

The Catholic Church of the  
**Immaculate Conception**

2540 San Diego Avenue, San Diego, CA 92110 619 295-4141 FAX 619 295-4142  
e-mail: [parish@ic-sandiego.org](mailto:parish@ic-sandiego.org) Website: [www.ic-sandiego.org](http://www.ic-sandiego.org)

**SEPTEMBER 18, 2016**

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

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

**Deacon Robert H. Fitzmorris**

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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@sdcatholic.org](mailto:rfitzmor@sdcatholic.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

19	8 AM	<b>St. Januarius</b> Edna Ibarra, SI	RP
20	8AM	<b>St. Andrew Kim Tae-gõn and Paul Chõng Ha-sang &amp; Companions</b> Luz Viminda de Leon,SI	RE
21	8 AM	<b>St. Matthew</b> †Martin Morris	RP
22	8 AM	<b>Weekday</b> Montie Kainz, SI	RP
23	8 AM	<b>Weekday</b> †Conceiçao Da Silva	RP
24	8 AM	<b>Weekday; BVM</b> †Martin Morris	RP
25	5:15 PM	†Diane Foley	RP
	8:30 AM	†Joseph Daleo	RP
	10:00 AM	†Clementina Haro	RE
	11:30 AM	†William Kennedy	RE
	5:15 PM	All Souls	RP

### APOSTLESHIP OF PRAYER

#### SEPTEMBER: Intentions of the Holy Father

**Universal:** That opportunities for education and employment may increase for all young people.

**Evangelization:** That catechists may give witness by living in a way consistent with the faith they proclaim.

### 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 McWeeney, 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

19	Rev. Ricardo Juarez Frausto, CJM
20	Rev. Joseph Freeman
21	Rev. Michael Froidurot
22	Rev. James Fry
23	Rev. Enrique Fuentes
24	Rev. Charles Fuld
25	Rev. Edward Gallagher, Jr.

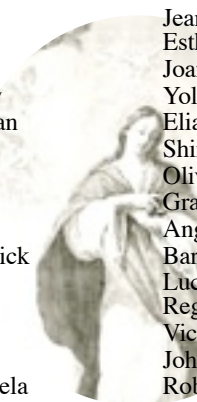
### PRAY THE SCRIPTURES

Monday:	Prv 3:27-34; Ps 15:2-5; Lk 8:16-18
Tuesday:	Prv 21:1-6, 10-13; Ps 119:1-44; Lk 8:19-21
Wednesday:	Eph 4:1-13; Ps 19:2-5; Mt 9:9-13
Thursday:	Eccl 1:2-11; Ps 90:3-17; Lk 9:7-9
Friday:	Eccl 3:1-11; Ps 144:1-4; Lk 9:18-22
Saturday:	Eccl 11:9 -- 12:8; Ps 90:3-17; Lk 9:43b-45
Sunday:	Am 6:1-7; Ps 146:7-10; 1 Tm 6:11-16; Lk16:19-3

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



### 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. Moralez,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 Lucario	SCPO Desiree S. Hayes, USN
	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.*

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
Bertha Lockwood	Mary Louise Fillet

## ASHAMED OF THE GOSPEL?

— Robert P. George National Catholic Prayer Breakfast  
May 13, 2014

The days of socially acceptable Christianity are over. The days of comfortable Catholicism are past. It is no longer easy to be a faithful Christian, a good Catholic, an authentic witness to the truths of the Gospel. A price is demanded and must be paid. There are costs of discipleship—heavy costs, costs that are burdensome and painful to bear.

## FROM THE PASTOR

Of course, one can still safely identify oneself as a “Catholic,” and even be seen going to mass. That is because the guardians of those norms of cultural orthodoxy that we have come to call “political correctness” do not assume that identifying as “Catholic” or going to mass necessarily means that one *actually believes* what the Church teaches on issues such as marriage and sexual morality and the sanctity of human life.

And if one in fact does not believe what the Church teaches, or, for now at least, even if one does believe those teachings *but is prepared to be completely silent about them*, one is safe—one can still be a comfortable Catholic. In other words, a tame Catholic, a Catholic who is ashamed of the Gospel—or who is willing to act publicly as if he or she were ashamed—is still socially acceptable. But a Catholic who makes it clear that he or she is not ashamed is in for a rough go—he or she must be prepared to take risks and make sacrifices. “If,” *Jesus said*, “*anyone wants to be my disciple, let him take up his cross and follow me.*” We American Catholics, having become comfortable, had forgotten, or ignored, that timeless Gospel truth. There will be no ignoring it now.

The question each of us today must face is this: *Am I ashamed of the Gospel?* And that question opens others: Am I prepared to pay the price that will be demanded if I refuse to be ashamed, if, in other words, I am prepared to give public witness to the massively politically incorrect truths of the Gospel, truths that the mandarins of an elite culture shaped by the dogmas of expressive individualism and me-generation liberalism do not wish to hear spoken? Or, put more simply, am I willing, or am I, in the end, unwilling, to take up my cross and follow Christ?

Powerful forces and currents in our society press us to be *ashamed of the Gospel*—ashamed of the good, ashamed of our faith’s teachings on the sanctity of human life in all stages and conditions, ashamed of our faith’s teachings on marriage as the conjugal union of husband and wife. These forces insist that the Church’s teachings are out of date, retrograde, insensitive, uncompassionate, illiberal, bigoted—even hateful. These currents bring pressure on all of us—and on young Catholics in particular—to yield to this insistence. They threaten us with consequences if we refuse to call what is good evil, and what is evil good. They command us to conform our thinking to their orthodoxy, or else say nothing at all.

Do you believe, as I believe, that every member of the human family, irrespective of age or size or stage of development or condition of dependency, is the bearer of

inherent dignity and an equal right to life? Do you hold that the precious child in the womb, as a creature made in the very image and likeness of God, deserves respect and protection? Then, powerful people and institutions say, you are a misogynist—a hater of women, someone who poses a threat to people’s privacy, an enemy of women’s “reproductive freedom.” You ought to be ashamed!

Do you believe, as I believe, that the core social function of marriage is to unite a man and woman as husband and wife to be mother and father to children born of their union? Do you hold, as I hold, that the norms that shape marriage as a truly conjugal partnership are grounded in its procreative nature—its singular aptness for the project of child-rearing? Do you understand marriage as the uniquely comprehensive type of bond—comprehensive in that it unites spouses 4

in a bodily way and not merely at the level of hearts and minds—that is oriented to and would naturally be fulfilled by their conceiving and rearing children together? Then these same forces say you are a homophobe, a bigot, someone who doesn’t believe in equality. You even represent a threat to people’s safety. You ought to be ashamed!

But, of course, what you believe, if you believe these things, is a crucial part of the Gospel. You believe the truth—in its fullness—about the dignity of the human person and the nature of marriage and sexual morality as proclaimed by the Church—our only secure source of understanding the Gospel message. So when you are invited to distance yourself from these teachings or go silent about them, when you are threatened with opprobrium or the loss of professional opportunities or social standing if you do not, you are being pressured to be *ashamed of the Gospel*—which means to give up faith in the Lordship of Christ and hope in the triumph of goodness, righteousness, and love in and through Him.

To be a witness to the Gospel today is to make oneself a marked man or woman. It is to expose oneself to scorn and reproach. To unashamedly proclaim the Gospel in its fullness is to place in jeopardy one’s security, one’s personal aspirations and ambitions, the peace and tranquility one enjoys, one’s standing in polite society. One may in consequence of one’s public witness be discriminated against and denied educational opportunities and the prestigious credentials they may offer; one may lose valuable opportunities for employment and professional advancement; one may be excluded from worldly recognition and honors of various sorts; one’s witness may even cost one treasured friendships. It may produce familial discord and even alienation from family members. Yes, there are costs of discipleship— heavy costs.

There was a time, not long ago, when things were quite different. Of course, there have always been anti-Catholic currents in sectors of American society. And at certain times and in certain circumstances and places one paid a price for being a Catholic. But as the nation progressed, anti-Catholicism in many sectors dissipated and one could be a true and faithful Catholic without suffering significantly in terms of lost opportunities or standing in the community. Biblical and natural law beliefs about morality were culturally normative; they were not challenges to cultural norms.

— cont’d p. 7

**AROUND THE PARISH**

**18 SEPT ... PARISH BREAKFAST**  
 Enjoy a delicious pancake breakfast (includes scrambled eggs, sausage, oj, and coffee).  
 Only \$5 per person. Served in Serra Hall after the 8:30 and 10:00 Masses.

**01 OCT ... BLESSING OF THE ANIMALS**  
 9:00 a.m. in the parish courtyard.  
 Please remember dogs are to be kept on a leash and other pets in carriers.

**15 OCT ... HUMAN TRAFFICKING**  
 What human trafficking is;  
 what's being done about it; what you can do to help  
 Social Action Committee invites you to reserve  
 Saturday, October 15, 2016 - Time 9 a.m. – 11 a.m.  
 Mission Basilica San Diego de Alcalá  
 (In California Room behind Mission in the lower level of the St. Francis Center)  
 Free event, free parking, light refreshments provided.

**Prayer Chain Group**  
 The group prays for those in need of support through prayer. If you or a loved one are in need of prayers, contact Ruthe Jenkins at [rutheis@cox.net](mailto:rutheis@cox.net).

**Immaculate Conception Church Nominated for 2016 Orchid Award**  
 Immaculate Conception has been nominated for 2016 Orchid Award in Landscape Architecture for the beautiful courtyard renovation.  
 For more information about the prestigious award and to vote for People's Choice, visit [www.orchidsandonions.org](http://www.orchidsandonions.org).

**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.

 **2016 Baptism Schedule**  
**September 20** Class  
**September 25** Baptism  
 Schedule is available on the parish website ([ic-sandiego.org](http://ic-sandiego.org)).

**16 OCT ... KNIGHTS OF COLUMBUS MEMBERSHIP DRIVE**  
 The Knights of Columbus is an organization for Catholic men interested in helping those in need, serving their parish, or growing in their faith.  
 Members will be here to answer questions and encourage men to join.

**22 OCT ... Chastity Luncheon**  
 Parent/Child (ages 11 & up)  
 Chastity Luncheon Retreat  
 Offered by The Goretti Group and The Nativity School  
 Noon to 6 pm  
 Equip your child with tools to live a life of chastity and modesty. For registration and information: [www.thegorettigroup.com](http://www.thegorettigroup.com)

**30 OCT ... Make-Up Photo Sessions for Parish Directory**  
 If you missed the previous sessions, there are make up sessions available for October 30.  
 Consider taking an individual or family portrait to be included in our parish directory as we mark our centennial as a parish. Each household will receive one complimentary 8" x10" photograph and a free copy of the printed directory.

**SAVE THE DATE ... AGAPE YOUTH DAY**  
**Love Seeking Truth in a Sexualized Culture**  
 February 25, 2017  
 9 am - 5 pm  
 St. Michael's Holy Family Center  
 15546 Pomerado Rd., Poway, CA  
 Registration now open.  
[www.lifechoicespoway.org](http://www.lifechoicespoway.org)  
 Sponsored by Life Choices

**AROUND THE PARISH**

**Gifts of Treasure**

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

**September 11, 2016**

**Total Collection: \$4,687.34**  
**Envelopes: \$3038.00 Plate: \$1,649.34**  
**Total contributing households: 79**

5:15 Sat	\$ 382.00
8:30 Sun	\$ 998.25
10:00 Sun	\$ 903.06
11:30 Sun	\$1089.68
5:15 Sun	\$ 731.85
Mailed	\$ 582.50

**EXPENSES**

September 5-9, 2016

Copier Expense	\$70.50
Maintenance Supplies	\$56.85
Music	\$625.00
Office/HallSupplies	\$218.20
Supply Priest	\$800.00
Telephone	\$290.91

**Total: \$ 2,061.46**

**Louisiana Flood Victims: \$740.26**

**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 \_\_\_\_\_

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 Sunday 9:30 to 3:00

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*Hostess gifts*

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

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

40. "At the risk of oversimplifying, we might say that we live in a culture which pressures young people not to start a family, because they lack possibilities for the future. Yet this same culture presents others with so many options that they too are dissuaded from starting a family". In some countries, many young persons "postpone a wedding for economic reasons, work or study. Some do so for other reasons, such as the influence of ideologies which devalue marriage and family, the desire to avoid the failures of other couples, the fear of something they consider too important and sacred, the social opportunities and economic benefits associated with simply living together, a purely emotional and romantic conception of love, the fear of losing their freedom and independence, and the rejection of something conceived as purely institutional and bureaucratic".<sup>15</sup> We need to find the right language, arguments and forms of witness that can help us reach the hearts of young people, appealing to their capacity for generosity, commitment, love and even heroism, and in this way inviting them to take up the challenge of marriage with enthusiasm and courage.

## PARISH & COMMUNITY

### Parish Calendar

#### SEPTEMBER

18	Parish Breakfast	8:30 AM
20	Baptism Class	7:00 PM
21	Choir Practice	6:00 PM
24	Quilting Group	9:30 AM
25	Building Fund Collection	
	Family Catechesis	9:45 AM
	Baptism	2:00 PM
28	Choir Practice	6:00 PM

#### OCTOBER

01	Blessing of the Animals	9:00 AM
	Quilting Group	9:30 AM
03	I.C. Seniors Bingo & Lunch	11:00 AM
05	Choir Practice	6:00 PM
08	Quilting Group	9:30 AM

#### **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.

#### **NEED BAPTISM, CONFIRMATION, COMMUNION?**

Family Catechesis for parents with their children 6 years and older and for adults who need sacraments continue Sept. 25 in the parish hall at 9:45 am sharp, right after the 8:30 Mass. Call Fr. Perozich to register: 295-4141 x 11 or email [pastor@ic-sandiego.org](mailto:pastor@ic-sandiego.org).

*Robert Conquest —*

"The behavior of any bureaucratic organization," "can best be understood by assuming that it is controlled by a secret cabal of its enemies."

### **FROM FAMILIARIS CONSORTIO**

*- Pope John Paul II 1981*

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

#### **Gradualness and Conversion**

10. In conformity with her constant tradition, the Church receives from the various cultures everything that is able to express better the unsearchable riches of Christ. Only with the help of all the cultures will it be possible for these riches to be manifested ever more clearly, and for the Church to progress towards a daily more complete and profound awareness of the truth, which has already been given to her in its entirety by the Lord.

Holding fast to the two principles of the compatibility with the Gospel of the various cultures to be taken up, and of communion with the universal Church, there must be further study, particularly by the Episcopal Conferences and the appropriate departments of the Roman Curia, and greater pastoral diligence so that this "inculturation" of the Christian faith may come about ever more extensively, in the context of marriage and the family as well as in other fields.

It is by means of "inculturation" that one proceeds towards the full restoration of the covenant with the Wisdom of God, which is Christ Himself. The whole Church will be enriched also by the cultures which, though lacking technology, abound in human wisdom and are enlivened by profound moral values.

#### **MARTYRDOM FOR THE FAITH IN OUR TIMES**

*His Eminence Raymond Leo Cardinal Burke*

It pleases me very much to address the Rome Life Forum and to express my solidarity with you, the participants, in the commitment to safeguard and promote the inviolable dignity of innocent and defenseless human life, and the integrity of its cradle in marriage and the family. Above all, I wish to express my deepest gratitude to you. It is my hope that my time with you and my words will be a source of encouragement in the pro-life and pro-marriage battle to which we all are committed and in which we all are engaged.

But those days are gone. What was once normative is now regarded as heretical—the moral and cultural equivalent of treason. And so, here we are.

You see, for us, as for our faithful Evangelical friends, it is now Good Friday. The memory of Jesus's triumphal entry into Jerusalem has faded. Yes, he had been greeted—and not long ago—by throngs of people waving palm branches and shouting "Hosanna to the Son of David." He rode into the Jerusalem of Europe and the Jerusalem of the Americas and was proclaimed Lord and King. But all that is now in the past. Friday has come. The love affair with Jesus and his Gospel and his Church is over. Elite sectors of the cultures of Europe and North America no longer welcome his message. "Away with him," they shout. "Give us Barabbas!"

So for us there is no avoiding the question: *Am I ashamed of the Gospel?* Am I unwilling to stand with Christ by proclaiming His truths? Oh, things were easy on Palm Sunday. Standing with Jesus and His truths was the in thing to do. Everybody was shouting "Hosanna." But now it's Friday, and the days of acceptable Christianity are over. The days of comfortable Catholicism are past. Jesus is before Pilate. The crowds are shouting "crucify him." The Lord is being led to Calvary. Jesus is being nailed to the cross.

And where are we? Where are you and I? Are we afraid to be known as his disciples? *Are we ashamed of the Gospel?*

Will we muster the strength, the courage, the faith to be like Mary the Mother of Jesus, and like John, the apostle whom Jesus loved, and stand faithfully at the foot of the cross? Or will we, like all the other disciples, flee in terror? Fearing to place in jeopardy the wealth we have piled up, the businesses we have built, the professional and social standing we have earned, the security and tranquility we enjoy, the opportunities for worldly advancement we cherish, the connections we have cultivated, the relationships we treasure, will we silently acquiesce to the destruction of innocent human lives or the demolition of marriage? Will we seek to "fit in," to be accepted, to live comfortably in the new Babylon? If so, our silence will speak. Its words will be the words of Peter, warning himself by the fire: "Jesus the Nazorean? I tell you, I do not know the man."

Perhaps I should make explicit what you have no doubt perceived as implicit in my remarks. The saving message of the Gospel of Jesus Christ includes, integrally, the teachings of His church on the profound and inherent dignity of the human person and the nature of marriage as a conjugal bond—a one-flesh union. The question of faith and fidelity that is put to us today is not in the form it was put to Peter—"surely you are you this man's disciple"—it is, rather, do you stand for the sanctity of human life and the dignity of marriage as the union of husband and wife? These teachings are not the whole Gospel—Christianity requires much more than their affirmation. But they are *integral* to the Gospel—they are not optional or dispensable. To be an authentic witness to the Gospel is to proclaim these truths among the rest. The Gospel is, as St. John Paul the Great said, a Gospel of Life. And it is a Gospel of family life, too. And it is these integral

dimensions of the Gospel that powerful cultural forces and currents today demand that we deny or suppress.

These forces tell us that our defeat in the causes of marriage and human life are inevitable. They warn us that we are on the "wrong side of history." They insist that we will be judged by future generations the way we today judge those who championed racial injustice in the Jim Crow south. But history does not have sides. It is an impersonal and contingent sequence of events, events that are determined in decisive ways by human deliberation, judgment, choice, and action. The future of marriage and of countless human lives can and will be determined by *our* judgments and choices—our willingness or unwillingness to bear faithful witness, our acts of courage or cowardice. Nor is history, or future generations, a judge invested with god-like powers to decide, much less dictate, who was right and who was wrong. The idea of a "judgment of history" is secularism's vain, meaningless, hopeless, and pathetic attempt to devise a substitute for what the great Abrahamic traditions of faith know is the final judgment of Almighty God. History is not God. *God is God*. History is not our judge. *God is our judge*.

One day we will give an account of all we have done and failed to do.

Let no one suppose that we will make this accounting to some impersonal sequence of events possessing no more power to judge than a golden calf or a carved and painted totem pole. It is before God—the God of truth, the Lord of history—that we will stand. And as we tremble in His presence it will be no use for any of us to claim that we did everything in our power to put ourselves on "the right side of history."

One thing alone will matter: Was I a faithful witness to the Gospel? Did I do everything in my power to place myself on the side of truth? The one whose only begotten Son tells us that he, and he alone, is "the way, the truth, and the life" will want to know from each of us whether we sought the truth with a pure and sincere heart, whether we sought to live by the truth authentically and with integrity, and—let me say this with maximum clarity—whether we stood up for the truth, speaking it out loud and in public, bearing the costs of discipleship that are inevitably imposed on faithful witnesses to truth by cultures that turn away from God and his law. Or *were we ashamed of the Gospel?*

The Gospel is true. The whole Gospel is true. Its teachings about life and marriage are true—even its hardest sayings, such as Christ's clear teaching about the indissolubility of what God has united and about the adulterous nature of any sexual relation outside that bond.

If we deny truths of the Gospel, we really are like Peter, avowing that "I do not know the man." If we go silent about them, we really are like the other apostles, fleeing in fear. But when we proclaim the truths of the Gospel, we really do stand at the foot of the cross with Mary the Mother of Jesus and John the disciple whom Jesus loved. We show by our faithfulness that we are *not* ashamed of the Gospel. We prove that we are truly Jesus's disciples, willing to take up his cross and follow him—even to Calvary.