Every Person Suffers

Every person suffers. None escapes all the time. Everyone is confronted with a couple of questions. What should I do in this situation? Why is there so much evil and suffering? And why did this happen to me? Why the coronavirus pandemic?

The ancient Greeks and Romans thought the gods were capricious, liable to punish without reason .... The atheists today believe that the universe, including us, is the product of blind chance, that no transcendent intelligence exists to help explain our DNA sequence, the 10,000 nerves connected to an eye, the genius of Shakespeare, Michelangelo, Beethoven and Albert Einstein. Another option is a radical agnosticism. We don’t know and perhaps we don’t want to know. Here the agnostics can battle against fate with a Stoic dignity or turn furious, journey into the night “raging against the light.”

Easter provides the Christian answer to suffering and living. Christians are monotheists who developed from within the Jewish revelation; they too follow the God of Abraham, Isaac and Jacob. They believe that nearly 2,000 years ago a young Jew was crucified on a hilltop in Jerusalem, one Friday afternoon, despised and rejected. Everyone saw him die, while a limited number, those with faith, saw him after a miraculous bodily resurrection on the next Sunday. The claim is not that Jesus’ soul goes marching on. It was a return of his entire person from death, breaking the rules of health and physics, as Christians believe this young man was the only Son of God, divine, the Messiah. Jesus’ bones will never be found. To the dismay of many this was a Messiah, who was not a great monarch like David or Solomon, but Isaiah’s suffering servant, who redeems us, enables us to receive forgiveness and enter into a happy eternity ....

My generation and those younger are passing through a unique moment. It is not unprecedented. We were not alive for the Spanish flu pandemic after World War I, somewhat comparable so far, and we have heard of the terrible Black Death in the 14th century, where one-third of the population died in some places. What is new is our capacity to fight the disease intelligently, mitigate the spread.

The sexual abuse crisis damaged thousands of victims. From many points of view the crisis is also bad for the Catholic Church, but we have painfully cut out a moral cancer and this is good. So too some would see COVID-19 as a bad time for those who claim to believe in a good and rational God, the Supreme Love and Intelligence, the Creator of the universe. And it is a mystery; all suffering, but especially the massive number of deaths through plagues and wars. But Christians can cope with suffering better than the atheists can explain the beauty and happiness of life.

And many, most understand the direction we are heading when it is pointed out that the only Son of God did not have an easy run and suffered more than his share.

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Avoiding Discouragement
by Michael Hichborn

You know, after I published the article earlier this week (in Lepanto Institute Newsletter) an old colleague contacted me out of the blue to ask me how I keep from getting discouraged by things like this. My response was simple. I said:

I cope with what is happening in the Church in the same way I cope with politics, natural disasters, and personal tragedy. First, I acknowledge that Our Lord is the Lord of the universe, and if something happens, it does so either at his command or with his consent. Second, I remind myself that this life is very short and that nothing that is happening now will be permanent. The only things which will be permanent are our final destinations in heaven or hell. Third, I thank Our Lord for only judging me on my fidelity and my obedience and not on the results of any particular task he may give me. If I am obedient and faithful, then the results are entirely his.

And finally, I bear in mind that judgment in this life will not be determined collectively, but one-on-one. Our Lord isn’t going to ask me how many political battles I won or how many tasks I accomplished, but who I brought with me. I am not responsible for changing the course of the Church, but for helping those God places on my own little path to find him and get to heaven. So … in the little corner in which Our Lady has placed me, I simply do the work I have been given, and I don’t worry about the results. A farmer plows and tills the soil, plants the seeds, adds fertilizer and waters the crop to the best of his ability … but he can’t control the weather, and he can’t make plants grow and produce food. What I do is no different, and my ability to produce results is equally no different. So, by keeping this mindset, it becomes a lot easier to avoid discouragement.

The only things which will be permanent are our final destinations in heaven or hell.

Suffers continued from page 1

Jesus redeemed us, and we can redeem our suffering by joining it to His and offering it to God.

I have just spent 13 months in jail for a crime I didn’t commit, one disappointment after another. I knew God was with me, but I didn’t know what He was up to, although I realized He has left all of us free. But with every blow it was a consolation to know I could offer it to God for some good purpose like turning the mass of suffering into spiritual energy.

The roots of our health services are deeply rooted in the Christian tradition of service, their continuing work of long hours and with a lively danger of infection. It wasn’t like this in pagan Rome where Christians were unique because they stayed with their sick and nursed them in times of plague. Even Galen, the best known ancient physician, fled to his country estate during the plague.

Kiko Arguello, co-founder of the Neocatechumenal Way, claims that a fundamental difference between God-fearers and secularists today is found in the approach to suffering. Too often the irreligious want to eliminate the cause of the suffering, through abortion, euthanasia or exclude it from sight, leaving our loved ones unvisited in nursing homes. Christians see Christ in everyone who suffers—victims, the sick, the elderly—and are obliged to help.

That is part of the Easter message of the Risen Christ.

Cardinal George Pell’s Easter message, The Australian, 11-04-2020, after being released from jail 07-04-2020 having had his convictions quashed by the High Court.
Easter is the revelation of the truth of God’s gift of eternal life to us: Christ is risen, and those united to him in a living bond of friendship in this life will be given the complete fulfillment of that union in the life to come in heaven.

This gift of eternal life is given to the whole human person, body and soul. The saved will live forever with God: until the Second Coming of Christ to judge the living and the dead, the souls of those who have died in God’s grace await the resurrection of their bodies in either heaven or purgatory. The souls of the damned likewise await the resurrection of their bodies in hell.

When Christ returns, the bodies of all men, women and children who have ever lived will be reunited with their souls: the just will be united eternally, body and soul, with God in heaven, the damned will be separated eternally, body and soul, from God in hell.

The doctrine of the resurrection of the bodies of the dead at the Final Judgment is frequently not understood or appreciated by believers. We focus mostly on what happens to the soul when we die. We pray for the souls of the faithful departed “may they rest in peace.” It would be well to add “and may they rise in glory from their graves.”

You may have seen the pictures of the mortal remains of coronavirus victims here in New York being buried in Potters Field on Hart Island, just off the coast of The Bronx. The row of coffins, buried together in a long trench grave, is a striking image of death, but also of hope.

We treat the remains of the dead who have no one to claim them for private burial with dignity and respect. This is a societal manifestation of the Judeo-Christian inheritance that reverences the mortal remains of God’s highest creation on earth. Man, made from the dust of the earth, is placed back into that dust upon the completion of his earthly pilgrimage. His body will return to dust, but Christ has taught us that this is not the final word. Those bodies are his, in waiting, and they should be given a fitting resting place.

The world view inherent in this burial practice was universally appreciated and accepted by Catholics until relatively recently, reinforced by the Church’s requirement to bury the baptized in consecrated ground, when possible, and by the prohibition of cremation, a practice alien to the Christian Faith.

So it’s providential that Scott Hahn’s book Hope to Die: The Christian Meaning of Death and the Resurrection of the Body (co-authored with Emily Stimpson Chapman) has appeared during the current coronavirus plague. Hahn writes eloquently about the reality of death and the nature of heavenly life, and how we will be blessed to learn the meaning of everything if and when we attain the beatific vision.

But that vision is not simply a “spiritual” experience: “God will raise the dead—not just spiritually, but physically. After all, if the resurrection were just going to be spiritual, what happened to bodies in death wouldn’t matter. But with a physical resurrection, bodies matter. What happens to bodies matters. How bodies are buried matters.”

As a priest of 35 years, I have seen the rapid spread of cremation among Catholics. This has always troubled me, even though I accept that Pope St. Paul VI authorized this formerly forbidden practice in 1963. As Hahn notes: “To most Christians, for most of the past 2,000 years, it was unthinkable that you would choose to utterly destroy bodies destined for glory and already touched by grace … from the very first, Christians buried their dead as Christ had been buried.”

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The Church does not approve of cremation; it permits it.

Hahn reminds us of something that many have forgotten, or never knew: “[The Church] does not approve of cremation; it permits it. It does not permit the scattering of ashes or their retention in homes; it forbids it. It considers burial the most fitting way to care for the bodies of the dead until they rise again on the last day and urges us to follow that recommendation.”

Why this reticence about cremation? Hahn looks at what cremation, in contrast with burial, signifies, apart from the subjective intention of those requesting cremation: “Cremation teaches lessons about the body that are directly contrary to what the Church actually believes. It teaches that the body is disposable. It teaches that the body is not an integral part of the human person.

And it teaches that the body has no value once the soul is gone—that body has run its course, and there will be nothing more for it. No resurrection. No transformation. No glorification.”

Most Catholics who cremate their deceased loved ones do so not because they reject the resurrection of the body at the Last Day. But our treatment of the dead should reflect our hope in the resurrection of the flesh. To be sure, God will resurrect the ashes of those who were cremated and reunite them with their souls. We cannot change or frustrate God’s plan for the human race. But we need to ask ourselves: why would we want to obliterate by fire the bodies of the dead that were sanctified in baptism?

Cremation is an essentially pagan custom. Christians should avoid it and honor God by honoring with reverent burial the mortal remains of God’s children who have gone before us, in expectation of that grand reunion of all mankind, our bodies and souls united again, at the Final Judgment.

The Rev. Gerald E. Murray, J.C.D. is a canon lawyer and the pastor of Holy Family Church in New York City.
Limits of Extraordinary Ministers

The General Instruction of the Roman Missal says the following regarding the moment extraordinary ministers should approach the altar:

162. In the distribution of Communion, the Priest may be assisted by other Priests who happen to be present. If such Priests are not present and there is a truly large number of communicants, the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion. These ministers should not approach the altar before the Priest has received Communion, and they are always to receive from the hands of the Priest Celebrant the vessel containing the species of the Most Holy Eucharist for distribution to the faithful.

To this we may add the indications offered by the 2004 instruction Redemptionis Sacramentum:

157. If there is usually present a sufficient number of sacred ministers for the distribution of Holy Communion, extraordinary ministers of Holy Communion may not be appointed. Indeed, in such circumstances, those who may have already been appointed to this ministry should not exercise it. The practice of those Priests is reprobated who, even though present at the celebration, abstain from distributing Communion and hand this function over to laypersons.

158. Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged. This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

159. It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist ....

160. Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

Extraordinary ministers should not approach the altar until the priest has received Communion and, during Mass, should receive the sacred vessels from the priest. If it is necessary to take hosts from the tabernacle (a necessity that should be avoided if possible), then it is a deacon or priest who brings these vessels to the altar, usually during the singing of the Lamb of God.

With respect to the purification of the sacred vessels: This task belongs first and foremost to the deacon. If there is no deacon, then an instituted acolyte substitutes the deacon. And finally, if neither of these is present, a priest performs the ablutions of the sacred vessels. Under no circumstances should extraordinary ministers carry out this task during the celebration of Mass.

“It is so hard to admit that one is a sinner; it is so hard to climb the hill of Calvary and kneel beneath a cross and ask for pardon, forgiveness. Certainly it is hard. But it is harder to hang there.”— Archbishop Fulton Sheen
Only 11 Percent of Catholics Oppose Abortion in All Cases
by C. J. Doyle, Catholic Action League, March 1, 2020

According to a new poll by RealClear Politics, only 18 percent of American Catholics believe in all that the Church holds and teaches, and only 11 percent believe that the killing of pre-born children in abortion should be illegal in all circumstances. Twenty percent believe that abortion should always be legal, while 53 percent reject the reality that abortion is intrinsically evil.

Released on Feb. 25, the poll was conducted from Jan. 28 to Feb. 4 by RealClear Opinion Research on behalf of EWTN News. The survey was conducted online, in both English and Spanish, with a selected sample of 1,521 registered voters in the United States who identified as Catholics. The pollsters assert that it has a confidence rate of 95 percent.

The Catholic Church has condemned procured abortion since the first century. In modern times, the Second Vatican Council declared that “abortion and infanticide are abominable crimes.” In Catholic tradition, the willful murder of the innocent is the first of the four sins which “crieth to heaven for vengeance.”

Canon 751 of the Code of Canon Law states that “Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by Divine and Catholic Faith.”

The Catholic Action League said the poll results, if accurate, constitute “an appalling rejection of Divine and natural law, regarding the inviolable sanctity and inherent dignity of innocent human life, by the overwhelming majority of baptized Catholics in America.”

Catholic Action League Executive Director C. J. Doyle made the following comment: “This poll, which is consistent with the findings of other surveys of Catholic opinion, means that most self-identified Catholics in this country repudiate perennial Church teaching, embrace heresy and the culture of death and are callously and culpably indifferent to the cruel slaughter of unborn children through surgical dismemberment, saline scalding and vacuum suctioning.”

“This poll tells us all we need to know about the religious fidelity, moral integrity and Christian sensibilities of Catholics in the United States. It demonstrates that the crime of abortion encompasses not only the mass murder of the innocent, but the moral depravity of most baptized Catholics.”

“This contumacious rebellion against the Author of Life is compelling evidence of the catastrophic failure of the conciliar experiment in opening the Church to the modern world. There is no secular solution to this tragedy.”

“The only way forward is the reform of the Church, in the lives of its prelates, priests and religious; the full restoration of the Traditional Catholic Faith, in its doctrine, discipline and liturgy; and the revival of the traditional Catholic family, open to life, and uncorrupted by the moral turpitude of contraception, divorce and impurity against nature.”

“Like the revolution in France 230 years ago, the revolution in the Church 55 years ago de-Christianized Catholics. As it was 15 centuries ago, we must begin the long struggle to recover the Faith, and rebuild our now collapsed, but once Christian civilization.”

Reprinted from Catholic Action League of Massachusetts.
Abortion Rarely Topic of Preaching, Says New Pew Study

by Christopher White, Crux News

NEW YORK—While abortion remains one of the most divisive issues in American public life, particularly among people of faith, a new study suggests that it is rarely discussed from the pulpit.

Findings from the Pew Research Center released on April 29 found that only four percent of sermons posted online during the spring of 2019 discussed abortion. Further, the study revealed that when pastors do discuss it, the topic is rarely repeated and church leaders are almost unanimous in their opposition to it.

While the study is not comprehensive of all sermons from Christian churches in the United States, analysts reviewed nearly 50,000 sermons posted during an eight-week period from over 6,000 U.S. churches.

The study found abortion was most commonly mentioned by evangelical and Catholic congregations, with 22 percent of evangelical congregations and 19 percent of Catholic congregations sharing at least one sermon mentioning abortion during the period of the study.

Further, the study showed that abortion was rarely the focus of the entire sermon, with researchers segmenting out the percentage of words dedicated to abortion during the entire sermon.

“When sermons are broken into smaller segments of 250 words (the median sermon runs 5,502 words), three-quarters of all sermons that mention abortion do so in just one segment,” the concluded. “As a result, only one percent of all sermons across the whole database discuss abortion in more than one segment.”

In addition to pastors expressing opposition to abortion, researchers combed through the differences in language surrounding how different traditions discuss the topic. Among evangelicals, the most commonly used phrases were words such as “womb,” “heartbeat” and “pornography.” Among Catholics, the most commonly used phrases were “pro-life,” “good Catholic” and “church teaching.”

The latest analysis from Pew comes ahead of the upcoming presidential election, where both Republican candidate Donald Trump and presumptive Democratic nominee Joe Biden are expected to make strong appeals to religious believers.

Just last week, Trump used a phone call with Catholic leaders to highlight his support of the pro-life movement and contrast it against the Democratic Party’s pro-choice platform.

Nationally, most Americans, including Catholics, remain deeply divided on the issue of abortion.

The most recent comprehensive data from Pew in 2019 revealed that 56 percent of Catholics believe abortion should be legal in most cases, compared to 61 percent of the general public.

The Same Jesus

St Teresa of Calcutta

Like Mary, let us be full of zeal to go in haste to give Jesus to others. She was full of grace when, at the annunciation, she received Jesus. Like her, we too become full of grace every time we receive Holy Communion. It is the same Jesus whom she received and whom we receive at Mass. As soon as we receive Jesus in Holy Communion, let us go in haste to give him to our sisters, to our poor, to the sick, to the dying, to the lepers, to the unwanted and the unloved. By this we make Jesus present in the world today.
Family comfort and approval has become more important than doctrine.

Family First

It’s very common to hear people say that family is everything to them, or family always comes first, or their children are the most important thing to them in the world. You hear it and read it in interviews both with “celebrities” and with “ordinary” people. Especially around Christmas and Easter, you hear it’s “all about family.” Words that warm the heart and meet with everyone’s approval. But in reality, it’s not always the case. Couples live together without getting married; there’s infidelity, there are serial partners; mothers or fathers walk out on their children and find ‘happiness’ with another partner yet still claim that their children come first in their lives; aborting children is a “right”; gay couples are given the status of marriage and have the right to deny children their mother or father; domestic violence and sexual abuse is rife. But “my family always comes first” we hear everyone say.

And family is indeed a great good. But what happens when you put your family before your faith? I can’t help wondering how many Catholics have compromised their faith for the sake of their children, instead of standing firm and drawing their children to the truth of the faith. When children decide not to go to Mass anymore, parents start believing the Sunday Mass obligation is not that big a deal anymore. When children choose to live together before marriage, Catholic parents start believing it’s not so bad anymore because everyone does it. When their grandson says he’s gay, or their daughter’s in a loving lesbian relationship, suddenly Catholics start believing that the Church must have it wrong on homosexual acts being sinful. When their children divorce and move onto another relationship, Catholic parents start saying their child is so happy now that divorce can’t be wrong and annulments are cruel and unnecessary.

Family comfort and approval has become more important than doctrine. Children are accepted and affirmed in their sin, and lead their previously-faithful Catholic parents into sin as well, instead of the other way around. How often is family put ahead of faith? Is this part of the reason the voice of Catholics is now as weak as others out there? It hurts to take a stand.

Faces

by Pope Benedict XVI

Only if we have God in our hearts are we able to perceive in the face of the other a brother in humanity, not a means but an end, not a rival or enemy but another self, another facet of the infinite mystery of the human being. Our perception of the world and, in particular, of our fellows, depends essentially on the presence within us of God’s Spirit. It is a sort of “resonance”: those whose hearts are empty only perceive flat images lacking in depth. On the other hand, the more we are inhabited by God the more we are sensitive to his presence in our surroundings: in all creatures and especially in other human beings, although the human face, in turn marked by the trials of life and by evil, may be difficult to appreciate and accept as an epiphany of God. With all the more reason then, to recognize and respect each other as we really are, in other words as brothers and sisters, we need to refer to the face of a common Father who loves us all despite our limitations and failings.
AWARE OF OUR NOTHINGNESS

Cardinal Robert Sarah in the Foreword of his book *The Day is Now Far Spent*

To all who are tempted by betrayal, dissension, manipulation, the Lord again says these words: “Why do you persecute me? … I am Jesus, whom you are persecuting” (Acts 9:4–5): when we quarrel, when we hate each other, Jesus is the one whom we are persecuting! Let us pray for a moment together at the large fresco by Michelangelo in the Sistine Chapel. There he depicted the Last Judgment. Let us kneel down before the Divine Majesty portrayed here. The whole heavenly court surrounds him. The saints are there; they carry the instruments of their martyrdom. Here are the apostles, the virgins, the unknown, the saints who are the secret of God’s heart. They all sing his glory and praise. At their feet, the damned of hell shout their hatred of God. And all of a sudden, we are aware of our littleness, of our nothingness. All of a sudden, we, who thought that we had so many important ideas and necessary projects, we fall silent, overwhelmed by the grandeur and transcendence of God. Full of filial fear, we lift our eyes toward the glorious Christ, while he asks each one of us: “Do you love me?” Let us allow his question to resound. Let us not hurry to answer. Do we truly love him? Do we love him enough to die for love? If we can answer humbly, simply: “Lord, you know everything, you know that I love you”; then he will smile at us, then Mary and the saints in heaven will smile at us, and to each Christian they will say, as once to Francis of Assisi: “Go and repair my Church!” Go, repair by your faith, by your hope and your charity. Go and repair by your prayer and your fidelity.

ScripTure and Tradition

We frequently risk separating sacred scripture and sacred tradition, without understanding that together they are the one source of revelation.

The written character of the former takes nothing away from its being fully a living word; in the same way, the Church’s living tradition, which continually hands that word down over the centuries from one generation to the next, possesses that sacred book as the “supreme rule of her faith” (*Dei Verbum*, 21).

Moreover, before becoming a written text, sacred scripture was handed down orally and kept alive by the faith of a people who, in the midst of many others, acknowledged it as their own history and the source of their identity.

Biblical faith, then, is based on the living word, not on a book.

—Aperuit Illis, n.11

HUMANAE VITAE PROPHETICALLY WARNS OF THE DANGERS OF CONTRACEPTION

“Let them first consider how easily artificial birth control could open wide the way for marital infidelity and a general lowering of moral standards. A man may forget the reverence due to a woman, reducing her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection.” (17)

“Finally, careful consideration should be given to the danger of this power passing into the hands of those public authorities who care little for the precepts of the moral law.” (17)

*Population Research Institute Review—September–October, 2019.*
Send your Guardian Angel to Mass with This Prayer

by Philip Kosloski

When you can’t make it to Mass and are stuck at home, send your guardian angel to church to intercede for you! Our daily life, whether we realize it or not, is surrounded by the protecting presence of angels! As the Catechism of the Catholic Church affirms, “From its beginning until death, human life is surrounded by their watchful care and intercession. ‘Beside each believer stands an angel as protector and shepherd leading him to life.’ Already here on earth the Christian life shares by faith in the blessed company of angels and men united in God” (CCC 336). Angels are here to help us and above all, guide us to eternal life. Many saints would send their guardian angels on various errands, such as praying at a church for them when they were physically unable to do so. This works because angels are spiritual beings and are able to move about our world with relative ease, going from one place to another in less than a second. This means that when we ask our guardian angel to attend Mass for us, being stuck at home, they will go instantly! To attend Mass for them is a great joy, as “Christ is the center of the angelic world. They are his angels” (CCC 331). They love God and will gladly pray for us at Mass anywhere in the world! The angelic world is mysterious, but we are encouraged to pray to them in faith and trust that they will do what they can to lead us closer to God. Here is a beautiful prayer, often printed on prayer cards, that dates to the 1920s and sends your guardian angel to Mass when you are unable to attend the Holy Sacrifice (see inset). April 30, 2020 https://aleteia.org/2020/04/30/send-your-guardian-angel-to-mass-with-this-prayer/

Christian Education

Christian Education does not merely strive to foster maturity in the human person. Rather, its principal aims are these, that as baptized persons are gradually introduced into a knowledge of the mystery of salvation, they may daily grow more conscious of the gift of faith which they have received; that they may learn to adore God the Father in spirit and in truth, especially through liturgical worship; that they may be trained to conduct their personal life in true righteousness and holiness, according to their new nature, and thus grow to maturity, to the stature of the fullness of Christ, and devote themselves to the upbuilding of the Mystical Body. Moreover, aware of their calling, they should grow accustomed to giving witness to the hope that is in them, and to promoting the Christian transformation of the world.
Upcoming Speakers

Because of the shut-down of our state by Governor Pritzker, the Union League Club has been temporarily closed, so it was necessary for us to cancel the luncheons for May, June and July. We look forward to the reopening and the resumption of our monthly luncheons. Please mark your calendar and plan to attend.

August 14—Mr. Mario Enzler, former member of the Swiss Guard, professor at Busch School on ecclesiastic management, will speak on St. John Paul II as well as teaching priests to run a tight ship.

September 11—Mr. Stephen Mosher, president of the Population Research Institute, internationally recognized authority on China and population issues, author of several books, including his latest, Bully of Asia: Why China's Dream Is the New Threat to World Order. Recently, Mr. Mosher has been regularly consulted about the coronavirus, and China’s actions regarding its spread.

October—Annual Dinner—To Be Announced

November 13—Mr. Phillip Nielsen, executive director of the Red Hat Report. FBI agents vet candidates for the College of Cardinals, about background and theological and pastoral emphases of each member of the College of Cardinals.

December 11—Dr. Alan Moy, MD from the John Paul II Medical Research Institute will speak on his work on developing a pluripotent line of adult stem cells for ethically acceptable therapeutic uses.

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 5, get one free!

Daily Mass and Paying a Visit

Pope Paul VI, Mysterium Fidei, n.66

It is desirable to have the faithful in large numbers take an active part in the sacrifice of the Mass each and every day and receive the nourishment of Holy Communion with a pure and holy mind and offer fitting thanks to Christ the Lord for such a great gift. They should remember these words: “The desire of Jesus Christ and of the Church to see all the faithful approach the sacred banquet each and every day is based on a wish to have them all united to God through the Sacrament and to have them draw from it the strength to master their passions, to wash away the lesser sins that are committed every day and to prevent the serious sins to which human frailty is subject” (Decree of the Sacred Congregation of the Council, December 20, 1905, approved by St. Pius X).

And they should not forget about paying a visit during the day to the Most Blessed Sacrament in the very special place of honor where it is reserved in churches in keeping with the liturgical laws, since this is a proof of gratitude and a pledge of love and a display of the adoration that is owed to Christ the Lord who is present there.
Spring 2020 Update

We are in difficult time, most of which have been inflicted upon us by overbearing politicians, drunk with power and false shepherds who refuse to defend their flocks against unreasonable regulations, imposing rules supposedly required by medical opinion. Quarantining the healthy is a whole new way to treat a virus!

Some experts have told us to wear masks and shelter at home. Other experts have warned that confining people to home without social contacts and wearing masks will compromise our immune system and make us more vulnerable to diseases when the lock down is over.

Michael Rose, associate editor of New Oxford Review, has written a masterful piece in the current issue of the magazine on the regulations in place with comparisons between states that have shut down and those that have not, with very little statistical difference in the number of cases and deaths.

Catholic Citizens has sent out a press release and also a letter to Cardinal Cupich asking for restoration of Masses and the Sacraments to the Catholic people who have been deprived of these essentials of our Faith since the middle of March. The prayers of the Catholic faithful are indeed essential for the end of the coronavirus. We urge you to add your calls and letters to ours.

New reports in Illinois suggest that our churches can be opened, but only 10 people allowed in, while retail businesses can allow 50 percent of capacity. Many churches in the Chicago area can accommodate 1,500 to 2,000 people. We have received information that there will be a restoration of Masses and the numbers allowed will be related to capacity. By the time you receive this newsletter, we hope and pray that there will be an early and just resolution to this situation.