



Saint Joseph Catholic Church

P. O. Box 365 117 South Main St.

Loreauville, Louisiana 70552

(337) 229-4254

FAX (337) 229-4255

Rev. Barry F. Crochet, Pastor

Rev. Godwin Nzeh CMF, Associate Pastor

Deacon Christopher Doumit, Pastoral Assistant

pastor@stjosephparishonline.org

stjosephparishonline.org

MASS SCHEDULE

Saturday Vigil Mass — 4:00 p.m.

Sunday — 8:00 a.m. and 10:00 a.m. [Temporary]

Monday and Friday — 6:45 a.m. at Our Lady of Victory

Wednesday — 6:45 a.m. at Saint Joseph

Tuesday and Thursday — 5:30 p.m. at Saint Joseph

First Saturday — 8:00 a.m. at Our Lady of Victory

SACRAMENT OF CONFESSION

Every Saturday from 3:00 p.m. to 3:40 p.m. and one-half hour before all weekday Masses, or by appointment during office hours.

OFFICE HOURS

Monday through Thursday — 9:00 a.m. to 11:00 a.m.

If possible please conduct parish business by phone or email.

RECEPTIONIST/BOOKKEEPER/CEMETERIAN

Mrs. Gail Borel — gail.borel@stjosephparishonline.org

RELIGIOUS EDUCATION

Mrs. Sherry Hebert — sherry.hebert@stjosephparishonline.org

EUCCHARISTIC ADORATION

The Adoration Chapel is closed until further notice. The Main Church is open from 7:00 a.m. until 7:00 p.m. Monday through Saturday for your convenience.

FUNERALS

A Funeral Service in church without Mass will be celebrated along with a graveside service at the cemetery.

SACRAMENT OF BAPTISM

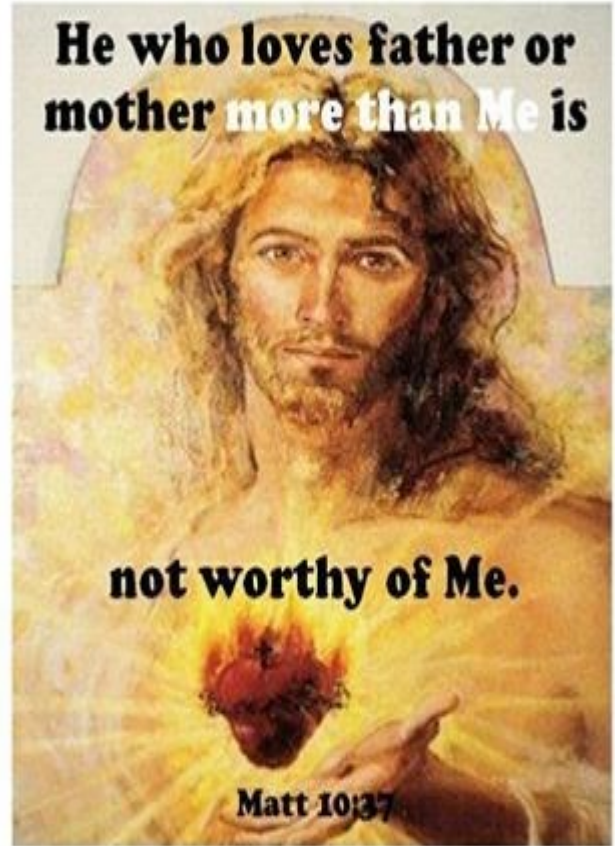
Baptism will be celebrated with godparents and immediate family only. Those with compromised immune systems should not attend. Families may opt to delay the baptism until the whole family can gather in celebration. In the case of an emergency Baptism is always permissible.

SACRAMENT OF MATRIMONY

Weddings are to be celebrated according to the Rite for celebrating marriage outside of Mass with immediate family only. Engaged couples may wish to consider rescheduling their weddings, if possible.

SACRAMENT OF ANOINTING OF THE SICK

“Anointing of the Sick will remain available as needed by the faithful.”



O God, Who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth.

Please pray for our parish family members who are sick:

We invite you to submit the names of people who are in need of our prayers.



Lisa Adcock, Kendall Romero, Joseph Huval, Marie Lee Prioux, Troy Barras, Kelly Ransonet, Jessica Scott, Mary Smith, Brian Thibodeaux, Jackie Savoy, Barry Thibodeaux, Doris “Boutte” Barras, Michele Dugas Burke, Paul Crochet, Craig Breaux, Helen Simon, Ross Rouly, Jamie Brady, Holly LeBlanc, Faye Gary, Tony Berard, Glenn Romero, Stuart Sandoz, Duffy Domingue, Eric Clements, David Louviere, Hayden Ransonet, Trevor Louviere, Vanessa Courville, Wayne Louviere, Austin Willett, Willey Poirrier, Inez Barras, Helen Bastian, Butch and Debbie White, Guy

Thibodeaux, Lydia May, Louis “CoCo” Landry Jr, Jerry Fruge, Jimmy Clifton, Rowena Borel, Megan Scully, Maxine Latiolais, Dawn Derouen, Falyn Sonnier, Rickey Sonnier, Caline Provost, Patricia Freyou, Lecia Broussard, Jason Walker, Michael Theriot, Roshondra Nora, Noah Abraham, Jimmy LeBlanc, Chad Borel, Sophie Bonin, Ashley Hebert, Stephen Dugas, Bonnie Hebert, Jon-Luke Lancon, Jade Delcambre, Doris Prados, Gail Louviere, Pat Villermin, Ira Bourque, Hailey Thomasee, Lon Prioux, Francis Crochet.

Please note that our office will purge the names on our sick list every quarter. We ask anyone who lists someone's name to please call the parish office to add or remove a name.

Instructions with Regard to Mass Attendance

The Governor extended the Phase II reopening until July 28. We will continue to follow the temporary Sunday Mass schedule until further notice. This schedule is still subject to change with regard to civil authorities. The temporary Sunday Mass schedule is as follows:

- Saturday - 4:00 p.m. — Last names beginning with A - G only
- Sunday - 8:00 a.m. — Last names beginning with H - N only
- Sunday - 10:00 a.m. — Last names beginning with O - Z only

Division by last name is due to state Fire Marshal regulations which impose a 50% occupancy limit for our buildings.

If you are unable to attend the suggested Mass above please go to Mass when you can.

Thank you for helping with this.

All Sunday Masses will be livestreamed on YouTube at: https://www.youtube.com/channel/UCB5E10COR9_IToQhZ7MfRQ

The Ushers will continue to seat everyone. Entrance into the church is by the front center doors only. Please cooperate with the Ushers as only the pews marked with blue tape will be used. Phase II Reopening requires a limit of 50% occupancy of our buildings. Please help us in this endeavor.

At the end of Mass everyone may exit in an orderly manner using all doors to prevent crowding.

Persons who are ill as well as those with preexisting conditions should not attend Mass. Also, persons over 65 years old are at a higher risk of experiencing worse symptoms than others if they contract the coronavirus virus and should consider not attending Sunday Mass. You are encouraged to attend Mass on a weekday.

All Catholics in the Diocese of Lafayette remain dispensed from their obligation from attending Sunday Masses. We encourage everyone in reasonably good health to begin returning to Church and at least fulfill your spiritual duty on any weekday. Sit toward the front of church in a pew marked with blue tape.

The Priest and deacon will function as Eucharistic Ministers until further notice. They will also fulfill the other ministries as well.

For the distribution of Holy Communion, the priest and deacon will go out to the people. **Please do not leave your pew.**

Weekday Mass Schedule:

- Monday and Friday - 6:45 a.m. at Our Lady of Victory
- Wednesday - 6:45 a.m. at Saint Joseph
- Tuesday and Thursday - 5:30 p.m. at Saint Joseph

Weekday Livestream Mass on YouTube - 10:00 a.m.

On days when it is not possible to celebrate this Mass on time it will be recorded earlier in the day for your convenience.

Please pray for our priests, seminarians, deacons and religious

Eternal Father, we lift up to You these special sons and daughters. Sanctify them. Heal and guide them. Mold them into the likeness of Your Son, Jesus, the Eternal High Priest. May their lives be pleasing to You. In Jesus' Name we pray. Amen.

June 28	Rev. Msgr. J. Robert Romero Dcn. Al Marcel/Sr. Rita Lanie, FMOL
June 29	Rev. Marion Romero Dcn. Paul Matte/Sr. Uyen Vu, FMOL
June 30	Rev. David Rozas Dcn. Shawn Melancon/Sr. Ann Louise Arno, MSC
July 1	Pope Francis Dcn. Cody Miller/Sr. Lurlie Boudoin, MSC
July 2	Pope Emeritus Benedict XVI Dcn. Michael Morrison/Sr. Eileen Brosnahan, MSC
July 3	Bishop J. Douglas Deshotel Dcn. Tuan Nguyen/Sr. Magdalen Broussard, MSC
July 4	Bishop Emeritus Michael Jarrell Dcn. Chuck Ortego/Sr. Elvira Brown, MSC

Saturday 4:00 p.m. — Joe Justice Family, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Aymar “Poon” and Beulah Dugas, Ide Dugas Family, Alexis Laviolette Family, Wayne LeBlanc, Lily Mae and Alvin LeBlanc, Otto Sr. and Laurence Girouard, Terradot Family, Theresa Girouard Allen, Chad Romero, Deyna Champagne, Audrey Crochet, Jordan Prince and Special Intention, Barry Eldridge and Ned Broussard Families, Melvin Dugas, Roy Sr. and Gladys Berard, Forbus and Myrtle Mestayer Sr., Granger and Mestayer Family, Ronald, Sr. and Mildred Gonsoulin, Leed and Mabel Gondron, Fred Laviolette, Louis and Grace Moran, Virginia Frioux, Lennet and Marie Antoinette Crochet, Clenie and Eve Segura and Billie, Sally Domingue, Cabrol and Domingue Family, Martha Escagne Rodriguez, Lloyd Broussard, Claude and Felicie Granger, Nancy Broussard, Clarence and Hilda Landry, Billie and Armance Barrilleaux, Kay Dooley and William and Dolores Dooley, Earl Mestayer, Kim Decuir, Chris and Annie Decuir Family, Benjamin Decuir Family, Ron and Jana Angelle Family, Michael Decuir Family, Ossie Romero, Jr., Andrew “Toupee” Bonin, Mike Judice, Ken Segura, Francis and Lorena Dupoy and Patrick Lasseigne, Katie Boutte, Matil Romero, Justin Lile, Elaine Riggs, Whitney Freyou, Darrell Judice, Gloria and Sam Delcambre and Family, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Sunday 8:00 a.m. — Jay Gonsoulin Family, Paul Sonnier Family and Clyde Warfel Family, Loto and Leah Louviere, Antoine “Boy” LeBlanc Family, Mr. and Mrs. Johnny Albert Sr., Champagne and Landry Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Maude Granger, Mr. and Mrs. Walter Granger, Dr. Raymond Schneider, Elaine Schneider, Skip Schneider, Lolly Harbin, Breaux and Delcambre Families, Lenwood Delcambre, Emus Borel, Gwen Borel, Chataignier Family, Joe and Rita Habetz, Mary Kay Habetz, Tom Voorhies, Onis Cormier, S.J. “Bute” Granger and Junius and Mary Hebert, Virginia Landry, Catherine Defelice and Tracey Defelice Guilbeau, John Michael Steiner, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

10:00 a.m. — Alvin and Faye Tauzin, Edmonia Tauzin, Marcel and Nadage Broussard, Jimmy Eldridge, Elaine Plessala and Eldridge Family, Cheryl Segura, Pliny Walet Family, Agnes Breaux, Louis and Elbay Judice, Boots Thomas, Joe Boudreaux and Justin Boudreaux, Katie Boutte, Sandra Angelle and Glenn Angelle, Percy Granger, Alvaro Jimenez, Robert Lawrence, Katie Boutte, Kelly Louviere, Vivian and Theodore Thibodeaux, Shelton Joseph and

Ella Mae Desormeaux Freyou, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Monday 6:45 a.m. OLV — Ron and Jana Angelle Family, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Tuesday 5:30 p.m. Stjo — All Elected Officials, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Wednesday 6:45 a.m. Stjo — Andrew “Toupee” Bonin, Mike Judice, Andrew Bonin Family and Stanley Crochet Family, John Michael Steiner, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Thursday 5:30 p.m. Stjo — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

First Friday 6:45 a.m. OLV — Rhule, Mabel and Wayne Gondron, Mike Judice, Gam and Velma Gondron, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Judice and Walet Families, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

First Saturday 8:00 a.m. OLV — Champagne and Landry Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Jennifer Wilson Marks, Special Intention, Champagne and Landry Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Steven and Donna Berard Family Ancestors and Descendants, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

The Sanctuary Lamp is burning for:

Louto and Anite Gondron Family

The Vocation Chalice is in Church*Please pray for vocations. If you would like to have the vocation chalice in your home please call the rectory office at 229-4254***Flowers on the Altar in memory of**

The Community

The Bi-Monthly Statue is in the home of

Parishioner from Saint Joseph

The Weekly Statue is in the home of

Parishioner from Saint Joseph

Saint Joseph Altar Candles are burning for

Charles and Jackie Poirrier Family

Chad Romero and Deyna Champagne

Landry and Champagne Families

Ancestors and Descendants and Souls in Purgatory

Pope, Priest, Religious, Protection from and end to Corona Virus

Charlene Stanley (Special Intention), Delcambre and Breaux Families

Jon-Luke Lancon, Peace in the World, Peace in Families

Steven and Donna Berard Family Special Intention

For the President to succeed in bringing this country back to God

Special Intention, John Michael Stiener

COLLECTION RECAP

Date	Amount
3/22/2020 (LiveStream Mass Only)	\$ 2,210.00
3/29/2020 (LiveStream Mass Only)	\$ 2,585.00
4/5/2020 Passion Sunday (LiveStream Mass Only)	\$ 5,380.00
4/12/2020 Easter Sunday (LiveStream Mass Only)	\$ 4,942.00
4/19/2020 Divine Mercy Sunday (LiveStream Mass Only)	\$ 5,626.00
4/26/2020 (LiveStream Mass Only)	\$ 5,658.00
5/3/2020 (Outdoor Masses)	\$ 3,796.00
5/10/2020 (Outdoor Masses)	\$ 6,532.00
5/17/2020	\$ 9,777.00
5/24/2020 Ascension of the Lord	\$ 6,475.00
5/31/2020 Pentecost Sunday	\$ 6,826.00
6/7/2020 Holy Trinity Sunday	\$ 7,808.00
6/14/2020 Corpus Christi Sunday	\$ 5,963.00
6/21/2020	\$ 5,730.00

**Leo XIII's Vision of Social Justice
by Piers Shepherd**

Pope Leo XIII, born 210 years ago this year, is perhaps best known for his Marianism. He was one of the Church's greatest promoters of the Holy Rosary, and was the first pontiff to embrace the title of *Mediatrice* for Our Lady. Yet Leo was one of the great thinkers of the modern age, having sketched out a uniquely Catholic philosophy of man and society for the modern world.

Before discussing Leo's writings, it is necessary to examine the context in which they were written. Leo was born Vincent Joachim Pecci in 1810 in an Italy in which the pope was being held prisoner by Napoleon. Despite Napoleon's subsequent defeat and the restoration of the Papal States, the seeds of revolution had been sown and during the subsequent decades the Church would come under constant attack by those seeking to unite the Italian peninsula under a secular liberal government. In 1870, Rome was occupied by the new Italian state. For the first time in over a thousand years the pope had no temporal possessions. When Leo XIII was elected in 1878, he was the first pope in centuries to exercise no temporal power and to be completely at the mercy of a hostile state. Leo was the first pope to spend his entire pontificate within the walls of the Vatican, unable to leave lest he become a victim of secular aggression.

While the loss of the Papal States was a tragedy, it allowed the pope to focus all his

attention on spiritual matters and on teaching the faithful. It is in this context that Leo XIII was to develop his great corpus of teaching which sought to address the central problems of his and our time.

Leo's encyclicals read as if written today and deal with problems that still trouble the mind of modern society. Foremost among these are the role of religion in society and the problem of religious indifferentism, the role of marriage and the family, the problem of creating a just society, and ideologies that militate against a Christian vision of society.

In modern times we are used to living in a secular society that exiles religion to the private sphere. "We don't do God," as a leading British political operative proclaimed some years ago. Nothing could be more opposed to the Catholic vision of society as enunciated by Leo, especially in his encyclical *Immortale Dei*. While the Church does not favor any one type of government, nonetheless all authority in society has its origin in God and is subject to the Divine Law.

While the Church and the State are two domains with separate functions, Leo states: "There must ... exist between these two powers a certain orderly connection, which may be compared to the union of the soul and body in man ... One of the two has for its proximate and chief object the well-being of this mortal life; the other, the everlasting joys of heaven."

It is a terrible thing therefore for the Church to hold one set of values and the state to hold principles that are utterly opposed to those of

the Church. In modern society, all religions are treated as equally true, false, or else indifferent. The Church's view is radically different. Leo states that the obligation to follow the true religion is binding both upon individuals and on states:

the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion—it is a public crime to act as though there were no God. So too it is a sin for the State not to have care for religion as a something beyond its scope, or as of no practical benefit.

The modern state, says Leo:

believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only one true; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief...

To hold, therefore, that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice.

These teachings sound harsh to modern ears but they highlight an essential truth.

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Religion matters. The religion a person professes matters. The religion our rulers profess matters. It is not a purely neutral or private matter.

Equally unacceptable to Pope Leo is the practice — so common among modern politicians! — of expressing one set of religious and moral convictions in private and another in public ... Leo writes that “it is unlawful to follow one line of conduct in private life and another in public, respecting privately the authority of the Church, but publicly rejecting it; for this would amount to joining together good and evil, and to putting man in conflict with himself?”

It is necessary that a state be based on solid religious foundations. But this is not all that is needed for a sound ordering of society. One of the cornerstones of any stable and civilized society is the family based on marriage. Leo’s encyclical *Arcanum* had as its goal the defense of the sacred nature of the marital union against the encroachments of a secular state that regarded it simply as a contract which can dissolved like any other. In *Rerum Novarum*, Leo would describe the family as a society older than the state, which “has rights and duties peculiar to itself which are quite independent of the State.”

In *Arcanum*, he calls marriage the basis of the family union, its “beginning” and “foundation.” Marriage, states Leo, “should exist between two only, that is, between one man and one woman ... the marriage bond is by the Will of God so closely and strongly made fast that no man may dissolve it or render it asunder.”

This statement may not have been overly controversial in 1880, but today Leo would be denounced for hate speech. Yet in an age of state-sanctioned “gay marriage,” and in which the American Psychological Association runs a Consensual Non-Monogamy Task Force, Leo’s words are more relevant and refreshing than ever.

Marriage is more than a contract, whose terms can be adjusted to suit modern preferences. As Leo says, “marriage is holy by its own power, in its own nature, and of itself.” He declares, “it ought not to be regulated and administered by the will of civil rulers.” Elsewhere, he warns: “Let no one, then, be deceived by the distinction which some civil jurists have so strongly insisted upon by virtue of which they sever the matrimonial contract from the sacrament, with intent to hand over the contract to the power and will of the rulers of the State, while reserving questions concerning the sacrament of the Church.”

Foreseeing the misery that liberal divorce laws would inflict upon society, Leo lamented that

it is hardly possible to describe how great are the evils that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness is weakened; deplorable inducements to unfaithfulness are supplied; harm is done to the education and training of children; occasion is afforded for the breaking up of homes; the seeds of dissension are sown among families ... Thus we see most clearly how foolish and senseless it is to expect any public good from divorce, when, on the contrary, it tends to the certain destruction of society.

We should heed these words as “no-fault” divorce laws become ubiquitous across the nations formerly known as Christendom.

True religion and the family founded on marriage both form an essential basis for a society that seeks the common good. Both religion and the family, however, are better nurtured within a socially just society. Today the term “social justice” conjures visions of aggressive leftists promoting a Marxist agenda that sees private ownership as an injustice. The Marxist or socialist vision of collective ownership is entirely contrary to that envisioned by Leo.

In his landmark encyclical *Rerum Novarum*, Leo asserted man’s basic right to own property, a right held under natural law. Yet he also makes clear that it is desirable that property should be distributed as broadly as possible and the more who are owners the better. Private property is necessary for the thriving of the family, and all families must acquire property to hand on to their children; Leo acknowledged, however, that in the modern economy the acquisition of property may not be easy and that for a man to obtain property it is necessary for him to be paid sufficient wages. Leo therefore urged employers to pay a just wage so that the working man may be able to sustain a decent living for himself and his family:

If a workman’s wages be sufficient to enable him comfortably to support himself, his wife, and his children, he will find it easy ... to practice thrift, and he will not fail, by cutting down expenses, to put by some little savings and thus secure a modest source of income ... We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible ... to become owners.

Leo adds:

Men always work harder and more readily when they work on that which belongs to them ... That such a spirit of

willing labor would add to the produce of the earth and to the wealth of the community is self-evident. And ... men would cling to the country in which they were born, for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life.

In an age in which many find it difficult to acquire property of their own and in which there is mass migration between countries, Leo’s words are especially relevant for our time.

In *Rerum Novarum*, Leo articulated a vision of true social justice, but militating against this vision is the modern ideology of socialism. Socialists, emboldened by a false notion of equality, endorse the state seizure of property in the name of justice for all. Leo denounces this in no uncertain terms, writing that “neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people’s possessions.”

Given that in 1891, the year *Rerum Novarum* was published, there had never been a socialist government, Leo’s prediction of socialism’s failure in the following passage is extremely prophetic:

it is only too evident what an upset and disturbance there would be in all classes, and to how intolerable and hateful a slavery citizens would be subjected ... the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the leveling down of all to a like condition of misery and degradation.

Leo is similarly critical of laissez-faire liberalism, especially its hostility to the religious and moral needs of the working man.

In the 21st century, religion is regarded as irrelevant, marriage is reduced to a “lifestyle choice,” and social and economic conditions make the procuring of property ever more difficult while the ideologies of liberalism and socialism continue to assail the values of Christian civilization. In this context, we can do no better than to reconnect with the values articulated by Pope Leo XIII, which could form the basis for the rebuilding of our broken society and lay the seeds for a Christian counter-revolution.

Piers Shepherd is a freelance writer based in London. A graduate of the Franciscan University of Steubenville, he works as a researcher for a trust defending traditional marriage and family in the UK.