



# The Catholic Citizen

CATHOLIC CITIZENS OF ILLINOIS

Fall 2009

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## White Mass Homily— Catholic Physicians Guild of Chicago

*Most Reverend Thomas J. Paprocki, Auxiliary Bishop of Chicago*

My dear brothers and sisters in Christ, members of the Catholic Physicians Guild of Chicago:

As Auxiliary Bishop of Chicago and as Cardinal George's Liaison for Health and Hospital Affairs in the Archdiocese of Chicago, it is my privilege to celebrate this annual White Mass with you in honor of St. Luke, the patron saint of physicians and surgeons, whose feast day is designated as October 18th. We call it the "White Mass" in reference to the color of the traditional garb of health care professionals.

Our White Mass this year occurs while our nation is in the midst of a great debate about health care, so I would seem somewhat oblivious or insensitive to that pressing issue if I did not comment on it at this gathering that includes so many people who spend the major part of their waking hours, and perhaps also their sleepless nights, thinking about health care. Even if you do not have a connection with the Catholic Physicians Guild of Chicago and are here simply as a member of the Sunday congregation for Mass, chances are that you have also been thinking a lot about health care reform, since that theme is currently a constant theme in our daily media.

Bishops do not speak on behalf of a political party, nor are we proponents of any particular piece of legislation. We do speak, however, about moral principles,

and our comments about legislation must be understood in reference to our concern for those principles. In this regard, the Bishops of the United States have advocated for health care reform for decades. Statements of the United States Conference of Catholic Bishops (USCCB) have emphasized that health care should be affordable and available to the poor and vulnerable, that no one should be forced to pay for or participate in an abortion, and that the needs of legal immigrants must be met. In terms of the concern that everyone have appropriate access to health care, the Bishops do not say how this is to be done, whether through a government-sponsored option or by making private insurance more accessible. The important point here is that people in need of medical care be able to obtain such care. Reform should make quality health care affordable and accessible to everyone, particularly those who are vulnerable and those who live at or near the poverty level.

The second concern is that health care reform does not result in options that allow for the taking of human life, whether that be at the beginning of life from the moment of conception (defined as the moment of fertilization, not implantation), or at the end of life in a way that hastens death rather than allow for its natural conclusion. Related to this are concerns that no

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**Much-needed reform must be pursued in ways that serve the life and dignity of all**

**White Mass** *Continued from page 1*

taxpayer funds be used to pay for abortions and the protection of the rights of conscience of health care workers and health care institutions to refuse to participate in the provision of abortions. In this regard, the Bishops of the United States have expressed their grave concerns that none of the proposed health care reform bills have explicitly expressed a ban on federal funding for abortions.

Health care reform must also include effective measures to safeguard the health of immigrants, their children and all of society. It must ensure that legal immigrants and their family members have comprehensive, affordable, and timely access to health care coverage and maintain an adequate safety net for those who remain uncovered.

Three chairmen of the bishops' committees working on health care reform urged the U.S. Congress to improve current health care reform legislation, expressing their "disappointment that progress has not been made on the three priority criteria for health care reform" cited in their previous letters. The October 8 letter was signed by Bishop William Murphy, Cardinal Justin Rigali and Bishop John Wester, Chairmen of the U.S. bishops' committees on Domestic Justice and Human Development, Pro-Life Activities and Immigration, respectively. Their letter reaffirmed the bishops' commitment to working with Congress and the Administration toward genuine health care reform, but stated, "We sincerely hope that the legislation will not fall short of our criteria. However, we remain apprehensive when amendments protecting freedom of conscience and ensuring no taxpayer money for abortion are defeated in committee votes. If acceptable language in these areas cannot be found, we will have to oppose the health care bill vigorously .... Much-needed reform of our health care system must be pursued in

ways that serve the life and dignity of all, never in ways that undermine or violate these fundamental values."<sup>i</sup>

Last month a Rasmussen poll showed that only 13% of Americans want the health-care reform bill to use tax dollars to fund abortions. Two weeks ago a poll by the Pew Research Center showed that support for legalized abortion has dropped to its lowest level in years to 47%, down from 54% last year.<sup>ii</sup>

Closer to home, the protection for unborn human life recently suffered a setback when the Chicago City Council, with the promised approval of the Mayor, passed an ordinance creating a so-called "bubble zone" of 50 feet around the entrances to abortion clinics within which pro-life counselors would not be able to approach knowingly within eight feet of clients of abortion clinics as they are entering these clinics to obtain abortion services, unless such persons consent.<sup>iii</sup> While this ordinance may or may not be constitutional, that is not the point, since abortion itself has been legal on demand in our country since 1973. The point is that pro-life gatherings at abortion centers are peaceful and prayerful. I have participated in them myself. The notion that they are somehow fraught with violence and physical threats is simply not true, but a fabrication of media hype. The fact is that pro-life counselors at abortion clinics have in fact saved the lives of many babies whose mothers changed their minds about having an abortion after hearing the facts about the life of the baby in the mother's womb. The consequence of the "bubble zone" created by the Chicago ordinance is that more innocent lives will be destroyed because of this legislation, thus, those government officials responsible for this legislation are morally complicit in facilitating the taking of human life and must examine their own consciences to consider the consequences of their personal culpa-

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**White Mass** *Continued from page 2*

bility in this grave evil and what steps they must take to make amends and to right this wrong.

It was thirty years ago this month that our late Holy Father, the great Pope John Paul II, visited Chicago. In honor of this memorable anniversary, I quote from his great encyclical, *Evangelium Vitae* (“The Gospel of Life”), which he wrote prophetically in 1995 and remains pertinent for us today: “One of the specific characteristics of present-day attacks on human life ... consists in the trend to demand a legal justification for them, as if they were rights which the State, at least under certain conditions, must acknowledge as belonging to citizens. Consequently, there is a tendency to claim that it should be possible to exercise these rights with the safe and free assistance of doctors and medical personnel .... Consequently there is a need to recover the basic elements of a vision of the relationship between civil law and moral law, which are put forward by the Church, but which are also part of the patrimony of the great juridical traditions of humanity.

“Certainly the purpose of civil law is different and more limited in scope than that of the moral law. But ‘in no sphere of life can the civil law take the place of conscience or dictate norms concerning things which are outside its competence,’ which is that of ensuring the common good of people through the recognition and defense of their fundamental rights, and the promotion of peace and of public morality. The real purpose of civil law is to guarantee an ordered social coexistence in true justice, so that all may ‘lead a quiet and peaceable life, godly and respectful in every way’ (1 Tim 2:2). Precisely for this reason, civil law must ensure that all members of society enjoy respect for certain fundamental rights which innately belong to the

person, rights which every positive law must recognize and guarantee. First and fundamental among these is the inviolable right to life of every innocent human being.”<sup>iv</sup>

As we continue with this Holy Sacrifice of the Mass, let us remember in our prayers our government leaders, that they may act with properly formed and correct consciences, that the legislation they pass may promote ethical health care reform and protect all human life from conception to natural death. Let us also pray for physicians, nurses, pharmacists and all health care workers, that St. Luke may intercede for Almighty God to bless them with wisdom, strength, compassion and dedication in promoting good health and in the service of the sick and dying. May Our Blessed Mother, Help of the Sick, also intercede for those who are suffering from disease and disabilities, that their suffering may be joined to the suffering of her Son, Jesus, and likewise come to share in the glory of His Kingdom.

May God give us this grace. Amen.

*This Homily, presented at Holy Name Cathedral on October 18, 2009, was printed with permission of Bishop Thomas J. Paprocki, Cardinal’s Liaison for Health and Hospital Affairs.*

**NOTES**

- i [http://www.usccb.org/sdwp/national/2009-10-08-health\\_care-letter-congress.pdf](http://www.usccb.org/sdwp/national/2009-10-08-health_care-letter-congress.pdf)
- ii Charmaine Yoest, “Tax Dollars Shouldn’t Fund Abortion,” *The Wall Street Journal*, October 15, 2009, p. A15.
- iii Cf. Municipal Code of Chicago, Section 8-4-010(k).
- iv Pope John Paul II, Encyclical letter, *Evangelium Vitae* (“The Gospel of Life”), March 25, 1995, nos. 68-71.



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**Certainly the purpose of civil law is different and more limited ... than that of the moral law.**

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## Separation of Church and State? Parish Health Care “Forum” Suggests Otherwise

By Susan Emily Jordan

“Under the Doctors’ Microscope”—this was the tagline for the September 20 Forum on Health care Reform at Ascension Parish in Oak Park, Illinois. When I first learned from an Ascension parishioner (Kathleen Masters) that this event was being planned, I was keen to help promote a forum on such a critical topic. However, when I read though the initial flier (in early September), I was stunned to read that the co-sponsorship included the following: Organizing for America (Barack Obama’s grassroots advocacy group); and the Democratic Party of Oak Park. Since the flier clearly indicated that the forum would take place at Ascension’s parish hall, I initially assumed there had been a mistake with the listing of the political co-sponsorship: I also assumed, rather naively, that the “mistake” would get corrected.

What ensued over the subsequent two weeks was a bizarre round of communications: myself to the Archdiocesan Respect Life Office (to confirm the formal church policy on issue advocacy on church property); then to Ms. Masters, who relayed the critical information to Ascension’s pastor, Father Larry McNally. The initial response from the pastor was that there had indeed been a mistake on the flier and that it would certainly be corrected. “We want the event to be nonpartisan,” he stated. Everyone hoped that the issue would be quietly resolved within the parish. However, the subsequent version of the flier (one week prior to the event) still included the political co-sponsorship. Not until the Friday evening prior to the event (barely two days before the forum) did I receive a “sanitized” version of the flier (omitting the political co-sponsorship). I later learned that the Democratic Party of Oak Park had paid for

nearly 1,000 fliers (clearly stating the political co-sponsorship) that were widely distributed throughout Oak Park in the weeks prior to the event.

The event on the afternoon of September 20 drew a crowd of 250 people to Ascension’s parish hall. The panel of doctors included Dr. David Scheiner, touted as “President Obama’s personal physician for 21 years.” Attendees were required to write questions on cards and present them to volunteers for submission to the moderator; absolutely no direct questions or comments from the audience. Each of the four panelists promoted only one perspective on health care reform: single payer/universal health care. This was a far cry from an authentic and balanced discussion: rather a political rally masquerading as a parish forum.

The most glaring moment came when a question about taxpayer funding for abortion was read. Dr. Scheiner responded that “abortion is an issue that has been debated for decades; it really should not be part of the conversation on health care reform.” His response received enthusiastic applause. It was particularly distressing that neither Father McNally nor Father Richard Hynes (from the Archdiocesan Office of Evangelization) made any comment on Dr. Scheiner’s preposterous statement, which was deeply insulting to any serious Catholics in attendance. I sat in amazement, since the round of communications in the weeks prior to the event included a promise by Father McNally to the Archdiocesan Respect Life Office that he would “clearly address the pro-life issues in his opening remarks.” Such a statement was not forthcoming at the forum. Rather, the pastor made a reference to the USCCB

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**four panelists  
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on health care  
reform**

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**'Forum'** *Continued from page 4*

policy on health care and stated that copies were available at the back of the hall.

The following statements were reported by *Chicago Catholic News* (October 5, 2009) and Oak Park's *Wednesday Journal* (October 6, 2009): representatives from Organizing for America and the Democratic Party were frustrated that they could not distribute their literature "directing people to legislative action"; Congressman Danny Davis was "upset by the decision to bar him from speaking" (Davis told *Chicago Catholic News* that he had spoken at Ascension previously). I was stunned to read the comment that Father McNally "expressed regret that Davis was told so last minute that he couldn't speak, and [McNally] planned to write a little note of apology [to Davis]." I would suggest that the note of apology should be sent instead to the millions of unborn children whose lives have been snuffed out because pro-choice politicians like Danny Davis have consistently supported unlimited abortion! Members of the forum panel frequently mentioned the number of deaths attributed to the lack of health insurance, as reported by a recent study in the *American Journal of Public Health* by Harvard researchers. That number is estimated at 45,000 deaths per year—or, as the report indicated, "an unnecessary death occurs every 12 minutes." Contrast that figure with the estimated 1,200,000 unnecessary deaths that occur every year from abortion: over 3,515 per day, according to the Guttmacher Institute.

On the day of the event, I received an e-mail informing me that the Chancery had received a communication from Father McNally indicating his concern that I was "behind an effort to be disruptive to Ascension's planned talk ... relating to health care reform ... one of Cardinal George's Cabinet members has even been told to attend the event as a mediator." During the event I did notice the presence

of an armed policeman; but I assumed the "mediator" must have been Father Hynes. I did overhear someone mention that the Ascension pastor had received hate mail in conjunction with the event. If, in fact, genuine hate mail was sent, this would be a serious matter; and I would hope it would be explored fully. I reflected on my own conversations in the weeks leading up to the event: I had said I would invite "every pro-life doctor I knew" to the forum: again, with the (false) expectation that this would be a true forum—welcoming a range of viewpoints. Pro-life doctors like: Dr. Christopher Clardy (who walked out of the event after the first five minutes; he called me later to exclaim "what a waste of time—this was a political rally on church property!"); or Dr. George Dietz, whose question was refused submission to the panel (George was wearing a pro-life button); or Dr. Robert Dolehide (whose wife, Eileen, was told to "get your own table" when she inquired about placing pro-life materials on the table at the back of the parish hall). I just wonder how any church official would seriously regard any of these actions as "hate mail" or an "an effort to be disruptive."

As I re-read the church's policy on Political Activity and Voter Education, I wondered what good is a policy if there is no enforcement? The September 20 "forum" was clearly a political event on church property: the organizers included political parties and political organizations; petition gatherers were allowed to gather signatures for Danny Davis' candidacy for Cook County Board President—right inside the church hall. And what about the church's policy prohibiting pro-choice politicians from speaking on church property?

The only criticism regarding the September 20 health care "forum" was directed toward a lay Catholic woman (myself) for raising the obvious issue of the

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**enforcing  
the rules?**

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**What good  
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## Universities are accountable to the 'authority of truth'

Pope Benedict XVI

During a meeting with academics held at the famous Castle of Prague, in his September visit to the Czech Republic, Pope Benedict called professors and students to exercise academic freedom as a gift that must bring them to know and proclaim the truth. Before the audience of rectors, professors and students from around the Czech Republic, the Pope again brought forward the issue of the dramatic transformations in Eastern Europe after the fall of Communism.

"The great changes which swept Czech society twenty years ago were precipitated not least by movements of reform which originated in university and student circles. That quest for freedom has continued to guide the work of scholars whose diakonia of truth is indispensable to any nation's well-being," he said, using the Greek word for "service."

"I address you as one who has been a professor, solicitous of the right to academic freedom and the responsibility for the authentic use of reason, and is now the Pope who, in his role as Shepherd, is recognized as a voice for the ethical reasoning of humanity."

The Holy Father recalled that "the freedom that underlies the exercise of reason, be it in a university or in the Church, has a purpose: it is directed to the pursuit of truth, and as such gives expression to a tenet of Christianity which in fact gave rise to the university."

"Indeed," he continued, "man's thirst for knowledge prompts every generation to broaden the concept of reason and to drink at the wellsprings of faith. It was precisely the rich heritage of classical wisdom, assimilated and placed at the service of the Gospel, which the first Christian missionaries brought to these lands and established as the basis of a

spiritual and cultural unity which endures to this day."

Digging into the thorny issue of academic freedom in universities, and the autonomy usually claimed by the academic world, Pope Benedict said that the proper autonomy of a university finds meaning in "its accountability to the authority of truth." "Nevertheless, that autonomy can be thwarted in a variety of ways," he added.

"The yearning for freedom and truth is inalienably part of our common humanity. It can never be eliminated; and, as history has shown, it is denied at humanity's own peril. It is to this yearning that religious faith, the various arts, philosophy, theology and other scientific disciplines, each with its own method, seek to respond, both on the level of disciplined reflection and on the level of a sound praxis," he added.

The Holy Father also recalled that the great universities springing up throughout Europe during the Middle Ages "aimed with confidence at the ideal of a synthesis of all knowledge, it was always in the service of an authentic humanitas, the perfection of the individual within the unity of a well-ordered society."

"And likewise today: once young people's understanding of the fullness and unity of truth has been awakened, they relish the discovery that the question of what they can know opens up the vast adventure of how they ought to be and what they ought to do."

"The idea of an integrated education, based on the unity of knowledge grounded in truth, must be regained. It serves to counteract the tendency, so evident in contemporary society, towards a fragmentation of knowledge."

Speaking about the consequences of new technologies such as the Internet,

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## Universities *Continued from page 6*

Pope Benedict explained that with their massive growth comes “the temptation to detach reason from the pursuit of truth.

“Sundered from the fundamental human orientation towards truth, however, reason begins to lose direction: it withers, either under the guise of modesty, resting content with the merely partial or provisional, or under the guise of certainty, insisting on capitulation to the demands of those who indiscriminately give equal value to practically everything.”

He then warned against relativism, which provides “a dense camouflage behind which new threats to the autonomy of academic institutions can lurk.”

“Our societies will not become more reasonable or tolerant or adaptable but rather more brittle and less inclusive, and they will increasingly struggle to recognize what is true, noble and good,” he also warned.

Finally, the Holy Father briefly mentioned “the mending of the breach between science and religion,” calling it a “central concern” of his predecessor Pope John Paul II. “Each supports the other and each has its own scope of action, yet still there are those who would detach one from the other. Not only do the proponents of this

positivistic exclusion of the divine from the universality of reason negate what is one of the most profound convictions of religious believers, they also thwart the very dialogue of cultures which they themselves propose,” the Pope explained.

“An understanding of reason that is deaf to the divine and which relegates religions into the realm of subcultures, is incapable of entering into the dialogue of cultures that our world so urgently needs. In the end, ‘fidelity to man requires fidelity to the truth, which alone is the guarantee of freedom,’” he concluded.

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## ‘Forum’ *Continued from page 5*

violation of church policy. As faithful Catholics, we need to be vigilant about the pitfalls of “community organizing” and the co-opting of church facilities for political purposes. We need to make sure we are not supporting (either spiritually or financially) any activities that are antithetical to Catholic teaching and policy. Salt and Light in the public square ... now more critical than ever.

*Ms. Jordan is a member of the Board of Directors of Catholic Citizens of Illinois. She has written this commentary as a private Catholic citizen, without any formal parish affiliation.*

## **Fidelity Attracts Vocations**

Research [from Georgetown University’s Center for Applied Research in the Apostolate] which was conducted over the past year with institutes representing 80% of all religious in the country, shows that the groups that are most successful in attracting and retaining new members follow a more traditional style of religious life. In this style, “members live together in community and participate in daily Eucharist, pray the Divine Office, and engage in devotional practices together.”

As well, the report continued, they “wear a religious habit, work together in common apostolates, and are explicit about

their fidelity to the Church and the teachings of the Magisterium. All of these characteristics are especially attractive to the young people who are entering religious life today,” it affirmed.

One aspect of religious life that most attracted these new members, according to the report, is common prayer. The majority stated that this is what also most sustains them now, especially daily Eucharist and the Liturgy of the Hours ....

Currently, there are at least 2,630 new vocations in the initial stages of religious formation throughout the United States.

*www.zenit.org 20-08-2009*

**education  
and fidelity**

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## We're Not Talking to the Bloke Next Door

From an interview with Cardinal George Pell

### Where do you think the liturgical development is heading?

I don't know. I'm not a professional liturgist. I am keen that we strengthen the vertical dimension of the liturgy, if we can, in the popular understanding, so that it's very obviously not just community-centered, it's God-centered, it's an act of worship. I'm very sympathetic to that. I'm even sympathetic for the Canon of the Mass that the priest has his back to the people.

### As something obligatory?

Yes. Now there's nothing like a consensus in favor of that at the moment. I think I would be in favor of it because it makes it patently clear that the priest is not the center of the show, that this is an act of worship of the one true God, and the people are joining with the priest for that. Another way of acknowledging that: I'm very much in favor of having a crucifix in front of the celebrant during the Mass when we're facing the people.

### Between the priest and the people, in front of the altar?

Yes, sometimes it might be flat, sometimes it might be vertical. But that distracts attention away to some little extent from the main celebrant. I think also I find the figure of Christ is a great aid to recollection and prayer while you're saying the Eucharistic Prayer.

### As president of the Vox Clara Committee you have been advising the Congregation for Divine Worship on the new English translation of the Mass. Do you hope that the new translation will help to emphasize that vertical dimension of the Mass?

Yes, very much so. I'll be surprised if there's more than a few hiccups when it

comes to it. I think it will go well. I think people will recognize that it's beautiful and appropriate. We've tried to keep changes to the community responses, the people's parts, to a minimum. The translations are accurate, forceful and some of them in particular are very beautiful.

### It looks like it has the potential to be controversial. Some people may say: "This translation is being thrust upon us by Rome."

Nothing's being thrust upon anyone. This matter has gone out repeatedly to the national hierarchies. It's approved by the national hierarchies. The level of change now will be very small in comparison with the enormous changes that were foisted upon the people just after the Second Vatican Council. Undoubtedly there will be a small element which will try to resist them. I'm quite confident the overwhelming majority of Mass-going people will quickly learn to love them. The quality of the language there will emphasize that we're not talking to the bloke next door. We're worshipping the one true God. Not in old-fashioned, archaic language, but in beautiful, strong and appropriate language. I'm quite confident it will be successful.

### Where are we up to in the whole process?

I think towards the end of next year ... For about five years I've been saying we've got two years to go. And now that's becoming more and more likely. So people will be aiming towards the end of next year for it to happen.

*Excerpted from an interview by Luke Coppen, editor of The Catholic Herald, 20-03-2009 [www.catholicherald.co.uk](http://www.catholicherald.co.uk). Reprinted from the June Issue of IntotheDeep.com.*

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**overwhelming majority of Mass-going people will quickly learn to love them**

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# Nun Volunteering as Abortion Clinic Escort in Illinois

By Kathleen Gilbert

A Dominican nun has been seen frequenting an abortion facility in Illinois recently—but not, as one might expect, to pray for an end to abortion or to counsel women seeking abortions, but to volunteer as a clinic escort.

Local pro-life activists say that they recognized the escort at the ACU Health Center in Hinsdale as Sr. Donna Quinn, a nun outspokenly in favor of legalized abortion, after seeing her photo in a *Chicago Tribune* article.

“I’ve called her sister several times, and she never responded,” local pro-lifer John Bray told LifeSiteNews.com (LSN). “But it’s her.”

Amy Keane, a pro-life witness for 11 years, says Quinn has acted as escort for “six years, at least.” Keane described one incident in which Quinn began shouting at the pro-lifers as they spoke to a woman about to enter the abortion facility.

“[Quinn] was so angry, and burst out very loudly so everyone could hear: ‘Look at these men, telling these women what to do with their bodies!’” said Keane. “She was so angry, that it really took all of us aback.” Keane says that the group was peaceful, and that the men present were not among those engaging the woman.

“For those of us who are Catholic, to have a member of a religious order so blatant—it is so disheartening. It really is,” said Keane. “She’s participating actively in abortion. That is what is so disturbing for us.”

Sr. Donna Quinn, OP, is renowned in the Chicago area as an advocate for legalized abortion and other liberal issues. In 1974 she co-founded the organization Chicago Catholic Women, which lobbied the USCCB on a feminist platform before it dissolved in 2000. She is now a coordinator

of the radically liberal National Coalition of American Nuns (NCAN), which stands in opposition against the Catholic Church’s position on abortion, homosexuality, contraception, and the male priesthood.

While LifeSiteNews.com (LSN) was unable to reach Sr. Quinn for comment, NCAN’s Sr. Beth Rindler confirmed to LSN that Quinn is still a member of their group, which favors unrestricted legalized abortion and disagrees with the teaching that abortion is intrinsically evil. “We respect women and believe that they make moral decisions, and so we respect their decisions,” Rindler explained.

In a 2002 address to the Women’s Studies in Religion Program at Harvard Divinity School, Sr. Quinn described how she came to view the teachings of her Church as “immoral”: “I used to say: ‘This is my Church, and I will work to change it, because I love it,’” she said. “Then later I said, ‘This church is immoral, and if I am to identify with it I’d better work to change it.’ More recently, I am saying, ‘All organized religions are immoral in their gender discriminations.’”

Quinn called gender discrimination “the root cause of evil in the Church, and thus in the world” and said she remained in the Dominican community simply for “the sisterhood.”

Sr. Patricia Mulcahey, OP, Quinn’s Prioress at the Sinsinawa Dominican community, said in an email response to LSN that the nun sees her volunteer activity as “accompanying women who are verbally abused by protestors. Her stance is that if the protestors were not abusive, she would not be there.”

Though Sr. Mulcahey claimed that her sisters “support the teachings of the

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scandal

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**a nun  
outspokenly  
in favor of  
legalized  
abortion**

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**“countless individual priests, laity, even bishops, believe they are free to decide what it means to be Catholic for themselves.”**

**Nun** *Continued from page 10*

Catholic Church,” she declined to comment on Quinn’s public protest of Catholic Church teaching.

Joe Scheidler of the Pro-Life Action League says Quinn came in contact with his own office in 1982, when she and a group of other pro-aborts picketed his building on the anniversary of *Roe v. Wade*. “She figures it’s part of her religion to take these women in and protect them, and get them abortions,” said Scheidler of Quinn’s recent activity.

“Something dreadful has happened to make a Catholic nun become an escort at an abortion clinic—that’s the lowest form you can reach, where you escort a woman with

a living child in her into a place to have the child killed, and to ruin that woman’s soul.”

“If I didn’t even believe in the humanity of the child—which of course would be crazy—even if I didn’t, I would fight abortion for the sake of the women,” Scheidler added. “They miss that baby, and they can’t get it back. They never can.”

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*The above article was posted on LifeSiteNews.com on October 23, 2009.*

## **Disobedience is Harming the Church**

At a retreat for priests of the diocese of Northampton in Ars, the parish of St. John Vianney in France in May, Bishop Patrick O’Donoghue stated: “Bishops who have deep theological differences with the Pope are undermining the unity of the Catholic Church.” He continued, “If priests see bishops showing disloyalty to the Pope, it is hardly surprising that they in turn should show disloyalty to their bishop.”

He said: “This cocktail of dissent, disobedience and disloyalty has resulted in what I call a ‘conspiracy of silence’ amongst groups in the Church. There is no real dialogue or willingness to talk openly and honestly about our differences. He referred to his study called *Fit for Mission?* which was received with silence among the bishops and treated as unacceptable and unspeakable even

though he simply reiterated the teaching of the Church.

Bishop O’Donoghue called attention to the fact that “countless individual priests, laity, even bishops, believe they are free to decide what it means to be Catholic for themselves.” He suggested that accepting the church’s teaching on sexual morality was a “litmus test” for Catholics. He referred specifically to the wholesale rejection of the Church’s perennial teaching against contraception.

The Bishop also had words of criticism about traditionalists, focusing on liturgy and sacramental life, ignoring our obligation to go out in the world where suffering humanity lives.

Referring to the life of St. John Vianney, he said he had a “keen sense of the need for salvation which he expressed in his whole being as a priest.”

## **Pleasures of Sin**

“Pride inflates man; envy consumes him; avarice makes him restless; anger rekindles his passions; gluttony makes him ill; comfort destroys him; lies imprison him; murder defiles him ... the very pleasures of sin become instruments of punishment in the hands of God.”

*Pope Innocent III, c. 1204*

## Correcting the Record:

# Catholic New World Article Incorrectly States CCI Positions on the Catholic Campaign for Human Development

By Mary Anne Hackett -Catholic Citizens of Illinois

In the October 23 issue of the *Catholic New World*, there is an article entitled: “Local CCHD effort address concerns over ACORN,” a statement was made that the leaders of Catholic Citizens of Illinois have said they will not boycott the campaign this year. This is not true.

A little history about that statement. I was contacted in September by Rey Flores, the new director of the Campaign for Human Development for the Archdiocese of Chicago. At a meeting which included three members of our Catholic Citizens board of directors, Rey Flores and Nicholas Lund-Molfese, director of the Office of Peace and Justice for the Diocese, we reiterated our position that the name of the CCHD had been irreparably damaged by recent revelations of donations to ACORN, community organizing which in some cases had involved pro-abortion groups, and voter fraud in over 12 states and that we are unable to support it as it presently operates. See [www.capitalresearch.org](http://www.capitalresearch.org) and <http://bellarmineveritasministry.org> for documentation on recent grantees of CCHD.

No promise was made by the members of Catholic Citizens who were present at the meeting. Rather, we sought to work with the Archdiocese in the interest of reforming the CCHD. I was asked by Rey to provide the names of organizations that we believe would conform to what the CCHD should support and that also are in conformity to the teachings of the Catholic Church. Through a series of e-mail communications, Rey advised me that he had been contacted by the groups that I had recommended, which consisted of

crisis pregnancy centers, groups that support abstinence and marriage, along with a school established for poor children on the west side and a new mission providing food and services to the poor. He was assisting them to apply for CCHD grants.

Our hope has been to establish a new, untarnished campaign, such as a Catholic Campaign for Families and Life, that would provide grants to groups that strengthen families and defend life. Such a new campaign would give the Catholic people in the pews the choice of where they wish to contribute their funds and how they wish to “help the poor.”

We received the Annual Report 2009 from Rey which provided information about the current grantees of the CCHD in this diocese. Once again, the funds were given to many groups based on the organizing principles of Saul Alinsky, in other words, organizing the poor to demand more from the government. Funding of the six pro-family groups I recommended would be a drop in the bucket compared to the funds distributed to groups we find objectionable. Consider that the total of \$837,000 was collected.

**It is clear that reforming the CCHD is an almost insurmountable problem, and we reiterate our position—one we have held since our boycott of last year’s CCHD collection—that we cannot support CCHD in its present form.**

*For more information on the CCHD and Saul Alinsky’s influence on the Catholic Church, return to the CCI home page and in the search box, type in “CCHD” and “Alinsky.”*

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statement

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## **Call Our Culture to Reform**

Archbishop Raymond Burke

“In the battle for the protection of the right to life and for the safeguarding of the integrity of marriage and the family in our nation, we are easily tempted to give way to discouragement. And it would be right to do so, if the outcome of the battle depended upon us alone. But it does not. Christ is with us always in the Church and, in a particular way, in the struggle to restore the respect for the right to life of all of our brothers and sisters, especially those who are helpless and who have the first title to our care, and to safeguard the integrity of marriage and the family.”

“If we are serious about our patriotic duty, then we must pray every day for our leaders, especially our president, and our nation.”

“At every Mass, we should offer special prayers for our nation and her leaders, in order that the culture of death may be overcome and a civilization of love may be steadfastly advanced.”

“All Catholics throughout the nation should take part in Eucharistic adoration and in the praying of the rosary for the restoration of the respect for human life and for the safeguarding of the integrity of the family.”

“In a culture marked by widespread and grave confusion and error about the most fundamental teachings of the moral law, our Catholic schools and universities must be beacons of truth and right conduct.”

“If we as individuals or our Catholic institutions are not willing to accept the burdens and the suffering necessarily involved in calling our culture to reform, then we are not worthy of the name Catholic.”

*www.zenit.org 08-05-2009*

*Excerpts from an address by Archbishop Raymond Burke, head of the Supreme Court of the Apostolic Signatura, at the National Catholic Prayer Breakfast, Washington D.C. 08-05-2009*

## **Marriage: Love and Life in the Divine Plan**

An upcoming statement on Marriage is expected to be approved at the meeting of the USCCB in Baltimore. A copy of the statement was obtained by the *National Catholic Reporter* and posted on their website. The bishops call upon Catholics to lean on centuries of church documents and dogma to fight such innovations as gay marriage. Commenting that legal recognition of same-sex unions pose a multifaceted threat to the very fabric of society, calling them a threat to the intrinsic dignity of every human person and the common good. In the letter the bishops also condemn cohabitation and contraception as “intrinsically evil” be-

cause they separate the unifying and procreative dimensions of sex.

H. Richard McCord, executive director of the bishops’ Secretariat of Laity, Marriage, Family Life and Youth, said the letter is part of the bishops’ National Pastoral Initiative on Marriage. Although still in a draft stage that must be approved by the bishops, already it has drawn criticism. In an editorial, *National Catholic Reporter* said it “reads as if it was written by someone who has never once engaged in a marriage preparation program, let alone actually every been married.”

*Excerpted from an article in The Salt Lake Tribune, dated October 13, 2009.*

“If my people who are called by my name will humble themselves, pray, seek my face and turn from their wicked ways I will hear them from heaven and heal their land.” *2 Chronicles 7:14*

# Don't Forget!

By Bishop Robert Vasa, Diocese of Baker, Oregon

In cross-state travel there is little danger, at least for the time being, of getting so distracted by the country through which I travel that I forget both where I am going and how I plan to get there.

Unfortunately, in terms of the spiritual life, it is quite easy to get so distracted by the “foreign land” we presently inhabit that we can quite literally forget who we are, where we are going and how we plan to get there.

In the midst of the busyness of a typical day, we can forget that we are Catholic Christians, followers of Christ, pilgrims, lovers of the Gospel, sons and daughters of God, a resurrection believing people. We can forget that our true citizenship is in

heaven, that we are “strangers and aliens” here, that our true home still awaits us, that this world is passing, that our relationship with God surpasses all others. We can forget, usually because of being distracted by what we find along the way, that we are to leave ourselves behind, that he who seeks to save his life will lose it, that strict obedience to a moral code is essential, that Jesus is the way, that he gave us the Church to show us the way.

We can never forget that our living is really a spiritual journey with a very important and baptismally predetermined destination. It is certainly good and proper to enjoy the journey but never at the expense of the destination.

## Look Truth in the Eye

Archbishop Raymond L. Burke, the prefect of the Supreme Tribunal of the Apostolic Signatura, came to Washington, D.C., to be honored by InsideCatholic.com at its 14th Annual Partnership Dinner ...

Addressing more than 200 guests, Archbishop Burke said, “We must speak the truth in charity,” but also, “We should have the courage to look truth in the eye and call things by their common names.” The tension between these two admonitions is evident in his own heroic defense of the Church’s teaching on the sanctity of human life and his personal humility. [ ... ]

Throughout his 50-minute address, the archbishop returned again and again to the scandal of Catholic politicians who support abortion or same-sex marriage. He did not mince his words: “It is not possible to be a practicing Catholic and to conduct oneself in this manner.”

“Neither Holy Communion nor funeral rites should be administered to such politicians,” said Archbishop Burke. “To deny these is not a judgment of the soul, but a recognition of the scandal and its effects.”

With obvious reference to the Kennedy funeral, he argued that when a politician is associated “with greatly sinful acts about fundamental questions like abortion and marriage, his repentance must also be public.” He added, “Anyone who grasps the gravity of what he has done will understand the need to make it public.”

It’s not uncharitable to point out the scandal caused by these Catholic politicians. “The Church’s unity is founded on speaking the truth in love. This does not destroy unity but helps to repair a breach in the life of the Church.”

*From an article by Deal W. Hudson, insidecatholic.com, 21-09-2009*

seeking the proper goal

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**strict obedience to a moral code is essential**

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**“It is not possible to be a practicing Catholic and to conduct oneself in this manner.”**

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“It is not the long nor the beautiful prayers that the good Lord looks at, but those that come from the depths of the heart, with great respect and a true desire to please God.” *Curé of Ars*

## Don't Be Confused

*From an address by Pope Benedict XVI to Brazilian Bishops, 17-09-2009*

“The particular identity of priests and laity must be seen in the light of the essential difference between priestly ministry and the ‘common priesthood.’ Hence it is important to avoid the secularisation of clergy and the ‘clericalisation’ of the laity.” ...

“The lack of priests does not justify a more active and abundant participation of the laity. The truth is that the greater the faithful’s awareness of their own responsibilities within the Church, the clearer becomes the specific identity and inimitable role of the priest as pastor of the entire community, witness to the authenticity of

the faith, and dispenser of the mysteries of salvation in the name of Christ the Head.” ...

“The function of the clergy is essential and irreplaceable in announcing the Word and celebrating the Sacraments, especially the Eucharist .... For this reason it is vital to ask the Lord to send workers for His harvest; and it is necessary that priests express joy in their faithfulness to their identity.”

“The shortage of priests must not come to be considered as a normal or typical state of affairs for the future.”

*Vatican Information Services 17-09-2009*

## Serial Killer Ted Bundy and the Power of the Rosary

In 1978, the police called Msgr. William Kerr, a leading human rights figure, in the middle of the night to accompany them to a sorority house in Tallahassee. When he arrived, he was told that all but one of the girls in the house were dead or near death, killed by the infamous serial killer, Ted Bundy. After administering last rites to one of the college girls who was dying, the police asked Fr. Kerr to speak with a girl who had survived the massacre unscathed.

They had a very specific question: Why did Bundy stop right inside the door to her room, drop his weapon and leave without touching her? The young woman refused to speak to anyone except a priest. When Fr. Kerr approached the near-catatonic girl, she told him that her mother had made her promise before going off to

college for the first time, that she would pray the Rosary, which she had that night. When Bundy came into her room to murder her as he had the other girls, the beads were still clutched in her hands.

Ironically, Bundy later sought out Msgr. Kerr as a spiritual counselor while he waited on death row. Over the course of their sessions, Bundy explained to Msgr. Kerr that when he entered the girl’s room, he just wasn’t able to continue his spree, he dropped his weapon, and fled.

Such is the power of our Mother’s protective mantle. Such also is the wisdom of a mom who managed to give her daughter the most efficient, powerful weapon—the rosary—which later saved her life. Our Lady never fails those who pray to her with a sincere heart.

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Shortly after President Obama spoke at the University of Notre Dame, two Notre Dame economists received funding from the national Institutes of Health to continue research on the well-being of children and families. Kasey Buckles and Dan Hungerman received \$150,000 for their project, “Season of Birth and Later Outcomes: Old Questions, New Answers.” Hungerman also received a grant of \$150,000 for a separate study, “The Impact of Early Access to Oral Contraception on the Health of Women and Children.” Pay off?

## Upcoming speakers for the Monthly Forum Luncheons

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forum

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**December 11**—**Rev. Robert A. Sirico**, president of the Acton Institute. Fr. Sirico studied at the University of Southern California and the University of London and received his master of divinity degree from Catholic University of America. He founded the Acton Institute with Kris Alan Mauren in 1990 to address the fundamental economic principles in today's social problems. He lectures at colleges, universities and business organizations. His writings on religious, political, economic and social matters have been published in a variety of journals, and he has provided commentary on CNN, ABC, the BBC, NPR, and CBS 60 *Minutes*. He is currently pastor of St. Mary Catholic Church in Kalamazoo, Michigan. The subject: "Does Social Justice Request Socialism?"

**January 8**—**Christopher J. Check**, vice president of The Rockford Institute. He holds a B.A. in English literature from Rice University. Before joining the institute he served as a captain in the United States Marine Corps, where his specialty was field artillery. He served as editor of *The Family in America* and is an award-winning commentator for Illinois Public radio. He has been published in the *Chicago Tribune*, *Chicago Sun-Times*, *the Wanderer*, *National Review*, *New Oxford Review*, *Culture Wars*, *Touchstone* and *Defense Media Review*. The subject: "Henry VIII, the Divorce."

**February 12**—**Fr. Bob Lombardo**, a graduate of Notre Dame, Maryknoll School of Theology and Iona College, he is one of the founding friars of the Franciscan Friars of the Renewal, along with Fr. Benedict Groeschel. He was invited by Cardinal George to start a mission at the site of Our Lady of the Angels parish on the West Side of Chicago. The mission provides material help for the poor in the form of food, clothing, and household goods. The convent at the parish has been renovated to house participants in organized retreats or individuals who come to pray on their own. The subject: "Serving Christ in the poor on Chicago's West Side."

**March 12**—**Tom Peterson**, president of Catholics Come Home, Inc. After experiencing a profound reversion experience in his Catholic faith, he founded Catholics Come Home, Inc and Virtur Media, Inc., independent non-profit Catholic apostolates that create effective and compassionate media messages and broadcast them nationally and internationally, in order to inspire, educate and evangelize inactive Catholics and others to live a deeper faith in Jesus Christ, in accord with the magisterium of the Roman Catholic Church. He has spoken at National Catholic Conferences and pro-life events throughout the United States and internationally and has presented at the Vatican and the USCCB. He has been featured in EWTN and his media apostolates have been featured in *Our Sunday Visitor*, *The National Catholic Register*, *Legatus Magazine*, *Columbia Magazine* and *Envoy Magazine* and other publications.

**April 9**—**William Dempsey**, a graduate of Notre Dame and Yale Law School, he served as chief law clerk to Chief Justice Earl Warren. He founded and is president of the Sycamore Trust out of concern over the loss by Notre Dame of its historic claim to a robust Catholic identity. He is chairman of the National Railway Labor Conference and president and CEO of the Association of American Railroads. The subject: "The Waning Catholic Identity of the University of Notre Dame."

**Luncheons are at 12:00 noon at the Union League Club, 65 W. Jackson Blvd, Chicago. Tickets are \$30.00. For reservation, call Maureen at 708-352-5834.**

by Mary Anne Hackett

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**It is no coincidence that the ordinance was passed during the 40 Days for Life**

## Fall 2009 Update

Our annual dinner was a success, with over 200 people in attendance. Bishop Doran's talk was entertaining and informative covering a broad perspective on issues facing the Church.

Bishop Paprocki's homily at the Catholic Physicians Guild White Mass is particularly timely as the debate on health care is front and center. He provides a clear understanding of what our faith calls for in any health care reform—the protection of human life at all stages and the protection of conscience for all who are involved in health care.

The decision by the city council of Chicago to establish a bubble zone is an affront to pro-life citizens and to the free speech rights of all citizens. It is no coincidence that the ordinance was passed during the 40 Days for Life when counseling of women seeking abortion has saved the lives of numerous babies and caused even workers at the clinics to turn away from the evil business of killing. It is all about the money that the abortion clinics

are losing because of changing the hearts and minds of abortion-bound women. There is no yelling or name-calling, only counseling and praying—the most powerful tools of all.

We are pleased to report that, this year, the archdiocese has published the policy about speakers who are in opposition to the teachings of the Church. It is as follows:

**2201.1. Policy** *Any Catholic entity subject to the authority of the Archbishop of Chicago, and any boards/fundraising committees affiliated with them shall not give awards or honors or host presentations, speaking opportunities or appearances by individuals or organizations whose public position is in opposition to the fundamental moral principles of the Catholic Church.*

The article in this newsletter about Ascension Parish in Oak Park presents a scenario that is in direct violation of this policy. Who enforces the policy for the archdiocese? What are the consequences of complete disregard for the policy?

### **Not Just Consumers**

Life is not just a succession of events or experiences: it is a search for the true, the good and the beautiful. It is to this end that we make our choices; it is for this that we exercise our freedom; it is in this—in truth, in goodness, and in beauty—that we find happiness and joy. We must not allow ourselves to be deceived by those who see us merely as consumers in a market of undifferentiated possibilities, where choice itself becomes the good, novelty usurps beauty, and subjective experience displaces truth.

*Pope Benedict XVI, in his message for World Communications Day, 24 May*