

The Catholic Church of the  
**Immaculate Conception**

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e-mail: [parish@ic-sandiego.org](mailto:parish@ic-sandiego.org) Website: [www.ic-sandiego.org](http://www.ic-sandiego.org)

**JULY 31, 2016**

**Rev. Richard L. Perozich, Pastor**

[parish@ic-sandiego.org](mailto:parish@ic-sandiego.org) 619-295-4141 x 11

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**Marsha Long, Music**

[pictures@marshalong.com](mailto:pictures@marshalong.com)

**Parish Office Hours**

Monday: Noon to 4:00 pm  
Tuesday-Friday: 9:00 am to 4:00 pm  
Saturday & Sunday: Closed

Mass Schedule

**Daily Mass:** Monday - Saturday at 8:00 am

**First Friday Mass & Devotion:** 8:00 am

Sunday Masses

Saturday Vigil: 5:15 P.M.

Sunday: 8:30 AM, 10:00AM, 11:30 AM, 5:15 P.M.

**Holy Day Masses:** 8 A.M., 7:00 P.M.

**Penance:** For daily Mass goes 7:30 AM. For Parish on Saturday: 4:30 to 5:00 P.M., and by appointment

**Baptisms & RCIA:** *By appointment only.* Please email Deacon Fitzmorris at [rfitzmor@sdccatholic.org](mailto:rfitzmor@sdccatholic.org).

**Weddings:** *By appointment only.* Arrangements must be made at least **one year** in advance. Please contact the office

**Funerals:** *For arrangements, please call the parish office.*



**History of Immaculate Conception Parish**

It was here in Old Town that Saint Junípero Serra celebrated his First Holy Mass in California on July 2, 1769, near the site of the present Immaculate Conception Church, and it was on the hill overlooking Old Town that he planted the cross which marked the site of the Mission and the Presidio.

In 1849, the first parish church was established in Old Town with the name of Immaculate Conception and was dedicated in 1858. It still stands and is known as the Old Adobe Chapel on Conde Street. The cornerstone to the present Immaculate Conception Church was laid in 1868 under the direction of Father Antonio Ubach. With the population swing toward the south, it was not until July 6, 1919, that the church was dedicated by Archbishop John J. Cantwell of Los Angeles.

## WE PRAY

### MASS INTENTIONS

01	8 AM	<i>St. Alphonsus Liguori</i> †Roger M. Ibarra	MO
02	8AM	<b>St. Eusebius of Vercelli; St. Peter Julian Eymard</b> Jean Schmitz, SI	RE
03	8 AM	<b>Weekday</b> †Raymond Redmond	RP
04	8 AM	<b>St. John Vianney</b> †Martin Morris	RP
05	8 AM	<b>The Dedication of the Basilica of St. Mary Major</b> †Raymond Redmond	RP
06	8 AM	<b>St. Peter Chysologus; BVM</b> Ebbitt Family, SI	RP
07	5:15 PM	†Sylvia & Marciel Salvador	RP
	8:30 AM	†Maria de Jesus Carranza	RE
	10:00 AM	†Hector Morales S.	RP
	11:30 AM	†William Kennedy	RP
	5:15 PM	Angela Rodriquez, SI	RP

### APOSTLESHIP OF PRAYER

**AUGUST: Intentions of the Holy Father**

**Universal:** That volunteers may give themselves generously to the service of the needy.

**Evangelization:** That setting aside our very selves we may learn to be neighbors to those who find themselves on the margins of human life and society.

### PRAY: SEMINARIANS IN THEOLOGY

Ord	Derek Twilliger: Priestly Ordination June 24
Ord	David Exner, Priestly Ordination June 24
Ord	Corey Tufford, Priestly Ordination June 24
1st	Manuel Del Rio, St. John's Seminary, Camarillo
2nd	Oscar Lopez, St. John's Seminary, Camarillo
3rd	Nathan McWeeny, Mt. Angel Seminary, OR
1st	Raymond Napuli, Mt. Angel Seminary, OR
1st	Michael O'Connor, Mt. Angel Seminary, OR
2nd	Eric Tamayo, North American College, Rome
3rd	Billy Zondler, Mt. Angel Seminary, OR

### PRAY FOR OUR PRIESTS

01	Pope Francis
02	Bishop Robert McElroy
03	Bishop Robert Brom
04	Bishop Gilbert Chavez
05	Rev. Robert Delis, SDB
06	Rev. Nicholas Dempsey
07	Rev. Thomas Dermody

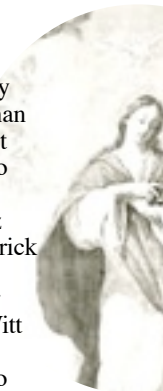
### PRAY THE SCRIPTURES

Monday:	Jer 28:1-17; Ps 119:29-102; Mt 14:13-21
Tuesday:	Jer 30:1-22; Ps 102:16-29; Mt 14:22-36
Wednesday:	Jer 31:1-7; Jer 31:10-13; Mt 15:21-28
Thursday:	Jer 31:31-34; Ps 51:12-19; Mt 16:13-23
Friday:	Na 2:1-3; 3:1-7; Dt 32:35-41; Mt 16:24-28
Saturday:	Dn 7:9-14; Ps 97:1-9; 2 Pt 1:16-19; Lk 9:28-36
Sunday:	Wis 18:6-9; Ps 33:1-22; Hb 11:1-19; Lk 12:32-48

### PRAY FOR HEALING

*Jesus we ask you to bring your peace and healing touch to those who are ill afraid or worried. Amen*

Patricia Kennedy	Maria Casanova
Dorothy Kleint	Steve Stone
Dena Mendoza	Mark Brandon
Jean Miller	Jeanne Pontius
Patricia O'Grady	Esther Salazar
Mary Jane Tiernan	Joane Anderson
Marguerite Vorst	Yolanda Garcia
Martha Zamudio	Elias Barajas
Carlos Amaya	Shirley Ilog
Mike Rodriguez	Olivia Ingram
Maguire Fitzpatrick	Grace Mulvanity
Tony Jenkins	Angelica Ortega
Peter Nalwalker	Barbara Driscoll
Bob & RobbyWitt	Lucille Miller
Frances Garcia	Reginald Custodio
Socorro Pacheco	Victoria Cardenas
Linda Lee	Dominic Castagnola
Amparo Valenzuela	John Hobbs
Phyllis Altomare	Lauretta Watts
Alicia Ambrose	Robert Rolli
Inez Cerda Bull	Eleanor Anderson
Cosmo & Joan Busalacchi	Marie Whitman



### PRAY FOR OUR DEPLOYED MILITARY

*Jesus protect all who serve our country.*

Sgt. Ahmed John Alexander	Robert Clinton Long, MC2
Natalie Augustine	Sgt. Adriana Matizel
Major Jerry Bloomquist	Wendell Miculob
Col. Mike Bodkin	LTJG Joe F. Morales,USN
Danny Carpenter, USMC	LCPL Matthew A. Pena
LTJG Joseph Colangelo, USN	Sgt. Richard Pierce
Cpl. Samuel James Comer	Sgt. William Paul Powers and Cinco
Daniel Dinglebeck, USN	CPL Wilson Santiago
PFC David Eley, USMC	Alfred Tello
Micah Emery	Ricky Thibeault
Sgt. Christopher Escalona	Tony Tulloss
1Lt. Cortez Fabia	PFC Travis Vliet; & 3rd
Juan Carlos Galazza	Marine Aircraft Wing.
SSGT. Vincent Charles	SCPO Desiree S. Hayes, USN
Lucario	Gil Perez, US Navy

### † PRAY FOR OUR DECEASED †

*Eternal rest grant unto them O Lord and let perpetual light shine upon them. May they rest in peace Amen.*

Floyd Watson	Bertha Lockwood
Iola Torre	Salvador Rivera
Emilie Graham	John Cervantes
Angela Cordova	Daniel Don
Ramiro Moreno	Florence Messina
Alexander Toczko	Arthur Wilbur Martinez
Jeannette Toczko	Jesse Benitez
José Teofilo Solorio	Margaret Kelly
Ray & Betty Jackson	Martha Jane Hotchkiss
Denise Cooney	Janet Meyers
Joanne Mangiameli	Hector Morales
Edna Moore	Carol Raiter
Paul Ramirez	Albina Farrie
Maude Laracy	Stephanie Anzelone
Helen Peña	Fred Levine
Lydia Castillo Herrera	Eleanor Maycan

**ONCE UPON A TIME, I BELIEVED IN KILLING BABIES**

*Patrice Lewis explains what 'responsibility for your body' really means*

**FROM THE PASTOR**

Once upon a time, I was a liberal feminist.

Like so many other young women, I was a product of my societal environment. As such, I was a firm believer in abortion. After all, why should a woman be imprisoned by an unwanted fetus for nine months? How awful. How terrible.

Fast forward to my first pregnancy. I was a little older than most women for that milestone of life – 33 – and my husband and I were ready to start a family. When it came time for my first prenatal exam, the nurse proceeded to fill in my chart. She asked me about getting an ultrasound to determine the baby's gestational age as well as to determine any kinds of "issues."

"What will be your decision if the baby has Down syndrome?" asked the nurse.

With the confident arrogance of youth, I replied, "I would elect to terminate the pregnancy." The nurse duly noted this response on my chart. At the time I remember thinking how calm and mature my reply sounded.

That was then. This is now.

By the time our second baby was expected, my response to the nurse's question had changed. It's also worth noting I was then 35, the medical "tipping point" for increased chances of Down syndrome. But we decided that if "issues" happened, we would handle them. That's because, having felt the lively movement of an unborn child through the joyous months of my first pregnancy, as well witnessing the wonders of a growing toddler, I knew I could never kill my baby.

My liberal mindset was slipping away.

Fast forward to 2009, when I attended a regional homeschooling conference. I saw a high number of Down kids, a phenomenon that puzzled me until I realized – duh – here was a segment of the population with the strength and integrity not to abort a baby with "issues."

At that conference I witnessed a seemingly trivial incident. There was a little girl with Down syndrome, probably 4 years old. Her father, who was talking with another man, reached down and picked her up. They exchanged a lot of face-patting in what was clearly a ritual. Then the father handed the little girl over to the man he'd been talking to. The man had a beard (the father did not) and the little girl was fascinated by his facial hair. In a modification of the game, she patted the man's face to feel his beard, smiling all the time. The father was smiling. The friend was smiling. The combined love was so tangible it rolled across the room in a wave and smacked me where I stood, riveted.

That flippant, arrogant, evil response I gave the nurse 20 years ago has haunted me ever since. How could I have ever thought such a thing? If the mere verbalizing of my intent to kill a baby with "issues" was enough to linger in my soul for two decades, how much worse would it have been if I'd followed through? The mental agony would be unspeakable.

Now step back for a moment to consider how children grow up in our progressive culture. From the age of 5 (or even earlier), they're told sex is no big deal and has no consequences. If it feels good, go for it. Of course if any "issues" arise, it's still no big deal. After all, girls have "choices" (except, apparently, the choice to keep their knees together), and abortions are simple, easy and free. Girls are

told it's "empowering" to rid their bodies of those unwanted clusters of cells.

So, duly steeped in progressive logic, girls allow their boyfriends free access to their bodies, then make an annual pilgrimage to Planned Parenthood to take care of their issues. After the emotionless, clinical procedure is done (often without parental consent), girls are congratulated on their initiation into the mysteries of feminism and encouraged to repeat the cycle. I knew someone who darkened the door of Planned Parenthood three times before she was 25. Remember, it's no big deal!

All the while, Planned Parenthood painted itself as the salvation of girls and women with "issues." They're there to help, to rescue, to set girls back on the track of their normal lives without the inconvenience of consequences for their behavior.

But now a darker side emerges.

For decades, feminists suppressed any hint of "issues" resulting from abortions. Everything from breast cancer to mental breakdowns were seen as coincidental and unrelated.

Now we learn the heroes at Planned Parenthood, far from performing the sanitary, sterile, emotionless procedures they would like us to believe about abortion, have been shown in a series of devastating videos to be little more than brutal chop shops for human parts, where still-living babies have their beating hearts ripped from their chests. All for profit.

Had I followed through on my flippant remark to the nurse 20 years ago and aborted my "issue" for whatever reason, I can't even begin to fathom my anguish at knowing my baby had been chopped up and sold like meat. No wonder Planned Parenthood kept that little profit enhancement a secret for so long.

Up to this point, I understood why women chose abortions. Unless you've grown up steeped in progressive feminist ideology, it's hard to comprehend how much ignorance abounds on the realities of abortion. Women are told their entire lives it's "no big deal" to get rid of those cells and not to bother their silly heads about the details. Decades of feminist brainwashing convinced women they shouldn't have to "interrupt" their (pick one) schooling / career / unmarried relationship / slim figure / single way of life in order to face the consequences of their behavior.

Even now, the mainstream media have desperately downplayed the realities of what happens behind closed doors of abortion clinics. Planned Parenthood is in full damage-control mode, lying through its collective teeth and accusing those untrustworthy blabbermouths of cutting and splicing videos, altering content, or taking everything out of context. But it's not working any longer. The clinical sterile sheet of ignorance has been ripped away.

I hope and pray girls and women will understand that they, and they alone, control their bodies. The core issue around the entire abortion industry is the belief that women simply cannot control themselves sexually. Or, more specifically, it revolves around the belief that women *should not* have to control themselves. (By the way, according to the [Guttmacher Institute](#) – which, I'll take pains to point out, is extremely pro-choice – in 2004 less than half a percent of abortions were due to incest and 1 percent due to rape.)

Avoiding pregnancy is the easiest, most foolproof thing in the world, but feminists have convinced untold millions of women they can't do it. Ladies, it's up to you to take responsibility for your bodies. Unless you want the stain of guilt upon your soul, keep your knees together until you're married and put Planned Parenthood out of business.

# AROUND THE PARISH

## 05 August Catholic Night at Padres

SD Padres vs Phillies  
7:40 p.m. -- Petco Park

[www.padres.com/events](http://www.padres.com/events) scroll to August 5 Catholic Night. Password is MERCY



### 2016 Baptism Schedule

- August 9 Class
- August 14 Baptism

Schedule is available on the parish website ([ic-sandiego.org](http://ic-sandiego.org)).

## Aug 04-07 & Sept 8-11...Photo Sessions for Parish Directory

Sign up now for an individual or family portrait that may be included in our parish directory. Each household will receive one complimentary 8" x 10" photograph and a free copy of the printed directory. Additional photos may be purchased.

Sign up in the parish hall this weekend or online through parish website.

### Volunteers Needed

If you are able to serve as host/hostess during the photo dates or help with sign ups, please email [parish@ic-sandiego.org](mailto:parish@ic-sandiego.org).

## Ascension Catholic Church 2016 Summer Speaker Series

Begins June 21 and ends August 30  
7:00 p.m.  
Free Admission

See flyer in the bulletin board located in the hall.

**20 AUGUST - DAY OF RECOLLECTION**  
Celebrating the Year of Mercy  
Mission San Diego de Alcala  
9 a.m. to 3 p.m.  
Mass concelebrated at 11 a.m.

## LOVE OUR PRIESTS Prayer Group



We invite you to join us for a special Mass honoring  
**REVEREND LUKE BUCKLES, O.P.**  
PROFESSOR  
DOMINICAN PONTIFICAL UNIVERSITY, ROME

*I am the Good Shepherd, I know my sheep, and mine know me. John 10:7-10*

## SAVE THE DATE!



**Saturday**  
**August 6, 2016**  
10:00 a.m.  
Ascension Parish  
11292 Clairemont Mesa Blvd.  
San Diego, CA 92124-1524

*Saint Joseph first appeared in the gospels of Matthew and Luke. He was the earthly father of Jesus Christ and the husband of the Virgin Mary. Joseph's lineage is traced back to King David. Father Luke will speak to us more about Saint Joseph. In addition, he will teach us about the Contemplative Life, a lived response to a call from God, heard within the heart. We are guaranteed to learn a lot this day! Please join us to welcome this wonderful priest.*

## THE MASS WILL BE FOLLOWED BY AN INFORMAL POTLUCK LUNCHEON

*Bring a friend & a dish to share!*

### Are you going to be hospitalized?

If so, be sure to register with the hospital as a Roman Catholic. By doing so the Diocesan priest assigned to the hospital will be informed that you are there as a patient. He will then make every effort to visit and/or bring Holy Communion to you.

### Remember to Support Our Advertisers

Our bulletin is an important way for us to communicate with you. The parish does not pay for the printing, saving us hundreds of dollars each year. The J.S. Paluch Company arranges for the bulletin to be supported through the generosity of the businesses that advertise on the back cover.

**AROUND THE PARISH**

**Gifts of Treasure**

With gratitude for the gifts we have received, parishioners and visitors made a joyful return to the Lord.

**July 24, 2016**

**Total Collection: \$4,693.43**  
**Envelopes: \$3,104.00 Plate: \$1,589.43**  
**Total contributing households: 77**

5:15 Sat	\$ 432.05
8:30 Sun	\$ 974.00
10:00 Sun	\$ 694.11
11:30 Sun	\$1285.14
5:15 Sun	\$1003.13
Mailed	\$ 305.00

**EXPENSES**

July 18-22, 2016

Internet	\$70.00
Music	\$825.00
Office Supplies	\$254.52
Payroll (incl. tax)	\$3,214.71
Payroll Service	\$46.45
Pension	\$380.02
Priest Pension	\$400.51
Utilities - Gas & Electric	\$1222.92
Utilities -Water	\$1285.38
Worker's Comp	\$120.41

**Total: \$ 7,819.92**

**Building Fund: \$928.00**

**Courtyard Bricks ...**

Bricks in honor or in memory of loved ones are available for purchase in the Gift Shop or visit the parish website. (See bulletin.)

**WELCOME TO IMMACULATE CONCEPTION!**

To register at the parish, please fill out the form below and drop it in the basket or call the office at 295-4141.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY/ ZIP \_\_\_\_\_

PHONE \_\_\_\_\_

*Serra Gifts...*

**Street Level of  
Fr. Serra Hall  
619-297-3426**



Open 7 days a week  
 Monday - Friday 9:30 -4:00  
 Saturday 10:00 to 4:00  
 Sunday 9:30 to 3:00

Do you have a Baptism, First Communion, Confirmation, or Wedding to attend? If so, consider visiting the Serra Gifts for that special gift.

Rosaries, religious medals, prayer books, and religious items are available in the gift shop.

**See our online catalog at:**  
<http://www.ic-sandiego.org/gift-shop>

**AMORIS LAETITIA  
ON LOVE IN THE FAMILY  
OF THE HOLY FATHER FRANCIS**

28. Against this backdrop of love so central to the Christian experience of marriage and the family, another virtue stands out, one often overlooked in our world of frenetic and superficial relationships. It is tenderness. Let us consider the moving words of Psalm 131. As in other biblical texts (e.g., *Ex* 4:22; *Is* 49:15; *Ps* 27:10), the union between the Lord and his faithful ones is expressed in terms of parental love. Here we see a delicate and tender intimacy between mother and child: the image is that of a babe sleeping in his mother's arms after being nursed. As the Hebrew word *gamûl* suggests, the infant is now fed and clings to his mother, who takes him to her bosom. There is a closeness that is conscious and not simply biological. Drawing on this image, the Psalmist sings: "I have calmed and quieted my soul, like a child quieted at its mother's breast" (*Ps* 131:2). We can also think of the touching words that the prophet Hosea puts on God's lips: "When Israel was a child, I loved him... I took them up in my arms... I led them with cords of compassion, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them" (*Hos* 11:1, 3-4).



**PARISH & COMMUNITY**

**Parish Calendar**

**AUGUST**

03	Choir Practice	6:00 PM
04	Parish Directory Photos	1:00 PM
05	Parish Directory Photos Wedding	1:00 PM 2:00 PM
06	Parish Directory Photos Quilting Group	9:30 AM 9:30 AM
07	Parish Directory Photos	10:00 AM
08	I.C. Seniors Luncheon & Bingo	11:00 AM
09	Baptism Class	7:00 PM
10	Choir Practice	6:00 PM
13	Quilting Group Wedding	9:30 AM 2:00 PM
14	Parish Breakfast Baptisms	8:30 AM 2:00 PM
15	The Assumption of the Blessed Virgin Mary Mass Harp Meditation	8:00 AM & 7:00 PM 5:00 PM

**LETTER TO WOMEN**

Church of St. Mary Magdalene invites you to attend an evening women’s study. We will be taking an in-depth look at **Pope St. John Paul II’s groundbreaking work, Letter to Women.**

Every Thursday beginning Aug. 25, 2016 – Oct.13, 2016 from 6:30 – 8:00 PM  
 Where: St. Mary Magdalene Church Conference Rm.  
 Cost: \$29.95 (includes shipping and handling)  
 To register for the study, please visit:  
<https://store.endowonline.org/diane-kenney-p3110.aspx>  
 For registration information: [diane.kenney@att.net](mailto:diane.kenney@att.net)

What you see is news, what you know is background, what you feel is opinion.  
*Lester Markel, American journalist, 1894-1977*

Each day, and the living of it, has to be a conscious creation in which discipline and order are relieved with some play and pure foolishness.  
*- May Sarton*

**FROM FAMILIARIS CONSORTIO**  
*- Pope John Paul II 1981*

**ON THE ROLE OF THE CHRISTIAN FAMILY  
 IN THE MODERN WORLD 1981**

**Evangelical Discernment**

... 5. The "supernatural sense of faith" however does not consist solely or necessarily in the consensus of the faithful. Following Christ, the Church seeks the truth, which is not always the same as the majority opinion. She listens to conscience and not to power, and in this way she defends the poor and the downtrodden. The Church values sociological and statistical research, when it proves helpful in understanding the historical context in which pastoral action has to be developed and when it leads to a better understanding of the truth. Such research alone, however, is not to be considered in itself an expression of the sense of faith.

Because it is the task of the apostolic ministry to ensure that the Church remains in the truth of Christ and to lead her ever more deeply into that truth, the Pastors must promote the sense of the faith in all the faithful, examine and authoritatively judge the genuineness of its expressions, and educate the faithful in an ever more mature evangelical discernment.

Christian spouses and parents can and should offer their unique and irreplaceable contribution to the elaboration of an authentic evangelical discernment in the various situations and cultures in which men and women live their marriage and their family life. They are qualified for this role by their charism or specific gift, the gift of the sacrament of matrimony.

**JOINT DECLARATION OF POPE FRANCIS AND PATRIARCH KIRILL OF MOSCOW AND ALL RUSSIA  
 2/12/16**

25. It is our hope that our meeting may also contribute to reconciliation wherever tensions exist between Greek Catholics and Orthodox. It is today clear that the past method of “uniatism”, understood as the union of one community to the other, separating it from its Church, is not the way to re-establish unity. Nonetheless, the ecclesial communities which emerged in these historical circumstances have the right to exist and to undertake all that is necessary to meet the spiritual needs of their faithful, while seeking to live in peace with their neighbors. Orthodox and Greek Catholics are in need of reconciliation and of mutually acceptable forms of co-existence.

## THE UNSPOKEN TRAGEDY OF THE ORLANDO MASSACRE

— PETE JERMANN

In responding to the Orlando massacre at a same-sex nightclub, Bishop Robert Lynch of the Diocese of St. Petersburg found religion, including Catholicism, responsible for the slaughter. He wrote, “sadly it is religion, including our own, which targets, mostly verbally, and also often breeds contempt for gays, lesbians and transgender people.” And he is right that we were wrong; but he is right for the wrong reason. Our contempt was not in words spoken but in those left unsaid.

To hold someone in contempt is to look down on him or her as somehow less worthy. It is to judge some as unable to meet basic human standards of behavior, or to doubt that others might be capable of genuine sacrificial love. Many Catholics are guilty of this contempt. This contempt, however, is not rooted in the magisterial teaching of the Church but in the Catholicism practiced and preached by most Catholics, lay and clerical, in the modern Western world. It is the contempt of low expectations, a contempt whose current casualty is true sexuality.

The patrons of the Orlando nightclub dedicated to same-sex relationships were not responsible for the demise of sexuality. They, themselves, were victims of its demise long before the early morning hours of Sunday, June 12. They were the victims of each one of us who bought into the lies of the misnamed Sexual Revolution. The Sexual Revolution was not about the transformation of sex but the rejection of what is truly sexual. It cast itself in the aura of light and love, but it was really about death and darkness from its very beginning. Broken families, same-sex “marriage,” and gender confusion are the natural end of a sexuality already rejected. They are not its cause.

Sexuality is about the creation of life. Its very root is the biological marriage of sperm and egg. This simple union creates life in the image of God and from this union we are defined as male and female. In accepting the significance of two complementary cells that create fully human life, a man and woman rise to the fullness of love, gifting themselves for a good greater than themselves. In our sexuality, in cherishing ourselves, and each other, as potential mothers and fathers, we all participate in God’s creation.

The Sexual Revolution rejected the creation of life as merely incidental to shared pleasures. In rejecting life, it chose death. Real babies died real deaths at clinics designed for death. Real men died real deaths from the ravages of AIDS. In a society where cigarette companies were depicted as moral monsters, the inherently deadly practice of sodomy was normalized. Beyond physical death was moral death. The Sexual Revolution brought the death of innocence, the death of marriages, and the death of families. In rejecting sexuality, the Sexual Revolution was really about the death of love itself, the death of the gift of oneself freely given. No longer did we ask, “What can I give?” Rather, “What’s in it for me?” called forth from every variation of erotic desire. There is no path to love that begins with a question centered on self. The patrons of Orlando’s tragic nightclub were victims of a revolution that held man himself in contempt as one incapable of true love. They did not create the lies, they were victims of the lies already lived by those whose sexual attractions were considered normal.

The parable of the talents makes clear that more is expected from he who is given more. It is Catholics who always had more. It is Catholics who held the light and love needed to answer the death and darkness of the Sexual Revolution. While many were blinded by the golden calf of

false love, it is Catholics who were in the unique position to see the way toward the beauty and love of sexuality truly lived. While many had no teaching to guide them, the Church gave Catholics the light of *Humanae Vitae*, a light shunned as Catholics, *en masse*, turned toward darkness. Bishops, priests, and lay people rejected as too difficult the call of our sexuality to gift ourselves completely to another. In relegating *Humanae Vitae* to a doctrine untaught, Catholics accepted the doctrine of the Sexual Revolution that men and women were not capable of the call to love that God placed in their very biology. Rather than invest our talent so it could grow in value, we became the servant who buried his.

*Humanae Vitae* was neither radical nor revolutionary but, instead, an affirmation and clarification of existing Church doctrine. The Church always considered marriage and the marital act sacred. Until 1930, Catholic and protestant were united in this belief. At the 1930 Lambeth Conference the Anglican Church approved sexual contraception in limited circumstances. Pope Pius XI responded with the encyclical *Casti Connubii*, which affirmed the marital act as sacred and artificial birth control as a violation of its sanctity. In 1968, in response to the advent of the birth control pill, Pope Paul VI in *Humanae Vitae* again asserted the inviolability of the marital act and the iniquity of artificial birth control. The Church understood what we chose not to understand, that contraception was the rejection of our sexuality. Contraception does not enhance the marital union. Rather, it allows us to step outside of our marriages, to take breaks from the challenges of loving each other as sexual people. Contraception literally takes the life out of sex. The sexual act purposely sterilized is no longer really sex at all.

Contraception is the line crossed from sexuality to non-sexuality. It is the line crossed from meaning to meaninglessness. A marital act contracepted is a marriage contracepted, one with no meaning beyond its participants. It is an open invitation to others to redefine sex and marriage according to the desire of the day. When sexuality means nothing, all “sexualities” stand equal. All are equally meaningless. Instead of seeing and sharing the beauty of a true sexuality, we have largely remained silent.

Our silence we portrayed as virtue, but it was false virtue. Under the guise of not being judgmental we have judged men unworthy of truth and meaning. Under the guise of mercy, a mercy meant to reflect well on ourselves, we have not restored meaning to lives without meaning. Instead of shining a guiding light, we have left the “forgiven” to wander lost in the desert. This is contempt for the man God created and contempt for our very selves.

Our contempt for those who died in Orlando was not in words spoken but in the rejection of words we knew, words we chose not to speak with our voices or in our lives. We Catholics are responsible for the recent tragedy, more so than many others. In hiding our light under a bushel we have been complicit in the destruction of human relationships. In not living our sexuality truly we have participated in the destruction of the unity that comes from a sexuality fully lived. The damage goes beyond human relations to the Church itself. Our contempt was not only for ourselves but for a Church whose wisdom we rejected. In rejecting *Humanae Vitae* Catholics have placed their Church on indefensible ground. The proponents of the Sexual Revolution will assert the high ground of love while attacking the Church as a perpetrator of hate. What its members have already rejected, the Catholic Church will find difficult to defend either in the public square or in the inevitable court challenge it will meet. In our silence we have chosen a side, and it is the wrong side.