Thomas Jefferson speaking to Maryland Republicans in 1809 said: “The care of human life and happiness and not their destruction is the first and only legitimate object of good government.”

According to the Holy Spirit speaking through the Holy Scriptures, there are four sins that cry to heaven for vengeance, the first of which is the shedding of innocent blood, a teaching that goes back to the Old Testament. Our country has been responsible for shedding the innocent blood of over 62,000,000 babies since 1973. Are we experiencing the vengeance of God in these times of violence and disease?

I don’t need to ask you if you have heard regular sermons on abortion in your church, I can rely on my own experience to know that it is rare. In 47 years of legal abortion, I have heard less than 10. Recent studies of sermons in Christian churches report that less than one percent of sermons refer to abortion.

A write-in survey sent to friends and supporters of D. James Kennedy Ministries reported last week on Christian Newswire, reveals that respondents, by overwhelming margins want their pastors to speak out on moral and cultural concerns. On abortion and religious liberty respondents almost unanimously said pastors should sound forth.

Barna Research reports that more than 90 percent of theologically conservative pastors agree that Scripture addresses all aspects of life. Yet just 10 percent said they were willing to speak to issues like abortion, religious liberty and sexual identity from the pulpit.

When Pope Saint John Paul II was accused of being obsessed with abortion, this is how he responded:

*The right to life means the right to be born and then continue to live until one’s natural end: “As long as I live, I have the right to live.”*

… The legalization of the termination of pregnancy is none other than the authorization given to an adult, with the approval of an established law, to take the lives of children yet unborn and thus incapable of defending themselves. It is difficult to imagine a more unjust situation, and it is very difficult to speak of obsession in a matter such as this, where we are dealing with a fundamental imperative of every good conscience—the defense of the right to life of an innocent and defenseless human being.

Cardinal Joseph Ratzinger, later Pope Benedict XVI, when he was prefect of the Sacred Congregation for the Doctrine of the Faith, declared: “Not all moral issues have the same weight as abortion and euthanasia. For example, if a Catholic were to be at odds with the Holy Father on the application of capital punishment or on the decision to wage war, he..."
The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. …

The universal law of the Latin rite is that we receive Communion on the tongue. To receive in the hand is an indul or special permission that does not exist in most parts of the world. By law, it is a right of the faithful to receive on the tongue, and the faithful must not have their rights denied.

The Vatican promotes Communion on the tongue not only for its long tradition but because it “expresses the faithful’s reverence for the Eucharist” and “removes the danger of profanation of the sacred species” (Memorial Domini 1277).

Since the indul was granted, profanation of the sacred species does now occur. John Paul II states,

In some countries the practice of receiving Communion in the hand has been introduced. This practice has been requested by individual episcopal conferences and has received approval from the Apostolic See. However, cases of a deplorable lack of respect toward the Eucharistic species have been reported, cases that are imputable not only to the individuals guilty of such behavior but also to the pastors of the church who have not been vigilant enough regarding the attitude of the faithful toward the Eucharist. It also happens, on occasion, that the free choice of those who prefer to continue the practice of receiving the Eucharist on the tongue is not taken into account in those places where the distribution of Communion in the hand has been authorized. (Dominicae Cenae 11.9)

The new GIRM, in its directives for distributing Communion, states,

The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. …

There is a crying need for the church—all churches—to speak out against abortion, to call out the faithful to reject the killing of the innocent and restore the unalienable right to life in our country. Abortion is the defining moral issue of our time and in fact all time and must be the single most important issue in deciding our vote to save our republic. The church must find its voice on this issue and must do so now.

(If your priest will not speak on abortion and the duty of citizenship, ask him to print this article in the bulletin.)
The authors now say that gender-confused people who undergo “gender-reassignment” surgery are more likely to be treated for anxiety disorders than those who don’t have such surgery.

The authors of a study who claimed “gender-reassignment” procedures brought mental health benefits issued a correction to their 2019 findings, admitting that those who have had “gender-reassignment” surgery “were more likely to be treated for anxiety disorders.”

The study, published October 4, 2019, in the American Journal of Psychiatry, purported to show that “gender-affirmation” treatment improves transgender mental health. The study utilized data from the Swedish Total Population Register, with information from more than 9.7 million Swedes, or about 95 percent of the country.

The claimed findings from the study led to headlines in mainstream media outlets proclaiming things like “Long-Term Mental Health Benefits of Gender-Affirming Surgery for Transgender Individuals” (American Psychiatric Association), “Sex-reassignment surgery yields long-term mental health benefits” (NBC News), and “Transgender surgery linked with better long-term mental health, study shows” (ABC News).

But University of Texas sociology professor Mark Regneus pointed out last year that the study “found no mental health benefits for hormonal interventions in this population,” and the claim that “gender-reassignment” surgery helped mental health hinged on the outcomes of only three people—from a total dataset of 9.7 million people.

The authors of the study have now conceded that “the results demonstrated no advantage of surgery in relation to subsequent mood or anxiety disorder-related health care.” Moreover, the authors also note that gender-confused people who undergo “gender-reassignment” surgery are more likely to be treated for anxiety disorders than those who don’t have such surgery.

“Individuals diagnosed with gender incongruence who had received gender-affirming surgery were more likely to be treated for anxiety disorders compared with individuals diagnosed with gender incongruence who had not received gender-affirming surgery,” the correction read.

Writing at The Daily Signal, Dr. Ryan Anderson pointed out that such findings are consistent with previous studies in this area. “It shouldn’t surprise us that the results of this most recent study—and its correction—show that hormonal and surgical transition procedures don’t bring the promised benefits,” Anderson wrote. “Even the Obama administration admitted that the best studies do not report improvement after reassignment surgery.”

Anderson cited a 2016 memo from the Centers for Medicare and Medicaid that stated “the four best designed and conducted studies that assessed quality of life before and after surgery using validated (albeit non-specific) psychometric studies did not demonstrate clinically significant changes or differences in psychometric test results after GRS (gender reassignment surgery).”

Anderson pointed out that the same Obama-era memo cited a 2011 Swedish study that identified significantly increased suicide rates among those who had “gender reassignment” surgery.

A range of scientific literature indicates that reinforcing a patient’s gender confusion often fails to prevent significant emotional harm up to and including attempted suicide.
My Time in Prison

From an article by George Cardinal Pell, published in First Things, August 2020:

There is a lot of goodness in prisons. At times, I am sure, prisons may be hell on earth. I was fortunate to be kept safe and treated well. I was impressed by the professionalism of the warders, the faith of the prisoners and the existence of a moral sense even in the darkest places.

I was in solitary confinement for 13 months, 10 at the Melbourne Assessment Prison and three at Barwon Prison. Health regulations require each prisoner to have an hour outside each day, and so I was allowed to take two half-hours in Melbourne. Nowhere in Unit 8 was there clear glass, so I could recognize day from night, but not much more, from my cell. I never saw the 11 other prisoners. I was in isolation for my own protection, as those convicted of the sexual abuse of children, especially clergy, are vulnerable to physical attacks and abuse in prison. I was threatened in this manner only once …

Capacity to Be a Saint

by Pope Benedict XVI

“Even among saints differences, discord and controversies arise. And I find this a consolation because we see that saints have not ‘come down from heaven.’ They are people like us, with problems, even complicated problems. Sanction does not consist in never having made mistakes or sinned. Sanctity grows in the capacity for conversion and penance, of willingness to start again and, above all, in the capacity for reconciliation and forgiveness.”

Correction continued on page 4

(with or without surgery), because fixating on “gender affirmation” tends to distract from exploring other issues that may be the actual root of a patient’s mental or emotional unrest.

“Given all of these concerns, why the media celebration of the study? Why the “consensus” among the medical elite that transitioning benefits patients? Why the claim that it’s the only acceptable treatment?” Anderson asked.

“Why are children being ‘transitioned’? And why are parents being told puberty-blocking drugs, cross-sex hormones and surgeries are the only way to treat their children?”

Vatican Says Baptisms Done with Plural Pronouns Are Invalid

Last Week the Vatican issued a response to a question about the validity of baptisms using a modified formula, insisting that any baptism celebrated with a formula other than the one approved and in the church’s liturgical books are invalid.

Specifically, the question was whether baptisms conferred with the formula, “We baptize you in the name of the Father and of the Son and of the Holy Spirit,” rather than the traditional, “I baptize you …,” are valid, and whether persons baptized with the modified formula must be baptized in *forma absoluta*, meaning, that the person should be considered unbaptized, as opposed to “doubtfully” baptized.

In its response, the Vatican Congregation for the Doctrine of the Faith ruled that baptisms using the modified formula were invalid, and thus that people who received the sacrament with that formula must be baptized using the regular one.

In a doctrinal note accompanying the response the congregation noted that it has received a number of cases in which baptisms have been administered using the words: “In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit.”

Signed on the June 24 Solemnity of Saint John the Baptist by Cardinal Luis Ladaria, head of the Vatican’s doctrinal office, and by the department’s secretary, Archbishop Giacomo Morandi, the note said the apparent reason for the modification of the regular formula was “to express the participation of the family and of those present, and to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community.”

The congregation did not specify where these modifications were taking place, but insisted that the “debatable pastoral motives” behind the changes point to an “ancient temptation to substitute for the formula handed down by tradition other texts judged more suitable.” St. Thomas Aquinas, it said, had already ruled out the possibility of several people baptizing an individual at the same time.

Quoting the Second Vatican Council constitution on liturgy, *Sacrosanctum Concilium*, the note said that “when a man baptizes it is really Christ Himself who baptizes.” “When celebrating a Sacrament, the church in fact functions as the Body that acts inseparably from its Head, since it is Christ the Head who acts in the ecclesial Body generated by him in the Paschal mystery,” it said, insisting that in both Vatican II and the Council of Trent, it was determined that “they do not have the authority to subject the seven sacraments to the action of the church.”

“The sacraments, in fact, inasmuch as they were instituted by Jesus Christ, are entrusted to the church to be preserved by her,” the note said. Quoting another passage from *Sacrosanctum Concilium*, the congregation stressed that “no one ‘even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.’ ” To modify the sacramental formula on one’s own initiative “does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a vulnus (wound) inflicted upon the ecclesial communion and the identifiability of Christ’s action,” it said.

“No group can make itself church, but becomes church in virtue of a call that cannot arise from within the assembly itself,” it said, insisting that the minister is therefore a visible sign of the presence of Christ and a sign that the sacrament continued on page 6
Peter’s Love


The pope is the bearer of the mystery of Simon Peter, to whom Christ said: “You are Peter, and on this rock I will build my church” (Mt 16:18). The mystery of Peter is a mystery of faith. Jesus willed to hand his church over to a man. To remind us of this more strikingly, he allowed that man to betray him three times in front of everyone before handing over to him the keys of his church.

We know that the barque of the church is not entrusted to a man because of his extraordinary abilities. We believe, nevertheless, that this man will always be assisted by the Divine Shepherd so as to hold fast the rule of the faith. Let us not be afraid! Let us listen to Jesus: “You are Simon .... You shall be called Peter” (Jn 1:42). From those first hours, the fabric of church history has been woven with the golden thread of the infallible decisions of the pontiffs, the successors of Peter, and the black thread of the human, imperfect acts of the popes, successors of Simon. In this incomprehensible overlapping of intertwined threads, we sense the little needle guided by the invisible hand of God, intent on tracing onto the fabric the only name by which we can be saved, the name of Jesus Christ!

Dear friends, your pastors are full of faults and imperfections. But despising them is not the way to build church unity. Do not be afraid to demand of them the Catholic faith, the sacraments of divine life. Remember the words of Saint Augustine: “Let Peter baptize, this is the one [Jesus] who baptizes; ... Let Judas baptize, this is the one who baptizes!”

The most unworthy priest of all is still the instrument of divine grace when he celebrates the sacraments. See how much God loves us! He consents to handing over his Eucharistic Body into the sacrilegious hands of miserable priests. If you think that your priests and bishops are not saints, then be one for them. Do penance, fast to make reparation for their defects and their cowardice. That is the only way that anyone can bear another’s burden.

**Baptism continued on page 6**

“is not subject to an arbitrary action of individuals or of the community, and that it pertains to the Universal Church.”

Even if the minister has the intention to do what the church wishes, this intention “cannot remain only at the interior level, with the risk of subjective distractions,” but must be expressed in the minister’s actions.

In the case of baptism, the congregation stressed that not only does the minister lack the authority to modify the sacramental formula “to his own liking,” but he is also unable to declare that he is acting on behalf of others involved, such as the parents, godparents, friends or relatives.

When the minister recites the words, “I baptize you . . .,” the note said, “he does not speak as a functionary who carries out a role entrusted to him,” but through his ministry signals the presence of Christ, “who acts in his body to give his grace.” To modify the sacramental formula, the congregation said, “implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and his people and not the exercise of a power that goes so far as to manipulate what has been entrusted to the church in an act that pertains to the tradition.”

This is not the first time the Vatican’s doctrine office has made a ruling about sticking to the traditional baptismal formula. In 2012, the congregation ruled that a baptism administered “in the name of the Creator, and of the Redeemer and of the Sanctifier” was invalid. The formula had apparently been developed in order to avoid referring to the Trinity with masculine names.

**Excerpted from an article by Elise Allen at cruxnews.now.**
Therefore the church holds that “the bishops have by divine institution taken the place of the apostles as pastors of the church.”

Historical quote:

“History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic Decline.”—Douglas MacArthur (1880-1964) Supreme Commander of the Allied Forces in the Pacific during WWII.
WASHINGTON, D.C., July 15, 2020 (LifeSiteNews)—At least eight organizations funded by the Catholic Campaign for Human Development (CCHD) are publicly advocating for the defunding and complete abolition of police departments, says a new report from the Lepanto Institute. Several states which have heeded this call have witnessed a dramatic increase in violent crimes. The CCHD is the official anti-poverty program of the U.S. Conference of Catholic Bishops (USCCB).

The Lepanto Institute’s report shows that on June 23, the CCHD-funded People Organized for Westside Renewal (POWER) demanded the defunding of the Los Angeles Police Department, which led to a reduction of $150 million from department funds. The first weekend in July brought a 100 percent increase in shootings and homicides in Los Angeles.

“It’s absolutely horrifying that the U.S. Conference of Catholic Bishops is funding organizations that are directly engaged in this revolutionary behavior,” said Michael Hichborn, president of the Lepanto Institute.

In Chicago, the CCHD-funded groups Southside Together Organized for Power (STOP) (which marched to chants of “F**k-12” against the police) and Organizing Neighborhoods for Equality Northside (ONE Northside) both called for the defunding of the Chicago Police Department and advocated for Black Lives Matter. The Fourth of July weekend in Chicago left the city with 87 people being shot and 17 killed, including 7-year-old Natalia Wallace.

“The USCCB fell all over itself in its rush to denounce racism and police brutality over the death of George Floyd, but their complete silence regarding the murder of a 7-year-old girl by protesters being supported by organizations they fund is nothing short of disgusting!” said Hichborn. “We warned a month ago that CCHD-funded groups were engaging in revolutionary and violent activity that would lead to bloodshed, and now here we are.”

On June 6, the Lepanto Institute published a report on another eight CCHD-funded organizations engaged in revolutionary and anti-police behavior. One CCHD-funded organization even participated in a march with chants of “Death to the racist pigs.”

The Lepanto Institute is calling for the USCCB to immediately and publicly defund and condemn the organizations profiled in the two reports.

“What the CCHD is funding is nothing short of Marxist revolution, and it knows it!” said Hichborn. “There is no plausible deniability here and there is no excuse that can possibly be made for Catholic funding to be going to organizations engaged in the behavior we just profiled.”

The Lepanto Institute’s latest report can be read here: https://www.lepantoin.org/violence-erupts-as-more-catholic-funded-groups-call-for-defunding-of-police/.

A quote from Pope St. John Paul II at the beatification 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.”
What a Catholic Society Looks Like
by Fr Shenan Boquet, president, Human Life International

A well-formed people go out to the world and find creative ways to change it, and not seek endlessly for ways to change the church and her doctrine to make the church seem less offensive. When will we learn that caving to the world brings not peace or conversion, but confusion and even greater hostility to faithful Catholics?

Catholics who are well formed in the faith want justice and will work hard for it. They will build solid families that do not need government assistance and will not seek even more government to save them from the consequences of their own choices. They will not let the poor and marginalized in their own communities suffer, but will be present to them. They will not have abortions and will not tolerate this evil in their communities. They will live a witness of true and natural marriage, even with all their flaws, because they remain faithful. They will freely join and support institutions that serve the community well, and they will be generous with whatever wealth they are given.

Their society will be more just because they first learned how to love in their families and from priests who were unafraid to tell them the truth and be examples of joyful, Christ-like sacrificial love.

This is what a Catholic society looks like and it is a society that can handle and not squander its freedom.

Reprinted from Spirit & Life Newsletter

Help for Families
by Pope John Paul II, Familiaris Consortio, n.86

Through God’s mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families. It was unique in the world. Its life was passed in anonymity and silence in a little town in Palestine. It underwent trials of poverty, persecution and exile. It glorified God in an incomparably exalted and pure way. And it will not fail to help Christian families—indeed, all the families in the world—to be faithful to their day-to-day duties, to bear the cares and tribulations of life, to be open and generous to the needs of others, and to fulfill with joy the plan of God in their regard.

St Joseph was “a just man,” a tireless worker, the upright guardian of those entrusted to his care. May he always guard, protect and enlighten families.

May the Virgin Mary, who is the Mother of the Church, also be the Mother of “the Church of the home.” Thanks to her motherly aid, may each Christian family really become a “little Church” in which the mystery of the Church of Christ is mirrored and given new life. May she, the Handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.

May Christ the Lord ... be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength .... I beg of Him that every family may generously make its own contribution to the coming of His Kingdom in the world—“a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace,” towards which history is journeying.
**Sex and the Catholic Feminist**

by Sue Ellen Browder

In *Sex and the Catholic Feminist*, Browder challenges the notion that you can’t be a feminist and believe in God. She echoes John Paul II’s call for Catholics to embody a “new feminism,” a radical new view of women’s dignity. Her goal in this book is to “follow one golden thread of feminism in America—the pro-life thread—to show why it has been ignored by the media and left out of public conversation for fifty years.” For Browder, the pro-life movement is about more than abortion and contraception, it’s about loving and respecting all human life.

For author Sue Ellen Browder, feminism is a deeply personal term, one that once allied her with progressive radicals but today grounds her identity as a pro-life Catholic convert. In her new book *Sex and the Catholic Feminist*, Browder traces the history of what she facetiously calls “the F word,” focusing specifically on its ties to the abortion-rights movement. Her argument is simple: The term “feminism” can and should be reclaimed by conservatives, especially Catholics, who value authentic womanhood.

One of the book’s central themes is Browder’s effort to get to the heart of what motivates those who call themselves feminists. Having been a pro-abortion feminist who wrote for *Cosmopolitan* and other liberal women’s magazines for several decades, she reports how they made up stories to convince young women that the sexual revolution was the road to true feminism. This book is a “must read” to understand the lead up to the legalization of abortion and the part the National Organization for Women played.

“What pro-life women oppose is not feminism itself, but the false joining of feminism with the sexual revolution,” she writes. “It’s not feminism (the call for women to be treated with equal dignity and respect) that’s contrary to Judeo-Christian values.”

“My hope is that some thoughts presented here will spark a new conversation and help heal one of the deepest political divisions in our nation.”—Sue Ellen Browder

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**Priests Putting God Aside**

Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in an interview with Edward Pentin of the *National Catholic Register*, 23-09-2019:

This movement which consists of “putting God aside,” making God a secondary reality, has touched the hearts of priests and bishops. God does not occupy the center of their lives, thoughts and actions. The life of prayer is no longer central. I am convinced that priests must proclaim the centrality of God through their own lives. A church where the priest no longer carries this message is a church that is sick. The life of a priest must proclaim to the world that “God alone is enough,” that prayer, that is, this intimate and personal relationship, is the heart of his life. This is the profound reason for priestly celibacy.

The forgetting of God finds its first and most serious manifestation in the secularized way of life of priests. They are the first to have to carry the Good News. If their personal lives do not reflect this, then practical atheism will spread throughout the church and society.

I believe that we are at a turning point in the history of the church. Yes, the church needs a profound and radical reform that must begin with a reform of the way of being and the way of life of priests. The church is holy in herself. But we prevent this holiness from shining through our sins and worldly concerns.

*ncregister.com 23-09-2019*
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 for the reopening and the resumption of our monthly luncheons. Please mark your calendar and plan to attend.

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, as well as the agreement between the Vatican and China, which has been the cause of much persecution to the Catholic Church in China.

October—Annual Dinner—October 22, 2020, at The Carlisle in Lombard, IL—See Insert

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, M.D. 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 five, get one free!

Annual Dinner will feature Alexander Tschugguel

Alexander Tschugguel is an Austrian conservative political and traditionalist Catholic activist. Raised as a Lutheran, Alexander converted to Roman Catholicism when he was 15 years old.

In 2014, Tschugguel co-organized a bus tour in Germany to support traditional marriage; in 2018 and 2019, he was the co-organizer of the Vienna March for Life. In May 2019, he organized Rosary for Austria, a Latin Mass and prayer event at the Karlskirche.

On 21 October, 2019, Tschugguel and an accomplice stole five statues, reportedly of the Inca fertility goddess Pachamama, from the Church of Santa Maria in Trapontina and threw them from the Ponte Sant Angelo into the Tiber. The statues were part of the Amazon Synod taking place in the Vatican. Tschugguel who had removed the statues believing them to be a violation of the First Commandment, received support from high-ranking church officials, including Bishop Anthanasius Schneider who called the action a highly meritorious, courageous and praiseworthy act of some brave Christian gentlemen. Cardinal Raymond Burke explained: “I can understand why he found it intolerable that pagan idols be displayed in a Catholic church.” He continued: “I can only express my respect for him and my gratitude for his courageous witness to the faith.”

Mr. Tschugguel was married in 2019 in a wedding celebrated by Bishop Anthanasius Schneider, the auxiliary bishop of the Archdiocese of Mary Most Holy in Astana.
Summer 2020 Update

Despite the continued lockdowns and masks, there is actually good news in that Mass and the Sacraments have been restored to the faithful, with some restrictions for spacing and capacity, but the joy of being able to receive the Sacraments cannot be diminished.

We are now in another election season, with the upcoming presidential election scheduled for November 3, 2020, Catholics must make their choices in accordance with the teachings of the church.

Bishop Strickland of Tyler, Texas, exhorted Catholics to vote “with a well-formed conscience” for candidates who “respect life, morality, marriage, family and our basic freedoms.” He continued: “It is critical that we keep eternal truths at the forefront as we vote. Study the issues and choose candidates who respect faith.”

Tom Perez, chair of the Democrat party has stated, “Every Democrat, like every American, should support a woman’s right to make her own choices about her body and her health,” Tom Perez, chair of the Democrat Party said, adding that “every candidate who runs as a Democrat should” share the “Democratic Party’s position on women’s fundamental rights.” That comment was interpreted to mean that pro-lifers are not welcome in the Democrat Party. Congressman Dan Lipinski, always a reliable voice for Life, was defeated in the March primary, in a determined effort to rid the Democrat party of a pro-life voice.

The choices are clear. I implore you to take your Catholic faith into the voting booth. Choose Life!

Pope Leo preached: “Christian, remember your dignity, and now that you share in God’s own nature, do not return by sin to your former base condition. Bear in mind who is your head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God’s kingdom.”