



The Armor of Faith

Topic Summary: Humanae Vitae

Part II: Prophecies of Rejection – Marriage and Morals



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Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Sister Sara Draney is a Dominican Nun from the Monastery of the Infant Jesus in Lufkin, Texas. Helen is a lay-Dominican and has a love for music ministry. The Dominicans, I should mention, are also known as the Order of Preachers. Sharon is still our token cradle Catholic, and, as everyone knows by now, I am simply here to ask questions and mangle biblical names. To answer my questions and correct my pronunciation is why we have our panelists, so welcome to our panelists as well as to our listeners.

Let us open with a prayer:

In the name of the Father, the Son and the Holy Spirit.

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray. Amen.

Why Catholics Do What We Do:

Thank you to those who wrote with questions you have. Great to hear from you. I originally thought that this spot would be for addressing why we do what we do. However, after so many questions regarding the latest on “the Pope changing the Lord's Prayer” I thought now would be a good time to discuss it.

Ever since Pope Francis was ordained to be Pope, it seems that each time he opens his mouth, confusion seems to erupt. Does he say things to make us think or to confuse? Does he say things

and hope we will understand? Does he do things and expect us to get it? In reviewing things he says and does, it is pretty clear that the confusions are not from him but mostly from the media. The media does not seem to like anything that produces facts, rather, they want to make sensation out of everything.

Jimmy Akin, a popular Catholic author, wrote a wonderful piece about the issue of the translation change in relation to The Lord's Prayer. The article, published in the *National Catholic Register*, summed it up very clearly. He pointed out that not only is this issue not new news, but that it is a clear misrepresentation or misunderstanding of the facts.

So some facts:

- 1.) A discussion over the translation of The Lord's Prayer actually began in 2002. The part of the prayer that is causing so much confusion is, “and lead us not into temptation.” It has been under constant discussion for 17 years now.
- 2.) The original talks began with the French. The change the French Catholic Bishop's Conference came up with was actually put into their Liturgy the first Sunday of Advent 2018. The change made is, “do not let us fall into temptation.”
- 3.) My thinking is why? Why change something that is clear, “lead us not into temptation.” This is the English version. Every language says things just a little bit differently. Translations are sometimes difficult and exact context of the meaning is often changed by translation. The French Bishop's thinking is that their wording was not clear enough for modern understanding. So this was for clarification, not to just be changing things.
- 4.) The Pope was interviewed about this change and he stated that since the current translation is difficult for people to understand, then a change would be OK, not that it had to happen.
- 5.) After much review and prayer, the Italian Bishop's decided that they also saw the need for clarification and decided to change the prayer for their Liturgies as well. Pope Francis agreed with the Italian Conference and approved of their recommendation and the change began. So you see, this was not an over night decision, it was not the Pope's brain child and he did not force this. This was done by a body of Bishops who felt a need for clarity was in order for their people.
- 6.) This change that the French and Italian Bishops produced is only for their countries. So far, a change is not currently in progress for other countries. I expect that the American Bishop's Conference will at some time take this into their own conference and discuss if there should be a change for English speaking regions. At this time however, there is no discussion going on.
- 7.) As part of his very astute analysis, Jimmy Akin remarked, “Yet another case of the media doing a sloppy, incompetent job.” Yes, the press got hold of a few thoughts and ran a crazy lap or two with them. All is well and all is calm. If the

Bishops decide to make changes for the American Catholics, I feel confident that there will be plenty of notice sent out so that we can all understand the reasons for translation corrections and clarifications.

If you would like to read Jimmy's full article, entitled, "No, Pope Francis Is Not Changing the Lord's Prayer," you can find the link in the topic summary for this show. Go to <https://wcatradio.com/armoroffaithstudyguides/> and look for episode 99. We also recommend reading the Catholic News Agency article entitled, "Holy See Confirms Changes to Italian Liturgical Translation of Our Father, Gloria."

Discussion:

Last time, we began to discuss the encyclical of Pope Paul VI, entitled, *Humanae Vitae*. We discussed, from a very broad perspective, the history and social environment which led to the need for the Church to clarify teaching concerning marriage, family, procreation, and life. While the faithful endeavor to protect faith, family, and morals; there are a number of forces in motion which seek to redefine the relationships between man and woman as well as the moral values of procreation and family.

We mentioned the role of historical events, technology, and economy as they influence our view of the world and the values by which we engage it. We should also note that we have often failed to consider the consequences or unintended consequences as life choices are made. If we know our faith, we will accomplish what God asks of us no matter the changing ideologies of the world, but if we do not know our faith, the world will change our relationships with one another as well as God – and chances are, the change will not yield the happiness we expect.

As we concluded our last episode, I mentioned Paul Harvey, who worked in radio from the 1950s through the 1990s. During a broadcast in 1965, he gave a warning to America. It began with the statement, "If I were the prince of darkness..." In his oral essay, he outlined how the devil would seek to take over "the ripest plum on the tree," the United States. As he spoke, he outlined some of the tactics the evil one might use, which included:

I'd subvert the churches first, and I would begin with a campaign of whispers.

With the wisdom of a serpent, I would whisper to you as I whispered to Eve: 'Do as you please.'

I'd convince the young that marriage is old-fashioned, that swinging is more fun and that what you see on television is the way to be.

And thus, I could undress you in public and lure you into bed with diseases for which there are no cures. (**Note:** HIV was not known at this time. It became known in 1981)

In other words, if I were the devil, I'd just keep right on doing what he's doing.
(ChurchPop)

If we examine what has transpired since 1965 against these tactics, we might consider Paul Harvey's words to be rather prescient or prophetic, but Paul Harvey was no psychic or prophet. He simply deduced the consequences from his observations of events.

Pope Paul VI, in 1968, made his own predictions within *Humanae Vitae* as to what would happen should society fail to observe the natural law of God. These included the prediction of marital infidelity along with a decline of moral standards, an adverse impact on relationships between men and women, governmental abuse of power over families, and rejection of God's design.

Today, we will start to discuss the predictions of Pope Paul VI or what some call the four prophecies of Pope Paul VI. The first was related to impact of rejecting what God asks of us as man and woman consider the sacrament of marriage as well as our moral behavior within and external to this sacrament.

When Pope Paul VI discussed the consequences of artificial methods or preventing conception, he noted:

Responsible men can become more deeply convinced of the truth of the doctrine laid down by the Church on this issue if they reflect on the consequences of methods and plans for artificial birth control. Let them first consider how easily this course of action could open wide the way for marital infidelity and a general lowering of moral standards. Not much experience is needed to be fully aware of human weakness and to understand that human beings—and especially the young, who are so exposed to temptation—need incentives to keep the moral law, and it is an evil thing to make it easy for them to break that law.

(Question 1: So, Pope Paul VI expressed his concern that birth control methods would lead to marital infidelity and lowering of moral standards. In what ways could birth control lead to marital infidelity?)

- Encourages perception of sex without consequences
- Encourages perception of sex without emotion
- Encourages perception of sex without responsibility

(Question 2: If men and women are encouraged to relationships outside the marital bond, there is a likely to be an impact upon the relationship between husband and wife. What impact might this have on such things as emotions and commitment? How does this empower happiness between husband and wife?)

- The bond of conjugal love is weakened – just another thing
- The emotional bond to reconcile weakens as happiness is perceived with another
- Jealousy and envy may rear their head with destructive force
- No commitment to one another tears at the fabric of family
- Weakened bonds of commitment open the doors to divorce as means to conflict resolution

(Question 3: As the bonds of marriage are tested and divorce is considered the answer, the issue becomes more than a relationship between man and woman when children are involved. What are the potential consequences of marital infidelity on children?)

- Diminished trust in relationships – I am being left too
- What do little eyes see and how does it mold them?
- Confusion in moral examples
- Impacts to relationships children will have when they are adults

(Question 4: We know that in our adolescence, we begin to experiment with the roles and responsibilities of adulthood. What are the likely impacts of declining morals on young adults?)

- Experimentation without boundaries – consequences discovered too late
- Cohabitation before marriage weakens the bond of marriage
- Opens door to throw-away relationships
- Perception that responsibilities can be avoided through abortion

(Question 5: Sex outside of marriage still has consequences. What doors do promiscuity open?)

- Exposure to sexually transmitted diseases
- Emotional conflicts which may open doors to depression
- Abortion
- Out-of-wedlock families
- Divorce
- Fear of commitment
- Erosion of trust and commitment

(Question 6: As we assess the impacts to the marital bond, we see families torn. What is the impact of diminished family bonds to society? Why do we think the evil one endeavors to divide and destroy the family?)

- Divides relationships within family
- Division ripples to other relationships
- Dysfunctional families ripple to dysfunctional relationships and coping skills
- Faith is not fully passed to children
- Children lose sight of the blessings of moral boundaries
- Children are not taught how to put on the armor of God
- Children lose sight of sharing the blessings of love of God and one another
- Dysfunctions rise within and between generations
- Generations become weakened in the defense of souls
- Generations are separated from God

Quotes:

– *Saint John Paul II - Evangelium Vitae (The Gospel of Life), 1995*

This is what the Bible teaches in direct and eloquent language when it reports the joyful cry of the first woman, "the mother of all the living" (Gen 3:20). Aware that God has intervened, Eve exclaims: "I have begotten a man with the help of the Lord" (Gen 4:1). In procreation therefore, through the communication of life from parents to child, God's own image and likeness is transmitted, thanks to the creation of the immortal soul... Thus, a man and woman joined in matrimony become partners in a divine undertaking: through the act of procreation, God's gift is accepted and a new life opens to the future.

– *Saint John Paul II - Evangelium Vitae (The Gospel of Life), 1995*

Marriage and family counseling agencies by their specific work of guidance and prevention, carried out in accordance with an anthropology consistent with the Christian vision of the person, of the couple and of sexuality, also offer valuable help in rediscovering the meaning of love and life, and in supporting and accompanying every family in its mission as the "sanctuary of life".

– *Saint John Paul II - Evangelium Vitae (The Gospel of Life), 1995*

Within the "people of life and the people for life", the family has a decisive responsibility. This responsibility flows from its very nature as a community of life and love, founded upon marriage, and from its mission to "guard, reveal and communicate love". Here it is a matter of God's own love, of which parents are co-workers and as it were interpreters when they transmit life and raise it according to his fatherly plan.

– *Saint John Paul II - Evangelium Vitae (The Gospel of Life), 1995*

The family has a special role to play throughout the life of its members, from birth to death. It is truly "the sanctuary of life: the place in which life-the gift of God-can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth".¹¹⁹ Consequently the role of the family in building a culture of life is decisive and irreplaceable.

Final Thoughts:

Well, today, we touched upon some very sensitive issues of which most of us have faced at least a facet, whether we have experienced some of the temptations and trials in our own relationships or experienced some of the consequences as they ripple through the relationships of family, friends, co-workers, or even people we do not know.

We do not present these issues from a perspective of judgment, finger pointing, or condemnation; but a perspective of what we may do to enable our love of God and His desire that we may share love with one another. Should we face any of the temptations we mentioned during the course of our discussion, we should ask ourselves what behaviors enable positive relationships and what behaviors are destructive to self and others? We must then work within ourselves to accentuate what is right and just, and turn away from the temptations of destructive behaviors.

God wants us to be in a position to build up one another rather than tear each other down. If we fail in what God asks of us, though, all hope is not lost. Our Lord and Savior opens the door to second chances, but His desire is that we do not keep repeating the same mistakes over and over, especially the mistakes destructive to the soul.

A perception we are tempted to adopt is that when we do not face an immediate consequence in the moment of our choice, somehow, we believe we will escape the adverse effects of poor choices. We are tempted to believe that the trials and tribulations of bad decisions will always stalk others, but somehow, we shall always escape.

If we have walked the way of sin, let us remember the words of Jesus to the adulterous woman, "Neither do I condemn you. Go, [and] from now on do not sin any more." (John 8:11) In other words, Jesus is willing to forgive our transgressions, if we approach Him with a contrite heart and a desire to repent.

When we fail and fall, He wants to pick us up, but He also wants to encourage us to the path of what is right and just. His greatest desire is to remove the destructive nature of sin from our lives. His desire is to encourage us to a better way. As we endeavor to follow the example of Christ, let us also encourage one another to walk in the ways of His love and the tranquility of His peace.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we continue to discuss the prophecies of *Humanae Vitae* and their impact to our society and our lives.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: *Humanae Vitae* – Part III: Prophecies of Rejection – Relationships

References:

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