

*Fr. Perozich comments —*

*June 21 was the feast of St. Aloysius Gonzaga, a wealthy Italian young man who rejected fortune and comfort for religious life of penitence and innocence. He died at age 23 from the plague after helping others who were infected.*

*In the gospel of Matthew 6: 19-23 at the Mass on this feast, Jesus preaches to avoid gathering the treasures of this world where moths and decay destroy and thieves steal.*

*Jesus preaches to store up treasures in heaven, for where your treasure is so will your heart be. One interpretation would be to worship, love God, show charity in the works of mercy.*

*Jesus also said the eye is the lamp of the body; a sound eye allows light to come in, while a bad eye sees darkness.*

*In reflection on my own life I understand that light attracts light and darkness attracts darkness; a sound eye has goodness filling the soul, sin and evil are attracted by an unsound eye with desire for what is not from God.*

*By penitence and innocence, Aloysius kept his eye sound. He is a model and a hope for me, as the prayer from the Mass says*

*grant through his merits and intercession, that, though we have failed to follow him in innocence, we may imitate him in penitence. Through our Lord Jesus... “*

*Aloysius was filled with joy to go home to the Lord. It was his life's goal.*

*That goal is obscured now by silence in preaching against sin.*

*That goal is obscured now by silence in preaching the need of penitence from sins committed and from future sin.*

*That goal is obscured now by accommodation to the world with excuses for sin.*

*That goal is obscured now by preaching of worldly promotion of sexual license, acceptance of sin as an alternative way, immigration, wealth distribution, environmentalism, and socialism among other things, instead of rejecting sin and clinging to Jesus.*

*That goal is obscured now by lack of preaching of hell.*

*In part because young people find nothing distinct of value in the church that they do not find in the government, they do not bother with the church. They are nones.*

*Sound preaching and solid catechesis are necessary, says Judie Brown.*

*Hell does exist, and an image of repeating our sins over and again without rest is presented as one view of hell in Rev. Creach's article.*

*Each of us Christians can live and teach the truth according to our state in life in every aspect from worship, morality, politics, voting, our social situations, and on and on.*

*Avoiding sin is part of the penitence for a Christian to do in reparation for the innocence that may have lost in order to cling to Jesus and desire Him as did St. Aloysius for a life in heaven, beginning right now on earth.*

# THE 'NONES' NEED CHRIST, NOT SORROW AND DEATH

By [\*Judie Brown\*](#)

*June 22, 2019*

Somehow in the depths of our being we all know the sorrow that Jonathon Van Maren wrote about a few days ago when [he told us](#): "**Abortion** does not only end the lives of children. It often **coarsens and hardens those who make that choice**, the blood of the innocents scabbing over consciences so that only [ugly laughter meets the pleading of a young man](#) who simply wanted the chance to fight for his baby."

Van Maren's words about the young father whose baby was aborted as he wept speaks of many things. One of the most chilling is the reminder that society's callous disregard for human life has led far too many young people to reject God rather than embrace Him.

It is obvious that the [moral relativism](#) of this current age is fraught with pain on many levels.

While some identify such young people as "[nones](#)," such junk labels mask the underlying causes that explain why young people in particular have denied God and embraced the world. This rejection has led to suffering and heartache, but it need not be so.

In fact, one young Catholic father who wrote to [Archbishop Charles Chaput](#) puts it in plain English. [He explains](#):

**We young people crave the truth and clarity of good teaching.** On a secular level this is evidenced by the meteoric rise in popularity of [Jordan Peterson](#). We crave the truth, no matter how blunt or difficult it is for us to swallow or for the shepherds of our flock to teach. . . .

**We urgently need the Church's clarity and authoritative guidance on issues like abortion, homosexuality, gender dysphoria, the indissolubility of matrimony, the four last things, and the consequences of contraception (moral, anthropological, and abortifacient). My generation has never, or rarely, heard these truths winsomely taught in the parishes. Instead, we hear most forcefully and frequently from our bishops' conference and our dioceses regarding the federal budget, border policy, net neutrality, gun control, and the environment.**

This young man has captured the essence of why there are so many "nones" among us. In fact, when [he writes](#) **"Increasingly, we have noticed an appeasement of modern culture under the broad cloak of pastoral sensitivity,"** we realize that this is the crux of cultural woes today.

The near-total absence of catechesis from kindergarten on up has provided the backdrop for tragic results like the one witnessed in front of the [Hope Clinic for Women](#) this week. One father's tears of agony and another father's plea for sound teaching present us with a pair of reasons for doing more to [change the culture](#).

We not only look to our bishops for the witness needed to begin the great work of evangelizing our culture, but we beg them to take heed.

When [Bishop Robert Barron mentioned](#) during the United States Conference of Catholic Bishops meeting earlier this month that young people were literally leaving the Church in droves, he reported a list of reasons for this. He claimed that according to studies he had seen, the young were departing because "religion is seen as conflicting with science," "the general secularism and moral relativism of the culture," and "the difficulty many young people have with the Church's sexual teachings."

**But Barron never got to the root cause.**

**And that my friends is silence – silence in the pulpits, in the classrooms, in religious education, and everywhere in between.**

In 2002, [Saint John Paul II](#) told attendees at the World Youth Day in Canada that "people are made for happiness. Rightly, then, you thirst for

happiness." He then explained exactly what young people today need to hear and absorb:

Christ has the answer to this desire of yours. But He asks you to trust Him. True joy is a victory, something which cannot be obtained without a long and difficult struggle. Christ holds the secret of this victory.

My friends, that "difficult struggle" begins with [young people](#) hearing the truth, understanding that it is the truth, and embracing it no matter what the culture suggests!

But when the Church is silent, we see suffering and death.

Catholic youth don't need studies and statistics, [they need Christ, His truth, and His light](#). Until they get it, the sorrow and the death will continue.

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# **DON'T IGNORE GOD. THERE IS A HELL!**

*By [Rev. Mark H. Creech](#)*

*June 22, 2019*



There is a matter that somewhat afflicts my spirit every day. It is the observation that so many of the people with whom I associate hardly ever give God a thought. When it comes to the way they live, God is not a part of the equation. Not only do they never think of him, (unless thrown into some trouble from which their abilities can't rescue them) but they don't fear him.

There is a final destination for people like this: hell.

Samuel Gordon once wrote: "Philosophically there must be a hell. That is the name for the place where God is not; for the place where they will gather together who insist on leaving God out. God out! There can be no worse hell than that!"

The beloved Christian writer, Max Lucado, summarized the greatest horror of hell. He wrote, "God isn't there."

Certainly, hell is the just deserts of those who owe God for every good thing in life but want nothing to do with him or his ways.

Hell is real. It's not simply a state of being, the Bible describes it as a place of consciousness (Lk. 16:23, 24), a place of eternal torment (Lk. 16:23, 28), a place of darkness, (Mt. 8:12), a place of eternal separation from loved ones who believed (Lk. 13:28), a place without the slightest hope of relief or release (Mt. 25:46, Heb. 6:2), and a place of regret and torturous memory (Lk. 16:27, 28).

A few months ago, I spoke with a woman who told me her husband had a realistic and terrifying dream about crossing a river in a valley. She said he wept for a half hour afterward. In the dream, there were demon spirits that blinded and transformed people into wicked beings themselves, who consequently blinded others, all of whom were enslaved forever.



I felt the dream had spiritual significance and explained that it matched much of what the Bible says about dreams with divine messages, the devil, demonic influences, spiritual blindness, sin, and judgment. I urged both of them to act on the dream's biblical message and be sure of a right relationship with God through Jesus Christ. However, I don't think either of them has decided anything on the matter.

Their situation reminded me of a story from the Eighteenth Century about a resident from Glasgow, Scotland, whose name was Archibald Boyle.

Boyle was a leading member of an organization called "The Hell Club." The club was well-known in its day for its immoral excesses.

One night after much debauchery at their annual meeting, Boyle dreamed that he was riding home on his black horse, when an unknown figure appeared from nowhere, seized the reins from him, shouting, "You must go with me."

In an attempt to wrest back the reins, the horse reared, and Boyle fell, down, down, with ever-increasing velocity. He looked and next to him was the fearful attendant who had commandeered his horse away from him. Boyle cried out, "Where are you taking me?" To which the unrelenting entity replied, "To hell."

When they reached hell's floor, Boyle said he immediately heard echoes from the groans and yelling of frantic revelry. He entered through a grand archway, where he saw hell's inhabitants chasing the same sinful pleasures they had pursued in life, but were now like phantoms.

Boyle soon perceived he was surrounded by people he had known on earth. There was a woman, an acquaintance, who was absorbed in a card game of gambling. When he saw this, he relaxed and said, "If this is hell, what a devilish pleasant place it must be." When he proceeded to ask the woman if she might provide a tour of hell's pleasures, she shrieked: "THERE IS NO REST IN HELL!!!"

The woman then unclasped the vest of her expensive robe and displayed to Boyle's shuddering gaze a coil of living snakes, writhing, darting, and stinging her bosom – the very seat of her emotions and affections.

Others whom he knew in hell also revealed similar pangs of the soul, but worse still, he witnessed a hopeless agony of regret in everyone. They laughed, sang and spoke irreverently, just as they had on earth, but they could never rest from it – not the slightest moment of reprieve was granted. They could never do right. They could never change and experience the sweetness and the blessedness of a godly life. They could never know the tenderness of God's grace and mercy. They could never know forgiveness nor give it. They were forever bound to each sinful way to which they had tenaciously held onto in life. Except in hell, their libertinism had turned into bitter chains of constant anguish.

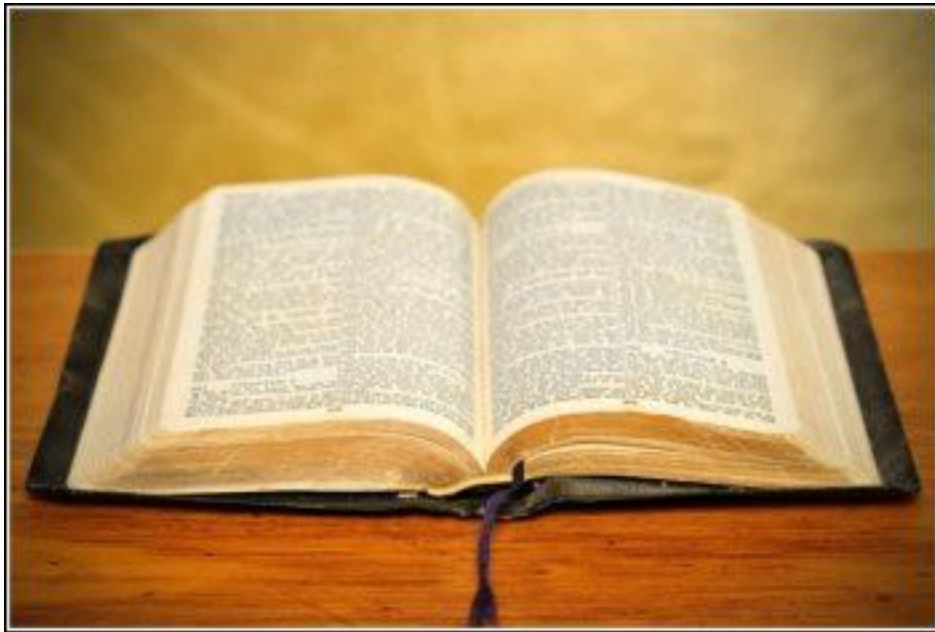
"These are the pleasures of hell," an earthly voice mockingly boomed.

Terrified at what he was seeing, Boyle begged his companion, "Please take me from this place. By the living God whose name I have so often outraged, I beg you, let me go!" His guide replied, "Go then; but, in a year and a day, we meet to part no more."

Despite his resolution to never again attend the Hell Club, Boyle was drawn back. His friends intensely pressed him, and though his conscience weighed heavily on him, he feared their sneers more than he feared God.

At the next annual meeting of Hell Club, which Boyle attended, every nerve in his body seemed to thrash him at the first sentence of the president's opening address: "My friends, this is leap year; therefore it is a year and a day since our last meeting."

After the meeting, Boyle mounted his horse to ride home. The following morning, however, his horse was found quietly grazing by the roadside. Just a few yards in the distance lay the stiffened corpse of Archibald Boyle.



The Scriptures solemnly warn:

"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God" (I Cor. 6:9-11).

The list above is not meant to be an exhaustive catalog of people who will find themselves in hell one day. Revelation 21:8 includes something similar, adding:



"But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone" (Rev. 21:8).

I've included both of these texts because much of what's listed is celebrated and lauded today, not repudiated as it should be. Don't be fooled! Even though some churches have hailed these behaviors in recent years, the end for those who characteristically live this way is one of eternal damnation.

Still, let me make it abundantly clear. You don't have to be grossly wicked to go to hell. All that's necessary is to ignore God's claim on your life. Don't make him a part of the equation, rarely think of him, leave him out, don't surrender control to him as the Lord, your God, don't fear him, and to your surprise and dismay, although you thought of yourself as a pretty good person, at the end of life, you'll find yourself in that terrible place.

There are two lives that you can live – life your way or life God's way.

There are two leaders that you can follow – yourself or God. There are two decisions that you can make – to receive God's salvation through Christ or to reject him.



Every person must make a choice. Even choosing not to make a choice is a choice made against God. There is no neutrality. Either we acknowledge God's sovereignty over us, trust his means of redemption from the penalty and power of sin, which he provides in Jesus Christ and by his Holy Spirit, or we are eternally left to our own devices and land in hell.

Admittedly, as the Great Reformer, Martin Luther said, it's very difficult to know and understand all of what hell is; "Only this we know, there is such a sure and certain place."

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