

# The Evangelization Station

*"Service of and witness to the faith are necessary for salvation"*

CCC §1816



## Newsletter



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## **Birth of the Virgin Mary**

**Feast, September 8, 2006**



**Birth of the Virgin; Murillo**

*Thy birth, O Virgin Mother of God,  
heralded joy to all the world.  
For from thou hast risen the Sun of justice,  
Christ our God.*

*Destroying the curse, He gave blessing;  
and damning death, He bestowed on us  
life everlasting.*

*Blessed art thou among women  
and blessed is the fruit of thy womb.  
For from thou hast risen of Sun of justice,  
Christ our God.*

From The Divine Office - *Matins* (Morning Prayer)

## **The Spiritual Tradition Regarding Mary's Birth**

Sacred Scripture does not record Mary's birth. The earliest known writing regarding Mary's birth is found in the *Protoevangelium of James* (5:2), which is an apocryphal writing from the late 2<sup>nd</sup> century. What matters is not the historicity of the account,

but the significance of Mary's and of every person's birth. In Mary's case, the early Church grew more and more interested in the circumstances surrounding the origin of Christ. Discussion about Mary throws light on the discussion about the identity of Jesus Christ.

The Church usually celebrates the passing of a person, that is, the person's entry into eternal life. Besides the birth of Christ, the Christian liturgy celebrates only two other birthdays: that of St. John the Baptizer and of Mary, the Mother of Jesus. It is not the individual greatness of these saints that the Church celebrates, but their role in salvation history, a role directly connected to the Redeemer's own coming into the world. Mary's birth lies at the confluence of the two Testaments--bringing to an end the stage of expectation and the promises and inaugurating the new times of grace and salvation in Jesus Christ. Mary, the Daughter of Zion and ideal personification of Israel, is the last and most worthy representative of the People of the Old Covenant but at the same time she is "the hope and the dawn of the whole world." With her, the elevated Daughter of Zion, after a long expectation of the promises, the times are fulfilled and a new economy is established. (*Lumen Gentium* 55)

The birth of Mary is ordained in particular toward her mission as Mother of the Savior. Her existence is indissolubly connected with that of Christ: it partakes of a unique plan of predestination and grace. God's mysterious plan regarding the Incarnation of the Word embraces also the Virgin who is His Mother. In this way, the Birth of Mary is inserted at the very heart of the History of

Salvation. (M. Valentini, *Dictionary of Mary*, pp. 36-7.)

*Lord God, the day of our salvation dawned when the Blessed Virgin gave birth to your Son. As we celebrate her nativity grant us your grace and your peace. Through Christ our Lord, Amen.*

## **September 9 — Rosh Hashanah**

Several names are given to the Jewish New Year: *Rosh Hashanah* or Head of the Year, *Yom Hazikaron* or Remembrance Day, and *Yom Hadin* or Day of Judgment. Its function, therefore, is to serve as a day of recollection of the past, to judge one's conduct and ask God for mercy on the sins committed in the preceding year. A Messianic tone runs through the synagogue prayers for the feast, asking the Lord "When wilt Thou reign in Sion? Speedily, even in our days, do Thou dwell there, and for ever."

Ten Days after the New Year comes the Day of Atonement, *Yom Kippur*, on which the Jews are to make their peace with God and man. There is a strict fast from sunset to sunset, and self-affliction for sin. The faithful are reminded to make peace with man before they can approach God for pardon. They must undo every wrong, and restore anything of which they may have unlawfully deprived their fellowman. Symbolic of their struggles are the two he-goats, which the ancient law prescribed for sacrifice. One was to be offered to God as representing the forces in man, which are dedicated to the performance of God-given duties; the other was driven into the wilderness, a scapegoat, to carry away the sins of Israel into the unknown as a sign of expiation.

### ***Jewish Indulgences?***

The Catholic Church's doctrine on indulgences is a legitimate outgrowth of Jewish belief in an afterlife and an individual's final judgment before the throne of God.

Orthodox Jewish belief is that the final judgment is but the culmination of a series of annual judgments, which take place on *Yom Kippur* (The Day of Atonement), the most important day in the Jewish liturgical year. Ten Days of Penitence also called the "Days of Awe" or the "High Holy Days" preceded the Day of Atonement. These Days

of Awe are the first ten days of the month of Tishri, from *Rosh Ha-Shanah*, literally meaning "head of the year," or "New Year", to *Yom Kippur*. According to ancient belief, God keeps a record book of our actions, both good and evil. We are told that on *Yom Kippur* the souls of all living human beings pass before The Eternal One, and their fate is definitely decided—who shall live and who shall die; who shall rejoice and who shall sorrow; who shall prosper, and who shall wax poor; who shall be raised up and who shall be set down. During these first days of the New Year that God opens the book and writes therein the names of those who will live and prosper through the coming year.

The central theme of the Days of Awe is repentance, or *teshuvah*, literally meaning "returning to one's self." The preceding Hebrew month of Elul is set aside as a time for reflection and soul-searching in order that the Days of Awe might be entered into with the proper spirit. According to Jewish tradition, there are conditions necessary for *teshuvah*—regret for past negative behavior, willingness to confess sins before God and a resolve to amend wicked behavior. In the words of the Psalmist, "depart from evil and do good; seek peace and pursue it" (Ps. 34:30). The opportunity to repent extends until the end of the tenth Holy Day, the Day of Atonement, when Jews fast as a sign of contrition.

The Rabbis tell us that while The Lord forgives man his sins against Heaven (after sufficient repentance on the mortal's part) He does not pardon transgressions man commits against his fellow men. These can be atoned for only by actual, definite steps to repair these wrongs, and by forgiveness on the part of those who have suffered these injuries.

"Live and let live," "Love thy neighbor as thyself," are sublime rules which should govern our actions, and which the sounding of the *Shofar* on *Rosh Hashanah* should bring to mind.



Jewish man blowing the shofar, or ram's horn for the holiday of *Rosh Hashana* (New Year).

Hillel was the spiritual leader of the Jews in the first century. He propounded the Golden Rule, saying: "Do not unto your neighbor what you would not have them do unto you; this is the whole Law; the rest is commentary."

Jews will visit the graves of their loved ones just prior to the Days of Awe in the belief that the deceased can intercede, before the throne of God in heaven, on behalf of the living. The living on earth would entreat the living in heaven to beg God to apply the merit of the righteous men and women of old to the unrighteous on earth.

This stems from the belief that when a person is in total submission to God and allows God to accomplish His will, in and through the individual, that person gains merit in the eyes of God. This merit is tangible and offsets, or atones, for the person's sins.

Since the righteous man and women of old lived such holy lives, it is believed that they gained more merit than what was required to atone for their own sins. This excess or surplus merit was stored in the "Treasury of Merit" and could be applied by God to benefit the living.

Saint Augustine described this concept as "the will and the performance." What he meant is that for each and every beneficial act we do, we cannot take credit, because it is God accomplishing His will through us. We have free will and can reject the prompting or will of God. If we accede to the will of God in our lives, we gain merit and this merit atones for our sins.

These concepts are analogous to the Church's belief in the Communion of Saints and the Treasury of Merit. The only basic difference between Jewish belief and Catholic belief is that Catholics believe that the Treasury of Merit is inexhaustible because of the atoning death of Jesus and the merits of Our Lady's sinless life. It is through the application of the superabundant merits of Christ and the saints that indulgences are granted through the exercise of the power of the keys given to Blessed Peter and Peter's successors.

Please keep in mind that this is not working your way into heaven, Catholic belief is that salvation is a free gift, which we receive at the time of our baptism. We cannot earn a free gift. We can lose our salvation by rejecting the gift. We do this when we reject baptism or commit serious sin with the full consent of the will, and die in a state of unrepentance.

St. John of the Cross wrote, "In the end, we will be judged by our love."

## *September 14 — The Exaltation of the Holy Cross*

Everyone who thoughtfully looks at a crucifix may find himself asking the same questions:

### **"Is it true? Did it really happen?"**

The representation of our Lord upon the cross is one of the oldest and most widespread of the sacramentals. In every type of material, in every form and color sculptors and painters have represented the death of the God-man. In every size and shape Catholics carry a crucifix, place it in their homes and schools and institutions. Never do we want to forget that Jesus died for all of us. Never do we want to forget that He went to the lengths of love by dying for us. The crucifix tells us three things: Who suffered for us? What He suffered for us? Why He suffered for us. Who is it hanging upon this cross? It is the all-good Son of God who became Man for our redemption. It is the Creator of all things suffering for the creature. It is Holiness Himself hanging there. It is Love Himself hanging there.

That He was "truly the Son of God" is proven from the wonders that accompanied His death: Darkness covered the earth from the sixth to the ninth hour. It was not an ordinary eclipse of the sun, because the moon was then at the full, because such an eclipse can last eight minutes at the most, and because there is no record in astronomy of an eclipse that year.

The veil of the temple was rent in two. (St. Matthew, 27:51.) The earth quaked, rocks were rent, and graves were opened. (Same passage) All these terrible happenings make us exclaim with the centurion: "Truly he was the Son of God."

### **What did Christ suffer?**

His torments were so severe that the mere anticipation of them caused a sweat of blood. Our Lord suffered torture in every part of His body: He was scourged unmercifully. He was crowned with thorns. He was forced to carry His cross over a stony street. He was nailed through hands and feet. He suffered agonizing thirst. His mental sufferings also were extreme: There was the sense of love unreturned. There was ingratitude for His many

favors and miracles. There was aching sympathy for His bereaved mother.

### **Why did Christ suffer?**

He suffered in order to deliver us from our sins, from our deep debt - of punishment. He suffered to reconcile us to God and to reopen the gates of heaven. He suffered to make for us a satisfaction full and complete and most acceptable to God. He suffered to leave us an example of every virtue.

To save man from the state of sin it was not absolutely necessary that God should demand such suffering. Christ could have saved us by a mere act of His all-powerful will. But He endured those terrible tortures to show us how precious we were to Him, and to give us a divine example, which we could imitate.

All these thoughts we read in every crucifix. No wonder we treasure the Figure on the cross. No wonder we place it everywhere to remind us continually of the things it teaches:

We place it above our altar to remind us that the holy sacrifice of the cross is repeated thereon. We place it in our homes and bedrooms to remind us to live continually in the light of its lessons. We hang the crucifix in our classrooms and buildings of mercy to show that all we undertake is done in and for Him who died on it. We place it in our sickrooms and in the hands of our dying to remind us of the patience and forbearance of Christ crucified. We carry it on our persons that we may carry out what it signifies. We hang it on our Rosaries, we etch it on our books and doorways, we reach up and place it on the steeples of our churches, we place it everywhere in order that everywhere we might remember its life-giving lessons.

Make the most of this sacramental. Ask yourself: "Is it true? Did it really happen?" Then also ask yourself: "What does it mean?" "Who is that hanging there?" "Why did He suffer so?"

Your crucifix will answer those questions for you, and bring you with the answers a more abundant spiritual life.

(Adapted from *Talks on the Sacramentals*, Rev. Arthur Tonne, O.F.M., 1950).

### ***Questions from our friends***

**Chick Publications publishes a book entitled *50 Years in the "Church" of Rome*, by Charles**

### **Chiniquy. Jack Chick claims that Chiniquy was a good priest who was unjustly persecuted by the Church. What is the truth about Chiniquy?**

Charles Chiniquy was born on July 30, 1809, at Kamouraska, a town on the right bank of the St. Lawrence, some forty miles below Quebec, Canada. His parents were Charles Chiniquy, a notary by profession, and Reine Chiniquy, *née* Perrault.

His father dying on July 19, 1821, he was adopted by his uncle, the Hon. Amable Dionne, who, on finding that he desired to be brought up for the priesthood, sent him to school at the Seminary of St. Nicolet. He was ordained a priest on September 21, 1833 in the Archdiocese of Montreal, Canada.

Father Chiniquy was twice suspended by two different bishops and there is no room to doubt that these suspensions were motivated by grave moral lapses of which the bishops in question had full and convincing proof, though, as often happens in such cases, the girls he had seduced could not be persuaded to face public exposure by pressing civil charges. He left Canada and immigrated to the United States where, after being suspended a second time, he applied to the Bishop of Chicago for temporary faculties. The Bishop gave him faculties in the belief that he had reformed his life, but Chiniquy continued in his immoral behavior and was finally excommunicated from the Church in 1858. Chiniquy then became affiliated and eventually expelled from two Protestant groups for embezzlement of church funds. His charges against the Church and its teachings are so gross and ridiculous that only very ignorant or very prejudiced people would give them credence. One can only hope that he received the grace of repentance at the hour of his death.

The book to which you refer is a typical example of the lengths to which misguided or vengeful person such as Jack Chick will go in their attacks on the Church.

Although it is poorly written and full of lies, it has been published and re-published since 1886, with the sole purpose of misrepresenting the Church's stand on the Bible. Chiniquy's life is long over. The existence of this book is a terrible example of the fact that the evil which a person does, not only lives after them, but may grow with the years.

### **How does one become a Jew?**

There are two ways someone can become a Jew. You can either be born a Jew or you can convert. (A convert is called a *ger* (Hebrew: *גר*, plural *gerim*) and a female convert is a *giyoret*, which literally means stranger.)

Being born a Jew is pretty simple. If your mother is Jewish then so are you, if she isn't then neither are you. It doesn't matter whether your father is Jewish or not. Conversion is much more complicated. Judaism does not actively encourage conversion; in fact, to a large degree it actually discourages it. This is the reason Jews have never had missionaries trying to convert non-Jews. This does not mean, however, that Judaism doesn't want the convert. Judaism does want the convert but he must be 100% committed. Discouraging conversion helps to filter out those lacking the proper degree of commitment.

Conversion requires a *beis din* (a Jewish court of law) made up of three men qualified to serve on such a court. When a non-Jew wants to convert, the court is required to investigate the potential convert and make sure he or she has no ulterior motives (such as wanting to marry a Jew). If any such intent is found the court may not accept him or her for conversion.

### **Why do some crucifixes have a skull and bones underneath the corpus of Christ?**

The explanation is that the mountain upon which the Old City of Jerusalem is built was called Golgotha, which means "the Skull." On top of this mountain stands the Church of the Holy Sepulcher. The name Golgotha has entered the Christian tradition as "Golgotha," and the site has become sacred. The word was translated into Latin, and is now known as Calvary.

Why was the mountain called Golgotha—the Skull? According to an ancient legend, cited by early Christian sources as a Jewish tradition, the skull of Adam, the first man, lies hidden in this mountain. It is also told that Shem, son of Noah the righteous, hid this skull here after he left the ark, at the end of the flood on the earth.

Christian lore relates that when Jesus was crucified on Mount Golgotha, a drop of his blood fell to the earth, touched the skull of Adam and revived in it a breath of life for a fleeting moment.

In the Church of the Holy Sepulcher on Mount Golgotha there is a large hall in the possession of the Greeks. They call it *Catholicon*. On the floor of

the *Catholicon* stands a large bowl, which marks the central point of the world. Therefore it is called the "Navel of the Earth."

The legend of the *Catholicon* is parallel to the Hebrew tradition, which tells that the navel of the earth is in the Foundation Stone, on nearby Mount Moriah, the site of the Temple in ancient days. The sages of Israel relate that, "The Almighty created the world in the same manner as a child is formed in its mother's womb. Just as the child begins to grow from its navel and then develops into its full form, so the world began from its central point and then developed in all directions."

### **Does the Catholic Church allow abortion when the life of the mother is threatened?**

The Catholic Church does not permit the direct and intentional killing of an unborn child for any reason. If the mother's life is endangered, the Church expects the doctor to do everything possible to save the life of the mother and the baby.

An indirect abortion is morally allowable if the death of the unborn child is not directly willed, but is rather the unintended side effect of a legitimate medical procedure. For example, it would not be contrary to Catholic teaching to remove a cancerous uterus in order to save the mother's life, knowing that the operation would cause the death of the child who was growing inside that uterus but was not yet able to live outside the mother.

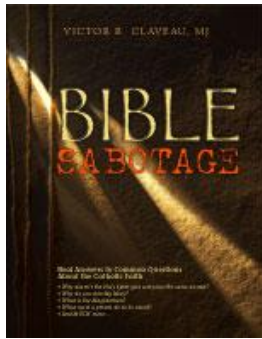
### **What do the initials I. H. S. and I. N. R. I. stand for?**

The letters I. H. S. form a monogram for devotional use of the name of Jesus. It is frequently noted, especially on the vestments of the priest worn at Mass. The letters are popularly taken to mean references to Jesus, *Hominum Salvator*, Latin words for Jesus, Savior of Men. The inscription I. N. R. I. was placed over our Lord's head on the cross. I. N. R. I. are the first four letters of the Latin words "Jesus Nazarenus Rex Judaeorum," meaning, "Jesus of Nazareth, King of the Jews."

Send your question to [claveau@earthlink.net](mailto:claveau@earthlink.net)

## ***Bible Sabotage***

Victor Claveau's latest work is now available as an E-Book!



*Bible Sabotage* recounts a weekly dialogue between the author and two long-time members of Calvary Chapel Church; George, who had been teaching a weekly Bible study for 15 years and his pastor, Bill. Pastor Bill had been the leader of a small Southern California congregation for many years. These three men met approximately one to three hours weekly on Saturday mornings to discuss Catholic doctrine. Little by little, week after week, George and Pastor Bill developed a deep, abiding respect for all things Catholic.

These are just a few of the dozens of questions answered in *Bible Sabotage*:

- Which is the True Religion?
- Did our Lord Jesus leave behind a visible authority?
- Did God create Mary perfect?
- What is the origin of the doctrine of Indulgences?
- What is the Catholic concept of Grace?
- Can we lose our salvation?
- Why do Catholics confess their sins to a priest?
- Baptism - immersion, pouring, or sprinkling?
- By what authority do you teach?
- Does Purgatory exist?
- Can we be perfect?
- What is the "Discipline of the Secret"?
- What is the Holy Sacrifice of the Mass?

[To order, go here.](#)

## ***Evangelization***

Gone are the days when priests and nuns were the only ones expected to be working for God.

Jesus' last words to us in the Gospel of Matthew are *Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age.* (Matt 28: 19-20). The Pope has said, also, that what the Church today needs most, are committed disciples of Jesus. *I sense that the moment has come to commit all of the Church's energies to a new*

*evangelization and to the mission to all nations. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.* (Pope John Paul II, *Redemptoris Missio*, 1990, no 3)

We cannot expect the clergy, required to be almost always in the church and often weighed down with so many duties, to shoulder the entire responsibility of bringing new people to the Church. It is us, who are out there in the world, who God expects to attract people to him. We can bring people to the church so the priests can feed them God.

All we require for the position of 'disciple' is faith and a willing heart. I have seen the most seemingly useless of people become disciples of Jesus. These are people who society may peer down their noses at, but God puts them to work for him, simply because they are willing and because he loves them with a love we cannot imagine. The simple, jobless woman with the desire to constantly pray for others, or perhaps, the young schizophrenic man who leads his troubled friends to the Church.

God recruits well-to-do people as well. The young receptionist who wears her little Holy Spirit button to work, answering questions about it to anyone who asks, or the executive manager who mentors his new staff subtly in the ways of God.

The money may not be great - even non-existent. But money seems so insignificant when considering the immense spiritual rewards we accumulate for that day we will enter the ecstasy of heaven - rewards that will remain with us for all eternity. So if you dare to live an extraordinary life, dare to work for Christ. Be inspired by him first, so you can go out and inspire others. Allow him to touch your life and correct the imperfections, so you can be trustworthy of being in his employment. I promise you, be it full or part-time, it will be the most rewarding career you could ever have dreamed of.

Excerpted from *How Sweet the Bitter Fruit* by Anna Breheny

## ***Mass Attendance***

*Only about a third of adult Catholics say they attend Mass every week and about four in ten attend Mass during any given week.*

(Center for Applied Research in the Apostolate, Georgetown University (January 10, 2005).

To many Catholics, Mass is often perceived as an obligation, something of a duty, a habit—maybe even a burden carried for the sake of guilt—that we might prefer to avoid in order to enjoy other things more immediately pleasant and satisfying. Some of this problem derives from the fact that the Church herself even states that we have an obligation to attend Mass.

It's written in the Precepts of the Church. But when the Church speaks like this, the intent is to help us understand the bare minimum of what constitutes a Christian life. It's a bit like specifying the *minimum* ingredients—flour, yeast, and liquid, for example—needed to make bread. Or it's like saying that some sort of fluid intake is a necessary *minimum* to sustain life. But when you are told these things, they often seem like abstract and dull rules.

If, however, you were lost in a desert, dying of thirst, you would drag your body through hot, burning sand to reach a water hole. Water, in that case, would be no abstraction. It would be real. Well, instead of thinking about the Mass as an obligation, think of it like water in the desert, something real. Think of the real presence of Christ in the Eucharist. In the host you have *Faith*; you literally see the Father because "when you see Me you have seen the Father." In the chalice you have *Love*, because what greater love is there than to shed your blood for another?

Once you see the *reality* of the Eucharist, rather than an abstract obligation, something will change. Instead of feeling pushed into doing something, you will feel drawn to your deepest desire. There is a big difference there. When we're pushed, we either dig in our heels and resist or we become passively aggressive through laziness. That's human pride. But when we desire something we would fly, if we could, to get to it. That's what Catholic mysticism is all about. It's the desire for holiness. It's the desire to love.

You have within your heart that desire to love, but it has somehow been buried under pride because of what was lacking in your own childhood. When you were a child, abstract and dull rules were imposed on you, and you were left feeling empty and lazy. You did not experience religion as a matter of real love. Now, by the grace of God, you have the opportunity to embrace your faith and rediscover the love that God gave you in the beginning but that languished because it wasn't watered properly.

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## *The Saints on the Power of the Holy Mass*

The Sacrament of the Eucharist is far more powerful for the sanctification of souls than all other spiritual means of grace," ~ St. Denis.

"You envy the opportunity of the woman who touched the vestments of Jesus, of the sinful woman who washed His feet with her tears, of the women of Galilee who had the happiness of following Him in His pilgrimages, of the Apostles and disciples who conversed with Him familiarly, of the people of the time who listened to the words of grace and salvation which came forth from His lips. You call happy those who saw Him...But, come to the altar and you will see Him, you will touch Him, you will give to Him holy kisses, you will wash Him with your tears, you will carry Him within you like Mary Most Holy." ~ St. John Chrysostom

"Not in vain do we at the holy mysteries make mention of the departed, and draw near on their behalf, beseeching the Lamb who is lying on the altar, who took away the sin of the world." ~ St. John Chrysostom

"The celebration of the Holy Mass is as valuable as the death of Jesus on the Cross." ~ St. Thomas Aquinas

"Man should tremble, the world should vibrate, all Heaven should be deeply moved when the Son of God appears on the altar in the hands of the priest." ~ St. Francis of Assisi

"When Jesus is corporally present within us, the angels surround us as a guard of love." ~ St. Bernard "If the Angels could envy, they would envy us for Holy Communion." ~ St. Pope Pius X

Near the end of his life, St. Jerome was brought the Holy Viaticum. The saint immediately prostrated himself on the ground in adoration as he was heard to utter the words of St. Elizabeth, and St. Peter, "How is this, that my Lord should come to

me?" Luke 1:43 "Depart from me, for I am a sinful man, O Lord." Luke 5:8

"The offering up of the Holy Mass benefits not only the saints for whom [in whose honor] it is said, but the whole Church of God in Heaven, on earth and in Purgatory." ~ St. John Vianney, The Cure' of Ars

"Oh, if we could only understand Who is that God Whom we receive in Holy Communion, then what purity of heart we would bring to Him!" ~ St. Mary Magdalen of Pazzi

"When we go before the Blessed Sacrament, let us open our heart; our good God will open His. We shall go to Him; He will come to us; the one to ask, the other to receive. It will be like a breath from one to the other," ~ St. Jean Vianney.

"It would be easier for the earth to carry on without the sun than without the Holy Mass." ~ St. Padre Pio

"One single Mass gives more honor to God than all the penances of the Saints, the labors of the Apostles, the sufferings of the Martyrs and even the burning love of the Blessed Mother of God." ~ St. Alphonsus Liguori

"Put all the good works in the world against one Holy Mass; they will be as a grain of sand beside a mountain." ~ The Cure' of Ars

"O My children, how beautiful will that soul be in eternity, who makes frequent and good Communions!" ~ The Cure' of Ars, St. Jean Vianney

"When you awake in the night, transport yourself quickly in spirit before the Tabernacle, saying: 'Behold, my God, I come to adore You, to praise, thank, and love you, and to keep you company with all the Angels,' " ~ St. Jean Vianney

"The Holy Mass would be of greater profit if people had it offered in their lifetimes, rather than having it celebrated for the relief of their souls after death." ~

Pope Benedict XV

"The Lord came to the aid of each great tribulation with a special devotion. The devotion which God now sends to succor His Church is devotion to the most Holy Eucharist. It is the highest of all devotions." ~ Pope Leo XIII

"

*A single Mass offered for oneself during life may be worth more than a thousand celebrated for the same intention after death.*" St. Anselm, Doctor of the Church.

## ***Benefits of Church Attendance***

1. Church attendance is the number one predictor of marital stability (*Journal of Marriage and the Family*).
2. Attending church is helpful in the prevention of cancer, heart disease and mental illness (National Institute of Healthcare Research of America).
3. Teens who attend church are four times less likely to commit suicide (*Journal of Chronic Disease*).
4. Church attendees stay half as long in hospital stays (Duke University).
5. There is lower blood pressure among men who attend church verse those not (Duke University).
6. People attending church report a 50% higher weekly average family income (UCLA School of Medicine).
7. Church-goers have fewer heart attacks than non-church goers (National Institute of Mental Health).
8. Those who attend Church in their youth have about \$11,000.00 more in yearly income by their early thirties (UCLA School of Medicine).
9. Cities with high church attendance have the lowest crime rates (Crimes, Values, and Religion).
10. People attending church are physically healthier and less depressed (*American Medical News*).
11. Alcohol abuse is 300% less for those who attend church (UCLA School of Medicine).
12. Church attendance moves underprivileged out of poverty and into the middle class (The Impact of Religious practice on social stability).
13. There is an additional average life expectancy of seven years (*Demographic*, May 1999).
14. Those attending church are more likely to remain married and have a better sex-life (National Institute of Mental Health).
15. Those attending church are five times less likely to require antibiotics (Southern Medical Journal).