake of eternal rewards"

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**Sin** *continued from page 9*

the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent.

**[#1863]** Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. However venial sin does not

break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness." While he is in the flesh, man cannot help but have at least some light sins. But do not despise these sins which we call "light:" If you take them for light when you weigh them, tremble when you count them. A number of light objects makes a great mass; a number of drops fills a river; a number of grains makes a heap. What then is our hope? Above all, confession.

## Upcoming Speakers at Catholic Citizens Forum

forum  
speakers

**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. The subject: **"The Relativism of Truth."**

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**October 13, 2017—Steven Hagan**, a member of the Blue Army and Opus Dei. Mr. Hagan will speak on Fatima and the Miracle of the Sun on the 100th Anniversary of the Miracle of the Sun and the last apparition to the children of Fatima. The subject: **"The Importance of Fatima Today."**

### **October 30, 2017—Annual Dinner—The Carlisle in Lombard, Ill.**

**Featured Speaker—Bishop Athanasius Schneider Auxiliary Bishop of the Diocese of Mary Most Holy in Astana, Kazakhstan. The subject: "The Family, the Original Place of Beauty in the Catholic Faith."**

Bishop Athanasius Schneider was born on April 7, 1961, in Tokmok, Kirghiz SSR in the Soviet Union, as the youngest of four children of a German family; his baptismal name being Antonius. His parents Josef and Maria were ethnic Germans from German villages on the Black Sea shore in Ukraine who were sent by Stalin to forced labor in the Ural Mountains after the Second World War. After being released from forced labors they traveled to Kirghiz and later to Estonia. In 1973 he left with his family for Germany. In 1982 he joined the Order of the Canons Regular of the Holy Cross in Austria and was given the religious name Athanasius. He was ordained a priest on March 25, 1990. In 1997 he earned his doctorate in patristics in the Augustinianum Institute in Rome. Starting in 1999, he taught patristics at Mary, Mother of the Church Seminary in Karaganda. On April 8, 2006, he was appointed by Pope Benedict XVI auxiliary bishop of Karaganda and titular bishop of Celerina. In 2011 he was transferred to the position of auxiliary bishop in the Archdiocese of Mary Most Holy in Astana. He is the author of two books on the Eucharist.

### **November 10, 2017—No Luncheon**

**December 8, 2017—Joseph Pearce**, a native of England, is senior editor at the Augustine Institute, senior fellow and journal editor at the Cardinal Newman Society, and Tolkien & Lewis chair in literary studies at Holy Apostles College & Seminary. The internationally acclaimed author of many books, which include bestsellers such as *The Quest for Shakespeare*, *Tolkien: Man and Myth*, *The Unmasking of Oscar Wilde*, *C.S. Lewis and The Catholic Church*, *Literary Converts*, *Wisdom and Innocence: A Life of G.K. Chesterton*, *Solzhenitsyn: A Soul in Exile* and *Old Thunder: A Life of Hilaire Belloc*, Joseph Pearce is a world-recognized biographer of modern Christian literary figures.

**Luncheons are at 11:45 a.m. at the Union League Club of Chicago, 65 W. Jackson Blvd., Chicago. Tickets \$35. Business attire. Reservations required. Call Maureen at 708-352-5834.**

## president's report

by Mary Anne Hackett

## Summer 2017 Update

In 1962, when asked to comment on the press criticism of his administration, John F. Kennedy answered: “Well, I’m reading more and enjoying it less.” That’s the feeling I often have today. There are rumors, innuendos, criticisms, charges of heresy, scandal and even denials of all of the above. Will the pope overturn *Humanae Vitae*; will he cancel *Summorum Pontificum*; are couples living in adultery allowed to receive Holy Communion; is there a Masonic presence in the Vatican, a Gay Lobby? Was Benedict XVI’s comment about the barque of Peter capsizing a criticism of Pope Francis? Will the dubia be answered? Stay tuned!

The news is unsettling and often discouraging, but the Church was founded by Jesus, and it belongs to him along with his

promise to remain with it until the end of time. The problem is we don’t know what the “end of time” means or if, in fact, we are in the “end times” now. But we do know that Jesus never fails us, and Mary has promised that her Immaculate Heart will triumph.

The flyer inserted in the newsletter will alert you to the information about our Annual Dinner on October 30, 2017. We are pleased that Bishop Athanasius Schneider will be our speaker. If you have read any of his talks on the internet, you will know that he is an inspiring speaker and a great defender of the Faith and the family, which will be his subject at the dinner. Please consider taking an ad in our ad book or a listing to support our event. **Be sure to save the date and make your reservations early!**

German Philosopher Friedrich Nietzsche (1844–1900) claimed ... “There are no facts only interpretations” Thus—fast forwarding to today—there is no “man” or “woman” only a smorgasbord of genders and identities. One result of all this is the belief that human beings “had no supernatural end.” In short, man now has to create his own meaning; he, she or “it” must summon up their own reality and “truth.” But man is made to know God and to be known by God, to find ultimate meaning. The creation of countless “genders” is just one way God’s creatures seek to be their own creator, grasping at the tantalizing fruit offered by the serpent who whispers, “You will be like gods.” (Genesis 3:5.)