

Ad Mundi Sanctificationem

For the Sanctification of the World:
Jesus Christ, the Way, the Truth and the Life



*A pastoral letter to the people of God of Kokomo, Indiana
on the truth and meaning of the social teachings of the Church
as a response to the social issues of our time*

Fr. Ted Dudzinski, Pastor
St. Joan of Arc Catholic Church
St. Patrick Catholic Church
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My dear brothers and sisters in Christ,

On this Good Shepherd Sunday, I am writing to you this Pastoral letter, **For the Sanctification of the World: *Jesus Christ, the Way, the Truth and the Life*** (John 14:16). I write this heartfelt message because I firmly believe that *“God loved the world so much that He gave His only Son, so that everyone who believes in Him may not be lost but may have eternal life. For God sent His Son into the world not to condemn the world, but so that through Him the world might be saved”* (John 3:16-17). I believe in your goodness and your desire for holiness of life. Holiness is not always an easy proposition in the times in which we live. In the twelve years of my priesthood I have had an increasing number of encounters with parishioners and the people of our community who struggle to make sense of both the life of faith and the world in which we live. The questions and comments are many, including:

Who am I?

Who is God?

Who is Jesus?

If there is a God, why is there so much evil, poverty, crime, hatred, violence, job loss, corruption (political, employment, civil, etc.), greed, breakdown of the family, infidelity, abuse, drugs, sexual promiscuity, and even Church scandal in the world?

Isn't all religion the same? I am a spiritual person without organized religion!

Why do I need the Church?

Why do I need to go to Church?

Things have changed, people have changed, and times have changed. Haven't we matured as a people and doesn't our current situation require a new rendering of Church teaching?

In our daily lives, there are many voices that speak to us and desire to lead us away from the *“way and truth”* of Jesus, who is the answer to these and all questions. These voices are subtle but convincing. Sometimes our own voices add to the confusion and lead others away from Christ. If we pay attention to the stirrings in the depths of our souls, we will hear the Good Shepherd who reminds us in the Gospel of John, *“My sheep hear my voice, says the Lord; I know them and they follow me.”* In every generation since the birth of the Church, on that first Pentecost Sunday, when the promised Gift of the Holy Spirit was given, the Church, the bride of Christ, has shown the way and proclaimed the truth to her children. **We must always remember that God's truth is eternal and unchanging:** *“Jesus Christ is the same yesterday, today, and forever”* (Hebrews 13:8). The Church was entrusted to Simon Peter when Jesus said, *“You are Peter, and upon this rock I will build my Church, and the gates of the netherworld will not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven”* (Mt. 16:18-19).

This gift of the Church and Papacy has a treasure that is both spiritual and moral. And because of Jesus' promise to Peter and the promised Gift of the Holy Spirit, the Church does not error in matters of faith and morals. Jesus reminds us that there will always be tension between the Christian disciple and the world because we are guided by *“the Spirit of truth, which the*

world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you” (Jn. 14:15-18).

Part of the Church’s treasury is her social teaching. It is a gift of the Church to her children that can help us understand the difficult social questions of our time. In fact, “The Church’s social teaching is itself a valid instrument of evangelization. As such, it proclaims God and His mystery of salvation in Christ to every human being, and for that very reason reveals man to himself. In this light, and only in this light, does it concern itself with everything else: the human rights of the individual, and in particular of the ‘working class’, the family and education, the duties of the State, the ordering of national and international society, economic life, culture, war and peace, and respect for life from the moment of conception until death.”

I pray that as you read the following pages of this Pastoral Letter you will allow the *“Holy Spirit to teach you everything and remind you of all that Jesus told you.”* Jesus promises us, *“Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid”* (John 14:25-27).

To all who read this Pastoral Letter, may your questions be answered and may God bless you abundantly and give you His peace.

A handwritten signature in black ink, appearing to read "Fr. Ted Dudzinski", with a horizontal line underneath.

Rev. Fr. Ted Dudzinski
Pastor
St. Joan of Arc Catholic Church
St. Patrick Catholic Church

“Ad Mundi Sanctificationem”

For the Sanctification of the World: *Jesus Christ, the Way, the Truth, and the Life.*

My dear brothers and sisters in Christ,

“By exercising their proper function and led by the spirit of the Gospel they [the laity] work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.”¹ As your pastor, it is my responsibility to guide you and present you with the truth of the Gospel, so that by applying it correctly, you might live out this lofty vocation to which God calls you – a life of holiness and love. He calls each of us to be His saints! Proclaiming the Gospel requires placing the Gospel message in the context of social realities,² and the new evangelization “must include among its essential elements a proclamation of the Church’s social doctrine.”³

It would be a grave mistake if I were to limit this proclamation of the Gospel to the “pious” and theoretical. As John Paul II reminded us, there cannot be two parallel lives – spiritual and secular. Fidelity to the message of the Gospel requires a unity of life that decries the separation of faith from life, and the Gospel from culture.⁴ Based on this obligation, I present to you this pastoral letter about the Church’s teaching on social justice.

My pastoral encounters with parishioners, as well as the current state of the economy, the numerous affronts to true social justice, and in particular the assaults on the dignity of the human person and life that have occurred in recent times, have led me to reflect upon the many challenges we currently face in our families, here in Kokomo, in our nation and in the world. It is my intention to demonstrate the depths of these challenges. My purpose is not to bemoan our current situation. Rather, I shall enumerate these challenges so as to bring the works of Satan into the light; in this way, we are able to determine the best means for joining our efforts to those of Saint Michael in this spiritual battle. We must remember that the social and economic ills of this time are merely symptoms of a much deeper moral and spiritual problem. Sin is at the heart of all the problems in the world,⁵ and Jesus Christ – the way, the truth, and the life⁶ – is the answer to all these problems.

¹ Lumen Gentium, 31.

² Cf. Compendium of the Social Doctrine of the Church, 526.

³ Centesimus Annus, 5.

⁴ Cf. Christifidelis Laici, 59.

⁵ Cf. Compendium of the Social Doctrine of the Church, 27.

⁶ John 14:6.

Civilization of Love

*“As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.”*⁷

With these words, Christ instructed his apostles on the primacy of love – the distinguishing mark of being His disciple.⁸ Love is the fulfillment of the commandments. A society that limits itself to “Thou shall not kill” will never attain the grandeur of the society that practices the love of neighbor called for in the Beatitudes. Such a love requires a great spirit of sacrifice; it is only through the selflessness of agape love that we can place the needs of others ahead of our own. But is such love too idealist? Is it possible in our lives? In short, it is possible, but only in Christ. As Saint Paul reminds us, “I can do all things through Christ who strengthens me.”⁹ However, such love requires our cooperation with the grace of God and effort to bring it to fruition; that effort begins in our individual lives and then extends to the rest of society.

To bring about a civilization of love, it is necessary that we as individuals grow in love and sanctity, and that is only possible if we cultivate moral and social virtues in our own lives and then in the lives of others.¹⁰ The Lord’s words at the Last Supper make a clear connection between abiding in His love and following the commandments. Following the commandments is more than just avoiding what is wrong. It is about pursuing the good and choosing it in concrete actions – in a word, virtue. “Virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself.”¹¹ If we as individuals fail to develop the *habit* of virtue, a just society is not possible.

As followers of Christ, this love must be present in and permeate every social relationship.¹² It is not enough that we love our families and others who are dear to us, but love must involve all relationships – business, social, political, etc. Without love these “secular” relationships never take on the spiritual significance that they were designed to have. It is only through an all-encompassing love that the human person can be completely transformed and it is only through such personal transformations that society itself can be transformed.¹³

In living the demands of agape love, we must remember that the life of virtue and prayer and the development of a just society are not meant to be devoid of joy. Contrary to what the world tells us, the life of the Christian is one of great joy; by striving for sanctity our joy is made full. For this reason, we must remember that we are an Easter people and halleluiah is our song.¹⁴ It is the hope and power of the Resurrection that encourages us amidst the challenges in this valley of tears. It is a “trustworthy hope, by virtue of which we can face our present: the

⁷ John 15:9-11.

⁸ Cf. *Sollicitudo Rei Socialis*, 40.

⁹ *Philippians* 4:13.

¹⁰ Cf. *Compendium of the Social Doctrine of the Church*, 19.

¹¹ *Catechism of the Catholic Church*, 1803.

¹² Cf. *Ibid*, 1889.

¹³ Cf. *Novo Millennio Ineunte*, 49-51.

¹⁴ Address of John Paul II in Harlem, New York, October 2, 1979.

present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey.”¹⁵ It is through the Resurrection that we can proclaim to a world full of sorrows that the Kingdom of God is at hand. As an Easter people, it is our responsibility to bring the message of the Risen Lord to the society around us, and it is only in experiencing the depths of His great love for us that we can share that love with others. **Christ wants us to participate in His love for all mankind.** In his message to the world this past Easter, Pope Benedict declared, “Ever since the dawn of Easter, a new Spring of hope has filled the world; from that day forward our resurrection has begun, because Easter does not simply signal a moment in history, but the beginning of a new condition.... Even if through Easter, Christ has destroyed the root of evil, he still wants the assistance of men and women in every time and place who help him to affirm his victory using his own weapons: the weapons of justice and truth, mercy, forgiveness and love.”¹⁶ It is through these very weapons that we can unite our efforts to Christ’s in creating a just society – a civilization of love.

QUESTIONS FOR REFLECTION

- How is God’s love revealed to man?
 - What does that love offer for man?
 - What is the nature of God’s love and how are we called to imitate that love?
 - Is love present in and does it permeate every relationship I have (spouse, children, work, strangers, the community)?
 - In what concrete ways can I sacrifice myself for the sake of others and increase my self-giving?
 - Do my principles and values influence my entire life, including my views of society, politics, and culture, or do I limit my efforts in building a civilization of love to my “private life” or just my family life?
 - Does my life show how love is the only force that can lead to personal and social perfection?
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¹⁵ Spe Salvi, 1.

¹⁶ Urbe et Orbi Address of Pope Benedict XVI, April 12, 2009.

Authority of the Church to Speak on These Matters

“You are Peter and upon this rock I will build my Church.”¹⁷

When Christ established His Church, He gave Peter the keys to the kingdom of heaven. These keys gave Peter full authority over everything which Christ Himself had authority. This authority was based on the fullness of truth that Christ deposited with His Church, and Christ did not only entrust Peter with religious truth, but with all truth about God and about man. Because Christ promises that the powers of death shall not prevail against His Church, we can be confident that our obedience to Christ’s representatives here on earth will lead us to eternal life. In speaking specifically about the laity, the Compendium reminds us that salvation “[is] for all people and of the whole person: it is universal and integral salvation. It concerns the human person in all his dimensions: personal and social, spiritual and corporal, historical and transcendent.”¹⁸ Cardinal George further clarifies this when he states, “If the faith and the culture clash or disagree, as they always do to some extent, it is because faith is a gift from God and culture is a human construct. There will be tension in us because the faith and the culture are both inside us.”¹⁹

When confronted with this tension, many are tempted to view God as merely one of the many components that make up our life. It is so easy to fragment our lives into two parts – the spiritual and what we mistakenly call the “real world.” By separating God from our daily lives and refusing to seek and follow God’s will in everyday realities, we forget about the transcendence that these mundane activities now have – after the Resurrection, everything we do has a spiritual significance. Because everything we do affects our salvation, the Church has full authority in all things human. Entrusted with the salvation of souls, the Church not only has the right, but also the duty to speak of the demands of faith in our daily lives. We must remember that this ability to make demands on us comes from God Himself, and is for our own good. Cardinal George again reminds us, “With the disappearance of Catholicism as a way of life, we have lost the regular common life of fasting and of prayer and of devotions that reminded people hour after hour throughout the day and the night that the Church *could* make demands on them, that *God* could make demands on them, that Catholicism is a way of discipleship.... The Church *can* make demands because she is the body of Jesus Christ, to whom all authority has been given in heaven and on earth. We bishops have to take a great deal of responsibility for the dissolution of Catholic culture.”²⁰

When the Church makes demands on our everyday lives, she does not do so as a tyrant who knows nothing about the human condition; rather, she acts as a mother who lovingly requires her children to do what is in their own best interest. As the body of Christ, the Church is united to her head, Christ, who is able to sympathize with our weakness and who was tempted like us, but without sin.²¹ Therefore, it is important to remember that Christ did not just establish a religion (focused solely on spiritual realities), but He established a Church – “the pillar and

¹⁷ Matthew 16:18.

¹⁸ Compendium of the Social Doctrine of the Church, 38.

¹⁹ Cardinal George, *The Laity and the Contemporary Cultural Milieu*, 1984.

²⁰ *Ibid.*

²¹ Cf. Hebrews 4:15.

bulwark of the truth.”²² “As an expert in humanity, she [the Church] is able to understand man in his vocation and aspirations, in his limits and misgivings, in his rights and duties, and to speak a word of life that reverberates in the historical and social circumstances of human existence.”²³ Social doctrine is a distinctive way for the Church to carry out her ministry of the Word and her prophetic role.²⁴ “Insofar as it is part of the Church’s moral teaching, the Church’s social doctrine has the same dignity and authority as her moral teaching. It is authentic Magisterium, which obligates the faithful to adhere to it.”²⁵

Truth does not change, but it is necessary to apply that truth to the changing circumstances of time and place. For this reason, the Church has the responsibility of preaching the Gospel in season and out of season, of making prudential judgments that help us live practically and concretely the demands of conscience. Likewise, it is our responsibility to form our own consciences based on this authoritative teaching of the Church. By assimilating this truth in faith and prayer, we are able to put it into practice. As Pope Benedict XVI exhorts us, “Every generation has the task of engaging anew in the arduous search for the right way to order human affairs.”²⁶ While guiding us in the truth, holy Mother Church does not fail to acknowledge that “even men of the Church, in the name of faith and morals, have sometimes used methods not in keeping with the Gospel in the solemn duty of defending the truth.”²⁷ These failings of some of the Church’s members do not undermine the reality that the Church is the guardian of truth; for the Holy Spirit guarantees that the pope, and bishops in union with him, cannot error in matters of faith and morals. Therefore, if we do not know what the Church teaches in certain aspects of social justice, we have the obligation to seek out the truth contained in the rich heritage of the Church’s teaching. Such a task is only possible through a profound spirit of prayer and docility to the Holy Spirit.

QUESTIONS FOR REFLECTION

- Do I submit to the authority of the Church in the practical aspects of her social justice teaching or do I limit my obedience to the areas with which I agree?
- Do I live a dual life in which the values and demands of my spiritual life have no connection with my so-called “secular” life?
- Am I committed to prayer? Do I seek to know and do God’s will in the practicalities of daily life?

²² 1 Timothy 3:15.

²³ Cf. *Populorum Progressio*, 13.

²⁴ Cf. *Sollicitudo Rei Socialis*, 41.

²⁵ *Compendium of the Social Doctrine of the Church*, 80.

²⁶ *Spe Salvi*, 25.

²⁷ John Paul II Jubilee Mass for the first Sunday of Lent, March 12, 2000.

The Dignity of the Human Person (The Gospel of Life – Our Privilege and Our Hope)

“Then God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.’ So God created man in his own image, in the image of God he created them. And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it.’”²⁸

From the beginning of human existence, God has set man apart as the only creature made in His image. From that moment God revealed Himself to us gradually. Quite naturally, the more that man came to understand who God is, the more that man came to understand who he himself is. In reflecting on the splendor of God, we have come to a greater appreciation of our own dignity. “The dignity of the human person is rooted in his creation in the image and likeness of God.”²⁹ As God revealed Himself to us, we come to not only recognize our own dignity but that of our brothers and sisters who were also created in that same image. By His words and deeds, and fully and definitively by His death and resurrection, Jesus reveals to humanity that God is Father and that we are called by grace to become His children in the Spirit, and therefore brothers and sisters among ourselves.³⁰

In our own times we have seen countless attacks on the dignity of the human person in the name of so-called progress, freedom, or even out of convenience. “The person cannot be a means for carrying out economic, social or political projects imposed by some authority, even in the name of an alleged progress of the civil community.”³¹ It must be remembered that the economy, society, and political projects only have value in relationship to human persons. Even the founding fathers of this country understood that life is the most important inalienable right, and that the right to liberty and the pursuit of happiness are rooted in that first right. It is important to understand that all *true* progress contributes to the human person and respects his God-given dignity. Pope John XXIII, in 1961, spoke of this truth long before the computer age in which we are now living. He said, “Let men make all the technical and economic [and political] progress they can, there will be no peace nor justice in the world until they return to a sense of their dignity as creatures and sons of God.”³²

Not only was man made in the image and likeness of God, but he was also made for communion with Him. “He is superior to the material world because of his unique dignity as one who converses with God, under whose gaze he makes decisions about his life.”³³ All the things of this world shall pass away, and the only thing that will remain is our loving relationship with God – this is what heaven and the beatific vision are all about. As a consequence of this relationship with God, we are required to acknowledge that the life of man is to be considered sacred and inviolable.³⁴ **ALL** life is sacred because **EACH** human being is created in the image of God and made for communion with Him. This truth applies to life in the womb, in society, in the prison, and in the nursing home equally. To be pro-life means to promote the life of every

²⁸ Genesis 1:26-28a.

²⁹ Catechism of the Catholic Church, 1700.

³⁰ Cf. Dei Verbum, 4.

³¹ Compendium of the Social Doctrine of the Church, 133.

³² Mater et Magistra, 215.

³³ Compendium of the Social Doctrine of the Church, 128.

³⁴ Cf. Catechism of the Catholic Church, 2258.

person from conception to natural death. Obviously the death of over 50,000,000 pre-born babies since the legalization of abortion in 1973 is vastly worse than the execution of approximately 1,200 people since the reinstatement of the death penalty in 1976, but we must mourn the loss of all these lives.

Another common error that is prevalent in our current society is to consider the good of society apart from the good and dignity of the individual persons who make up that society. Man cannot be understood “simply as an element, a molecule within the social organism.”³⁵ The Christian concept of “the common good” is not about socialism or collectivism; rather it is about establishing structures based on and at service of the individuals of the community. The common good must not be at odds with personal, familial, and associative good; it should be the guarantee of that good. Of course, acting for the common good and caring for the needs of others in our community (locally, nationally, or globally) will require sacrifice on our own parts, but it is in this sacrifice that we imitate the love of Christ who gave up the privileges of His divinity in order to save us: “Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.”³⁶

In considering our contribution to the common good, it is imperative that we respect the freedom and spirit of initiative of all individuals. Even when Jesus became a man, He did not force us into a relationship with him, for compulsion would have been contrary to the free will that God gave us when He made us in His image. “Hence man’s dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, neither under blind internal impulse nor by mere external pressure.”³⁷ This same freedom, knowledge, and motivation is required in the context of our current situations. When we are in positions of authority and power, we must use that position in accord with the dignity of those we serve. We have the *responsibility* to inform, motivate, and listen to their legitimate concerns. This not only applies to those in political office, but to anyone who is in a position of authority.

All who are in positions of leadership have the obligation to respect the dignity of those whom they lead; this is the essence of the servant leadership required as sharers, through our baptism, in the kingship of Christ. It is essential that leaders, and we who are led, remember that the ultimate source of human rights is not found in the mere will of human beings, in the reality of the State, or in public powers, but in man himself and in God his Creator. These rights are universal, inviolable, inalienable.³⁸ For this reason, we have an obligation to speak out when those in power trample upon the rights given by God. In a democracy, it is not only those in the majority who have rights, but those in the minority as well. As Christians, we have the obligation to speak out not only when our own rights are ignored, but also to speak out for the poor, the defenseless, and those without a voice in the public arena.

These universal rights are not independent from universal duties. “The natural law, present in the heart of each man and established by reason, is universal in its precepts and its

³⁵ Centesimus Annus, 13.

³⁶ Philippians 2:6-7.

³⁷ Gaudium et Spes, 17.

³⁸ Cf. Pacem in Terris, 55.

authority extends to all men. It expresses the dignity of the person and determines the basis for his fundamental rights and duties.”³⁹ As a result, all people have the duty to respect the rights of others and to work towards a just society that respects those rights as well. At the same time, we must be careful about over-emphasizing our own rights at the expense of the most basic rights of others. “The common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to culture—is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination.”⁴⁰ In this defense of the dignity of all persons, the Church has been entrusted with a grave duty by Christ. “Every individual, precisely by reason of the mystery of the Word of God who was made flesh, is entrusted to the maternal care of the Church. Therefore every threat to human dignity and life must necessarily be felt in the Church’s very heart; it cannot but affect her at the core of her faith in the Redemptive Incarnation of the Son of God, and engage her in her mission of proclaiming the Gospel of life in all the world and to every creature.”⁴¹ As members of the Church, we too must be in solidarity with those whose dignity is attacked – a solidarity that goes beyond feelings of empathy to action in the defense of the least of our brothers and sisters.

QUESTIONS FOR REFLECTION

- Do I consider how my own personal decisions might impact the lives of others?
 - Am I authentically pro-life? In other words, do I stand up for all those whose God-given dignity is under attack?
 - Do I actively promote pro-life causes with my time, talent, and treasure, or am I content to limit my efforts to prayer?
 - What are the ways that I don’t treat my family, co-workers, and others with the dignity that is due to them?
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³⁹ Catechism of the Catholic Church, 1956.

⁴⁰ Christifidelis Laici, 38.

⁴¹ Evangelium Vitae, 3.

Moral Headship and Authority – Attacks on the Family

“Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, ‘Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child to destroy him.’ And he rose and took the child and his mother by night and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, ‘Out of Egypt have I called my son.’”⁴²

Herod’s attempts to kill Jesus were not only an attack on one person; they were an attack on the entire family. So it is with us. When the vulnerable, the weak and the defenseless are attacked, it is really an attack on the entire family. Like Saint Joseph, we are called to protect families from the attack of the evil one. When we examine Satan’s tactics, we may ask ourselves, “Why does the brunt of his attacks go against the family instead of against other institutions?” It is because the family is where we most imitate the life of the Trinity itself. In the family, we learn the selfless love that finds its source in the love of the Trinity. In the family there is authority and headship, an authority established by God for the good of the family. Satan revolted against the authority of God in his declaration, “I will not serve,” and so it is that he continues to attack the authority of God by attacking those whom God has placed in authority as His representatives. Just as Satan tries to separate the Body of Christ – the Church – from her head, so too he makes attacks on the heads of the family so as to separate the head from the body, thus making both lifeless. Clouded by concupiscence and continuously tempted by the devil to distort God’s gift of authority and headship, we need the Church to remind us of God’s true purposes. “The Church is, by the will of Christ, the teacher of truth. It is her duty to give utterance to, and authoritatively to teach, that truth which is Christ Himself, and also to declare and confirm by her authority those principles of the moral order which have their origins in human nature itself.”⁴³ There are many levels of legitimate authority, but it must be remembered that there is a hierarchy of these levels. Foundationally, we are members of the family of God, and are subject to His authority as His creatures. The other levels of authority are based on the authority of the first and should not exercise their authority contrary to the authority of God. The next level of authority is the family, in which God has given mothers and fathers authority. Then, and only then, is the authority of the community established as a level of authority. Just as the authority of the family must not be exercised contrary to the authority of God, so too the authority of the state (community) must not be exercised contrary to the authority of the family. Satan continues to attack the family directly, but he also attacks it indirectly by having lesser authorities usurp the authority that truly belongs to the family. This differs very little from his tactics in the garden when he tempted Adam and Eve to usurp the authority of God in determining what was right and wrong.

In analyzing Satan’s current attack on families, “signs are not lacking of a disturbing degradation of some fundamental values: a mistaken theoretical and practical concept of the independence of the spouses in relation to each other; serious misconceptions regarding the relationship of authority between parents and children; the concrete difficulties that the family itself experiences in the transmission of values; the growing number of divorces; the scourge of abortion; the ever frequent recourse to sterilization; the appearance of a truly contraceptive

⁴² Matthew 2:13-15.

⁴³ Dignitatis Humanae, 14.

mentality.”⁴⁴ When faced with such overwhelming obstacles, how should we respond? Should we give up? Of course not! The Holy Family likewise faced many obstacles, but they trusted in God’s plan and were obedient to it. We also must not despair, but we must become a people of great prayer – a people who seek to know the will of God and who put it into practice despite our uncertainty and our fears concerning the future. The future of the family and of civilization as a whole depends on prayer because “the well-being of the individual person and of human and Christian society is intimately linked with the healthy conditions of that community produced by marriage and family.”⁴⁵

In recent years, we have witnessed several attempts to redefine marriage. However, the Catechism reminds us that the institution of marriage is not the result of human convention or of legislative prescriptions, but acquires its stability from divine disposition.⁴⁶ Some may not see the impact of elevating other unions to the level of marriage, but such an elevation is Satan’s attempt, as the father of lies, to blur our understanding about the real purposes of marriages – the procreation/education of children and the unity of the spouses. Only marriage, as defined by God, achieves both of these goals. Making “de facto unions” legally equivalent to the family would discredit the model of the family.⁴⁷

It is not enough to avoid elevating other unions to the level of marriage, but we must also promote the true identity of the family. There are many married couples who do not understand the transcendent nature of their vocation. They see their marital relationship as just one of many other relationships. Marriage is unique, for in no other relationship do we connect our very salvation to our fidelity to that relationship. This past January, Pope Benedict XVI also spoke of the unique social function that families have when he said, “For its essential social function, the identity of the family has the right to be properly recognized, and to not be confused with other forms of living together.”⁴⁸ What is learned in the family cannot be duplicated by any other part of society with any degree of efficacy. For it is in the family that the members learn endurance, the joy of work, fraternal love, generosity, forgiveness, and many other virtues that are essential in establishing a just society.⁴⁹ Father Cantalamessa, preacher of the Papal Household, emphasized the work that we must do to help all people acknowledge the transcendent nature of marriage and the family. “More than defending Christian matrimony in the face of society and culture, we have to improve the quality of the Christian family, and work so that Christian families are truly a place where the initial plan of God is fulfilled, which is that man and woman experience within the couple a love that brings them to desire the infinite and eternal Love.”⁵⁰

In improving the quality of the Christian family, we have a responsibility to put structures in place that assist families in their God-given tasks. A society that says it is for the family but that has structures in place that deter married couples from having a family is in fact against families. Obviously, one-child policies such as those in China are detrimental to families, but so too are policies (written or unwritten) that create environments in which families cannot survive

⁴⁴ *Familiaris Consortio*, 6.

⁴⁵ *Gaudium et Spes*, 47.

⁴⁶ Cf. *Catechism of the Catholic Church*, 1603.

⁴⁷ Cf. *Congregation for the Doctrine of the Faith*, *Letter on the Pastoral Care of Homosexual Persons*, 1986.

⁴⁸ Video message of Benedict XVI sent to the 6th World Meeting of Families, Mexico City, January 18, 2009.

⁴⁹ Cf. *Catechism of the Catholic Church*, 1657.

⁵⁰ Father Raniero Cantalamessa’s interview with ZENIT, January 27, 2009.

financially without sacrificing other important elements of family life such as time together. Pope John Paul II said, “Just remuneration for the work of an adult who is responsible for a family means remuneration which will suffice for establishing and properly maintaining a family and for providing security for its future.”⁵¹ We must do our part to be sure that structures are in place that are pro-family in our workplace, local community, nation, and world.

When we began the family initiative a few years ago, I provided a list of things we could do to unite the family based upon the centuries of Christian wisdom. Since that time, the situation has continued to deteriorate, so it bears repeating here:

- † The family must live together. Living together promotes unity and must be given high priority.
- † The family must talk together. Jesus told his disciples, “No longer do I call you servants, because the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father, I have made known to you” (John 15:15). Daily conversation needs to happen for good family life.
- † The family must pray together. Families need graces that come through individual prayer and prayer as a family.
- † The family must work together. By working on projects together, families develop cooperation and charity towards one another.
- † The family must discuss together. This is different from talking together. When problems occur, discussion among family members needs to happen.
- † The family must worship together. Every opportunity should be taken to attend Mass together and receive the Sacraments.
- † The family must read together.
- † The family must eat together. It was during the Last Supper that Christ opened His heart to the world. During family meals, bodies and souls are fed.
- † The family must play together.
- † The family must suffer and rejoice together. A family is united through their companionship in suffering. A family bonds also in their spontaneous happiness over the achievement of another.

QUESTIONS FOR REFLECTION

- When we make decisions as individuals, as a family, or as another group, do we examine if those decisions support the economic, political, and cultural well-being of all people, not just ourselves?
- What have I done in my own family to be God’s instrument for my spouse and children?
- Have I used whatever authority I have to guide those under me to God or have I misused this power for my own benefit?
- Have I reached out to other families to form a network of people committed to preserving the family?
- Does my political activity (not just voting) promote the family or do I allow other issues such as the economy to dictate my action?
- If I am married, has my married life been a true witness of God’s plan for creation – is our family a “cradle of life and love”?

⁵¹ Laborem Exercens, 19.

The Civil Community and the Proper Role of the Political Community

“They asked him, ‘Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. Is it lawful for us to give tribute to Caesar, or not?’ But he perceived their craftiness, and said to them, ‘Show me a coin. Whose likeness and inscription has it?’ They said, ‘Caesar’s.’ He said to them, ‘Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.’”⁵²

When the Pharisees tried to trap Christ by asking Him if it was lawful to pay the tribute to Caesar, they revealed how they had made a separation in their own minds between God’s law and politics. Politics is indeed a useful field for addressing social concerns, but it must always do so in light of God’s will. The Christian is not called to withdraw from all social life and merely focus on the spiritual; rather, we are called to be the leaven in society so as to transform society. Because politics is at the service of the person, whose dignity is of great concern to the Church, she cannot cease to be a voice in the public arena. “The Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly.”⁵³

In her role as the defender of the truth, it is the responsibility of the Church to be the “voice in the wilderness” who constantly instructs all of humanity on the principles which should guide us in the concrete decisions we make. The Church does not pretend to be an expert on all the technicalities of all fields, but she must not be silent about the principles that govern all fields (an area in which she is an expert). There are many issues on which more than one response might be acceptable. These are called issues of prudential judgment. The name comes from the virtue of prudence, which is the virtue by which we discern the morally good act in a particular situation, and the right way of achieving that good. Matters of prudential judgment are the laity’s area of expertise. Think about it – who knows more about war, health care plans, and economic matters: the bishops, or the lay politicians, health care officials, social workers, etc.? If matters of prudential judgment are the laity’s area of expertise, it follows that matters that involve intrinsic good or evil are the Church’s area of expertise. An intrinsic evil is an action that is always contrary to God’s will no matter what the circumstances (not prudential judgment). “Some issues concern ‘non-negotiable’ moral principles that do not admit of exception or compromise. One’s position either accords with those principles or it does not.”⁵⁴ These issues are abortion, euthanasia, embryonic stem cell research, human cloning, and homosexual “marriage”. In the political arena these things are always immoral, as is our cooperation in these activities. Therefore, great concern must also be given to correct formation of our conscience before voting, lest we cooperate with these intrinsic evils by how we cast our ballot.

Of utmost importance in the civil and political communities is defense of the right to religious freedom. I am not talking about a mistaken notion of separation of church and state which many propose these days that takes God out of the political arena, but rather, I am talking about a true religious freedom as the founders of this country intended in framing the Constitution: “Congress shall make no law respecting an establishment of religion, or

⁵² Luke 20:21-25.

⁵³ Deus Caritas Est, 27.

⁵⁴ Voter’s Guide for Serious Catholics, 2008.

prohibiting the free exercise thereof.”⁵⁵ It was the intent of the Constitution’s framers to establish a freedom *for* religion, not a freedom *from* religion. Recalling what I said earlier, coercion is contrary to the dignity of the human person. For this reason, the Second Vatican Council declared, “The human person has a right to religious freedom. This freedom means that all men are immune from coercion on the part of individuals or of social groups and of any human power.... The right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself.”⁵⁶ But what is this freedom for religion? Surely it is not just a freedom to assemble for worship on Sunday! If that is all it was, it would have been sufficient for the founding fathers to include only a freedom of assembly in the Bill of Rights. Therefore, we are right to conclude that a freedom for religion must go beyond simple assembly. Pope Benedict XVI explained what this religious freedom must look like when he said, “The full guarantee of religious liberty cannot be limited to the free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of believers playing their part in building the social order.”⁵⁷

In our own lives in a post-*Roe v. Wade* world, we know that the laws of the land are not always in accordance with God’s laws. When giving to Caesar means not giving what is due to God, we are reminded of which one takes precedence. Especially in a democratic society, we must remember the ethical basis for all of our laws. As John Paul II warned us, “Democracy without values easily turns into open or thinly disguised totalitarianism.”⁵⁸ True justice (giving to each his/her due) must always trump the will of the majority if the two are at odds. “Experience shows that legality often prevails over justice when the insistence upon rights makes them appear as the exclusive result of legislative enactments or normative decisions taken by the various agencies of those in power. When presented purely in terms of legality, rights risk becoming weak propositions divorced from the ethical and rational dimension which is their foundation and their goal.”⁵⁹ For this reason, we must remind our politicians and our fellow Americans that all legitimate authority comes from God alone. As Jesus said to Pilate, “You would have no power over me unless it had been given you from above.”⁶⁰

In our current situation, we not only face the danger of the laws of man being contrary to the laws of God, but we have experienced an increased intrusion of government into private lives where it has no business. This is contrary to the dignity of the very people that government is put in place to serve. In his first encyclical as Pope, Benedict XVI said, “We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need.”⁶¹ Subsidiarity governs the relationship of the many communities of which we belong, for it is proper to speak of our families, town, state, country, and world as our community. Obviously, performing tasks on the lowest possible level involves the least amount of bureaucracy and is generally the most

⁵⁵ US Constitution, Bill of Rights, 1st Amendment.

⁵⁶ *Dignitatis Humanae*, 2.

⁵⁷ Benedict XVI, Address to United Nations, April 18, 2008.

⁵⁸ *Centesimus Annus*, 46.

⁵⁹ *Ibid.*

⁶⁰ John 19:11.

⁶¹ *Deus Caritas Est*, 27.

effective, but it is also most in keeping with the dignity of the individual and the lower-level communities of which the individual is a member. The Catechism sums up the principle of subsidiarity when it states that “a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good.” In practice, this means the State should stay out of the family life; it is only when the family needs the assistance of the state (and then temporarily) that the State should step in. When the United States was founded, this same principle of subsidiarity was put in place to limit the role of the federal government in relationship to the governments of the states.

As citizens of this country, we have an obligation to be fully involved in the political process, not only at election time, but in all areas of political activity. “All believers are called to faithful citizenship, to become informed, active, and responsible participants in the political process.”⁶² For the faithful Christian, participation in the political arena is not something extra, but rather it is the concrete way that we fulfill Christ’s command (and our baptismal promises) to go out into all the world and teach them to observe what Christ has commanded us.⁶³ Seen in this way, politics becomes another avenue for preaching the Gospel. For this reason, the American bishops exhorted us, “We encourage *all citizens*, particularly Catholics, to embrace their citizenship not merely as a duty and privilege, but as an opportunity meaningfully to participate [more fully] *in building the culture of life*. Every voice matters in the public forum. Every vote counts.”⁶⁴ We must not let the corruption we see and our distrust of the political process deter us from being the witnesses Christ calls us to be.

QUESTIONS FOR REFLECTION

- How is the civil/social community best developed?
- What role does friendship have in building up the community?
- How is the protection of human rights rooted in objective truth and NOT in subjective ideas about that truth?
- What is the foundation of political authority?
- What is the principle of subsidiarity and how does it apply to the political community?
- What is religious freedom?

⁶² Faithful Citizenship: A Catholic Call to Political Responsibility, USCCB, 2003.

⁶³ Cf. Matthew 28:19-20.

⁶⁴ Living the Gospel of Life: A Challenge to American Catholics, USCCB, 1998.

Economy and Human Work

*“Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”*⁶⁵

In difficult economic times, these consoling words of Christ are especially encouraging. He knows our struggles, and He draws us into the rest He alone can give. Having become a man, Christ experienced all that we experience. He invites us to work, and to share in His great work, which is the salvation of the world. For work was never intended to be a punishment, but rather a source of fulfillment – an opportunity to cooperate with God. Even in the Garden of Eden before the fall, Adam and Eve worked by caring for the rest of creation. After the fall, work became a burden, but it never lost God’s intended meaning as a source of self-actualization. By invoking the imagery of the yoke, Christ reminds us that we must be united to Him in our work. For just as the experienced ox carries most of the load when yoked to the younger ox whose task is to walk alongside the strong ox, so too Christ bears the burden, and it is our task to work alongside the Master. Only when we have this proper understanding of work can we see how all of our work and our economy must be guided by the truth of the Gospel. In our current economic crisis, this understanding is all the more necessary. “The same crisis teaches us that ethics is not ‘external’ to the economy but ‘internal’ and that the economy cannot function if it does not bear within it an ethical component.”⁶⁶

When faced with economic uncertainty, or even in times of prosperity, there is a great temptation to make work something that it is not – the source of our dignity. In the garden, God saw man as good first, and then He invited him to cooperate in His care for creation. God sees man and woman as good because they are made in His image, not because of the work they do. The work they do is to be consistent with the dignity they already have. “But one must not succumb to the temptation of making an idol of work, for the ultimate and definitive meaning of life is not to be found in work. Work is essential, but it is God – and not work – who is the origin of life and the final goal of man.”⁶⁷

Another temptation is to see work and economics in too narrow of a sense – to focus on the outcome of the work and not upon the dignity of the person doing the work who gives value and meaning to that work. “Economic life is not meant solely to multiply goods produced and increase profit or power; it is ordered first of all to the service of persons, of the whole man, and of the entire human community.”⁶⁸ Whether we are an employer or an employee, we must remember that businesses need to be profitable, but it is even more essential that they enable individuals to contribute to the good of the entire community. If an employer only sees his employee as a means to profit (or if an employee sees himself in this way), it is contrary to the dignity of the person doing the work. When work is consistent with the dignity of the person doing the work, that person can take pride in his work, whether he be a laborer or an executive of a Fortune 500 company, because both tasks contribute to the common good.

⁶⁵ Matthew 11:28-30.

⁶⁶ Letter of Benedict XVI before G20 Summit in London, dated March 31, 2009.

⁶⁷ Compendium of the Social Doctrine of the Church, 257.

⁶⁸ Catechism of the Catholic Church, 2426.

Because work is connected with contributing to the common good, unemployment is always something that is particularly troubling. Not only is an unemployed person deprived of the satisfaction and pride that comes from making that contribution, but it is so easy to be tempted into despair or to feel like a burden to society. For this reason, unemployment “almost always wounds its victim’s dignity and threatens the equilibrium of his life. Besides the harm done to him personally, it entails many risks for his family.”⁶⁹ Many of us who have experienced the turmoil of being without work know the strain it puts on all the other elements and relationships in our lives. Countless marriages experience additional stress and the life of the family certainly suffers when one is not sure how that month’s bills will get paid. As challenging as these difficulties might be, we must remain a people of hope – truly trusting in Him who knows our needs before we even ask. “Work, then, should not be a source of anxiety (cf. Mt 6:25, 31, 34). When people are worried and upset about many things, they run the risk of neglecting the Kingdom of God and his righteousness.”⁷⁰ For those who have lost their jobs and who are experiencing economic troubles, I write to you as your spiritual father, as one who is concerned not only with your spiritual well-being but who is concerned about your entire being. I offer you my prayers and my sympathy, and it is my hope that you can always come in confidence to your parish where you are always welcome. This is your spiritual home, and in difficult times it is even more important that you know that your parish is here for you. God never turns His back on you, and likewise, your parish is always here for you too.

Unemployment is not the only way that family life is connected with work. I am sure that there are many in our parish who still have a job but who are also affected by these troubling times. Traveling great distances to the workplace, working two jobs, physical and psychological fatigue all reduce the time devoted to the family.⁷¹ In a bad economy, many of us are willing to make these extra sacrifices in order to keep our jobs, but such sacrifices require an intensified prayer life and a better use of our limited time with our families. We cannot waste the precious resource of time with our families by passively sitting in front of a television or living our own separate lives. Without an intensified prayer life, it is so easy to lose sight of the purpose of these sacrifices, which is, of course, love for our families. Sweetened by the perfume of love and prayer, these sacrifices take on a transcendent value and help us be united with our families even when the circumstances of our employment require us to temporarily be away from them.

As fellow human beings, and all the more as fellow parishioners, we are all to be concerned with the needs of each other. When one of us is without work or is experiencing difficulty, it affects the entire body of Christ, not just that one person. This solidarity must go beyond simply feeling sorry for the other, but must translate into action, so that we can put into practice the words of Saint Paul to weep with those who weep and rejoice with those who rejoice.⁷² Although we more directly experience the sorrows of those in close proximity with us, as Christians we must remember that the sufferings of all of our brothers and sisters throughout the world require our prayers and efforts of solidarity. “Solidarity too must become globalized. Economic and social imbalances in the world of work must be addressed by restoring a just

⁶⁹ Ibid, 2436.

⁷⁰ Compendium of the Social Doctrine of the Church, 260.

⁷¹ Cf. Holy See, Charter of the Rights of the Family, article 10.

⁷² Cf. Romans 12:15.

hierarchy of values and placing the human dignity of workers before all else.”⁷³ It is also important to remember that solidarity is not only necessary towards all people in all places, but it also extends beyond the current time to all generations. In the eyes of God, the entire human race is one family – for just as being thousands of miles apart does not undo the bonds of family, being thousands of years apart does not as well. For this reason, we must not only consider the impact of economic decisions on those of this generation, but we must also consider the impact those decisions will have on our descendants. Therefore, solidarity between generations makes it morally illicit and economically counterproductive to burden future generations with the costs of current economic difficulties.⁷⁴

In addition to solidarity, it is also important that there be subsidiarity. Subsidiarity demands that problems be addressed at the lowest possible level. For example, if an economic problem can be resolved on the local level without intervention by a higher level, it should take place on that local level. From our own experience, we know it is more effective (and more fulfilling as well) to show solidarity by providing for the needs of those we know personally than supporting good causes without a personal face. At the same time, it is more consistent with the dignity of the person who receives the assistance. For example, if a person can make his need known to a family and have it resolved without making that need known to a larger number of people, it is much less humiliating. Solidarity and subsidiarity must always happen simultaneously. “Solidarity without subsidiarity, in fact, can easily degenerate into a ‘Welfare State,’ while subsidiarity without solidarity runs the risk of encouraging forms of self-centered localism.”⁷⁵ Only when both solidarity and subsidiarity exist together is the dignity of the human person really maintained, and, consequently, a proper spirit of responsibility and initiative remain in place. “By intervening directly and depriving society of its responsibility, the Social Assistance State leads to a loss of human energies and an inordinate increase of public agencies, which are dominated more by bureaucratic ways of thinking than by concern for serving their clients, and which are accompanied by an enormous increase in spending.”⁷⁶

On the local level, unions are a great example of solidarity. To see unions as only an avenue for collective bargaining or manipulation of management is to lose sight of the true purpose of unions. Unions “grew up from the struggle of the worker – workers in general but especially the industrial workers – to protect their just rights *vis-à-vis* the entrepreneurs and the owners of the means of production.”⁷⁷ The right to organize a union must be respected because the union is meant to be an expression of solidarity. It is a means of preserving and promoting the common good, not a means of self-advancement at the expense of others. As vehicles of the common good, unions are to be concerned with what benefits all people connected with the job – the sub-contractor, the person whose job is threatened by a merger, and even seasonal workers.⁷⁸ Employers must not see unions as adversaries but as collaborators, for the goal of both must be the common good. Making a profit is in the best interests of union members and employers, but respecting the rights and dignity of the workers is all in the best interests of both parties. In the

⁷³ Compendium of the Social Doctrine of the Church, 321.

⁷⁴ Cf. *Ibid*, 367.

⁷⁵ *Ibid*, 351.

⁷⁶ *Centesimus Annus*, 48.

⁷⁷ *Laborem Exercens*, 20.

⁷⁸ Cf. Compendium of the Social Doctrine of the Church, 308.

organization of unions, the right to a private ballot must be respected. When this fundamental right is ignored, union leadership can coerce union membership into accepting the agenda of that leadership. When this happens, unions become instruments of ideologies and power struggles instead of instruments of solidarity. When unions are what they are supposed to be, they became a great means for defending those who are marginalized or those who are taken advantage of within the profession.

QUESTIONS FOR REFLECTION

- What is my attitude to work? Do I limit the value of others and of myself to what I am able to do?
 - Do I follow the third commandment – not only attending Mass on Sundays and holy days of obligation, but refraining from unnecessary work?
 - In my attitude towards work, do I see it as a means of sanctification (regardless of what I do), or do I only consider it as something I have to do in order to make money?
 - How have I assisted those who have lost their jobs? Have I united my thoughts and prayers with theirs? Have I offered them my support?
 - If I am a member of a union, have I used that membership to promote the real needs of all workers or have I used that membership to manipulate businesses to provide for my wants and whims?
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International Community

“Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles’ feet; and distribution was made to each as any had need.”⁷⁹

When looking at the life of the early Church as it is described in the Acts of the Apostles, we see how solidarity extended to all peoples and beyond the boundaries of nations so as to be a proper witness of the universal love of Christ. Even when Saint Stephen and six other men were chosen as deacons by the apostles, they were dedicated to charitable works on behalf of Greeks and Hebrews alike.⁸⁰ It was such international solidarity that led many who lived in the first centuries to remark, “Look at how these Christians love one another.”⁸¹ For this reason, Christians of today must also apply the principle of solidarity across the globe and not just at the local or national level. As the world has continued to get smaller and more interconnected, this is more important today than it has ever been in any moment in history. “Indeed, questions of security, development goals, reduction of local and global inequalities, protection of the environment, of resources and of the climate, require all international leaders to act jointly and to show a readiness to work in good faith, respecting the law, and promoting solidarity with the weakest regions of the planet.”⁸²

When it was founded sixty-four years ago, the United Nations signaled an increased awareness of the need for solidarity among all nations. When John Paul II addressed the United Nations on the occasion of its 50th anniversary, he said, “The fifty-one States which founded this Organization in 1945 truly lit a lamp whose light can scatter the darkness caused by tyranny — a light which can show the way to freedom, peace, and solidarity.”⁸³ As I spoke of the need for solidarity and subsidiarity to exist simultaneously when I addressed the area of the economy and work, so too these two principles must coexist at an international level, lest the United Nations and similar organizations become bureaucratic institutions that are more concerned with power and ideological agendas than with the preservation and protection of human rights. As John Paul II reminded the international community, the “rights of nations” are nothing but “human rights” fostered at the specific level of community life.⁸⁴

Upon seeing the need for international solidarity, it is quite logical that a person might ask if there is a place for patriotism. In answer to that question, it is important to define patriotism correctly. Some might mistakenly equate patriotism with nationalism – an attitude that my country is superior to all others and is always right. This differs greatly from the proper loyalty and pride one should experience when practicing the *virtue* of patriotism. Saint Thomas Aquinas defined true patriotism as a virtue connected to justice which leads citizens to promote

⁷⁹ Acts 4:32-37.

⁸⁰ Cf. Acts 6:1-6.

⁸¹ Cf. Tertullian Apologeticum, Chapter 39, 7.

⁸² Benedict XVI, Address to United Nations, April 18, 2008.

⁸³ John Paul II, Address to United Nations, October 5, 1995, Paragraph 4.

⁸⁴ Cf. John Paul II, Address to United Nations, October 5, 1995, Paragraph 8.

and protect the common good of all who reside in that nation based on a sense of loyalty (i.e. solidarity).⁸⁵ For this reason, John Paul II said, “True patriotism never seeks to advance the well-being of one’s own nation at the expense of others. For in the end this would harm one’s own nation as well: doing wrong damages both aggressor and victim.”⁸⁶ This *virtue* of patriotism is intimately connected with a nation’s following of God’s will. Someone who is truly patriotic not only celebrates the accomplishments of his or her country, but he or she is a herald of truth, like the prophets of old, who call for the country to return to the ways of God. Therefore, when we stand up against unjust laws such as those concerning abortion, we are practicing true patriotism, although our countrymen reject us and our message in the same way that the Israelites rejected the prophets of the Old Testament. As a result of our baptism and confirmation, we share in the prophetic office of Christ and need to be true patriots. This ultimately means our analysis of issues our country faces must be rooted in solidarity and truth, and not limited to only seeing things from “an American perspective.” We must remember that we are not only citizens of the United States, but more importantly, we are citizens of the City of God.

Living solidarity internationally is especially important given the reality of a global economy. “The international economic scene needs an ethic of solidarity, if participation, economic growth, and a just distribution of goods are to characterize the future of humanity. The international cooperation called for by the Charter of the United Nations for ‘solving international problems of an economic, social, cultural, or humanitarian character’ (art. 1.3) cannot be conceived exclusively in terms of help and assistance, or even by considering the eventual returns on the resources provided.”⁸⁷ There is a great distinction between social work and the works of Christian charity that stem from solidarity. Merely providing for the needs of developing nations does not consider the recipient of that aid as an integral person; on the other hand, solidarity aims at providing for the needs of the whole person, not just his material needs. Solidarity requires consideration of the spiritual and emotional needs of the person as well. For this reason, John Paul II said, “The politics of nations, with which your Organization is principally concerned, can never ignore the transcendent, spiritual dimension of the human experience, and could never ignore it without harming the cause of man and the cause of human freedom. Whatever diminishes man — whatever shortens the horizon of man’s aspiration to goodness — harms the cause of freedom.”⁸⁸ Therefore, the acts of charity that we perform for other people must respect their dignity and freedom. The giver of the assistance is not superior to the person receiving the aid; he is merely giving the other person what is due to him in justice as a result of the universal destination of goods.⁸⁹

⁸⁵ Cf. *Summa Theologiae*, *Secunda-secundae*, question 101.

⁸⁶ John Paul II, Address to United Nations, October 5, 1995, Paragraph 11.

⁸⁷ *Ibid*, Paragraph 13.

⁸⁸ *Ibid*, Paragraph 16.

⁸⁹ Cf. *Compendium of the Social Doctrine of the Church*, 176.

QUESTIONS FOR REFLECTION

- Do I make myself aware of the needs of others throughout the world in a real spirit of solidarity?
 - When discussing immigration, free trade, and other such issues, do I limit my evaluation of the issues to the perspective of an American, or do I consider how these issues affect my brothers and sisters throughout the world?
 - What do I do for the poor in the world and even in my own community? I may not be able to spend a year in Haiti, but what are the concrete things I can do?
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The Environment – Being Good Stewards of God’s Creation

“And God said, ‘Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.’ And it was so. And God saw everything that he had made, and behold it was very good... The Lord God took the man and put him in the garden of Eden to till it and keep it.”⁹⁰

In the beginning God created the world which He saw as good, but it was only humanity, the apex of His creation, that He called *very good*. In this, we see two things that are equally true: all of the things in this world are good and are not to be abused because they come from God, and God has placed other created things at the service of man. God gave man authority over the rest of creation, but that authority came with the responsibility to “keep it” because man will have to render an account to God for how he made use of the goods of creation that God entrusted to him. “[Man must not] make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray.”⁹¹

In our efforts to understand the purpose of creation, it is important that we reflect on our relationship with God. As creatures, we had no strict right to be created, but rather we proceed from God’s free will since He wanted to make His creatures share in His being, wisdom, and goodness.⁹² When we develop this proper understanding of the gratuitous nature of this life, we understand that all of creation – natural resources, the environment, creatures of the earth and sea, etc. – is a gift from God. “Christian culture has always recognized the creatures that surround man as also gifts of God to be nurtured and safeguarded with a sense of gratitude to the Creator.”⁹³ Therefore, our care of the gift of creation is our expression of gratitude for that gift.

Expressions of gratitude presuppose that we do not abuse God’s gifts. “Man’s dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation.”⁹⁴ Therefore, our proper use of the environment must reflect our solidarity with all of humanity as well as our solidarity with all creatures, arising from the fact that all have the same Creator and all are ordered to His glory.⁹⁵ This is not to mean that other parts of creation and man have an equal value; but, nevertheless, they do have value. Christ Himself said that God does not forget a single sparrow, but that we are of much greater value than many sparrows.⁹⁶ If we were to give someone a gift that they never used, we would rightly be upset; likewise, we would be upset if that gift were to be abused. In the same way, God is given glory when we make proper use of the many gifts that He has given us.

⁹⁰ Genesis 1:29-31a, 2:15.

⁹¹ Centesimus Annus, 37.

⁹² Cf. Catechism of the Catholic Church, 295.

⁹³ Compendium of the Social Doctrine of the Church, 464.

⁹⁴ Catechism of the Catholic Church, 2415.

⁹⁵ Cf. Ibid, 344.

⁹⁶ Cf. Luke 12:6-7.

When maintaining the balance between proper respect for the gift of creation and the use of that gift, we have a responsibility to make the most efficient use of that gift. “Every economic activity making use of natural resources must also be concerned with safeguarding the environment and should foresee the costs involved.”⁹⁷ This does not mean that we should forego using natural resources when there is an effect on the world around us, but we must make sure that the good that comes about as a result of that use is at least proportionate to the costs involved (both financial costs and other costs, even those many years removed from the decision).

In our current world, there is a tendency to embrace another extreme that ignores God’s intended purpose for creation – the extreme of seeing the environment as the end of human activity rather than a means. Adherents of this false notion go around decrying every use of natural resources and the environment, regardless of the contribution to the common good that such use makes. “The temptation to fall into superficial information, fueled by over enthusiasm or unjustified alarmism, must be avoided.”⁹⁸

Aristotle reminds us that virtue lies in the middle.⁹⁹ We must avoid the abuse and misuse of God’s creation, but we also must remember that we are the only creature God willed for its own sake.¹⁰⁰ We are the only creature made in the image and likeness of God. Such an understanding requires a radical transformation in how we see ourselves and the world that God gave us. The way we live our lives must reflect our appreciation for God’s many gifts; indifference is not an option. Serious ecological problems call for an effective change of mentality leading to the adoption of new lifestyles.¹⁰¹ There must be coherence between what we believe and how we live if our care for the environment is to be rooted in the truth of the Gospel.

QUESTIONS FOR REFLECTION

- Am I a good steward of God’s creation? Do I do my part through activities such as recycling and making responsible use of the resources we have?
 - Do I have a proper perspective about creation – that I see it as subservient to humans, but not something for us to use however we want?
 - Do I consider the ecological impact of the things that I do or do I act indiscriminately?
 - Do I have an attitude of gratitude and appreciation for all that God has given me in this world?
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⁹⁷ John Paul II, Address to the 25th General Conference of FAO (November 16, 1989).

⁹⁸ Compendium of the Social Doctrine of the Church, 480.

⁹⁹ Aristotle, Nicomachean Ethics, Book II, Chapter 4.

¹⁰⁰ Cf. Gaudium et Spes, 24.

¹⁰¹ Cf. Centesimus Annus, 36.

Conclusion

“I came that they may have life, and have it abundantly.”¹⁰²

In the beautiful chapter about Jesus as the Good Shepherd, Christ makes the purpose of His coming very clear: to give us abundant life, an abundant life that only comes about by our Good Shepherd laying down His life for us, His sheep. On this Good Shepherd Sunday, I have written this message so that you may share in this abundant life that Christ has died to give you. By providing this instruction on the social doctrine of the Church, it has been my hope that you might more clearly know the voice of the Good Shepherd so that you might heed His voice.¹⁰³

Christ, the Good Shepherd, has revealed the teachings of social justice to us, but He reminds us that these teachings are not only addressed to Christians, but to all men and women of good will. The truth that is contained in these teachings is engraved in the hearts of all people because these teachings are an expression of the natural law. For that reason, we must take this message to all whom we meet. Christ has other sheep that are not of this fold, but He wishes to gather them into the one flock that is the Church.¹⁰⁴ “The Church's social teaching is itself a valid instrument of evangelization. As such, it proclaims God and His mystery of salvation in Christ to every human being, and for that very reason reveals man to himself. In this light, and only in this light, does it concern itself with everything else: the human rights of the individual, and in particular of the ‘working class’, the family and education, the duties of the State, the ordering of national and international society, economic life, culture, war and peace, and respect for life from the moment of conception until death.”¹⁰⁵

As we use this message to examine our own living of the Gospel, we will certainly see ways that we can follow the Church’s teachings on social justice more closely. When we see the current situation of the world and our own weaknesses, we must flee from Satan and the despair that he will try to sow in our hearts. We must remember, as Saint Josemaria Escriva taught, “Sanctification is the work of a lifetime.”¹⁰⁶ We are joined with Christ who is all-powerful and who has already won the victory; the work of sanctification is a lifelong effort to perfect that union with Him. This path to perfection is certainly not easy, but we must avoid giving up simply because following Christ is difficult. G.K. Chesterton once said, “The Christian ideal has not been tried and found wanting; it has been found difficult and left untried.”¹⁰⁷ We certainly are living in difficult times, but where sins of injustice and attacks against social justice abound, grace super-abounds.¹⁰⁸ **Jesus Christ and His Church are our hope in these unsettled times!**

When Christ became a man and brought hope to a people in desolation and oppression, He did so in the context of the Holy Family; so too, it is through the family that His hope will be made known in our current times. It is especially through the family that we come to know the dignity and value of each person as a child of God, and through that same family we learn of the responsibility that we have to build up the rest of society. In encouraging us to apply all the

¹⁰² John 10:10b.

¹⁰³ Cf. John 10:14-16.

¹⁰⁴ Cf. John 10:16.

¹⁰⁵ Centesimus Annus, 54.

¹⁰⁶ Saint Josemaria Escriva, *Christ is Passing By*, 1974.

¹⁰⁷ G.K. Chesterton, *What’s Wrong with the World*.

¹⁰⁸ Cf. Romans 5:20.

principles of social justice, John Paul II said, “The destiny of the human being depends upon that of the family; this is why I never tire of saying that the future of humanity is closely linked to that of the family.”¹⁰⁹

The arduous task of being Christ’s witnesses in this world and of being families that transform the world requires us to be a people of great faith. Prayer, ongoing study, and frequent reception of the Sacraments are essential components of this spiritual warfare; without them, we shall surely succumb to despair and the ways of the world. In this Easter season, the Risen Christ reminds us that the victory is His. But like the Apostles who remained in the Upper Room until the coming of the Holy Spirit, we are often afraid of how the world will respond to the message of the Resurrection and what we will have to suffer for proclaiming that message. By our baptism, and strengthened in our confirmation, we received the same Gift of the Holy Spirit that caused the Apostles to cast aside their fear. It is this fire of God’s love that will “renew the face of the earth.”¹¹⁰ For He, who is the Sanctifier and the Spirit of Truth, sustains the constant renewal of all created things and is the source of all conversion.¹¹¹ We can go out to all the world to proclaim the message of the Gospel and the truth that is the Church’s teaching on social justice because Jesus tells us, “You shall receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”¹¹²

“[God] has anointed us, His Spirit is upon us, that in spite of our frailty and sinfulness and dysfunction we might bring glad tidings to those who are poor both in body and spirit, might proclaim liberty to those who have become captive to a secular society that marginalizes God, might bring recovery of sight to the spiritually blind, and release to those imprisoned by addictions, and through us announce a time of favor from the Lord. If we don’t do it, who will? Today, as a people of faith, let our response be: By the power of the Holy Spirit, we will!”¹¹³ Christ came to set the world ablaze, to have our hearts burning brightly out of love for Him.¹¹⁴ He does not wish us to be merely tepid souls¹¹⁵ who just get into heaven. He wants us to be the salt of the earth and to be the leaven that will transform society. Let us go forth to be the light of the world so that we might draw everyone to Christ¹¹⁶; for, if we are what we should be, we will set the world ablaze.¹¹⁷

And now, at the end of my pastoral letter, which is intended to draw everyone's attention to the importance of living social justice for the continuance of a *civilization of love* – a civilization of love established by the Good News of the Risen Christ, who promises “*a new heaven and a new earth*”¹¹⁸ – I direct our attention, in a special way, to Mary, the Mother of the Redeemer. She is the original source of our hope and eventual cause of joy for humanity and the

¹⁰⁹ John Paul II Message on the 20th Anniversary of *Familiaris Consortio*, October 15, 2001.

¹¹⁰ Psalm 104:30

¹¹¹ Cf. Catechism of the Catholic Church, 1989.

¹¹² Acts of the Apostles 1:8

¹¹³ Bishop Higi, Homily for Chrism Mass, April 7, 2009.

¹¹⁴ Cf. Luke 12:49.

¹¹⁵ Cf. Revelations 3:16.

¹¹⁶ Cf. Matthew 5:13-16.

¹¹⁷ Cf. The Dialogue of Saint Catherine of Siena.

¹¹⁸ Revelation 21:1.

salvation of the world, and we ask her intercession: “Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life.”¹¹⁹

I wish to assure you all of my ongoing prayers for you and your families. In the living of your lay vocations, you are truly witnesses to me. Finally, I invoke the protection of Christ, the Good Shepherd.

Lord Jesus, Carpenter and King, supreme Sovereign of all men, look with tender mercy upon the multitudes of our day who bear the indignities of injustice everywhere. Raise up leaders in every land dedicated to Your standards of order, equity, and justice. Grant unto us, Lord Jesus, the grace to be worthy members of Your Mystical Body, laboring unceasingly to fulfill our vocation in the social apostolate of Your Church. Sharpen our intellects to pierce the pettiness of prejudice; to perceive the beauty of true human brotherhood. Guide our minds to a meaningful understanding of the problems of the poor, of the oppressed, of the unemployed, of all in need of assistance anywhere. Guide our hearts against the subtle lure of earthly things and undue regard for those who possess them. May we hunger and thirst after justice always. Amen.¹²⁰

Mary our Mother and Sts. Patrick and Joan of Arc our Patrons pray for us!

Given in Kokomo, Indiana on May 3, Good Shepherd Sunday, in the year 2009.

A handwritten signature in black ink, appearing to be "John Paul II", with a large, sweeping flourish underneath.

¹¹⁹ Evangelium Vitae. Concluding prayer of Pope John Paul II.

¹²⁰ Prayer for Social Justice as it appears on www.catholic.org.

Addendum I

Litanies and Other Prayers

Litany of the Blessed Virgin Mary

Lord, have mercy on us.	Mirror of justice, pray for us.
Christ, have mercy on us.	Seat of wisdom, pray for us.
Lord, have mercy on us.	Cause of our joy, pray for us.
Christ, hear us.	Spiritual vessel, pray for us.
Christ, graciously hear us.	Vessel of honor, pray for us.
God the Father of Heaven, have mercy on us.	Singular vessel of devotion, pray for us.
God the Son, Redeemer of the world, have mercy on us.	Mystical rose, pray for us.
God the Holy Spirit, have mercy on us.	Tower of David, pray for us.
Holy Trinity, one God, have mercy on us.	Tower of ivory, pray for us.
Holy Mary, pray for us.	House of gold, pray for us.
Holy Mother of God, pray for us.	Ark of the Covenant, pray for us.
Holy Virgin of virgins, pray for us.	Gate of Heaven, pray for us.
Mother of Christ, pray for us.	Morning star, pray for us.
Mother of divine grace, pray for us.	Health of the sick, pray for us.
Mother most pure, pray for us.	Refuge of sinners, pray for us.
Mother most chaste, pray for us.	Comforter of the afflicted, pray for us.
Mother inviolate, pray for us.	Help of Christians, pray for us.
Mother undefiled, pray for us.	Queen of angels, pray for us.
Mother most amiable, pray for us.	Queen of patriarchs, pray for us.
Mother most admirable, pray for us.	Queen of prophets, pray for us.
Mother of good counsel, pray for us.	Queen of apostles, pray for us.
Mother of our Creator, pray for us.	Queen of martyrs, pray for us.
Mother of our Savior, pray for us.	Queen of confessors, pray for us.
Virgin most prudent, pray for us.	Queen of virgins, pray for us.
Virgin most venerable, pray for us.	Queen of all saints, pray for us.
Virgin most renowned, pray for us.	Queen conceived without Original Sin, pray for us.
Virgin most powerful, pray for us.	Queen assumed into Heaven, pray for us.
Virgin most merciful, pray for us.	Queen of the most holy Rosary, pray for us.
Virgin most faithful, pray for us.	Queen of peace, pray for us.

Lamb of God, who takes away the sins of the world, spare us, O Lord.

Lamb of God, who takes away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world, have mercy on us.

Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.

Grant, we beseech Thee, O Lord God, that we Thy Servants may enjoy perpetual health of mind and body and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow and enjoy eternal happiness. Through Christ Our Lord. Amen.

Litany of Saint Joseph

Lord, have mercy. *Lord, have mercy.*
Christ, have mercy. *Christ, have mercy.*
Lord, have mercy. *Lord, have mercy.*
Jesus, hear us. *Jesus, graciously hear us.*
God, the Father of Heaven, *have mercy on us.*
God, the Son, Redeemer of the world, *have mercy on us.*
God, the Holy Spirit, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*
Holy Mary, *pray for us.*
St. Joseph, *pray for us.*
Renowned offspring of David, *pray for us.*
Light of Patriarchs, *pray for us.*
Spouse of the Mother of God, *pray for us.*
Chaste guardian of the Virgin, *pray for us.*
Foster father of the Son of God, *pray for us.*
Diligent protector of Christ, *pray for us.*
Head of the Holy Family, *pray for us.*
Joseph most just, *pray for us.*
Joseph most chaste, *pray for us.*
Joseph most prudent, *pray for us.*
Joseph most strong, *pray for us.*
Joseph most obedient, *pray for us.*
Joseph most faithful, *pray for us.*
Mirror of patience, *pray for us.*
Lover of poverty, *pray for us.*
Model of artisans, *pray for us.*
Glory of home life, *pray for us.*
Guardian of virgins, *pray for us.*
Pillar of families, *pray for us.*
Solace of the wretched, *pray for us.*
Hope of the sick, *pray for us.*
Patron of the dying, *pray for us.*
Terror of demons, *pray for us.*
Protector of Holy Church, *pray for us.*
Lamb of God, who takes away the sins of the world, *spare us, O Lord.*
Lamb of God, who takes away the sins of the world, *graciously hear us, O Lord.*
Lamb of God, who takes away the sins of the world, *have mercy on us.*
He made him the lord of his household *and prince over all his possessions.*

Let us pray. O God, in your ineffable providence you were pleased to choose Blessed Joseph to be the spouse of your most holy Mother; grant, we beg you, that we may be worthy to have him for our intercessor in heaven whom on earth we venerate as our Protector: You who live and reign forever and ever.
Saint Joseph, pray for us.

Litany of the Holy Family

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

(“Pray for us” is repeated as indicated by “...”)

Jesus, Mary and Joseph, ...

Jesus, Mary and Joseph, most worthy of our veneration, ...

Jesus, Mary and Joseph, called “the Holy Family” from all time, ...

Jesus, Mary and Joseph, son, mother, and head of the Holy Family, ...

Jesus, Mary and Joseph, divine child, pure spouse, and chaste spouse, ...

Jesus, Mary and Joseph, restorers of fallen families, ...

Jesus, Mary and Joseph, image of the Blessed Trinity here on earth, ...

Holy Family, tested by the greatest of difficulties, ...

Holy Family, with much suffering on the journey to Bethlehem, ...

Holy Family, without a welcome in Bethlehem, ...

Holy Family, visited by the poor shepherds, ...

Holy Family, obliged to live in a stable, ...

Holy Family, praised by the Angels, ...

Holy Family, venerated by the wise men from the East, ...

Holy Family, greeted by the pious Simeon in the temple, ...

Holy Family, persecuted and exiled to a foreign country, ...

Holy Family, hidden and unknown in Nazareth, ...

Holy Family, faithful in the observance of divine laws, ...

Holy Family, perfect model of the Christian family, ...

Holy Family, center of peace and concord, ...

Holy Family, whose protector is a model of paternal care, ...

Holy Family, whose mother is a model of maternal diligence, ...

Holy Family, whose Divine Child is a model of filial obedience, ...

Holy Family, poor in material goods, but rich in divine blessings, ...

Holy Family, as nothing in the eyes of men, but so great in heaven, ...

Holy Family, our support in life and our hope in death, ...

Holy Family, patron and protector of our Congregation, ...

Jesus, Mary and Joseph, pray for us.

Lamb of God, who takes away the sins of the world, spare us, O Lord.

Lamb of God, who takes away the sins of the world, hear us, O Lord.

Lamb of God, who takes away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Let us pray.

O God of infinite goodness and kindness, who has deigned to call us to this Congregation, give us the grace to venerate Jesus, Mary and Joseph, so that, imitating them in this life, we may enjoy with them the life to come. We ask this through Christ our Lord. Amen.

Memorare

Remember,
O most gracious Virgin Mary,
that never was it known that any one who fled to thy protection,
implored thy help or sought thy intercession,
was left unaided.
Inspired with this confidence,
I fly unto thee,
O Virgin of virgins my Mother;
to thee do I come,
before thee I stand,
sinful and sorrowful;
O Mother of thy Word Incarnate,
despise not my petitions,
but in thy clemency hear and answer me.
Amen.

Consecration to the Holy Family

O Jesus, our most loving Redeemer, who having come to enlighten the world with Thy teaching and example, did will to pass the greater part of Thy life in humility and subjection to Mary and Joseph in the poor home of Nazareth, thus sanctifying the Family that was to be an example for all Christian families, graciously receive our family as it dedicates and consecrates itself to Thee this day. Do Thou protect us, guard us and establish amongst us Thy holy fear, true peace and concord in Christian love: in order that by living according to the divine pattern of Thy family we may be able, all of us without exception, to attain to eternal happiness.

Mary, dear Mother of Jesus and Mother of us, by thy kindly intercession make this our humble offering acceptable in the sight of Jesus, and obtain for us His graces and blessings.

O Saint Joseph, most holy Guardian of Jesus and Mary, help us by thy prayers in all our spiritual and temporal needs; that so we may be enabled to praise our divine Savior Jesus, together with Mary and thee, for all eternity.

Pius XII's Prayer for Christian Families

O Lord, God of goodness and mercy,
Who in the midst of an evil and sinful world
hast presented to the society of the redeemed
the Holy Family of Nazareth
as a spotless mirror of piety, justice and love,
behold how the family is being undermined on all sides,
every effort being made to desecrate it
by stripping it of faith, religion and morals.

Regard the work of Thy own hands.
Safeguard in our homes the domestic virtues,
for these alone will ensure us harmony and peace.

Come and stir up the champions of the family.
Bestir the modern apostles so that in Thy Name,
bearing the message of Jesus Christ
and exhibiting holiness of life,
they may revive the doctrines of conjugal fidelity for married couples,
the exercise of authority by parents,
obedience on the part of children
and modesty on the part of girls.
Grant also through the efforts of these apostles,
that the home favored by Thee with many blessings
may again become an object of esteem and love
in the minds and hearts of all.

It is through the examples of the Divine model of Nazareth
that the Christian family is to be restored in Jesus Christ
and to recover its former respect and dignity.
Then every home will again become a sanctuary
and in every household will be rekindled the flame of faith
to teach patience in adversity
and moderation in prosperity
and to promote order, peace and harmony in all things.

Under Thy paternal gaze, O Lord,
and with confidence in Thy Providence
and in the loving patronage of Jesus, Mary and Joseph,
the family will become a sanctuary of virtue
and a school of wisdom.
It shall prove, as Christ has promised,
a haven of rest against life's burdens.
In the sight of the world it shall render glory to Thee, O Father,
and to Thy Son, Jesus, until the day when,
through Him, we shall, together with all His members,
sing the Divine praises in the eternal ages to come. Amen.

For the Family

Great protector of the family, St. Gerard, we ask your prayers for all parents, that they may receive the grace to live in the love of God and bring up their children to know and love him with all their hearts.

We ask you to pray that those who take the lives of unborn innocents and attack the dignity of motherhood may come to see the error of their ways, and that all men may value the holiness of Christian family life.

God, our loving Father, your love gives life to the world. Bless and make holy all human love, especially the life-giving love of husband and wife. May your love fill the hearts and homes of all families, so that the world may enjoy the peace and happiness promised by your Son, Our Lord Jesus Christ.

Novena to the Holy Family – Family Virtues

Opening Prayer for Each Day

Heavenly Father, your grace reaches us through the hands of your most precious Son, Jesus. His response to the prayers of Mary and Joseph are assured and so we ask for their prayers during this Novena. Lord, send light to our understanding, inspiration to our decisions, and the fire of pure love to our hearts, so that we will respond to the blessing of your grace in our lives which comes through the prayers of the Holy Family. And you, our Guardian Angels and all the saints in heaven, intercede for us so that we may honor Jesus, Mary and Joseph by the way we live. Help us to find ways to live as they did and to avoid looking for excuses for not changing our ways. Through this novena in honor of the Holy Family, place in us the desire to pursue and imitate the virtues of the Holy Family and to accept your answer to this novena as your will for our lives. Amen.

First Day - Devotion to the Holy Family

To honor Jesus, Mary and Joseph is a devotion that is beneficial to all Christians. The lives of the Holy Family on earth serve as models for every state of life for both the individual and the family. God offers his graces through the Holy Family of Nazareth to encourage devotion and reflection on their lives. We are challenged to make their way of life, our way of life. They are a source of virtue, they enlighten our minds, and they show us how to love through sacrifice. Let us respond to the love they have shown us. We pray for a deeper love of the Holy Family.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Second Day - The Holy Family Does God's Will

The Holy Family began with a "Yes" to the will of God. Mary's acceptance of God's will for her life to be the Mother of Jesus began with her saying "May it be done to me according to your word" (Luke 1:38). With this the Holy Family began. Joseph planned to divorce Mary until he learned of God's plan for him. And while others did not understand Joseph, he accepted God's will for his life, for, "When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home" (Matthew 1:24). Jesus in the Garden of Gethsemane prayed, "Father, if you are willing, take this cup away from me; still, not my will but yours be done" (Luke 22:42). Each member said "Yes" to God's will, knowing their "Yes" required sacrifice, but they had confidence in God's blessings as well. Consider where God is calling us to say "Yes" to His will in our lives. The next time we pray the Our Father ponder the words, "Thy will be done."

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Third Day - The Holy Family - Model of Prayerfulness

Prayer is a cornerstone of the Holy Family. Jesus, Mary and Joseph are prayerful as persons and as a family in their practice of the Jewish faith. Joseph and Mary taught Jesus his prayers and they prayed as a family. They kept the Commandments, kept holy the Sabbath and Holy Days (Luke 2:22-41), and gave thanks for their blessings at mealtime. As parents, grandparents, godparents, aunts and uncles are we teaching our children how to pray? As children are we praying for others or only for ourselves? Are we remembering to say grace before our meals at home and when we eat out in public? Are we keeping Sundays and Days of Obligation holy by attending Mass and celebrating family life with special activities, or are we instead shopping and doing work that could be done on other days of the week? Consider how Jesus, Mary and Joseph prayed every day and especially lived their lives on the 'Sunday' of their week.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Fourth Day - The Holy Family - Model of Humility

Jesus, Mary and Joseph practiced the virtue of humility to a high degree. Their house, their clothing, and their food were always simple. Humility characterized and directed their work and their ideals. God resists the proud, but He grants His graces to the humble of heart (Matthew 5:5). Adopt the way of humility shown in the life of Jesus, Mary and Joseph. We should approach the Sacrament of Reconciliation frequently. Not only do we receive God's mercy in this Sacrament, but it also helps us to grow in humility. By learning this great virtue from the Holy Family we will live happily and die peacefully.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Fifth Day - The Holy Family - Model of Purity

Our Lord said: "Blessed are the pure of heart for they will see God" (Matthew 5:8). In the Holy Family everyone was pure in thought, word, and deed. Jesus is purity itself; Mary is the Blessed Virgin and the Immaculate Mother; and Joseph is the most chaste spouse. A person's purity is regularly under assault from the influences of the world, and this was true even in the time of the Holy Family. Pray for a pure heart and for desires that conform to God's will. In addition to prayer we can help our purity in a couple of ways. First, we must guard the purity we have today and keep it under the protection of the Holy Family, keeping it safe from further loss. Consider what we read, watch on TV or listen to on the radio. Second, pray that our own words, actions and attire safeguard and protect the purity of others.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Sixth Day - The Holy Family - Model of Love

The love of Jesus, Mary and Joseph is unconditional and faithful. Without love, holiness of life is impossible. Jesus, Mary and Joseph are perfect models of pure love and this love requires sacrifice and forgiveness (Luke 2:48-51). Holy Family, we pray that we love as you love and embrace the sacrifice required to love and forgive when needed. Holy Family, help us to recognize that loving is a choice and not something we find. Help us to love faithfully and unconditionally even when love is not returned. As adults, help us to always love the children in our family with our hearts, words and actions. As children, help us to love and respect our parents. Help us to see and love you, Jesus, in our brothers and sisters, especially in the suffering, poor, elderly and rejected.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Seventh Day - The Holy Family Teaches Us To Work

Prayer and work were the continuous occupations of the Holy Family on earth. By the work of their hands, they earned the bread that nourished them and the clothing they wore (Matthew 13:54-56). It was the Holy Family who learned to sanctify work inside and outside of the home. Idleness is a source of vice; hence Jesus, Mary and Joseph avoided it entirely. On the other hand, work can be the seed of virtue. Holy Family, teach us to make the everyday events of our lives and work into acts of loving God. Teach us to do our work with a Christian heart which will yield our best. Holy Family, help us to see where God wills us to volunteer our time and talents for serving our brothers and sisters.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Eighth Day - The Holy Family Teaches Us To Trust In God

The Holy Family trusted in God. Mary and Joseph observed the law of Moses when they presented Jesus in the Temple. As immigrants fleeing from Herod, Joseph followed the will of God and trusted that God would provide. Jesus tells us to trust that the Father will provide (Matthew 6:25-34). By trusting in God and the laws He gives us through Scripture and His Church, we will draw closer to Jesus. How do we trust in God? Do we listen and strive to follow the guidance given to us by Scripture and His Church? Do we accept what is convenient and then ignore what calls us to sacrifice or change? Jesus, Mary and Joseph, help us to accept, love and trust in God’s will and His Church’s teachings, knowing that it is taught for our moral good and salvation. Help us see where we have avoided trusting in God by not following His will or the moral teachings of His Church.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Ninth Day - The Holy Family Teaches Us Interior Peace

The coming of the Holy Family into the world was the beginning of true and spiritual peace for our hearts. Jesus, Mary and Joseph, teach us how we can attain peace; namely, by imitating your lives. “For my yoke is easy and my burden light” (Matthew 11:30) may seem contrary to what we experience. Does living a holy life seem “easy” or more like a “struggle”? Our struggle is with our attachment to sin or our desire for material things of this world, not with living as Jesus lived. The more we separate ourselves from sin and material desires and live the virtues of the Holy Family, the more the burden is lifted and the more peaceful our lives become. As you journey with the Holy Family and change your life to be more like theirs, notice those moments of peace and joy. Know that these moments are times of grace from God that encourage us to keep moving in the same direction on our journey.

Meditate on these thoughts.

Then in honor of the Holy Family pray the Holy Family Prayer or, pray three Our Fathers and Hail Marys.

Novena to the Holy Family – Family Virtues, Litany of the Holy Family, and Consecration to the Holy Family used with permission from the Missionaries of the Holy Family.

Addendum II

Facts & Statistics

ASSAULTS ON LIFE SINCE ELECTION DAY 2008

All information has been verified by members of my staff by using primary sources such as official statements issued by the White House and acts of Congress that are part of the public record. Initial documentation of these assaults was made in the National Catholic Register and on Lifenews.com.

- **NOVEMBER 5** Rahm Emanuel was selected as White House Chief of Staff. He has a 0% pro-life voting record.
- **NOVEMBER 20** Former NARAL (National Abortion & Reproductive Rights Action League) legal director Dawn Johnsen chosen to serve as a member of President Obama's Department of Justice Review Team.
- **DECEMBER 23** James B. Steinberg was nominated (and later approved by Senate) for Deputy Secretary of State. During the confirmation hearings, Steinberg said, "The Mexico City policy is an unnecessary restriction that, if applied to organizations based in this country, would be an unconstitutional limitation on free speech."
- **JANUARY 6** Thomas Perelli was nominated (and later received Senate confirmation) to Associate Attorney General. As the person in the third highest position with the Justice Department, the Associate Attorney General has considerable influence on which cases merit prosecution; as such, many violations against pro-life laws currently on the books will not likely be prosecuted. Perelli's pro-euthanasia agenda is well-documented; he represented Terri Schiavo's husband in his efforts to starve his wife.
- **JANUARY 22** On the anniversary of *Roe v. Wade* (and his third day in office), President Obama used the occasion to release an official statement restating support for Court's ruling.
- **JANUARY 23** The current administration reversed the Mexico City Policy that bans federal funding of abortions abroad. The following day in an official statement, it vowed to "restore U.S. financial support for the U.N. Population Fund."
- **JANUARY 29** David Ogden was nominated (and later received Senate confirmation) to Deputy Attorney General. As the person in the second highest position within the Justice Department, the Deputy Attorney General has substantial influence on which cases merit prosecution; as such, many violations against pro-life laws currently on the books will not likely be prosecuted. Ogden's pro-abortion bias is evident since he wrote an amicus brief for the *Casey v. Planned Parenthood* case and proudly stood by his pro-abortion record during his confirmation hearings.
- **FEBRUARY 4** Congress passed legislation (signed by the President) which expanded State Children's Health Insurance Program, *SCHIP*. Although many of the provisions are laudable, other regulations were changed to make more children eligible for government-funded abortions and contraception through *SCHIP* and Medicaid.
- **FEBRUARY 13** Economic stimulus package passed by Congress and signed into law on February 17th. Section 5004 of the law also expanded funding for *SCHIP* and other pro-abortion measures. This bill also cut \$14.2 million from abstinence education funding and gave more money (\$394.5 million) to Planned Parenthood through "family planning"

dollars and other pro-abortion appropriations.

- **FEBRUARY 26** White House blueprint for the 2010 fiscal budget was released. In this preliminary budget, significant cuts in abstinence education funding (by creating additional conditions for abstinence programs to fulfill before receiving funding) were listed.
- **FEBRUARY 27** The President indicated that he will rescind the pro-life conscience protections for medical personnel (The Provider Conscience Clause) instituted in the last days of the Bush Presidency. Such an act requires a 30-day feasibility study to gather information and allow voters to voice concerns/approval; therefore, it is likely this clause will be rescinded in early April.
- **MARCH 2** Kansas governor Sebelius was nominated (and later confirmed by the Senate) for Secretary of Health and Human Services. This position is responsible for setting the agenda for all things related to health care (including abortions). Archbishop Joseph Naumann of Kansas City highlighted the concern about Sebelius when he wrote, “For more than 25 years, Governor Sebelius has advocated and supported legalized abortion. She has opposed such protections as parental notification for minors, waiting periods, informed consent and improved regulations of abortion clinics.”
- **MARCH 2** Nancy Ann DeParle was selected to head the new post as the White House Office of Health Care Reform, commonly referred to as the “Health Care Czar.” The types of policies she will put forth can be predicted based on her prior history in a similar position. As administrator of the federal Health Care Financing Administration, she refused to approve Virginia’s child health insurance plan because it would not fund abortions in cases of rape or incest for uninsured, low-income women.
- **MARCH 5** A summit of health-care reform plans was called in which representatives of pro-abortion groups were invited and no one from pro-life groups was included.
- **MARCH 5** Legalized euthanasia becomes law in the state of Washington after receiving almost 58% approval in the past November election.
- **MARCH 9** Limits placed on federal funding of embryonic stem-cell research was rescinded. Also, the prior executive order that provided for funding ethical adult stem-cell research was rescinded. Cardinal Justice Rigali, Chairman of the Committee on Pro-Life Activities said, “President Obama’s new executive order on embryonic stem-cell research is a sad victory of politics over science and ethics.”
- **MARCH 10** A new foreign policy position (ambassador) was created to focus on women’s issues. Melanne Verveer, a well-known abortion advocate was then nominated as this new ambassador-at-large to women abroad.
- **MARCH 11** A new White House Council on Women & Girls was established through executive order; Valerie Jarrett & Tina Tchen were chosen as the heads. Tchen is a previous vice-president of NOW; Jarrett has been a life-long advocate of abortion.
- **MARCH 14** Margaret Hamburg was nominated as commissioner of the FDA. As head of the FDA she would have considerable influence on which drugs (e.g. contraceptives and RU-486) receive approval for distribution to the public and what restrictions are placed on the distribution. Hamburg has been a key abstinence education opponent and ran New York City’s abortion counseling and family-planning centers for former mayor Rudy Giuliani.
- **MARCH 17** The current administration made its first judicial appointment and named pro-abortion federal Judge David Hamilton to serve on the Seventh Circuit Court of

Appeals.

- **MARCH 26** \$50 million donation from the USA offered for the UNFPA, the UN population agency that has been criticized for promoting abortion and working closely with Chinese population control officials, who use forced abortions and involuntary sterilizations.
- **APRIL 3** Iowa Supreme Court (by unanimous vote) imposed legalized “gay marriage” upon its citizens.
- **APRIL 7** The Vatican has rejected three US ambassador nominees because of their positions in favor of abortion.
- **APRIL 7** Pro-abortion law professor Harold Hongju Koh was named as the top lawyer for the State Department.
- **APRIL 7** More abortion advocates were placed on the White House advisory council for faith-based issues.
- **APRIL 7** Vermont legislature overrules governor’s veto and legalizes “gay marriage” by a 23-5 vote in its Senate and a 100-49 vote in its House of Representatives.
- **APRIL 7** Washington, D.C. council voted to recognize “gay marriages” performed in other states.
- **APRIL 8** Ron Weich named as a nominee for Assistant Attorney General for Legislative Affairs. Ron Weich is pro-abortion.
- **APRIL 14** The White House released a document that claimed that pro-life people might engage in violence or extremism.
- **APRIL 17** Proposed guidelines released for implementing the decision to allow taxpayer funding of embryonic stem cell research that involves the destruction of human life.
- **APRIL 23** A ruling requiring the FDA to allow 17-year-old girls to purchase the morning after pill without either a doctor visit or parental involvement beforehand is refused an appeal.
- **APRIL 27** Women's ambassador Melanne Verveer touted the decision to send \$50 million to the United Nation's Population Fund.

THINGS WE CAN DO TO PROMOTE THE PRO-LIFE CAUSE

- Evangelization. We must know Jesus and share Jesus, and know the faith and share the faith.
- Take part in our parish evangelization efforts – Matthew Kelly’s *Rediscovering Catholicism* and, in the fall, our *Catholic’s Come Home Initiative*.
- When confronted by the magnitude of the evil surrounding the culture of death, we are reminded of the words in Mark’s Gospel: “When he entered the house, his disciples asked him in private, ‘Why could we not drive it out?’ He said to them, ‘This kind can only come out through prayer and through fasting.’” We are engaged in a spiritual battle, and we must not neglect these essential weapons of the fight. As part of our Lenten efforts, I had asked parishioners to make Wednesdays and Fridays days of fasting. It is good for us to continue doing this through the rest of the year as well. Fasting helps us to join in solidarity with the victims of abortion and euthanasia. In his 2009 Message for Lent, Pope Benedict said, “At the same time, fasting is an aid to open our eyes to the situations in which so many of our brothers and sisters live... Voluntary fasting enables us to grow in the spirit of the Good Samaritan, who bends low and goes to the help of his suffering brother.” He also recently said in an Angelus message, “During this Lenten time, I urge you all to find prolonged moments of silence, possibly of retreat, in order to review your lives in the light of the loving plan of our heavenly Father.” Therefore, we must increase our dependence upon God by intensifying our prayer and fasting.
- Concretize our prayer through spiritual adoption. By praying for a specific child by name and tracking his/her development in the womb, we are reminded of the individual dignity of each child.
- Work for social justice and the promotion of the good of families, beginning with your own. By the witness and transformation of our own lives and families, we stand as a testament to the rest of the world.
- Stay abreast of efforts against the dignity of life through websites like www.lifenews.com. By staying informed, we know where increased efforts of prayer and pro-life activity are most needed.
- Listen to Cardinal George’s message on keeping conscience protections at <http://www.usccb.org/conscienceprotection>
- Take the time to speak with others about the importance of prayer and pro-life activities.
- Support pro-life causes such as Birthright, National Right to Life, and Priests for Life through monetary and material donations, and your prayers.
- Speak with your doctors and encourage them to support the culture of life. Suggest that they join pro-life medical associations such as Christus Medicus.
- Participate in peaceful protests at Planned Parenthood and other sites that perform abortions.
- Engage in the political process and let your voice be heard on all of these issues affecting life by contacting Congress and the President.

OTHER STATISTICS

- 518,243 people in Indiana list their marital status as divorced and another 63,396 are officially listed as separated (12.2% of total population).¹²¹
- 5.8 million US children under the age of 5 are in some form of daycare.¹²²
- 246 people euthanized legally in Oregon from the legalization in 1998 until 2005.¹²³
- 18.5 million victims of genocide in the 20th and 21st century (only considering the 8 worst genocides—Armenia, Russia (Stalin), Nanking, Nazi Holocaust, Cambodia, Rwanda, Bosnia Herzegovina, and Darfur).¹²⁴
- 49,551,703 abortions since Roe v. Wade.¹²⁵
- 6.2 million people voted against defining marriage as between one man and one woman on Proposition 8 in California last year.¹²⁶
- \$43.3 million donated to defeat Proposition 8 in California and redefine marriage.¹²⁷
- 10.7 million American women on the pill as of 1990.¹²⁸
- 7.198 million clients (1.794 million under the age of 20) who attended Planned Parenthood or a similar clinic to receive contraception in 2006. Of that number 141,470 were in Indiana (1950 in Howard County).¹²⁹
- Only 38 minutes of the 4.9 daily hours of leisure time that the average American has is used for socialization/communication, but almost 3 hours are spent in front of a TV or computer screen.¹³⁰
- 13.2% of residents of Howard County lived below the poverty line in 2005.¹³¹
- 2.4 family members is the average household size in Howard County in 2005.¹³²
- 1,034 major crimes in Howard County in 2005 (8 rapes, 5 robberies, 68 assaults, 258 burglaries, 449 thefts, 46 auto thefts).¹³³
- 5,532 single-parent households in Howard County.¹³⁴
- \$12.0 billion generated annually by sex-industry in the USA.¹³⁵
- 25% of all search-engine requests are porn-related.¹³⁶
- 11 years old is the average age of first exposure to internet pornography.¹³⁷
- 28,258 visitors to internet pornography sites per second.¹³⁸
- 14.6% unemployment level in Kokomo for March 2009 (not counting seasonal layoffs).¹³⁹

¹²¹ US Census Bureau, Profile of Selected Social Characteristics, 2000.

¹²² MedicineNet.com.

¹²³ InternationalTaskForce.org.

¹²⁴ United Human Rights Council.

¹²⁵ National Right to Life.

¹²⁶ California Secretary of State, Deborah Bowen.

¹²⁷ California Secretary of State, Deborah Bowen.

¹²⁸ US Food and Drug Administration.

¹²⁹ Guttmacher Institute

¹³⁰ US Bureau of Labor Statistics, 2007.

¹³¹ USA Election Polls.

¹³² USA Election Polls.

¹³³ Howard County Sheriff's Office Report.

¹³⁴ USA Election Polls.

¹³⁵ HealthyMind.com

¹³⁶ HealthyMind.com

¹³⁷ HealthyMind.com

¹³⁸ Internetfilterreview.com

¹³⁹ Kokomo Tribune, April 17, 2009.

- Only 31% of American Catholics attend Mass every week, and only 4% attend more than the Sunday obligation.¹⁴⁰
- 28,873,000 two-income families in the US as of 2002.¹⁴¹
- Table of household and family sizes over time.¹⁴²

	All households		Families		Married couples
Date	Number	Average population per household	Number	Average population per family	Number
June 1890	12,690,000	4.93	-	-	-
April 1930	29,905,000	4.11	-	-	25,174,000
April 1940	34,949,000	3.67	32,166,000	3.76	26,571,000
March 1950	43,554,000	3.37	39,303,000	3.54	34,075,000
April 1955	47,874,000	3.33	41,951,000	3.59	36,251,000
March 1960 ²	52,799,000	3.35	45,111,000	3.67	39,254,000
March 1965	57,436,000	3.32	47,956,000	3.70	41,689,000
March 1970	63,401,000	3.14	51,586,000	3.58	44,728,000
March 1975	71,120,000	2.94	55,712,000	3.42	46,951,000
March 1980	80,776,000	2.76	59,550,000	3.29	49,112,000
March 1985	86,789,000	2.69	62,706,000	3.23	50,350,000
March 1990	93,347,000	2.63	66,090,000	3.17	52,317,000
March 1995	98,990,000	2.65	69,305,000	3.19	53,858,000
March 1996	99,627,000	2.65	69,594,000	3.20	53,567,000
Dec. 1997	101,018,000	2.64	70,241,000	3.19	53,604,000
March 1998	102,528,000	2.62	70,880,000	3.18	54,317,000
March 1999	103,874,000	2.61	71,535,000	3.18	55,849,000
March 2000	104,705,000	2.62	72,025,000	3.17	56,497,000
March 2002	109,297,000	2.58	74,329	3.21	56,747,000

- Only 60.8 million (26%) Americans have done volunteer work in the last year.¹⁴³
- 10,088 (11.9%) of Howard County residents do not have health insurance.¹⁴⁴

¹⁴⁰ CARA Poll (from Georgetown University), September 2004.

¹⁴¹ US Bureau of Labor Statistics.

¹⁴² <http://hypertextbook.com/facts/2006/StaceyJohnson.shtml>.

¹⁴³ Report for the Cooperation for National and Community Service.

- Only 37% of Americans say they pray at least once per day.¹⁴⁵
- 1 in 4 Americans between the ages 18-29 say they are not currently affiliated with any religion.¹⁴⁶
- 1,160 executions in the United States (19 in Indiana) since the reinstatement of the death penalty.¹⁴⁷
- 4.40 pounds of trash generated daily by the average American (up from 2.7 pounds in 1960).¹⁴⁸
- 1,135,000 divorces filed in 1998 compared to 2,244,000 marriages (most recent data available).¹⁴⁹
- 415,408 children born to teenage parents in 2004.¹⁵⁰
- 1,470,000 births to unwed mothers in 2004.¹⁵¹
- 64.2% of American women ages 15-44 are currently using contraception. (Note: this statistic includes all women, not just those who are sexually active).¹⁵²
- Only 2/3 of Catholics think reconciliation is somewhat or very meaningful to them.¹⁵³
- Only 2% of Catholics go to reconciliation at least once per month.¹⁵⁴

¹⁴⁴ US Census Bureau, 2000.

¹⁴⁵ Survey of US Adults and Teenagers by Barna Research Ltd. from 1991-2001.

¹⁴⁶ US Religious Landscape Survey.

¹⁴⁷ Clark County, Indiana Prosecuting Attorney (as of May 1, 2009).

¹⁴⁸ Rhode Island Resource Recovery Corporation.

¹⁴⁹ US Census Bureau, 2000.

¹⁵⁰ US Census Bureau, 2000.

¹⁵¹ US Census Bureau, 2000.

¹⁵² US Census Bureau, 2000.

¹⁵³ USCCB Analysis of 2008 CARA Poll.

¹⁵⁴ USCCB Analysis of 2008 CARA Poll.

Addendum III

Contact Information of President, Senators, & Representatives

President Barack Obama
1600 Pennsylvania Avenue NW
Washington, DC 20500
(202) 456-1111
FAX: (202) 456-2461
EMAIL: Comments@WhiteHouse.gov

Honorable Evan Bayh
131 Russell Senate Office Building
United States Senate
Washington, DC 20510-1404
(202) 224-5623
FAX: (202) 228-1377
EMAIL: <http://bayh.senate.gov/contact/email/>

Honorable Richard Lugar
306 Hart Senate Office Building
United States Senate
Washington, DC 20510-1401
(202) 224-4814
FAX: (202) 228-0360
EMAIL: senator_lugar@lugar.senate.gov

District-2
Honorable Joe Donnelly
1530 Longworth House Office Building
United States House of Representatives
Washington, DC 20515-1402
(202) 225-3915
FAX: (202) 225-6798
EMAIL: http://donnelly.house.gov/issue_subscribe.shtml

District-5
Honorable Dan Burton
2308 Rayburn House Office Building
United States House of Representatives
Washington, DC 20515-1405
(202) 225-2276
FAX: (202) 225-0016
EMAIL: www.house.gov/burton/zipauth.htm

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This pastoral letter, **Ad Mundi Sanctificationem:**
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Raymond & Elizabeth Ortman
St. Patrick Catholic Church
Kokomo, Indiana

Paul & Shelly Wyman
St. Joan of Arc Catholic Church
Kokomo, Indiana