Civil Rights and Religious Liberty
by Archbishop William E. Lori / Archbishop of Baltimore, MD

The passage of the Civil Rights Act of 1957 marked a turning point in the epic struggle for racial justice in the United States, and the U.S. Civil Rights Commission was established “as an independent, bipartisan, fact-finding federal agency.” The commission’s vitally important mission is to strengthen and develop civil rights legislation and policy and to investigate alleged discrimination “based on race, color, religion, sex, age, disability or national origin or in the administration of justice.” Its members are appointed by the president of the United States. The findings of this commission are not merely academic; they reflect and inform the national debate as well as policy and legislation.

Some time ago, the commission announced that it was doing a study that would attempt to balance religious liberty with other perceived rights. That study was recently published under the title Peaceful Coexistence: Reconciling Non-discrimination Principles with Civil Liberties. Unfortunately, this report and the chairman of the commission fail to strike a balance or point the way to peaceful coexistence. Instead, they undermine the constitutionally guaranteed and God-given gift of religious freedom.

Peaceful Coexistence purports to examine how the courts have handled requests for religious exemptions from generally applicable laws that are designed to prohibit discrimination. Should religious groups be granted exemptions from recent laws that allow for marriage between two people of the same sex? Should a church-run school with conscientious objections have the freedom not to hire a teacher in a same-sex relationship or a person who has undergone a transgender procedure or hire a teacher living with a partner without benefit of marriage?

The report concludes that religious organizations “use the pretext of religious doctrine to discriminate.” With this assertion, the U.S. Civil Rights Commission stigmatizes tens of millions of religious Americans, their communities and their faith-based institutions, and threatens the religious freedom of all our citizens. The chair of the commission, Martin Castro, went so far as to say, “The phrases ‘religious liberty’ and ‘religious freedom’ will stand for nothing except hypocrisy so long as they remain code words for discrimination, intolerance, racism, sexism, homophobia, Islamophobia, Christian supremacy or any form of intolerance.” In essence, the chairman is claiming that Catholic, Evangelical, Orthodox Jewish, Mormon and Muslim communities are all comparable to fringe segregationists from the civil rights era. Such statements painting those who support religious freedom with the broad brush of bigotry are reckless and reveal a profound...
The idea of equality, … is incomprehensible apart from the very faith that he seeks to cut off from mainstream society.
**Testimony of Faith Gerhard Cardinal Muller of Germany**

The German theologian, who was head of the Congregation for the Doctrine of the Faith from 2012 to 2017, wrote what he called a “Manifesto of Faith: Do not let your hearts be troubled” [John 14:1]. The five-page manifesto was released to several Catholic news sites February 8, 2019.

To keep silent about the truths of the Catholic faith or to teach the contrary is a form of religious deception that comes from the anti-Christ. The purpose of the Church and its members is to lead people to Jesus. And so all Catholics, but especially priests and bishops, have a responsibility to recall these fundamental truths and to strengthen the Faith by confessing the truth which is Jesus Christ himself.

In the face of growing confusion about the doctrine of the Faith, many bishops, priests, religious and lay people of the Catholic Church have requested a public testimony about the truth of revelation. St. Pope John Paul II emphasized that “a sure norm for teaching the Faith” is the Catechism of the Catholic Church. But, that teaching has been put to the test by what Pope Benedict XVI called the “dictatorship of relativism.” Quoting extensively from the Catechism, Cardinal Muller summarized five key tenets of Catholic doctrine: belief in the Trinity; the nature and authority of the Church; Christ’s presence in the sacraments; the “liberating truth” of moral law; and the reality of hell and promise of eternal life.

Many wonder today what purpose the Church still has in its existence, when even bishops prefer to be politicians rather than to proclaim the Gospel as teachers of the Faith. They have forgotten what Pope Benedict XVI has emphatically stated in the face of secularism: *It is more important that we be faithful, not popular.* The role of the Church must not be watered down by trivialities, but its proper place must be addressed.

Death and judgment must be remembered: Either a purification is still necessary or the person enters into the blessedness of heaven. However, there is also the dreadful possibility that a person will remain opposed to God to the very end, and by definitely refusing his love, condemns himself immediately and forever. The eternity of the punishment of hell is a terrible reality, and it is the place where the souls of those who die in a state of mortal sin descend.

Regarding the sacraments of the Church, it must be remembered that the truth revealed in Jesus is the point of reference, not the opinion of the majority or the spirit of the times. The task of the magisterium of the Church is to preserve God’s people from deviations and defections—so that they may profess the true Faith without error, particularly concerning the Church’s seven sacraments. Anyone conscious of a grave sin must receive the sacrament of reconciliation before coming to Communion. For example, and practically speaking, divorced and civily remarried persons, whose sacramental marriage is considered valid before God, Christians who are not in full communion with the Catholic Church and those who are not “properly disposed” must not receive Communion.

When it comes to priestly ordination, it is not possible to ordain women. To imply that this impossibility is somehow a form of discrimination against women shows only the lack of understanding for this sacrament, which is not about earthly power but the representation of Christ, the bridegroom of the Church. To keep silent about these and the other truths of the Faith and to teach people what is contrary to the Faith is the greatest deception against which the Catechism vigorously warns.
Catholic Parents: Give Your Children Christian Names

Pope Emeritus Benedict XVI reminded Catholic parents throughout the world that they should be choosing Christian names for their children. The choice of a name, he emphasized, shouldn’t be done “by chance” or whim, but should reinforce and communicate to the growing child and others one of the essential realities of the sacrament of baptism and the Christian life. The Christian name—in contrast to a non-Christian name—signifies that in baptism “every baptized person acquires the character of a son” and is “an unmistakable sign that the Holy Spirit gives birth to man ‘anew’ from the womb of the Church.”

A Christian name manifests that through baptism a child is “raised to the supernatural order” and “placed in communication with God,” who then calls that child by that given name. Naming the child after a Christian saint or Biblical hero is a concrete reminder for the child and everyone else that God is calling that child, like his or her Christian namesake, to holiness and heaven.

Much of this connection has been getting gradually lost in Christian practice, which is the reason why Pope Benedict needed to bring it to our attention. Recently, the Social Security Administration published a list of the 1,000 most popular boys’ and girls’ names chosen by American parents in 2009. The main headline for most of the press accounts was that the name “Mary”—which in every year from 1910–1965 was either the first or the second most popular girls’ name—was no longer even in the top 100. On the boys’ side, things are not much better. Beginning in 1910, when the frequency of names began to be documented, through 1972, the names of the foster-father of Jesus and of the four evangelists were firmly entrenched in the top ten each year.

At a human level, one of the first and most long-lasting gifts—or burdens—parents give to a child is a name. This is the way the child will generally be referred to for the rest of his or her life. The child will hear that name literally millions of times over the course of a lifetime. The choice of a name can have a profound impact on the child’s development and self-identity.

A child’s name should not be treated like an email handle with which one can basically get as creative as one wants. A child’s name, rather, communicates in a sense a person’s identity and can dramatically impact a child’s development. The name is a holy icon of the person. In our age of titular iconoclasm, Pope Benedict is calling Christian parents back to connect the names of their children with the name of God and the names of those who have lived—and continue to live forever—in God’s holy name, entrusting their children to their namesakes’ saintly patronage so that one day the Good Shepherd will call those children to his eternal right side by the names they’ve chosen for them.


On the Holy Eucharist

J.R.R. Tolkien in a letter to his son: Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth … The Blessed Sacrament. There you will find romance, glory, honor, fidelity and the true way of all your loves upon earth, and more than that: Death—by the divine paradox that which ends life, and demands the surrender of all, and yet by the taste [or foretaste] of which alone can what you seek in your earthly relationships [love, fidelity, joy] be maintained, or take on that complexion of reality, of eternal endurance, which every man’s heart desires.
For Each and Every Soul to Be Saved

Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in an interview with *La Nef* magazine 05-04-2019, on his latest book, *The Day is Far Spent*: Christians must be missionaries. They cannot keep the treasure of the Faith for themselves. Mission and evangelization remain an urgent spiritual task. And as St. Paul says, every Christian should be able to say “If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel!” (1Cor 9:16). Further, “God desires everyone to be saved and to come to the knowledge of the truth” (1Tim 2:4). How can we do nothing when so many souls do not know the only truth that sets us free: Jesus Christ? The prevailing relativism considers religious pluralism to be a good in itself. No! The plenitude of revealed truth that the Catholic Church has received must be transmitted, proclaimed and preached.

The goal of evangelization is not world domination, but the service of God. Don’t forget that Christ’s victory over the world is ... the Cross! It is not our intention to take over the power of the world. Evangelization is done through the Cross.

The martyrs are the first missionaries. Before the eyes of men, their life is a failure. The goal of evangelization is not to “keep count” like social media networks that want to “make a buzz.” Our goal is not to be popular in the media. We want that each and every soul be saved by Christ. Evangelization is not a question of success. It is a profoundly interior and supernatural reality.

[Translated from the French by Zachary Thomas]
catholicherald.co.uk, 05-04-2019

Devotion to the Mother of Jesus Leads the Way to Christ

by St. Pope John Paul II

Authentic Marian devotion is based on Scripture and tradition and leads believers to a closer relationship with Jesus.

True Catholic devotion to Mary must be far from every form of superstition and hollow credulity, the pope said. Apparitions of Mary and other extraordinary manifestations which the Blessed Virgin often loves to give us for the good of the people of God, must be welcomed in harmony with ecclesial discernment.

People who are truly devoted to Mary try to imitate her by making their lives a continual journey toward holiness. In addition, he said, true devotion to Mary should lead people to echo her praise of God the Father, Son and Holy Spirit. She, who had the mission of divine maternity and the exceptional privileges which placed her above every other creature, felt herself to be, first of all, the Handmaid of the Lord, St. Pope John Paul said. Although she was the Mother of God’s only Son and enjoyed a special relationship with God and with the Holy Spirit, she was still human and faced all the hardships of earthly life.

Mary lived fully the daily reality of many humble families of her time. She knew poverty, suffering, the need to flee, exile and misunderstanding. Her spiritual greatness does not place her beyond the reach of modern men and women. She has traveled our path and is in solidarity with us on our pilgrimage of faith. During the month of May, traditionally dedicated to Mary, we honor the Blessed Virgin. Where she has gone, we hope to follow. Let us pray for a renewed devotion to the Mother of God, for an increase in our love for Mary—the Mother of Jesus, the Mother of the Church, and our Mother as well!

“God desires everyone to be saved and to come to the knowledge of the truth”

She has traveled our path and is in solidarity with us on our pilgrimage of faith.
The Power of the Holy Spirit
Pope Benedict XVI, Regina Caeli address, 12-06-2011

The Solemnity of Pentecost … concludes the liturgical season of Easter. In effect, the paschal mystery—the passion, death and resurrection of Christ and his ascension into heaven—finds its fulfillment in the powerful effusion of the Holy Spirit upon the Apostles gathered together with Mary, the Mother of the Lord, and the other disciples. It was the “baptism of the Church,” a baptism in the Holy Spirit ….

The Holy Spirit, “who is the Lord and giver of life” … is joined to the Father through the Son and completes the revelation of the Most Holy Trinity.

He comes from God as the breath of his mouth and has the power to sanctify, to abolish divisions, to resolve the confusion wrought by sin.

He, incorporeal and immaterial, bestows the divine goods, assisting living beings, so they act in conformity with the good.

As intelligible Light he gives meaning to prayer, he gives vigor to the evangelizing mission, he makes the hearts of those who hear the glad tidings burn, he inspires Christian art and liturgical melody.

Dear friends, the Holy Spirit, who creates faith in us in the moment of our baptism, allows us to live as children of God, conscious and obliging, according to the image of the Only Begotten Son.

The power to remit sins is a gift of the Holy Spirit too; in fact, appearing to the Apostles on Easter night, Jesus breathes upon them and says: “Receive the Holy Spirit. Those whose sins you forgive shall be forgiven.”

To the Virgin Mary, temple of the Holy Spirit, we entrust the Church, that she might always live according to Jesus Christ, his Word, and his commandments, and that through the perennial action of the Spirit Paraclete she might proclaim to all that “Jesus is Lord.”

Zenit.org 12-06-2011

Absolute Certainty
St. Pope John Paul II to pilgrims, 14-11-1981

Given the agnostic society—a sadly hedonistic and permissive one—in which we live, it is essential to deepen our teaching on the august Mystery of the Eucharist, in such a way as to acquire and maintain absolute certainty over the nature and purpose of the Sacrament which is rightly called the core of the Christian message and of the life of the Church …. Today this certainty is necessary before all else, in order to restore the Eucharist and priesthood to their absolutely central position, to have a proper sense of the importance of Holy Mass and Holy Communion …

Today is a time for reflection, for meditation and for prayer for Christians to recover their sense of worship, their fervor. Only from the Eucharist profoundly known, loved and lived can we hope for that unity in truth and charity which is willed by Christ and urged on all by the Second Vatican Council.

Agenda for the Third Millennium, p.76
The Spiritual Life of a Parish Priest

by Fr. John Kartje, rector of Mundelein Seminary

If you ask a parish priest, “What is most important: study, pastoral work or prayer?,” the best answer would be, “Yes.” It simply is not acceptable for the parish priest of today (or tomorrow) to see himself as a man who is done reading theological or spiritual books once he graduated from seminary; or a priest who “prays through his work” but rarely takes quiet time for focused, contemplative prayer; or a priest who refuses to interrupt his Holy Hour to take a call from a parishioner in serious need because “Jesus must come first.” A good priest knows that responding to Christ in others, is putting Jesus first!

And yet, while not denying the critical importance of any of these responsibilities, the Church has always insisted that a parish priest’s identity must be grounded in his relationship with Jesus Christ. St. Augustine declared that the human heart is destined to be eternally restless unless it can rest in Christ’s own heart. Resting in the heart of Christ is the desired goal of each person’s spiritual journey.

In his document on priestly formation, Pastores Dabo Vobis, St. Pope John Paul II echoed that same sentiment. “For every priest, his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest” (PDV 41). As these words imply, the “spiritual core” is neither the culmination nor the overseer of the various facets of formation, but rather the foundation from which life is drawn and upon which confidence is built. Just as Jesus himself—no matter how busy he was with the crowds—insisted upon finding time to be alone with his Father, so too must every seminarian and priest find ways to nurture his spiritual growth.

Spiritual theologian George Aschenbrenner describes the spirituality of the parish priest as a “monasticism of the heart.” His life is not lived without a quiet cloister, but within a busy world … with all its joys, sorrows, and complexities. The call to the diocesan priesthood is not a call to be popular … but rather, a call to be faithful.

Daily Catholic Wisdom from Venerable Fulton J. Sheen

The world in which we live is the battleground of the Church. I believe that we are now living at the end of Christendom. It is the end of Christendom, but not the end of Christianity. What is Christendom? Christendom is the political, economic, moral, social, legal life of a nation as inspired by the gospel ethic. That is finished. Abortion, the breakdown of family life, dishonesty, even the natural virtues upon which the supernatural virtues were based, are being discredited. Christianity is not at the end. But we are at the end of Christendom. And I believe that the sooner we wake up to this fact, the sooner we will be able to solve many of our problems.

Venerable Fulton J. Sheen, from Through the Year with Fulton Sheen

A Prayer for Today

“Lord Jesus, may I never fail to recognize my need for your grace and mercy. Strengthen my faith and trust in you that I may seek your presence daily and listen to your word with a readiness to follow you who are my all.”
Dr. Patrick Fagan, in an address at the recent Family Life International U.K., contends that since the key target of the sexual revolution was manhood, the way to overcome the effects of that revolution is to create and nurture a culture that forms strong men. The bond between father and son is the basis of a stable society.

Dr. Fagan, who directs the Marriage and Religion Research Institute at the Catholic University of America, began his lecture by describing how the early Church had brought about a radical transformation of society through its teachings on marriage and sexuality. Christian men, unlike many ancient pagans, refused to share their wives with others. The Christian attitude to the sexual was what distinguished them from their pagan neighbors. The spread of Christianity led to the establishment of intact, monogamous marriage as the central norm for Western society.

Dr. Fagan chronicled the progress of the radical attack on the Western sexual norm, beginning in the French Revolution. Later, Karl Marx and Friedrich Engels sought the destruction of religion and the family, viewing them as the two greatest obstacles to their socialist society. Following the Russian Revolution of 1917, Lenin tried to put their teachings into practice, effectively eliminating marriage, but this led to such chaos that the Soviets were ultimately forced to return to a more traditional society. The German disciples of Marx, known as the Frankfurt School after fleeing from Germany to America in the 1930s, established themselves in American universities, where they sought to undermine Western society from within by attacking its sexual ethic.

The crucial moment, said Fagan, was the rise of radical feminism in the late 1960s. Fagan described the founding of the National Organization for Women (NOW). All its founders, said Fagan, were women who had bad relationships with their fathers. A key figure was Kate Millett at whose feminist gatherings would begin with the chanting of the following formula:


A number of these women were academics and were subsequently responsible for the establishment of departments of 'women's studies' at major American universities, aiming at the denigration of manhood and fatherhood. These have now spread to most universities throughout the West.

The sexual liberation promoted by the feminists, argued Fagan, had as its specific goal the undermining of the male. However, it has been devastating not only for men but also for women, children and marriages. Fagan highlighted the results of the U.S. government’s National Survey of Family Growth, which broke down the divorce rate over five years, controlling for the numbers of sexual partners that spouses had prior to getting married. Of those who had not had sex prior to marriage, 95 percent were still married five years later. However, this fell to 62 percent for those who had had one sexual partner prior to marriage and to only 50 percent for those who had two partners.

“The biggest role that culture has is the shaping of the sexual,” said Dr. Fagan. Radical feminists understand this—and so must we if we are to reverse the damage done by the sexual revolution. continued on page 9
Fathers must take charge of their sons’ sexual education, while mothers fulfill the same role for girls.

While a son has a natural biological bond with his mother having spent nine months in her womb, developing the father-son bond can be more of a challenge. But fathers need to accept the challenge and take charge of their sons’ formation. This is vitally important in all sexual matters. Fagan was robust in stating that sex education does not belong in the school but must take place within the family.

Fathers must take charge of their sons’ sexual education, while mothers fulfill the same role for girls. This education needs to take place before the son can be exposed to pornography. Fathers need to be clear about what constitutes unacceptable behavior. A father can share with his son his own youthful struggles for purity. And a father must teach his son that marriage is a gift as his principal duty is to mold his son into a strong husband and father. “Without the father taking this initiative,” says Fagan, “the world is lost.”

The father is the keystone to the three great societies: the Church, the family, and the nation. “Remove that keystone,” Fagan stated, “and the arch will fall.” A good father will train his son to become a virtuous, productive member of all three societies. Placing a particular emphasis on the importance of the intact family that worships weekly, Fagan marshaled an impressive array of statistics showing that “more worship, more marriage and more children” are the “simple formula for a thriving nation and economy.” U.S. government data measuring family types against 153 outcomes including income, education, mental health, crime, addictions and poverty found that on every single outcome the intact married family that worships weekly comes out on top, while the broken family that never worships God produces the least desirable outcomes.

Dr. Fagan ended his address by outlining a simple three-step plan for re-evangelizing the culture through family life. The first step is simply to have a good marriage. The second to raise your children well. As the third step, Dr. Fagan recommended holding a party for your neighbors once a year. They will witness the thriving of your family life and wonder what your secret is. This is a great opportunity for sharing the Faith. People will begin to notice, said Fagan, as they did of the early Church: “These Christians, see how they love one another.” It is by such small steps that we strengthen the Church, the family, and the nation.

A first step to achieving these desirable goals is to foster the father-son bond as the “civilizational keystone.” Fathers must now play the central role in formation that was once aided by a healthier moral culture. If the right formation is given to boys, there will be no shortage of good husbands and good priests, says Fagan. “The time is right, and the need is enormous.”
The Open Letter

by Mary Anne Hackett

The big news in the Catholic world in the last two weeks has been the Open Letter to the Bishops of the world asking them to call the pope to account, accusing him of heresy and therefore having forfeited his papacy. The letter, originally signed by 19 people—notable theologians, philosophers, historians and writers—now has over 80 signatories and growing. Additionally, there is now a petition in support of the letter by people who for one reason or another declined to sign the original letter.

There has been some criticism of the letter from several highly respected scholars in the Church who question whether this is the time for such a letter and considering the climate in the Vatican if it might not make it more difficult to make necessary changes. I have been impressed with the courtesy and kindness of most of those who have objected to the letter, with very little criticism of the signers, but rather on the timing and substance.

One objection that has come up in several instances by others is “shouldn’t they have first presented their complaints privately to the pope.” Maike Hickson, of LifeSiteNews.com, addressed that question in a recent article, listing with dates over 20 times that Catholics have reached out to the pope, remarking that the list was not exhaustive, but for which they have not received any response from the pope.

The four dubia cardinals asked for a private audience with the pope before releasing the dubia to the public, but received no response. The Women’s Forum sent a letter to the pope asking for answers about the abuse crisis with 47,000 signatures. An Affirmation of Faith Concerning Marriage and Family, signed by 1,000 from a large U.S. parish, was sent to the pope. Over 100,000 clergy and laity signed a petition to the pope asking for clear teaching. There was no response from the pope.

In 2016, Professor John Finnis and Professor Germain Grisez published an open letter asking the pope to condemn eight positions against the Catholic faith that have been supported by Amoris Laetitia.

In September of 2017, 62 scholars issued a filial correction, addressing the pope because of the propagation of heresies. In November of 2017, Father Thomas Weinandy published a letter to the pope describing Francis’ pontificate as marked by “chronic confusion.” No response.

In January of 2018, Archbishop Carlo Maria Vigano issued a public statement on the sex abuse crisis in the Church and the cover-up and denial of many of the members of the hierarchy. The answer to Archbishop Vigano and to all of the others who have appealed has been silence.

In August of 2018, when Pope Francis decided to change the Catechism, declaring the death penalty for be immoral in all cases, 75 prominent clergy and scholars issued a public letter to cardinals asking them to urge Pope Francis to recant and rescind the change to the Catechism. No response.

In 2018, three bishops of Kazakhstan issued a Profession of Immutable Truths about sacramental marriage. One cardinal and six bishops added their names to the document. No response.

The Catholic faithful have historically loved and honored the pope. The Catholic people and those who have privately and publicly asked the pope for clarity of the documents on marriage deserve an answer. Silence is not an answer. The current situation in the Church has been described as the greatest crisis in the history of the Church. Our call is to be faithful Catholics and to pray for the Holy Father, relying on the promises of Jesus and his Holy Mother.

(Go to LifeSiteNews.com for a full listing of the occasions of contact with the pope for clarification.)
Upcoming Speakers

**June 14**—Dr. Peter Kwasniewski, Thomistic theologian, liturgical scholar and choral composer, is a graduate of St. Thomas Aquinas College in California and The Catholic University of America. He was on the founding team of Wyoming Catholic College where he taught theology, philosophy, music and art history, and directed the choir and schola. He is now a full-time author, speaker, editor, publisher and composer. The subject of his talk will be: “What Good is a Changing Catechism?: Revisiting the Purpose and Limits of a Book.”

**July 12**—Fr. Thomas Weinandy, O.F.M., Cap., is a highly regarded and accomplished American theologian who is former chief of staff for the U.S. Bishops’ Committee on Doctrine and a current member of the Vatican’s International Theological Commission. He is the author of several books and numerous articles for both academic and popular publications. Fr. Weinandy made public a three-page letter he had sent to Pope Francis on July 31, 2017. The letter, expresses Fr. Weinandy’s concerns about several aspects of the current pontificate and the clear sense that many bishops “fear that if they speak their mind” about their concerns, “they will be marginalized or worse.” That will be the subject of his talk, including the sign he received from Our Lord that the letter should be written.

**August**—No Luncheon

**September 13**—To Be Announced

**September 25**—Annual Dinner—Featured Speaker—Dr. Robert Royal—See Flyer Insert

**October 11**—Dr. William Kilpatrick, a graduate of Holy Cross College, with a master’s degree from Harvard University and a Ph.D. from Purdue University, taught at Boston College for 33 years and is the author of several books, including Psychological Seduction and Why Johnny Can’t Tell Right from Wrong. His latest book being Christianity, Islam and Atheism: The Struggle for the Soul of the West, a wake-up call for those who underestimate the danger from Islam. In his talk he will address the subject of Islam and what Catholics need to know about it.

**November 8**—Elizabeth Yore is a graduate of Georgetown University and Loyola University School of Law. She served as special counsel at Harpo, Inc. In that position, she acted as Oprah Winfrey’s child advocate both with the “Oprah Winfrey Show” and in South Africa at the Oprah Winfrey Leadership Academy for Girls. Prior to that position, Liz was general counsel for the Illinois Department of Children and Family Services, the Illinois statewide child welfare agency. She was a member of the Heartland Institute Delegation to the Vatican in 2015 to urge Pope Francis to re-examine his reliance on U.N. population control proponents who support climate change. The subject of her talk will be “The Unholy Alliance of George Soros, the U.N. and the Vatican.”

Luncheons are at 11:45 A.M. at the Union League Club of Chicago, 65 W. Jackson Blvd., Chicago. Tickets $40. Business Attire. Reservations Required. Call Maureen at 708-352-5834. Please note: Luncheon tickets are now $40. Subscription tickets are also available—Buy five, get one free!
The Holy Father has recently published the rules for dealing with sexual abuse. Like the recent synod on abuse, it does not address homosexual abuse that accounted for the majority of abuse cases. It also relies on the metropolitan being the final authority for reporting to the Vatican. Recall that the laicized “Cardinal” McCarrick was the metropolitan. Participation of the laity is allowed, but not mandated.

The new rules have been enthusiastically welcomed by Cardinal Cupich. It is similar to the course of action suggested by the cardinal at the June, 2018 Bishops Meeting, when the bishops were prevented by the Vatican from voting on their own plan.

The Synod on the Amazon scheduled for October of 2019 will address the shortage of priests. Pope Francis has appointed Brazil’s Cardinal Claudio Hummes to serve as “relator general” of the upcoming Amazon Synod, further fueling suspicions that the Vatican is setting the stage for ordaining married priests. The synod will be at the Vatican with the active participation of the pope.

We are in difficult times for our beloved Church, but we must not become disheartened because we have the promises of Jesus to be with it until the end of time and the promises of his Mother that her immaculate heart will triumph.

In His passion, death and resurrection, Christ summarizes the history of each man and of all men, with their weight of sufferings and sins, with their capacities for progress and holiness. This is why our last word in this exhortation is a pressing appeal to all the leaders and animators of the Christian communities: let them not be afraid to insist time and time again on the need for baptized Christians to be faithful to the Sunday celebration, in joy, of the Eucharist. How could they neglect this encounter, this banquet which Christ prepares for us in His love?