

Fr. Perozich comments —

While I was born in the morning, it was not THIS morning. I know when someone is forcing on me an opinion which is not true, yet do not always have the words to reply at the moment.

Prayer, study, experience teach me whom to follow and whom to give a hearing so I can learn to avoid their novel opinions which grate against the timeless truths of Scripture and Tradition.

Thank you, Archbishop Aquila. Thank you, Fr. Luis Granados.

ABP. SAMUEL AQUILA RIPS SEAMLESS GARMENT



by [Bradley Eli, M.Div., Ma.Th.](#) • ChurchMilitant.com •
April 2, 2020 [20 Comments](#) Denver prelate: abortion, euthanasia
trump climate change, immigration

DENVER (ChurchMilitant.com) - The archbishop of Denver is telling bishops they should know better than to equate climate change or immigration with intrinsic evils like abortion and euthanasia.

Archbishop Samuel Aquila is shredding the so-called seamless garment theory that claims social justice issues like climate change and immigration are just as wrong as abortion and physician-assisted suicide. Referencing a recent article by one of his priests, Fr. Luis Granados, Aquila on March 25 writes:

Among the differences he highlights are the fact that an unborn child is innocent, that these acts involve the direct and intentional taking of life, and that killing the unborn, elderly and disabled corrupts the heart of the person who wills or participates in causing their death in a way that destroying the environment does not.

After naming the evils of physician-assisted suicide and the legalization of same-sex "marriage," Aquila called out the supposedly "few bishops" who downplay abortion. He emphasized that bishops doing this is especially sad because "they should know better" but, nonetheless, argue "against abortion being a pre-eminent issue in voting."

It was more than a "few bishops," however, who covered their eyes with the seamless garment to avoid seeing the evils of abortion. At the U.S. bishops' meeting in November, 69 of the 212 bishops present voted against calling abortion a "pre-eminent priority" for U.S. voters.

One of those peddling a soft stance on abortion was San Diego's Bp. Robert McElroy. During the November meeting, McElroy claimed, "It is not Catholic teaching that abortion is the pre-eminent issue that we face as a world in Catholic social teaching. It is not."

Killing the unborn, elderly and disabled corrupts the heart.

Cardinal Blase Cupich is another prelate who conflates intrinsic evils with social justice issues. The Chicago prelate shocked many in 2015 by equating the evil of the abortion industry's sale of babies' body parts to a broken immigration system and joblessness:

We should be no less appalled by the indifference toward the thousands of people who die daily for lack of decent medical care, who are denied rights by a broken immigration system and by racism, who suffer in hunger, joblessness and want, who pay the price of violence in gun-saturated neighborhoods or who are executed by the state in the name of justice.

The article by Granados referenced by Aquila explains how murdering babies and the elderly is vastly different than "ethical issues like immigration, social injustice or environmental sins," which bishops like Cupich and McElroy "claim are just as wrong." Abortion and euthanasia, Granados writes, deal "with direct and intentional killing of the innocent" that can never be justified.

Another American cardinal to side with Aquila is Cdl. Raymond Burke, the former prefect of the Vatican's highest court. In January, Burke hit back against U.S. bishops who downgraded abortion at their November meeting.



"What disappoints me most is that 69 bishops would have voted in favor of removing that language. That is an ominous sign," said Burke.

He added, "In the moral law, the first and principal law has to do with the respect for human life ... until we restore respect for human life, none of the teaching on the other social issues has any solid foundation."

Fr. Luis Granados



Denver Catholic

**What are the
preeminent life
issues?**



By Father Luis Granados, dcjm

As we celebrate the 25th anniversary of *Evangelium Vitae*, an old question reappears in our conversations: Can we still talk about preeminent life issues? Are abortion and euthanasia significantly different from other sins? As we will see, St. John Paul II considered them particularly serious and deplorable. By striking the fundamental relationships of the family – the sanctuary of life – these acts break the basic trust of our society and become the highest expression of the strong oppressing the weak.

In *Evangelium Vitae* St. John Paul II invites us to love, respect and promote life. The encyclical focuses on two offenses against life: abortion and euthanasia. Two solemn declarations condemn them as intrinsically evil, as the deliberate and direct killing of an innocent human being (EV, 62 and 65). But some

argue today that it would be better to focus on other ethical issues like immigration, social injustice or environmental sins, which they claim are just as wrong.

By drawing particular attention to the seriousness of abortion and euthanasia, St. John Paul II doesn't intend to neglect other aspects of life which deserve careful consideration. However, among the many sins against life, **some are graver than others**. What makes these two offenses graver than sins against the environment or immigrants, for example?

First of all, in the case of abortion and euthanasia, we are dealing with the direct and intentional killing of the innocent. As such, we are dealing with the irreversible end of the life of the victim and, for that reason, also with the destruction of the heart of the murderer. Other sins against life may involve the injustice of not receiving proper means or protection for living (food, housing, legal documents...), but here we are dealing with life itself.

The second reason is the consideration of the victim: an innocent and fragile human being. In abortion, we have the baby in the womb, the most vulnerable and innocent among the vulnerable, while in euthanasia, we have the elderly and the disabled. In other sins against life, we may have guilty or innocent people, but never someone as vulnerable and as in need as the embryo and the elderly.

Thirdly, the greater gravity of abortion and euthanasia is manifested when we consider the murderer. The physician, the father and the mother, those appointed by God as its keepers, are those who destroy the baby, and are subsequently morally destroyed. Children are called to honor their elderly parents, but in euthanasia, it is sometimes the children who decide to kill them. In both cases, the relationship between generations, the basic bond that builds our society, is destroyed.

Abortion and euthanasia are graver sins because they corrupt the human heart in a deeper way. They extinguish the most basic relationships within the family and therefore in our society. That's why St. Teresa of Calcutta said that "the greatest destroyer of peace today is abortion," and we could add, euthanasia. Both are a war waged against children and the elderly. What they damage is not only the good of individuals but also the common good.

Finally, abortion and euthanasia are the type of sins that can never be justified. They are intrinsically evil. "No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church" (EV, 62). In other sins against life, like immigration, we enter into the realm of prudential decisions: How many immigrants should our country welcome? Under which conditions? But in the case of abortion or euthanasia there is no such deliberation. We are dealing with an action that is always evil: always and in every circumstance (*Veritatis Splendor*, 52).

What about sins against the environment? In these cases, we are usually talking about indirect actions. Whereby we choose good actions (like flying frequently in order to visit a sick relative or to provide for my family) that may indirectly cause damage to our planet in the long term. We are, of course, responsible of the effects of the actions, sometimes also indirect, but our responsibility is limited to the consequences we can reasonably foresee (and in the measure of our action, not in the measure of the whole effect). The gravity of these sins is significantly smaller than in the case of abortion and euthanasia.

The coronavirus epidemic is helping us be more aware of the preciousness and weakness of human life, especially of the elderly. As Pope Benedict XVI wrote, "the true measure of humanity is essentially determined in relationship to suffering and to the

sufferer” (Spe Salvi, 38). The coronavirus teaches us about the fragility of our life and our relationships. In moments of sickness we renew our fundamental faith in the One who heals all our diseases. There is, however, something even worse than the coronavirus. That is the afflictions that come not from outside, from the calamities of the world, but from our own evil, free actions. On this 25th anniversary of *Evangelium Vitae*, St. John Paul II passes the baton of the building of a culture of life to us.

VOTING CATHOLIC

Fr. Richard Perozich Oct 30, 2016

As children of God, we share in the ministry of Jesus to free the world from slavery to sin for goodness in Jesus, and to offer faith in Him that leads to everlasting life.

The sins to which our American society are enslaved today have come from our elected officials, appointed judges, and Catholics who have voted for them and supported them. These officials are unyielding in their imposition of sin upon us.

Among the slavery imposed upon us is killing the unborn child in the womb, abortion, even with monies from our taxes. Another is the threat of punishment for rejecting homosexuality in all its forms: in its teaching in the schools, in “so called same sex marriage” with fines resulting in loss in business, income, and employment. A third enslavement is using embryos which have a soul as experiments. A fourth is cloning wherein now scientists are experimenting with human and animal DNA to create hybrid creatures. A fifth is euthanasia, the direct killing of human beings either with or without their consent. A sixth is the silencing of the Christian to express his faith in public, wherein our churches are complicit for fear of losing their tax exempt status. A seventh is the importation of immigrants whose religious values are to eradicate every belief except those of their own prophet and god, and to impose this on America. An eighth slavery is the government cave in to allow anyone to come into the country, and to support them monetarily, in part adding to a debt of \$20 trillion, while paying Americans to sit home and not work, thus enslaving the soul of our own citizenry in depriving them of real work which sustains the immortal soul of a man and a woman. A ninth is playing policeman for the world, sending military might to

try to control people who do not wish our presence in their affairs. A tenth is regulating the right to bear arms for free citizens in a nation where criminals and terrorists will always have weapons, and where government is now in opposition to the citizenry. And there are others wherein we are called to be as clever as serpents, yet guileless as doves.

The prince of this world is opposed to Jesus, to us, and to our efforts. Satan has deceived many Christians to convert to worldly values from Christian ones: from morality as given by God, to rights decided by politicians and judges; from truth of the Bible to the lies of the world; from true freedom in God, to slavery to socialism decided by the state; from biblical righteousness to fairness decided by those in authority through their own decisions; from God given freedom to a false equality of outcome with no basis in truth.

The devil does this through the tactics outlined by Saul Alinsky with the outcome as Hillary Clinton has stated, “And deep-seated cultural codes, religious beliefs and structural biases have to be changed”, to draw us away from God’s teachings regarding the sanctity of life to those of the world and its prince.

First, the Christian people are desensitized by a constant barrage of evil in the media: adultery, homosexuality, pornography, abortion, cloning, euthanasia. After we see these things so frequently, we become numb to the horror of their evil.

Second, the worldly people use “jamming”, harsh criticism against the truth of God and against those who proclaim it in order to silence any objection to Satan and his views.

Third, is conversion away from the classic Catholic terminology, theology, truth to an ambiguous language and different practice that permits sin along side the goodness of Jesus.

We see this conversion in our clergy who, instead of building up the faith of the Christians, despise us, call us names, or to jam us, or create things that don’t exist such as islamophobia and islamophobes, homophobia and homophobes. We are called by some bishops rosary counters, hiding behind Christian doctrine, pickled pepper-faced Christians, little monsters, fundamentalists, anesthetized Christians, among many other insults. We are called by politicians such as Hillary Clinton, deplorables.

In every election, a Catholic must choose an elector who promotes that Catholic’s beliefs, and rejecting one who is opposed to Jesus and his religious teachings. In 2004 Cardinal Ratzinger as prefect for the Congregation for the Doctrine of the Faith wrote to Cardinal McCarrick,

[N.B. A Catholic would be guilty of formal cooperation in evil, and so unworthy to present himself for Holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate’s permissive stand on

abortion and/or euthanasia. When a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons.]

There is no utopian solution to all of the problems of this country. There is no amount of money that will solve poverty, homelessness, drug addiction, or whatever else ails us.

Jesus Christ is the only answer along with faith in Him. When you vote, regardless of your affinity or dislike for the personality of the candidate, vote Catholic to save your soul and to promote faith in Jesus and eternal life.

Protect the most vulnerable: the unborn, the terminally ill, religious freedom. Reject the sin that the governments have imposed on us. Know the candidate's position on these things and what types of judges they will impose upon us. In the propositions, look carefully at how much more you want to pay in taxes, and if what those taxes will buy us are moral, Christian, and attainable, or do they merely serve an ideology that is already oppressing us.

Because of the loss of faith in Jesus and increasing dependence on government, the USA is at a crossroads of a continued downward trajectory as it has been on for these last years; or it can change. It depends on your faith in Jesus Christ and which candidates believe most what He has taught us to believe.

Pray for all the candidates. Vote for the one who most closely reflects Catholic truth.