Happiness and Comfort in an Age of Unbelief


A friend of mine likes to say that every life comes down to a choice between happiness and comfort. You can have one or the other, she says, but not both. Sometimes they coincide, but not very often, not very congenially and rarely for very long. At the end of the day, as the organizing appetites in a life, they’re mutually exclusive. Period.

In a consumer economy of material comforts with the highest standard of living in history, that can sound pretty implausible. And annoying. But I suspect she’s more right than wrong. And here’s why.

Happiness, real happiness, is tied to a kind of wisdom, and wisdom grows out of risk and suffering; the beauty and hard edges of experiencing the real world. It’s never the result of commerce. We can’t own it. We can’t buy it. It’s also never solitary. Happiness needs other people. The joy of a young mother is linked to the gift of life she makes to a new and unrepeatable soul in the act of birth; to the pain and effort she experiences in bearing her child. Happiness is either made and shared with others here and now, or remembered as moments shared with others in the past. Which is why, even as he was beaten and starved in a death camp, Viktor Frankl could know happiness and the interior freedom it brought when he remembered the love of his wife.

Comfort is a different thing. It’s the emollient we place between ourselves and the facts of everyday life. It’s our insulation. Our analgesic. The world can be nasty and unforgiving. Nobody wants to be cold in the winter when we can be warm; or hungry when we can eat steak; or sick when we can be well; or dress in rags when we can look sharp; or walk to California when we can fly. Comfort isn’t a bad thing in its place. Quite the opposite. But comfort becomes “happiness” in only one circumstance: when we provide it to another person; when we ease someone else’s suffering or burden.

We like comfort, and we want comfort because we’re creatures with bodies that experience pleasure and pain, but we long for happiness. And down deep we all know which is which, and which is more important. We were made for something more than aesthetics. This is why a culture of pleasure, a culture focused mainly on the pursuit of material well-being, is never really a culture of joy. Comfort is about the self, about making things easier or escaping inconvenience. And when it’s the main course of a life and a civilization, it first dulls the appetite for happiness and then replaces it altogether.

The point here is simple. Comfort diminishes hardship, but it also lowers our horizons to the here and now. It’s a costly habit to feed and a demanding habit to maintain. To borrow a thought from the great French designer and business woman, Coco

Continued on page 2
President of Polish Episcopate
Issues Statement on LGBT+

*Respect for Individuals Cannot Lead to Acceptance of an Ideology*

**Statement on LGBT+**

Despite the holidays, which should be a time of rest and reflection on the beauty of nature created by God, polemics arose in Poland over the “LGBT ideology” (gay, lesbian, bisexual and transsexual). This is probably related to the offensive of LGBT+ milieus and a significant increase in the number of so-called pride marches organized in our country, as well as with the introduction to school curricula of a new approach to sexual education, in accordance with this ideology, planned by some local governments after holidays.

People belonging to milieus of the so-called sexual minorities are our brothers and sisters for whom Christ gave his life and whom He wants also to be saved. Respect for specified individuals cannot, however, lead to the acceptance of an ideology that aims to revolutionize social customs and interpersonal relationships. “This revolution of customs and morals—emphasizes Pope Francis—has often waved ‘the flag of freedom,’ but it has, in reality, brought spiritual and material devastation to countless human beings, especially the poorest and most vulnerable” (Vatican, 17.11.2014).

Hence my appeal to local authorities not to make decisions that—under the guise of counteracting discrimination—would conceal the ideology that denies the natural gender difference and complementarity between men and women. I also appeal to parliamentarians to resist the far-reaching plans of LGBT+ milieus, that aim to change Polish law in order to introduce the so-called “homosexual marriage” and the possibility of adoption children by them.

The wave of criticism that affected the Metropolitan of Cracow, the archbishop, and professor, as well as the reactions of employers towards people expressing their disapproval of LGBT+ ideology, testify to the ideological totalitarianism rooted in certain milieus, consisting in removing people who think differently outside the sphere of freedom. Therefore, I appeal to all people of goodwill to apply the principle of non-discrimination in public discussion not only to the supporters of the mentioned ideology, but also to allow its opponents on equal rights to debate.

*Archbishop Stanisław Gadecki, Metropolitan of Poznan, president of the Polish Bishops’ Conference, Warsaw, August 8, 2019*

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**Happiness continued from page 1**

Chanel, the best things in life are free; the second-best things are very, very expensive! The greater a man’s need for comfort, the more he has to lose, the greater his fear of losing it, and the more firmly cemented he is to this world.

Thus, a culture committed to, and organized around, the pursuit of things that make a life comfortable can never really value nobility, honor, courage or magnanimity—the qualities that distinguish us as human because these very different things demand self-denial, and risk, and a belief in something or someone greater than ourselves. Comfort lived as a guiding appetite produces mediocrity. It sedates the soul. The result is a disinterest in, or a resentment of, the transcendent as an unwanted distraction—or worse, an intrusion. This may explain why beauty can seem so rare in the world we now inhabit. Beauty disarms us; it points us to higher things visible only to the soul; and while the transcendent can be exhilarating or moving or alarming, or even comforting, it’s rarely comfortable because it drags us outside of ourselves. Beauty is unsettling. Therefore, it can be unwelcome.
Up on the Rock of Cashel in Ireland, there is the ruin of a bishop’s stronghold. Someone once said to me there: “They always take care of themselves.” They were the bishops. At the time of the apostles, bishops were poor and lived risky lives. Yet with the Edict of Milan (313), bishops became state officials as well, controlling lands and towns and provinces. They gained civil dignities and stipends. They were barons and lords.

Nothing in the way they were originally constituted said that they ought to behave in this way. They went along with the culture instead of witnessing to it. Not all bishops do this, but enough do to make their rate of consumption and longing for class a problem for the Church’s presence in the world.

Bishops’ residences can be a huge problem. Again, some live in modest houses, but for the rest, the houses are a massive counter-witness to the official work of the Church. The Church is a witnessing body. It is a series of corporations for legal purposes. More importantly, the Church is fundamentally a witness of Jesus Christ in the world. Which does not entail having lots of money or a higher social status.

Theologically, the problem is that the bishop is bound by the material parameters of Jesus Christ’s own life. It is simply not possible to witness credibly to Jesus Christ while living a life significantly richer than Jesus Christ—unless the message of the Church is a mere commodity. It could also suggest one’s imagined superiority over the people around one’s fitting in with the upper class.

Then there are the perks of the job—the invitations to expensive restaurants, where someone else picks up the tab. There are the free tickets to major events. There are the loaned holiday houses and so on, seemingly without limit.

Psychologically and spiritually, it ought to be difficult to preach the Gospel on Sundays while living this kind of life the rest of the week. At least if one knows the Gospel.

I once asked about the conspicuous consumption and was told that it was the bishop’s diocesan salary, and he could do what he liked with it. A great argument—from the secular world. The problem of witness gives the lie to this proposition. Some bishops get the same salary as priests with the same years of service.

The secular world should not be the source of our values, otherwise conversions and redemption would be superfluous. Besides that, too many corporations and individuals spread secular values already. There is one Church that spreads the opposite values. One Church that is truly “countercultural.” Too many Catholics try to live on the edge of the two contradictory value systems.

Money has always been the bane of Church officials’ lives. We’ve heard all the rationalizations. It’s necessary for the functioning of the Church. Clergy need to get church and school buildings repaired and meet all sorts of needs in the parish and the diocese.

The need for money, however, sets off a whole chain of events related to fund-raising. And to bishops being held in thrall to the
There is a need to reaffirm the meaning of celibacy, which is a priceless treasure.

Consistency and virtue

While respecting the different practice and tradition of the Eastern Churches, there is a need to reaffirm the profound meaning of priestly celibacy, which is rightly considered a priceless treasure. This choice on the part of the priest expresses in a special way the dedication which conforms him to Christ and his exclusive offering of himself for the Kingdom of God. The fact that Christ himself, the eternal priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding the meaning of the tradition of the Latin Church. It is not sufficient to understand priestly celibacy in purely functional terms. Celibacy is really a special way of conforming oneself to Christ’s own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the bridegroom who gives his life for his bride. In continuity with the great ecclesial tradition, with the Second Vatican Council and with my predecessors in the papacy, I reaffirm the beauty and the importance of a priestly life lived in celibacy as a sign expressing total and exclusive devotion to Christ, to the Church and to the Kingdom of God, and I therefore confirm that it remains obligatory in the Latin tradition. Priestly celibacy lived with maturity, joy and dedication is an immense blessing for the Church and for society itself.

Bishops continued from page 3 wealthy and being an ornament at dinner parties.

It goes even further: stories about bishops giving the rich or powerful special treatment and even playing down the doctrines of the Church crop up, again and again.

Some of them must be true since rich Catholics getting away with things like publicly supporting abortion has become a scandalous public sin. Yet the hackneyed claim of treating them “pastorally” has worn exceedingly thin over the years.

Is it a fear of the rich? Or the powerful? Is it a longing to be accepted by them? One wonders if the bishops’ spiritual directors ever discuss questions like these with them. After all, the director is supposed to be helping the directee to become more Catholic. In other words, to take more of Catholic teaching as true. So true in fact that it must be acted upon.

Lastly, one should definitely ask in which fancy hotel does the Bishop’s Conference meet and in which restaurants do they eat while the conference is gathering? Simpler facilities might help break the illusion that somehow the bishops are supposed to be magically at home among the rich and the powerful. Ordering in pizza to a working meeting might be humbling and a public witness at the same time.

Let’s have a corps of bishops leading consistent lives and teaching consistent doctrine—not driven by arbitrariness but moved instead to live out the life of Christ—the one Christ.

Article reprinted with permission from TheCatholicThing.org

From the pages of Teenwire by Planned Parenthood

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

Renewal of belief in the Body and Blood of Christ in a time of disbelief.

By the end of the eleventh century, Eucharistic adoration as we know it, began to take shape. Until then the Real Presence was taken for granted in Catholic belief and its reservation was the common practice in Catholic churches, including the chapels and oratories of religious communities. Suddenly a revolution hit the Church when Berengarius (999–1088), archdeacon of Angers in France, publicly denied that Christ was really and physically present under the species of bread and wine. Others took up the idea and began writing about the Eucharistic Christ as not exactly the Christ of the Gospels or, by implication, as not actually there. The matter became so serious that Pope Gregory VII ordered Berengarius to sign a retraction.

This credo has made theological history. It was the Church’s first definitive statement of what had always been believed and never seriously challenged. The witness came from the abbot-become-pope, whose faith in the Blessed Sacrament had been nourished for years in a Benedictine monastery. Pope Gregory’s teaching on the Real Presence was quoted verbatim in Pope Paul VI’s historic document Mysterium Fidei (1965) to meet a new challenge to the Eucharist in our day — very similar to what happened in the eleventh century: I believe in my heart and openly profess that the bread and wine placed upon the altar are, by the mystery of the sacred prayer and the words of the Redeemer, substantially changed into the true and life-giving flesh and blood of Jesus Christ our Lord, and that after the consecration, there is present the true body of Christ which was born of the Virgin and offered up for the salvation of the world, hung on the cross and now sits at the right hand of the Father, and that there is present the true blood of Christ which flowed from his side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance.

With this profession of faith, the churches of Europe began what can only be described as a Eucharistic Renaissance. Processions of the Blessed Sacrament were instituted; prescribed acts of adoration were legislated; visits to Christ in the tabernacle were encouraged; the cells of religious men and women, built next to churches, had windows made into the church to allow the religious to view and adore before the tabernacle.

From the eleventh century on, devotion to the Blessed Sacrament reserved in the tabernacle became more and more prevalent in the Catholic world. At every stage in this development, members of religious orders of men and women took the lead. The Benedictine Lanfranc, as Archbishop of Canterbury, introduced from France into England numerous customs affecting the worship of the Real Presence.

St. Francis of Assisi, who was never ordained a priest, had a great personal devotion to Christ in the Blessed Sacrament. His first admonition on the Holy Eucharist could not have been more precise. Sacred Scripture tells us that the Father dwells in “light inaccessible” (1 Timothy 6:16) and that “God is spirit” (John 4:24) and St. John adds, “No one at any time has seen God” (John 1:18). Because God is a spirit He can be seen only in spirit; “It is the spirit that gives life; the flesh profits nothing” (John 6:63). But God the Son is equal to the Father, and so He too can be seen only in the same way as the Father and the Holy Spirit. That is why all those were condemned who saw our Lord Jesus Christ in His humanity but did not see or believe in spirit in His divinity, that He was the true Son of God.

In the same way now, all those are damned who see the Sacrament of the Body of Christ...
The Sign of the Cross dates back to the earliest days of Christianity. St. John may have been referring to this Christian practice in the Book of Revelation (Rev 7:4, 9:4, 14:1) when he spoke of the faithful having the seal on their foreheads. In the Old Testament we find a foreshadowing, or type, of the Sign of the Cross when Ezekiel writes of the faithful who mark on their foreheads the Hebrew letter ταυ (in Greek, ταύ), meaning a mark, a sign or a cross (Ez 9:4).

As a sacramental the Sign of the Cross is used by Christians (Catholics, Orthodox, and some Protestants) to bless themselves when beginning and ending prayers and at other times throughout the day to strengthen them in faithfulness and virtue. It is not only a symbol of faith but also a manifestation of belief in the Blessed Trinity and in the Sacrifice of Christ on Calvary as the origin of all grace and salvation. Through this sign our prayers are offered to God in the name of each Person of the Blessed Trinity.

In the Western Church the Sign of the Cross is made with the right hand, fingers extended together, touching first the forehead and then the chest (forming the vertical beam of the cross) and next the left shoulder and then the right (forming the horizontal beam). In the Eastern Churches the thumb and first two fingers are joined together to represent the Blessed Trinity, and the last two fingers are tucked into the palm to represent the two natures of Christ; the “horizontal beam” is traced from the right shoulder to the left.

Adoration continued from page 5 which is consecrated on the altar in the form of bread and wine by the words of our Lord in the hands of the priest, and do not see or believe in spirit and in God that this is really the most holy Body and Blood of our Lord Jesus Christ. It was this clear faith in Christ’s presence in the Eucharist that sustained Francis during his severest trials. It was this same faith which inspired a whole new tradition among religious communities. It is this same faith that beckons us to solemn adoration of Jesus Christ, really and truly present in the Sacrament of His most holy Body and Blood .... come, let us adore Jesus! He is waiting for you in adoration. Give Him your heart, and he will give you Heaven!

Choose Amazon.Smile for Your Online Shopping

by Mary Anne Hackett, President

It’s time to purchase back-to-school supplies and clothes for fall and winter. When you shop, please go to AMAZONSMILE.COM. You’ll find the exact same low prices, vast selection as Amazon.com, with the added bonus that Amazon will donate a portion of the purchase price to Catholic Citizens. You only need to select a charitable organization one time, and then every eligible purchase you make at AMAZONSMILE.COM will result in a donation. Your purchases will help Catholic Citizens with no cost to you. We thank you in advance for your support.
Our Refusal to Love God

Pope Emeritus Benedict XVI, in an essay on the current crisis of the faith and of the Church—“some notes by which I might contribute one or two remarks to assist in this difficult hour” (Section III, 1)

What must be done? Perhaps we should create another Church for things to work out? Well, that experiment has already been undertaken and has already failed. Only obedience and love for our Lord Jesus Christ can point the way. So let us first try to understand anew and from within [ourselves] what the Lord wants, and has wanted with us.

First, I would suggest the following: If we really wanted to summarize very briefly the content of the faith as laid down in the Bible, we might do so by saying that the Lord has initiated a narrative of love with us and wants to subsume all creation in it. The counter force against evil, which threatens us and the whole world, can ultimately only consist in our entering into this love. It is the real counter force against evil. The power of evil arises from our refusal to love God. He who entrusts himself to the love of God is redeemed. Our being not redeemed is a consequence of our inability to love God. Learning to love God is therefore the path of human redemption.

Let us now try to unpack this essential content of God’s revelation a little more. We might then say that the first fundamental gift that Faith offers us is the certainty that God exists.

A world without God can only be a world without meaning. For where, then, does everything that is come from? In any case, it has no spiritual purpose. It is somehow simply there and has neither any goal nor any sense. Then there are no standards of good or evil. Then only what is stronger than the other can assert itself. Power is then the only principle. Truth does not count; it actually does not exist. Only if things have a spiritual reason, are intended and conceived—only if there is a Creator God who is good and wants the good—can the life of man also have meaning.

That there is God as creator and as the measure of all things is first and foremost a primordial need.

But a God who would not express Himself at all, who would not make Himself known, would remain a presumption and could thus not determine the form [Gestalt] of our life. For God to be really God in this deliberate creation, we must look to Him to express Himself in some way. He has done so in many ways, but decisively in the call that went to Abraham and gave people in search of God the orientation that leads beyond all expectation: God Himself becomes creature, speaks as man with us human beings.

In this way the sentence “God is” ultimately turns into a truly joyous message, precisely because He is more than understanding, because He creates—and is—love. To once more make people aware of this is the first and fundamental task entrusted to us by the Lord.

A society without God—a society that does not know Him and treats Him as nonexistent—is a society that loses its measure. In our day, the catchphrase of God’s death was coined. When God does die in a society, it becomes free, we were assured. In reality, the death of God in a society also means the end of freedom, because what dies is the purpose that provides orientation. And because the compass disappears that points us in the right direction by teaching us to distinguish good from evil. Western society is a society in which God is absent in the public sphere and has nothing left to offer it. And that is why it is a society in which the measure of humanity is increasingly lost. At individual points it becomes suddenly apparent that what is evil and destroys man has become a matter of course ....

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It takes years to develop and is part of the Christian virtues of kindness and love.

Follow God’s Plan for Courtship

Christian Courtship in an Over-sexed World

by Father Thomas G. Morrow, Catholic Faith Alive

A courtship is not just a way of discovering the heart of another person. It is a process of generously seeking an intimate friendship that will establish the foundation of the entire marriage. I would suggest five things that are of critical importance to establish that foundation in Christ:

Communicate Respectfully

Make a habit of saying please and thank-you. For some people, that may seem too formal. Formal or not, it is extremely important. It is a manifestation of respect, which you will vow to do on your wedding day. Keep track for one-week just how polite you were in daily interactions. Couples are often amazed at how “rude” they were. Only then is reform possible. Pope Francis proclaimed that living together is an art which can be summarized in three words: “please, thank you and sorry.” Another element of respect is to learn to express dissatisfaction diplomatically. No one is naturally diplomatic. It takes years to develop and is part of the Christian virtues of kindness and love.

Commit to Chastity

Committing to chastity is not just firmly promising yourself you won’t sleep with someone before marriage. It certainly includes that, but chastity is far more than that.

Know how to be chaste

A Christian has to commit to a lifestyle of chastity, not just the end point. It takes a strong commitment to this lifestyle to remain chaste during courtship. Hugs are primarily about intimacy; heavy kissing and beyond, primarily about pleasure. What so often happens in sharing affection during courtship is that couples start out seeking intimacy but end up settling for pleasure. They’re not the same. Pleasure is a poor substitute for intimacy. Many couples who have tried this approach have been able to retrieve their chastity and have found it quite enriching.

Pursue personal intimacy

Intimacy is the crown of love. If you love the other person generously, seeking his or her good above all, you will often have the joy of intimacy.

Seek and give forgiveness

A necessary virtue for a good relationship is humility. Be humble enough to admit mistakes, to ask forgiveness and to strive to overcome faults. A partner who is willing to forgive, without enabling bad behavior, fosters this sort of humility in their partner. Humility, mercy and the desire to grow are essential elements of a good relationship.

Refusal continued from page 7

Why did paedophilia reach such proportions? Ultimately, the reason is the absence of God. We Christians and priests also prefer not to talk about God, because this speech does not seem to be practical .... God is regarded as the party concern of a small group and can no longer stand as the guiding principle for the community as a whole. This decision reflects the situation in the West, where God has become the private affair of a minority.

A paramount task, which must result from the moral upheavals of our time, is that we ourselves once again begin to live by God and unto Him. Above all, we ourselves must learn again to recognize God as the foundation of our life instead of leaving Him aside as a somehow ineffective phrase ....

(Translated by Anian Christoph Wimmer)

Catholic News Agency
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 themselves 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 beings’ 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 and children through a love reinforced by a strong faith in God, sincere religious piety and an intense

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A Bishop Teaching His People

Bishop Joseph Strickland, Tyler, Texas, in an interview with LifeSiteNews.com

I was in a public high school, and there was a very small number of Catholic young people at my high school. At the same time I believe I’m probably the only practicing Catholic of all of those, and I think the missing ingredient was not really knowing the basic teachings of the Church and not knowing what the Real Presence really means—that Christ is there in the form of consecrated bread and wine. Just across the board there is a lack of really solid knowledge of what the Catholic Church is, where it came from, who established it, how it continues through 2,000 years of history.

I’ve always had the bias that if people really know that, they’re going to embrace the Catholic faith. And I think we’ve seen a lot of those stories, especially I’ve seen them in recent years, of some very high profile converts who have studied themselves into the Catholic faith.

I guess with that emphasis on teaching and learning, I would hope we can help teach all of the people in the Diocese of Tyler, teach them into the Catholic faith, and not just leave it to them individually to go after that truth on their own. Which they certainly can, but I feel like it’s my job as bishop and it’s our work as a diocese to teach people the treasure they have in their Catholic faith.

Marriage continued from page 9

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.

Pray for the Church

For Holy Mother Church: that Our Lord guide the pope, the bishops and all members of the clergy to be holy in all things, faithful shepherds, beacons of Truth and defenders of the Good. That all confusion be dispelled from the hearts and minds of all people and may the Light of Truth shine in them. For our families and the family institution that is being attacked in our world; for the conversion of all sinners to the True Faith.
Upcoming Speakers

**September 13—Mother Mary Catherine**, foundress of the recently formed Missionaries of the Word community of religious sisters in the diocese of Green Bay, Wisconsin. Mother Mary Catherine spent 10 years with Mother Teresa’s Missionaries of Charity. She served as Mother Teresa’s private driver during Mother’s visits to the United States and had an opportunity to experience firsthand her sanctity, wisdom and humor. Mother will speak about her experiences with and memories of Mother Teresa and about the way to discover and accept the will of God in our own lives.

**September 25—Annual Dinner**—Featured Speaker—Dr. Robert Royal, author, EWTN commentator, editor in chief “The Catholic Thing” and president of the Faith & Reason Institute. The subject: Public Witness in a Time of Crisis.” The St. Thomas More Award for Catholic Citizenship will be presented to Brian Burch, president and co founder of CatholicVote.org. (See flyer)

**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 UN Population Control proponents who support climate change. The subject of her talk will be “The Unholy Alliance of George Soros, the UN and the Vatican.”

**December 11—Dr. Timothy O’Donnell**, president of Christendom College, received his bachelor and master’s degrees from Loyola Marymount University and an M.A., S.T.L. and S.T.D. degrees from the Pontifical University of St. Thomas (Angelicum) in Rome. He teaches history and theology and is the author of two books and a lecture series for EWTN. The subject of his talk will be “In the Fullness of Time.”

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!

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.”
Sad to say, bad news continues to pour in from the Vatican. Predictions of the results of the upcoming Amazon Synod are becoming more dire—the end of celibacy, women priests, and cactus plants to be used for hosts in the celebration of Mass. Recent news involved the dismissal of the president of the John Paul II Institute on Marriage and the Family and professor of moral theology and the suspension of all of the professors presently employed at the institute, pending decisions on the curriculum away from moral theology on marriage and family toward the social sciences based on Amoris Laetitia. Sister Lucia of Fatima predicted that the last battle would be on marriage and family. Stay tuned.

Archbishop Vigano continues to expose lies and cover-ups in the Church and is in hiding for his safety. Pope Francis declines to answer any questions!

A recent survey found that two-thirds of Catholics do not believe in the Real Presence of Jesus in the Eucharist, but consider it a symbol. Further surveys report the “Nones” continue to increase, with more people reporting no connection to religion—“I’m spiritual but not religious”—whatever that means. Could there be some connection between the survey results and over 50 years of poor catechesis?

Have you ever heard a homily on the Real Presence since you received your first Holy Communion?

It is difficult not to become discouraged, but there are still hopeful signs. Faithful cardinals, bishops and priests are speaking out. Laity in many cities are organizing to demand changes with novenas, prayer rallies, letters and protest. As Fulton Sheen said, “historically it has always been the laity that saved the Church.” This must be our time to defend our beloved Church. Time to report for duty!