

BULLETIN -- AUGUST 30

“Death to America!!” they chant, at the urging of their ayatollahs and mullahs. But why should we fear them? We’re doing a darned good job of doing away with ourselves without their help. What could I possibly mean?

Any time we stand up to defend death, we are playing right into the hands of those who want to see us dead. We’re just saving them the work. After 42 years of abortion on demand as the law of the land and the consistent teaching of the Church about its grave immorality, any Catholic who votes for openly pro-choice candidates is standing up for death. Don’t fear being called a one-issue fanatic on this one. If life itself isn’t an issue, none of the other issues matter. You can support higher wages, immigration reform, a fair tax, a flat tax, a thumb tax, and saving redwoods and baby turtles, but none of those are going to matter to the child in the womb whose life is in jeopardy. Let’s be very clear about it. If you are 42 or younger, you are with us today only because your mother decided to do the right thing. Your government was not going to intervene to support your right to life, and they weren’t about to let anyone else do it, either. Some of your moms, even Catholic moms, likely had to withstand the pressure from friends and relatives who suggested that *you* were an inconvenience. Let’s thank God today for all of our moms who made the right choice, and pray as well for those who sadly did not. What a burden to place on a young woman!!

The recent flap about Planned Parenthood, which grows more gruesome with every new revelation of butchery and “organs for sale,” only indicates how many people have allowed themselves to be deceived by the merchants of death. Read some of the writings of Margaret Sanger, the foundress of Planned Parenthood, to get a chilling view of how she saw the world. You don’t have to take her words out of context, as you will be accused of doing. Let them speak for themselves. Moral people would never utter such sentences in *any* context. It only stands to reason that any politician who would accept an award named in her honor would be committed to carrying on her work. Think about that when you’re deciding for whom to vote. Both of our Michigan senators have written to thank me for my opinions expressed in recent letters to them, but they have also made it abundantly clear that they intend to always vote in favor of *any* issue involving “women’s health,” regardless of the atrocities disguised by such euphemisms.

A second defense-of-life matter which we need to address at Catholics is always in danger of getting ever closer to us, but many of us will find ourselves on opposite sides of the political aisle on this one. I’m referring to the matter of capital punishment, about which many Catholic people entertain favorable opinions. Many who promote the idea of restoring capital punishment in Michigan become quite agitated when it seems that we are equating the right to life of a vicious murderer with the right to life of an unborn child. No such equation need be implied. The actual sin and the actual innocence (distinguished from sanctified innocence because the unborn child has not yet been baptized) have only one thing in common: they each are characteristics which reside in someone who has been created in the image and likeness of God. Both the murderer and the unborn child have that in common. When Catholics, evangelists, or other born-again Christians attempt to support their promotion of capital punishment by quoting the familiar Old Testament standard of “an eye for an eye,” they are unwittingly citing a precept which legislated proportionality rather than wild-eyed, unlimited retribution and

vengeance. How many times have we heard someone in anger quote the phrase, “‘Vengeance is *mine*,’ says the Lord,” as they are preparing to land the equivalent of a haymaker right in the chops of an opponent, clearly stealing from the Lord the revenge which they acknowledge that he claims for his own. And one thing is certain: God’s brand of divine justice and “revenge” is surely superior to ours. Rule out every trace of revenge from the arguments for capital punishment, and you have clearly taken away the macabre delight that seems to captivate many who gather around a place of execution to “celebrate” the death of the convicted. Such a party atmosphere and thirst for blood and revenge is surely contrary to the mind of Christ, whose disciples we claim to be, who told us (Matthew 5:38-39) “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth,’ *but I tell you . . .*” While the teaching of the Church allows for capital punishment in the very limited circumstance where society itself would be in ongoing danger by *not* permanently removing the convicted party through execution, there is clearly a preference in the teaching of the Church to leave the ultimate judgment of life and death up to God. Finally, as one writer has noted, “One of the strongest faith-based arguments against execution is that no one should shorten the time that God is willing to give to a man or woman to find salvation.” The fact that the convicted has perhaps deprived someone else of that opportunity does not shift the responsibility to us. It’s why the Church has always remembered in special prayer those who suffer “a sudden and unprovided death.”

A third matter that concerns us, and about which we shall have to have further discussion, is the rapidly growing percentage of Americans who see nothing wrong with euthanasia and assisted suicide. Because of legal abortion on demand, the last 40 years has seen an almost complete decline of children born with Down syndrome. The fact that many consider this to be “progress” is frightening in itself, far more so than the syndrome. Similarly, some are going so far as to predict an almost total elimination of the need for the nursing homes and medical care facilities that presently care for our elderly and disabled. Gee, it seems to me I recall hearing that something like that happened in Nazi Germany! After all, society runs much more efficiently when we don’t have to spend time and energy on the “defectives,” who are obviously not part of the master race anyway. The point here is that, considering the speed with which major shifts in morals and ethics have occurred in American society in the last 50 years, we should not be at all surprised to hear the familiar fairness and compassion and choice themes being blathered about when it comes to actively choosing and causing death for ourselves or for our “loved” ones. We shall revisit this topic again soon.

Ho hum, you say? Why are we talking about these things yet *again*? Go back and read the first paragraph of this item. Maybe it’ll tie it together for you.

Our monthly CSA rebate for July has arrived, in the amount of **\$9,355**. This means that we have not only met our diocesan target for the year, but your generosity has helped us receive this amount for use right here in our parish. Think of that if you’re enjoying our refurbished parking lot or basking in the air conditioning in the parish center on a sweltering August day. And those are just the *physical* comfort benefits!

Do you know someone who’s interested in learning more about the Catholic Church? Our adult and youth religious education sessions begin again in just a couple of

weeks, and are conducted on Sunday mornings after the 9:30 Mass. Be a good apostle and call the parish office at 454-6000 for information that you can pass on. Better yet, invite your friend or relative and accompany them to the instructions. You'll be glad you did. God bless you!

Fr. Den

The Morrow algorithm: The degree of probability that one could locate a single lego by walking barefoot through a darkened room the size of a gymnasium.