



The Armor of Faith

Topic Summary: Humanae Vitae

Part IV: Prophecies of Rejection – Governmental Abuse



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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.

Faith Event Announcements:

Christ the King of Mercy- 22nd Annual Conference - July 31 - August 4, 2019, presented by the St. Thomas Aquinas Society at the Pikes Peak Center in Colorado Springs, CO. The conference presents a number of high powered speakers and topics concerning our faith as well as contemporary issues. It also includes a free concert by Tony Melendez, who was born without arms and taught himself to play guitar with his toes. Tony has played in all 50 states and

44 foreign countries. For more information as to speakers and schedule, you can visit <http://stthomasaquinasociety.org/>.

20th Annual Midwest Catholic Family Conference, August 2-4, 2019 in Wichita, Kansas. This conference also includes a number of high powered speakers, and new this year, the conference will include a Spanish Catholic Family Conference in the Exhibition Hall featuring special talks and programs! The weekend includes presentations by world-renown speakers for Adults, Young Adults and religious. Special programs address the needs of Faith for students in high school, middle school, and elementary grades. To learn more about this conference, you can visit <https://catholicfamilyconference.org/>

Why Catholics Do What We Do:

Today's questions is: Why do we use candles and what is their purpose?

Have you ever paid attention to the number of candles inside a Catholic Church? If not, check it out. They seem to be every where. Think all those candles are the same? There are Liturgical Candles, Processional Candles, a Sanctuary Candle, Votive Candles, Advent and Lent Candles and the Pascal Candle. All these candles are used for different reasons and some for different times of the year.

Today, let us talk about **Votive Candles**. A “votive” candle refers to a vow or the fulfillment of a vow. The Latin “votum” means to give honor and to manifest devotion. Votive candles come in two sizes, small and large. The small candles are designed to burn for about 24 hours and the large candles burn for 7 days. Catholic tradition teaches us to honor others by lighting a candle and asking for God to intervene when some need is at hand.

You can find Votive Candles in any Catholic Church that you enter. There is no set requirement for the placement of votive candles, however, most often they are placed surrounding a statue. The Church may have a special devotion to a particular Saint and thus will place candles around that statue.

The candles are placed on a stand that are easily accessible to the worshipers. Most often the stands are made of a metal material. This allows for beauty and for fire mitigation. We certainly do not want fires to break out in our churches. There are long sticks which are lighting sticks. These you can touch to another lighted candle and carry this flame to the candle you are lighting. Then replace the stick to the holder provided.

The tradition of lighting candles goes waaaay back. In the Old Testament there are references to “keep a flame burning perpetually” (Exodus 27:19-20), as “perpetual incense before the Lord from generation to generation” (Exodus 30:7-8) and as a “lamp stand in the Tent of Meeting... set up before the Lord as He has commanded Moses” (Exodus 40:24-25).

The New Testament continues to show how candles have been used. “A first tent was prepared with the lamp stand, the table and the bread of the presence; this is called the Holy Place” (Hebrews 9:2). In today’s Catholic tradition, this light has a very special place because it

symbolizes Christ who said, “I am the Light of the world; the one who follows me will not walk in darkness, but will have light and life” (John 8:12).

We light candles before images and statues of Our Lord, Our Lady, and the saints, not as an attempt at worship, but as a symbol of the light of faith with which we ask for God’s help.

The “flame” refers to the Old Testament offering of a burnt sacrifice, made in petition, adoration, or reparation for sins.

We normally see votive candles in churches, but people also choose to use devotional candles at home, and place them in a prayer corner or on a table while they pray. Yes, we can pray without candles, however the act of lighting a candle is an opportunity for us to bring ourselves entirely---body, mind, heart and soul---into the act of praying.

Votive Candles are sacramentals that we use to help us focus on our prayer. Every Catholic home should have at least one blessed candle on hand.

If you would like to learn more about why Catholics use votive candles, we invite you to follow the links in the reference section of the topic summary for this show. You can obtain the topic summary by visiting <https://wcatradio.com/armoroffaithstudyguides/> and look for episode 101.

Discussion:

Last time, I mentioned that the temptation, as we see many things in our society going in the wrong direction, is to despair that there is no hope, or the other temptation is to believe we can do nothing. Indeed, as we watch the politics of our day, it is easy to see why the average person feels powerless in the face of ideologies and media fads. While the situation may be dire, there is hope as we seek to learn and share what God asks of us. We must remember, scripture is filled with examples where God has worked through the faithful, the lowly, and the remnant few, but we must be prepared to roll up our sleeves so we may be participants in the efforts to accomplish His will.

The relationship challenges we face today in our society will not be corrected overnight, nor will they be corrected by any government or political organization. It will only be corrected as we, the children of God's creation, engage one another according to the love which God asks of us for Him and one another. It is also a generational effort where we must teach our children and communicate across the generations to encourage one another to share the blessings of living the fullness of our faith. As we engage our youth, we must lovingly help them understand what God asks of us in our relationships, especially the relationships which may lead to the vocation of married life.

Within *Humanae Vitae*, Pope Paul VI expressed his concern that governments would be tempted to abuse their power and impose solutions contrary to the natural law. Before we talk about the potential abuses, we should first examine the purpose of government and who it represents. This is a fitting discussion for today, as we celebrate the 4th of July, for the Declaration of Independence marks a point in history where a people declared independence from what was perceived to be an oppressive sovereign, stating:

“When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which **the Laws of Nature and of Nature's God entitle them**, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.” (Declaration of Independence)

(Question 1: From the first time people agreed together, or were coerced, to give authority to a sovereign or representative to manage affairs for a populace, there have been many philosophies as to the just roles and responsibilities of government. Some believe government should serve the people, while others believe the populace is there to serve the ideologies of the ruling class. **From the perspective of the average person, what are the basic roles of government?)**

- Protect the rights, freedoms, and liberties of the people
- Protect the life, property, and opportunity of the people
- Provide protection of national interests for the common good
- Provide infrastructure to enable both the economy and the common good
- Policy management of resources for the common good
- Policy management of the economic environment for the common good

We hold these truths to be self-evident, that all men are created equal, that they are **endowed by their Creator with certain unalienable Rights**, that among these are **Life, Liberty and the pursuit of Happiness**.--That to secure these rights, **Governments are instituted among Men, deriving their just powers from the consent of the governed**,... (Declaration of Independence)

(Question 2: Of course, the term government implies representation and/or control of those governed. **Who and what do governments represent?)**

- The ruling class
- National interests
- Cultural interests
- Special interests
- The people

(1 Samuel 8:1-9)

*1 In his old age Samuel appointed his sons judges over Israel. 2 His firstborn was named Joel, his second son, Abijah; they judged at Beer-sheba. 3 **His sons did not follow his example, but looked to their own gain, accepting bribes and perverting justice.** 4 Therefore all the elders of Israel assembled and went to Samuel at Ramah 5 and said to him, **“Now that you are old, and your sons do not follow your example, appoint a king over us, like all the nations, to rule us.”** 6 Samuel was displeased when they said, **“Give us a king to rule us.”** But he prayed to the LORD. 7 The LORD said:*

Listen to whatever the people say. You are not the one they are rejecting. They are rejecting me as their king. 8 They are acting toward you just as they have acted from the day I brought them up from Egypt to this very day, deserting me to serve other gods. 9 Now listen to them; but at the same time, give them a solemn warning and inform them of the rights of the king who will rule them.

(1 Samuel 8:10-18)

10 Samuel delivered the message of the LORD in full to those who were asking him for a king. 11 He told them: “The governance of the king who will rule you will be as follows: He will take your sons and assign them to his chariots and horses, and they will run before his chariot. 12 He will appoint from among them his commanders of thousands and of hundreds. He will make them do his plowing and harvesting and produce his weapons of war and chariotry. 13 He will use your daughters as perfumers, cooks, and bakers. 14 He will take your best fields, vineyards, and olive groves, and give them to his servants. 15 He will tithe your crops and grape harvests to give to his officials and his servants. 16 He will take your male and female slaves, as well as your best oxen and donkeys, and use them to do his work. 17 He will also tithe your flocks. As for you, you will become his slaves. 18 On that day you will cry out because of the king whom you have chosen, but the LORD will not answer you on that day.”

(Question 3: The regulators and implementers of government are accountable, first, to God, for it is the children of His creation for which they are charged to care, but they often fail to recognize or may gloss over this when they impose solutions in opposition to God's design and natural law. What are the temptations which drive governments to abuse their power?)

- Ideology of ruling class
- Power perpetuation
- Ideology of Influencers (special interests)
- Attacks from opponents (political opponents, terrorism, war)
- Economic pressures
- Environmental pressures of limited resources

“Population control programs are always a matter of a majority—be it ethnic, religious, or class-based—targeting a minority,” says PRI President Steven Mosher. “Nowhere is this more clearly illustrated than in northern Burma, where an ethnic and religious ethnic majority is targeting a despised ethnic and religious minority. The goal is clearly to eliminate the Rohingya from Burma by any means possible, including contracepting and sterilizing their children out of existence.” (Abbamonte)

(Question 4: This statement by the President of the Population Research Institute (PRI) basically reveals to us that the methods of population control are primarily an abuse of power by the majority or the strong over the weak. What is the responsibility of the strong for the weak?)

(Matthew 25:31-46)

Judgment of the Nations: 31 "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, 32 and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. 33 He will place the sheep on his right and the goats on his left. 34 Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, 36 naked and you clothed me, ill and you cared for me, in prison and you visited me.' 37 Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 When did we see you a stranger and welcome you, or naked and clothe you? 39 When did we see you ill or in prison, and visit you?' 40 And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' 41 Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' 44 Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' 45 He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' 46 And these will go off to eternal punishment, but the righteous to eternal life."

That [anti-choice] agenda, says the UN's Scruggs, is not simply to oppose abortion. Rather, the anti-abortion rhetoric is a kind of code for something more pervasive. "These groups are not just anti-abortion, they are anti-women, and oppose population policies and programs in general," says Scruggs. "They hate us because we have been very effective in promoting women's rights and providing poor communities with the information and means to voluntarily plan their families. The pity is that refuting these lies takes up valuable staff time-time we could be using to carry out our primary mandate, saving the lives of poor women, men, and adolescents."

Behind their innocuous-sounding names and claims to represent "pro-life" interests, C-FAM and its network of like-minded groups-others include the Pro-Life Action League, American Life League, Campaign Life Coalition, Concerned Women for America, and National Right to Life Committee-have lobbied heavily against women's rights to make their own decisions about having or not having children. C-FAM was established ostensibly to monitor UN activities in the population and reproductive health fields. But according to investigations carried out by other groups, including Catholics for a Free Choice, what C-FAM really does is orchestrate misinformation campaigns against the UN system, disrupt meetings, and brand all specialized agencies and NGOs engaged in reproductive health and family planning initiatives in developing countries as "anti-family." (Hinrichsen)

(Question 5: As we examine the above statement published by World Watch in defense of UN population control agencies, we should take a moment to note the language. What do we notice about some of the verbiage? What is it designed to do?)

In 1980, China implemented one of the most controversial population policies in modern times. China's one-child policy shaped population politics for thirty-five years until its dissolution in 2015. During this time, many women were subjected to routine gynecological examinations, pregnancy testing, abortions, and sterilizations, which were often forced upon them by family planning officials. (Oxford)

In 2015, China officially ended its one-child policy, allowing couples to have two children. The end of this policy was fueled by the same concerns that created it—China's role in the current global economy. In an effort to increase the labor supply, China is now allowing couples to have more than one child. (Oxford)

(Question 6: Perhaps, in this example, we observe drivers of government policy. What does this reveal to us about government problem solving?)

- Solutions can be skewed by ideology, not always in favor of people
- Solutions can produce unintended consequences with greater issues
- Solutions by the elites/powerful do not always consider the least among us
- Priorities are not always in the best interests of the people

Quotes:

--Brian Clowes--*Exposing the Global Population Control Agenda*

According to *The Kissinger Report*, elements of the implementation of government population control programs could include:

- the legalization of abortion;
- financial incentives for countries to increase their abortion, sterilization and contraception-use rates;
- indoctrination of children; and
- mandatory population control and coercion of other forms, such as withholding disaster and food aid unless an LDC [Least Developed Countries] implements population control programs.

The Kissinger Report also specifically declared that the United States was to cover up government population control activities and avoid charges of imperialism by inducing the United Nations and various non-governmental organizations—specifically the Pathfinder Fund, the International Planned Parenthood Foundation (IPPF) and the Population Council—to do its dirty work. (Clowes)

– *Pope Paul VI – Humanae Vitae*

And now We wish to speak to rulers of nations. To you most of all is committed the responsibility of safeguarding the common good. You can contribute so much to the preservation of morals. We beg of you, never allow the morals of your peoples to be undermined. The family is the primary unit in the state; do not tolerate any legislation which

would introduce into the family those practices which are opposed to the natural law of God. For there are other ways by which a government can and should solve the population problem—that is to say by enacting laws which will assist families and by educating the people wisely so that the moral law and the freedom of the citizens are both safeguarded.

Final Thoughts:

During our discussion, we reviewed the purpose, role, temptations, and influences on governments whether they are led by sovereigns, dictators, or representatives elected by the people. We also noted that those in power do not always recognize their responsibility to God or the children of His creation. From the nature of the discussion, we might be tempted to believe that government is evil, but just like a person, governments also have the ability to do what is right and just. It is a choice.

We might also be tempted to believe there is nothing we can do to influence governments to do what is right and just, for governments are large, massive, and well beyond our personal means to hold accountable. Indeed, if we are alone, it does appear to be an impossible task, but as a faith community, there are many hands we can join and hearts we can influence.

We should also consider that we are blessed to live in a land with a Bill of Rights designed to protect the peoples inalienable rights to “Life, Liberty and the pursuit of Happiness.” (Declaration of Independence) While we still have the rights to free speech and religion, we must join hands to hold our government accountable to those rights as well as how our government influences the world. We must educate ourselves so we may know the issues, the influencers, what God asks of us, and with whom we might work. If we are uncertain as to what we may do to help accomplish what God asks of us, we recommend the power of prayer. If we ask God, He will guide us to our opportunities.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we turn our discussion to the rejection of God's design.

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 V: Prophecies of Rejection – Rejecting God's Design

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