



The Armor of Faith

Topic Summary: Humanae Vitae

Part V: Prophecies of Rejection – Rejecting God's Design



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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, which includes Helen Hawkins and my lovely wife Sharon.

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 mispronounce anything I possibly can. 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.

Dear Lord, we also lift up the prayers in our prayer basket. You know what is written on each one and you know the hearts of those who offer their thanks and praise and their petitions for the blessings of Your great mercy.

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

If you would like to add your prayers to the Armor of Faith Radio prayer basket, send us an email at armoroffaithradio@gmail.com. Please include the word “prayer” in the subject line to

draw our attention to print it for our prayer basket. Just so you know, Sharon and I also lift up our prayers with those in the Armor of Faith Radio prayer basket during our daily prayers.

Faith Event Announcements:

Pikes Peak Region - Sidewalk Advocacy Training: A story was shared with us this week that sidewalk advocates in front of the Colorado Springs Planned Parenthood had a turnaround when a young woman going into Planned Parenthood for an STD appointment skipped her appointment at Planned Parenthood and went to the Pregnancy Center instead. The encounter that the sidewalk advocate had with this woman was most likely the first time she'd heard of the Pregnancy Center.

One might ask, why should we celebrate this, if the woman was not pregnant and a child was not necessarily saved? As we mentioned during our "Culture of life series," specifically episode 92, when women and men go to the Pregnancy Center, the services they receive are free and they are treated with kindness and respect. Because of this, they are more likely to return to the Pregnancy Center when they need help instead of going to Planned Parenthood, which is one of the most dangerous places in the world for a child in the womb.

The work of Sidewalk Advocates is to pray and help raise awareness, to those in need, the help which is available through Pregnancy Resource Centers and similar agencies. If you feel a calling to Sidewalk Advocacy, we recommend contacting local affiliates of 40 Days for Life or similar right to life organizations.

If you are in the Pikes Peak Region of Colorado and would like to learn more, there is a Sidewalk Advocates training, July 19th and 20th or August 24th. This training is divided between two days, Friday, July 19th, and Saturday, July 20th, 2019. Training participants must attend both days to be fully trained.

The fee for this training is \$10. Payment may be made by cash or check on the first training day.

That fee covers the costs of training materials and Sidewalk Advocacy materials. If the fee is an obstacle, scholarships are available which may be confidentially obtained. To sign up, contact Julie Bailey at jp@baileypeople.com

If you can't attend the training in July, there will also be training beginning on August 24th. Again, contact Julie Bailey at jp@baileypeople.com

Pikes Peak Region StorkFest: Also in the Pikes Peak Region of Colorado, families are invited to attend StorkFest on 31 Aug, 2019.

This is a Pro-Family, Pro-Life, festival with 10th Avenue North performing at the Glen Eyrie Castle Grounds along with other family activities happening!!! Our understanding is that if you register this week, you can get 50% off on tickets by entering code: LIFE50 (at registration) – we encourage you to spread the word on this limited time offer. For more information, visit <http://www.StorkFest.org>.

20th Annual Midwest Catholic Family Conference, August 2-4, 2019 in Wichita, Kansas. This conference 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:

Why do Catholics have a cross with Jesus on it?

The answer is simple and yet very complex at the same time. The history of the cross goes back to St. Helena who when she became a Christian, also became very zealous to know all about Jesus. She was given permission by her son, the Emperor of Constantine, to collect articles that were related to Jesus. She took a trip with some laborers and found the ruins of a temple that was known to have been built on the site of Jesus' crucifixion. The area had been destroyed so they had plenty of work to do to uncover three crosses. Helena wanted to know which was the one Jesus was crucified on. She went into the town to find a woman who was dying. She got the woman to come to the crosses and had her touch each one. She touched two of the crosses and nothing remarkable happened. However, when she touched the third cross, she was miraculously healed. Helena deduced that this was Jesus' cross and had it sent to Rome. The other two crosses were ignored as they were of no interest to Helena.

The cross is a sacramental and a symbol. Just like the symbols we use today to represent nobility or leadership---the thrown of royalty, the seat of a judge, the chair of the Priest or the Bishop. All these symbols represent the person for which the object is associated. Jesus is associated with the cross.

(1 Corinthians 1:21–24)

*For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but **we preach Christ crucified**, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

The *Catechism of the Catholic Church* states:

(CCC: 653)

The truth of Jesus' divinity is confirmed by his resurrection. He had said: "When you have lifted up the son of man, then you will know that I am he." The resurrection of the crucified one shows that he was truly "I AM," the Son of God and God himself.

In 1570, Pius V commissioned a Roman Missal and since that time, a crucifix has been a mandatory sacramental for all Liturgical celebrations.

The crucifix reminds us of what Christ had to endure before the Resurrection so that we might be saved. The crucifix helps us better understand and appreciate our “theology of redemption.” Some non-Catholics find the crucifix “offensive” or “uncomfortable” to see. It is much easier to look upon the sanitized empty cross. The crucifix can help us better accept and live the words of Christ that those who desire to be His disciples must, “...*deny himself, take up his cross, and follow me.*” (Matthew 16:24)

And so we continue to “...*preach Christ crucified.*” (1 Corinthians 1:23)

The crucifix is a visual reminder of Christ’s battle over sin, a battle in which He is the Victor!

If you would like to learn more about why Catholics use crucifixes, 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 102.

Discussion:

During our last 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. I pointed out that 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. We must remember, nothing is impossible for God. If He allows us to experience difficulty in our task, then, we might ask ourselves, what is it He desires that we learn from the experience?

Today, we have come to a topic that is highly politicized in today's culture. As I mentioned when we started the series concerning *Humanae Vitae*, that I thought to myself, “What have I gotten us into given the current state of our politics?” Today, as we talk about the rejection of God's design, we will talk about issues that may not be suitable for young ears. If you are listening with young children around, I recommend you find a time where you can listen without little ears around so that you can process our discussion and consider its meaning as

you teach and raise your children. You can listen on demand. Just remember to look for episode 102.

Because of the politically charged nature of this discussion, I thought I should issue the following disclaimer.

Disclaimer: The opinions presented by me on this show are my own and do not necessarily represent those of the panel, WCAT Radio, or any affiliate show or organization. Of course, I do not pretend to speak with the academic expertise of political theologians, rather, my opinions are formed through the discernment of scripture, the Catechism of the Catholic Church, as well as the writings of the Popes, Doctors of the Church, and Saints. If you would like to know how I approach scripture, I invite you to listen to our series, “The Study and Discernment of Scripture,” which is available on demand and can be found at episodes 39 – 45.

As I mentioned during past shows, our discussion is not about whether Progressives, Conservatives, or any particular leaning of politics is right or wrong, it is a matter of whether we understand what God asks of us.

In section 13 of *Humanae Vitae*, Pope Paul VI wrote:

“Men rightly observe that a conjugal act imposed on one's partner without regard to his or her condition or personal and reasonable wishes in the matter, is no true act of love, and therefore offends the moral order in its particular application to the intimate relationship of husband and wife. If they further reflect, they must also recognize that an act of mutual love which impairs the capacity to transmit life which God the Creator, through specific laws, has built into it, frustrates His design which constitutes the norm of marriage, and contradicts the will of the Author of life. Hence to use this divine gift while depriving it, even if only partially, of its meaning and purpose, is equally repugnant to the nature of man and of woman, and is consequently in opposition to the plan of God and His holy will. But to experience the gift of married love while respecting the laws of conception is to acknowledge that one is not the master of the sources of life but rather the minister of the design established by the Creator.

(Question 1: In other words, when we choose to frustrate the design of God and by our actions contradict “the will of the Author of Life,” we tell Him that we reject His design. So, let's start there. What is the design of God as we consider He created us male and female?)

(Genesis 1:27)

27 God created mankind in his image; in the image of God he created them; male and female he created them. 28 God blessed them and God said to them: Be fertile and multiply; fill the earth and subdue it.

(Genesis 2:18, 22-24)

18 The LORD God said: It is not good for the man to be alone. I will make a helper suited to him...22 The LORD God then built the rib that he had taken from the man into a woman. When he brought her to the man, 23 the man said:

*“This one, at last, is bone of my bones
and flesh of my flesh;
This one shall be called ‘woman,’
for out of man this one has been taken.”*

24 That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

(Matthew 19:3-8)

3 Some Pharisees approached him, and tested him, saying, “Is it lawful for a man to divorce his wife for any cause whatever?” 4 He said in reply, “Have you not read that from the beginning the Creator ‘made them male and female’ 5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? 6 So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate.” 7 [f]They said to him, “Then why did Moses command that the man give the woman a bill of divorce and dismiss [her]?” 8 He said to them, “Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so.

(Question 2: As we examine these elements of scripture, we view the relationship between a man and woman in the holy bond of matrimony as helpers to one another. It is also the bond by which life is created. **When we consider the role of man and woman with respect to procreation, why is commitment to one another so important?)**

- Caring for one another includes taking care of one another
- Responsibility and partnership in raising the offspring of procreation

(Romans 1:20-32)

20 Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse; 21 for although they knew God they did not accord him glory as God or give him thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened. 22 While claiming to be wise, they became fools 23 and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes.

24 Therefore, God handed them over to impurity through the lusts of their hearts for the mutual degradation of their bodies. 25 They exchanged the truth of God for a lie and revered and worshiped the creature rather than the creator, who is blessed forever. Amen. 26 Therefore, God handed them over to degrading passions. Their females exchanged natural relations for unnatural, 27 and the males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity. 28 And since they did not see fit to acknowledge God, God handed them over to their undiscerning mind to do what is improper. 29 They are filled with every form of

wickedness, evil, greed, and malice; full of envy, murder, rivalry, treachery, and spite. They are gossips 30 and scandalmongers **and they hate God**. They are insolent, haughty, boastful, ingenious in their wickedness, and rebellious toward their parents. 31 They are senseless, faithless, heartless, ruthless. 32 **Although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them.**

(1 Corinthians 6:9-11)

Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor sodomites 10 nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God. 11 That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

(Question 3: As we read these passages from Romans and 1 Corinthians, we see a list of less than desirable behaviors raised as displeasing to God and which separate us from God. If we examine the behaviors, the common thread appears to be rooted in selfish desire and harm which may be caused to self or others. **Why do we think there is this dichotomy of how God views sexual relations within and outside the sacrament of matrimony? What differentiates these physical acts?)**

- Love and commitment within marriage
- Commitment to partnership in raising children within marriage
- Avoidance of the risks of promiscuity
- Avoidance of the risks of unnatural relations

(Question 4: One of the concerns of relations outside the bonds of matrimony is that the act of pro-creation becomes promiscuous, especially if the perception is that the responsibilities of pro-creation can be avoided through artificial means. **What are some of the consequences of promiscuity we observe today in our society?)**

- Manipulation for personal desires → power relationships
- Spread of disease → Some incurable
- Lives formed without benefit of commitment
- Abortion to avoid responsibility
- Jealousy and envy
- Always looking, never satisfied
- Heart break of being used
- Heart break of rejection
- Violence, revenge, and retribution
- Addiction to sensation confused with emotion → sensation is not love
- Confusing, disordered, and dysfunctional relationships
- Hookup culture destroys commitment
- Opens values to corruption

- Vulnerable to blackmail
- Guilt and self-loathing
- Depression

(Question 5: When we consider the choices of our behavior, some would offer, our choices are not our fault because God made us that way. **Is this valid, that we do not have control over our behavior or our choices?)**

(Genesis 4:7)

[The Lord said to Cain] 7 If you act rightly, you will be accepted; but if not, sin lies in wait at the door: its urge is for you, yet you can rule over it.

- God made us each with unique characteristics, gifts, and talents, but the choices of our behavior He left to us → something called free will
- God did not make us to sin, He made us to love Him and one another (cf. Matthew 22:36-40)
- His commandments and teachings are to call us to act rightly
- If we are to act rightly, we must know His Word and ask Him to lead our hearts

(Question 6: As we consider the rejection of God's design by some, there is also an impact upon the faithful. Some of the faithful are tempted to judge and condemn, for after all, the rejection of God's design is also a rejection of God. **What does Jesus teach us about our relationships with one another?)**

(Matthew 7:1-2)

1 "Stop judging, that you may not be judged. 2 For as you judge, so will you be judged, and the measure with which you measure will be measured out to you.

(Matthew 22:37-40)

37 He [Jesus] said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. 38 This is the greatest and the first commandment. 39 The second is like it: You shall love your neighbor as yourself. 40 The whole law and the prophets depend on these two commandments."

(John 8:7-11)

7 But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." 8 Again he bent down and wrote on the ground. 9 And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. 10 Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" 11 She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, [and] from now on do not sin any more."

Quotes:

– *Saint John Paul II - Limerick, Ireland, Sep 1979*

Marriage must include openness to the gift of children. Generous openness to accept children from God as the gift to their love is the mark of the Christian couple. Respect the God-given cycle of life, for this respect is part of our respect for God himself, who created male and female, who created them in his own image, reflecting his own life-giving love in the patterns of their sexual being.

– *Saint John Paul II - To the bishops of the Episcopal Conference of the U.S. On 8 Oct 1979*

In exalting the beauty of marriage you rightly spoke against both the ideology of contraception and contraceptive acts, as did the encyclical *Humanae vitae*. And I myself today, with the same conviction of Paul VI, ratify the teaching of this encyclical, which was put forth by my Predecessor by virtue of the mandate entrusted to us by Christ

– *Saint John Paul II - Apostolic Exhortation *Familiaris consortio**

When couples, by means of recourse to contraception, separate these two meanings that God the Creator has inscribed in the being of man and woman and in the dynamism of their sexual communion, they act as 'arbiters' of the Divine plan and they 'manipulate' and degrade human sexuality - and with it themselves and their married partner - by altering its value of 'total' self-giving. Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality.

– *Saint John Paul II - Letter to Families, 2 Feb 1994*

In particular, responsible fatherhood and motherhood directly concern the moment in which a man and a woman, uniting 'in one flesh', can become parents. This is a moment of special value to both of them for their interpersonal relationship and for their service to life: they can become parents - father and mother - by communicating life to a new human being. The two dimensions of conjugal union, the unitive and the procreative, cannot be artificially separated without damaging the deepest truth of the conjugal act itself.

Final Thoughts:

As we review our history, the battle continues to rage over the accountability and acceptability of our physical desires. When we separate the pro-creative act from the sacrament of marriage, we generate a variety of risks. It is not a matter of sexual preference, but a matter of love, life, and family. Pope Paul VI expressed concern that artificial efforts to frustrate the design of God would weaken the resolve of self-discipline and self-mastery over our behavior, which would subsequently expose us to harmful consequences.

The politics of our day serves to confuse us and opens the doors to the acceptance of behaviors without considering the consequences. As we engage those who surround us, we must first remember our call to love God and one another. We must also remember we are all sinners in

need of forgiveness. As Jesus told us in Matthew 9:13, “*Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners.*”

From our own position of sin, we are told not to judge, rather, we are called to encourage one another in the ways pleasing to God so we may all share the blessings of living the fullness of our faith. We should also remember the example of Jesus as He instructed the adulterous woman. Through His mercy and forgiveness, Jesus rejects the sin, but not the person. Let us, then, follow His example and open our parishes to be welcoming, inviting, and encouraging so that we all may enable one another to turn from our sin and seek to share all the blessings He offers through living the fullness of our faith.

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 our call to live 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 VI: Our Call to Respect God's Design

Why Catholics Do What We Do References:

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