

Men of Saint Michael

“Iron sharpens iron, as one man sharpens another”

Proverbs 27:17.



Newsletter

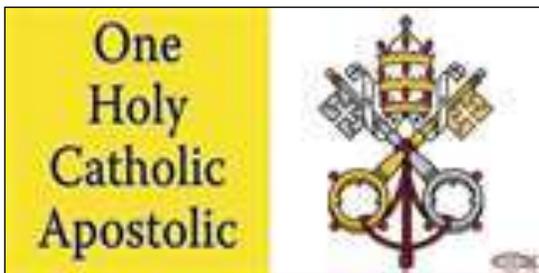


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A Visible Church



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Jesus left behind a visible Church with consecrated bishops, possessing authority to teach and preach a set form of doctrine, including faith, repentance, baptism and obedience to the commandments. He actually designated a “prime-minister” to this divinely instituted ecclesiastical organization — Peter, who was to preside over the other officers of the Church and to see to it that her disciplines and doctrines were faithfully obeyed.

No one should deny the chief mission of Christ was to redeem mankind. While on earth, Christ taught a set form of doctrine and founded a visible organization or Church, with bishops, priests and deacons to teach and perpetuate this doctrine. It would be unreasonable to suppose Christ established his Church with a positive code of doctrines, principles and ceremonies during his stay on earth, and then on his departure allow this organization to become corrupt or disappear.

From the Gospel of Matthew, it is evident Christ consecrated his Apostles, endowed them with the Holy Spirit and conferred upon them the power of binding and loosing from sin. Christ then sent them as his special representatives to teach and practice the doctrines they received from him, which he received from the Father (Matt. 20:22-23).

St. Paul, following the example of Christ, ordained Timothy and Titus and sent them to teach, preach and ordain other faithful men in the service of Christ (2 Tim. 1:6; 2:2 and Tit. 1:5). Here then was an organized body of men, divinely appointed and ordained to sustain the Church.

From the declarations of St. Paul and other Apostles, it is clear Christ instructed them and their successors to perpetuate this ecclesiastical organization in order that His Church might be ever visible, immutable and operative. St. Paul wrote: “All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So, we are ambassadors for Christ, God making his appeal through us.” (2 Cor. 5:18-20)

Christ became incarnate for the express purpose of saving mankind. He intended to accomplish this by teaching His holy truths and preserving and transmitting them to future generations through an organized Church. His love for His Church was so great He willingly suffered and died for it: “Christ loved the Church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he

might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.” (Eph. 5:25-27)

Christ ordained that his Church — its institutions, its popes and its authority — should exist uninterruptedly from the days of the Apostles until the end of time. John narrates the words of Christ: “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you.” (John 15:16)

On one occasion, when Christ was addressing the multitude, He distinctly recognized the superior functions of his Apostles: “Then the disciples came and said to him, “Why do you speak in parables?” And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.” (Matt. 13:10-11)

The fact the first bishops and priests of the Church did not worship in temples and exercise the authority and functions of the priesthood openly and publicly may account for a hasty inference that no ecclesiastical organization or priesthood existed for the first three centuries of the Church. The bishops and priests of the first three centuries had to preach, teach, practice their religion and preserve the Scriptures in dark catacombs, caves and secluded forests. For the most part, they had to meet by stealth and at the risk of their lives. Pagan spies were at every door, watching the comings and goings of every suspected Christian, reporting every suspicious word.

In this manner, the Coliseum was furnished with an abundance of victims. Was it to be expected that under these circumstances bishops and priests would expose themselves to martyrdom unnecessarily?

Did Christ found his Church upon a rock and give the keys of the kingdom to Peter without any set form of doctrine, rules of discipline or body to exercise pastoral authority over the faithful? If not, it is probable the organization would have ceased to exist. The first Christians composed but a small portion of the population — obscure, poor, despised and persecuted. Any exhibition of Christian faith or any conversion to it was punishable by death. The very fact the Church has survived — notwithstanding the vast powers that were arrayed against her under Emperors Tiberius, Nero, Claudius, Caligula and others — proves not only a continuous Church organization but the sustaining presence of God.

In organizing this Church, Christ did not design His doctrines and sacred truths to be submitted to the people for discussion, criticism or private interpretation. He did not grant the liberty to alter and amend, nor reject them as ignorance, prejudice or whim might dictate. He did not submit his doctrines to the judgments or criticisms of the Scribes, Pharisees, Sadducees and lawyers of Jerusalem, nor to the learned governors of Rome. He never sanctioned what would now be termed as *freedom of conscience* and *private interpretation*, but demanded unconditional faith and obedience in his teaching and in the teachings of his Apostles (Luke 10:16).

Jesus Christ announced a fixed code of religious principles and observances, directly opposed to the opinions and practices of the entire civilized world. He appointed and consecrated a special class of men as his agents, representatives and ambassadors, commissioning them to teach, practice and perpetuate His teachings. They were to teach, among other things, the necessity of faith in Him and in all His words and works, however repugnant or confusing to human reason. Christ did not give His priesthood the discretion to submit these precepts to the fallible judgments of their hearers, with permission to accept or reject in part. They were commanded to simply declare the law and the necessity of receiving it without reservation or discussion.

If these doctrines had been submitted to the illiterate, the depraved or the skeptical public during the early and middle centuries of Christianity, not a vestige of the religion would have survived for us. A universal skepticism would have pervaded the world. This is evident from the results of modern Protestantism.

Through the Magisterium (The teaching authority of the Catholic Church) the Holy Spirit continues to guide the Church and maintains the historical continuity with Jesus Christ as Head of the Mystical Body. The Magisterium is the guardian of the Deposit of Faith; the body of saving truth entrusted by Christ to the Apostles and handed on by them to the Church to be proclaimed and preserved.

However, the Magisterium is not an entity that in itself has the power to originate doctrine — everything the Magisterium proclaims must be in total submission to the Word of God:

“Yet this Magisterium is not superior to the Word of God, but it is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards

it with dedication, and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith.”¹



“The Church recognizes that while democracy is the best expression of the direct participation of citizens in political choices, it succeeds only to the extent that it is based on a correct understanding of the human person. Catholic involvement in political life cannot compromise on this principle, for otherwise the witness of the Christian faith in the world, as well as the unity and interior coherence of the faithful, would be non-existent. The democratic structures on which the modern state is based would be quite fragile were its foundation not the centrality of the human person. It is respect for the person that makes democratic participation possible. As the Second Vatican Council teaches, the protection of ‘the rights of the person is, indeed, a necessary condition for citizens, individually and collectively, to play an active part in public life and administration’”. (*Doctrinal Note on some questions regarding the Participation of Catholics in Political Life*, II, 3).



Register to Vote!

FLORIDA

Florida will elect a Governor and a U.S. Senator in 2018.

General Election voter registration deadline – October 9, 2018

General Election date – November 6, 2018

Early voting –

In person – Any voter may vote early in person, no excuse required. Early in-person voting for the Primary Election is available August 18 to 25, 2018; for the General Election, October 27 to November 3, 2018.

Some counties may offer additional early voting dates for the Primary Election on August 13, 14, 15, 16, 17 and/or August 26, 2018; for the General Election on October 22, 23, 24, 25, 26 and/or November 4, 2018. Check with your county Elections Supervisor (<http://dos.elections.myflorida.com/supervisors/>) to see if any of these additional early voting dates will be offered where you live.

¹ Catechism of the Catholic Church, § 86.

By mail –

Any voter may vote early by mail, no excuse required. Applications for absentee/vote-by-mail ballots must be received for the Primary Election by August 22, 2018; for the General Election by October 31, 2018.

Absentee ballots must be received by the Supervisor of Elections by the close of polls on Election Day.

You may register to vote if you meet the following criteria:

- You are a United States citizen
- You are at least 18 years of age (or will be by the date of the next election)
- You are not in prison or on parole for conviction of a felony
- You have not been judged by a court to be mentally incompetent to register and vote

You will need to re-register to vote when:

- You move
- You change your name
- You change your political party affiliation

Voter registration deadlines vary from state to state. Use this link to determine the deadline for your state:
http://www.longdistancevoter.org/voter_registration_deadlines

Use the National Mail Voter Registration Form to register to vote, update your registration information due to a change of name, make a change of address, or register with a political party.

The national form also contains voter registration rules and regulations for each state and territory. For more information about registering to vote, [Click here for voting and election details in each state.](#)



Can you commit a serious sin in the voting booth?

Fr. Frank Pavone, Priests for Life

I raise the question first of all because we are in an election year. Campaign 2018 is everywhere in the news, and it is only going to get more intense with every passing week.

And if Priests for Life has anything to say about it, it is also going to get more intense in the Churches and in the pulpits. The reason is simple: *there can be no democracy without virtue, and there can be no human activity divorced from the moral law.* And in matters of the moral law, the Church does not have the right to be silent.

To put it another way, morality has to do with human activity and human choices. Any time we make any kind of decision about what we do, say, or even think, we are either affirming or denying the moral law, and

therefore are either coming closer to God or going farther away from him. Every step we take on the journey of life either strengthens us in virtue or enslaves us in vice.

Wherever we are, then, it is possible to perform a virtuous act or to commit a sin. I may be singing God's praises in the choir amidst a splendid liturgy — but if I deliberately think thoughts of rash judgment against a fellow choir member, I have sinned in the midst of those holy surroundings. Conversely, I may be a police officer called to investigate a complaint inside a nightclub where immoral acts are being committed at every turn. By carrying out my duty diligently, however, I can perform virtuous acts despite the surroundings. In short, the only "no-virtue" or "no-sin" zones are on the other side of the grave.

Now sin or virtue is always a combination of my action, my intention, and the circumstances surrounding both. I cannot tell whether a photo of two men carrying a TV set out of an apartment is the photo of sin or virtue, because I don't know if they are two thieves or two repairmen. All the relevant facts have to be considered, and not all of those facts are always available.

Let's look at one example of a voting booth sin. A voter believes in "abortion rights," and for that reason knowingly and deliberately votes for a candidate who has promised to protect those "rights." That is a sin. The voter has intentionally helped someone who is attempting to advance a violent and destructive activity. The vote in that case is similar to the sinful act of taking part in a pro-abortion rally, writing an editorial letter that expresses support for abortion, or otherwise encouraging or enabling those who perform abortions.

To say this has nothing to do with being partisan, because anybody of any party at any time might take any position on abortion, and yet this teaching remains the same. Nor is it "telling people how to vote," but rather pointing out the moral implications of voting.

Fr. Frank Pavone. "Can you commit a sin in the voting booth?" This article reprinted with permission from Priests for Life.

Going Against the Crowd

Everyone knows how hard it is to walk in one direction when the crowd is pushing in the other. He who reaches his destination by fighting his way through a crowd of surging in the opposite direction needs plenty of muscle and lots of determination, as well as an indifference to the pushing and elbowing he receives. It is much easier to turn around and go with the crowd. Going against the crowd is not easy when it is a matter of opinion and conduct. Probably you know plenty of people who always agree with the majority and do as the others are doing. That is the easy way, of course, but manly and womanly people are thinking of something besides ease. If you want to keep your self-respect, you must say and do rightly, regardless of the thoughts and actions of the crowd. - *Intermountian Catholic*, March 12, 1927.

Disciple of Pontius Pilate or Disciple of Jesus?

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"He suffered under Pontius Pilate, was crucified, died and was buried. . . On the third day he rose again"

The *Antiquities of the Jews*, a work compiled in Rome between the years 93 and 94 by the historian Flavius Josephus makes an explicit reference to Christ "executed by order of the procurator Pontius Pilate during the reign of Tiberius."

Jesus of Nazareth was condemned by the Sanhedrin as a blasphemer and condemned by Pilate as a usurper. Pilate asks "Are you the King of the Jews?" (Jn 18:33). He asked this question because it is precisely of this that the Sanhedrin accused Christ.

Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." Pilate said to him, "What is truth?" (Jn 18:36-38).

"So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this righteous man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" (Matt. 27:24-25).

Pilate knew in his heart that the man, Jesus, who stood before him, was innocent of the charges that were laid against him, yet did not have the courage to deny the screaming mob. His cowardly action was unduly influenced by those who cried out, "Crucify Him, crucify Him" (Jn 19:6).

Was Pilate truly innocent of the blood of Jesus? He had the power to stop the execution, but, instead, yielded to public opinion; he simply went along with the crowd. As a result, his name will forever live in infamy.

"Catholic" Politicians

There are others whose names will be written beside Pilate's. These are the politicians who say, "I am personally against abortion, but I don't believe that I should allow my personal belief to interfere with my responsibility to vote as my constituency expects."

Congresswoman Nancy Pelosi, Speaker of the House of Representatives, has described herself as "an ardent, practicing Catholic" and as "a committed Catholic", yet consistently supports "abortion rights".

Rudy Giuliani supports abortion on demand in all nine months of pregnancy, he has supported partial birth abortion, he supports forcing taxpayers to pay for abortions, and he has financially supported Planned Parenthood, the nation's largest abortion provider. He claims to be a faithful Catholic and stated that his faith "is a deeply personal matter and should remain confidential."

Senator John Kerry, the Democratic candidate for the Presidency in 2004, who also describes himself as a Catholic, also backs "abortion rights".

In an interview with the *Christian Science Monitor*, Senator Joe Biden disputed the notion that disobedience to Catholic moral teaching placed one at odds with the Church:

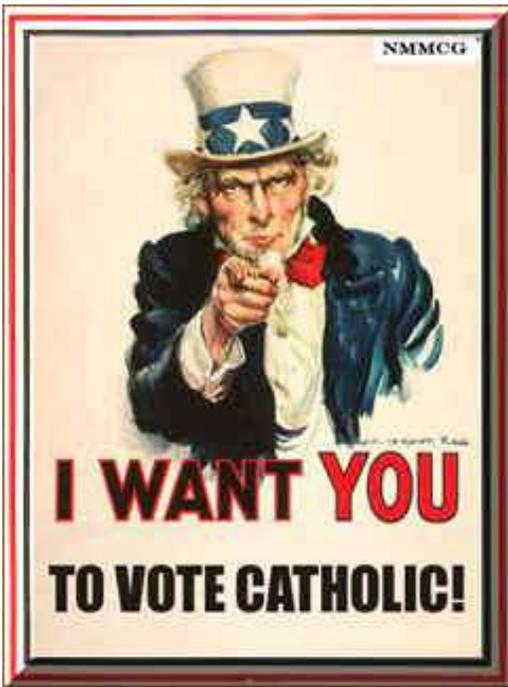
"My views are *totally consistent* with Catholic social doctrine ... There are elements within the church who say that if you are at odds with any of the teachings of the church, you are at odds with the church. *I think the church is bigger than that.*"

Well Joe, you're wrong! The Church's Position is that there is no such thing as a right to abortion.

A Knowledgeable Catholic Cannot Vote for a Pro-Abortion Candidate and remain A Catholic.

Speaking to reporters aboard the plane taking him on a trip to Brazil, Pope Benedict warned Catholic politicians they risked excommunication from the Church and should not receive communion if they support abortion ... This excommunication was not an arbitrary one but is allowed by Canon (church) law which says that the killing of an innocent child is incompatible with receiving communion, which is receiving the body of Christ" (Reuters, May 9, 2007).

"In this context, it must be noted also that a well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals" (*Doctrinal Note on some questions regarding The Participation of Catholics in Political Life*, Nov 21, 2002)



A Catholic can disagree with the Church's position on health care, education, economic security, immigration, and taxes and still remain a Catholic in good-standing. **However, if when aware of the Church's position that abortion and euthanasia are intrinsically evil, a Catholic deliberately votes for a pro-abortion candidate when there is a pro-life alternative, he separates himself from the Church and from Jesus Christ - forfeiting salvation.** Repentance and sacramental confession are necessary to regain membership in the Body of Christ.

Let's review what the *Catechism of the Catholic Church* teaches concerning this matter.

CCC 144 "To obey (from the Latin ob-audire, to "hear or listen to") in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself.

CCC 156 What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe "because of the authority of God himself who reveals them,

who can neither deceive nor be deceived."

CCC 171 The Church, "the pillar and bulwark of the truth," faithfully guards "the faith which was once for all delivered to the saints." She guards the memory of Christ's words; it is she who from generation to generation hands on the apostles' confession of faith. As a mother who teaches her children to speak and so to understand and communicate, the Church our Mother teaches us the language of faith in order to introduce us to the understanding and the life of faith.

CCC 182 We believe all "that which is contained in the word of God, written or handed down, and which the Church proposes for belief as divinely revealed" (Paul VI, CPG, § 20).

CCC 197 As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching," let us embrace the Creed of our life-giving faith. To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe...

Who belongs to the Catholic Church?

CCC 837 Fully incorporated into the society of the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who - by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion - are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops.

"Outside the Church there is no salvation"

CCC 846 How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body:

Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at

the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.

CCC 889 In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is the Truth willed to confer on her a share in his own infallibility. By a "supernatural sense of faith" the People of God, under the guidance of the Church's living Magisterium, "unfailingly adheres to this faith."

CCC 892 Divine assistance is also given to the successors of the apostles, teaching in communion with the successor of Peter, and, in a particular way, to the bishop of Rome, pastor of the whole Church, when, without arriving at an infallible definition and without pronouncing in a "definitive manner," they propose in the exercise of the ordinary Magisterium a teaching that leads to better understanding of Revelation in matters of faith and morals. *To this ordinary teaching the faithful "are to adhere to it with religious assent"* which, though distinct from the assent of faith, is nonetheless an extension of it.

What is Sin?

CCC 1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."

CCC 1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight." Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God."

CCC 1855 Mortal sin destroys charity in the heart of man by a grave violation of God's law; *it turns man away from God*, who is his ultimate end and his beatitude, by preferring an inferior good to him. Venial sin allows charity to subsist, even though it offends and wounds it.

CCC 1860 Unintentional ignorance can diminish or even remove the imputability of a grave offense. *But no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man.* The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest (emphasis mine).

CCC 1861 Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God's forgiveness, it causes exclusion from Christ's kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back. However, although we can judge that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God.

CCC 2246 It is a part of the Church's mission to pass moral judgments even in matters related to politics, whenever the fundamental rights of man or the salvation of souls requires it.

CCC 2256 Citizens are obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order. "We must obey God rather than men" (Acts 5:29).

CCC 2258 "Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its

beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being."

CCC 2261 Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous." The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and everyone, always and everywhere.

CCC 2268 The fifth commandment forbids direct and intentional killing as gravely sinful. The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance. Infanticide, fratricide, parricide, and the murder of a spouse are especially grave crimes by reason of the natural bonds which they break.

CCC 2269 Unintentional killing is not morally imputable. But one is not exonerated from grave offense if, without proportionate reasons, he has acted in a way that brings about someone's death, even without the intention to do so.

CCC 2270 **Human life must be respected and protected absolutely from the moment of conception.** From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life.

CCC 2271 Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law:

"You shall not kill the embryo by abortion and shall not cause the newborn to perish".

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.

CCC 2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication *latae sententiae*," "by the very commission of the offense," and subject to the conditions provided by Canon Law. The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

CCC 2273 The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation:

"The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."

"The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."

CCC 2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

CCC 1463 Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them. In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication.

Can. 1364 §1 An apostate from the faith, a heretic² or a schismatic³ incurs a latae sententiae excommunication, without prejudice to the provision of Can. 194 §1, n. 2; a cleric, moreover, may be punished with the penalties mentioned in Can. 1336 §1, nn. 1, 2 and 3.

Any Catholic who supports intrinsically evil acts (abortion, euthanasia, cloning, same-sex marriage, etc), votes for them, or otherwise financially supports or furthers their cause, cannot remain Catholic. Catholics must adhere to Catholic teaching or they separate themselves from the Church; the Body of Christ.

Such Catholics are excommunicated by virtue of the acts themselves. A latae sententiae (automatic) excommunication is triggered when they support, enable, and perpetuate such obvious and egregious evil (Cf. Code of Canon Law, Canons 1364, 1398; Canon 1329, §2). They are in turn forbidden from approaching the sacraments as the result (Cf. Catechism of Catholic Church # 1463).

Jesus does not countenance the destruction of innocent human life. If, when aware of the Church's position that abortion and euthanasia are intrinsically evil, a Catholic deliberately votes for a pro-abortion candidate when there is a pro-life alternative, he separates himself from the Church and from Jesus Christ. His name will be entered beside the name of Pontius Pilate in the Book of Infamy.

First published in Christian Order, London, Volume 50, Number 4, April 2009.

Those who vote for pro-abortion candidates will share in the indirect responsibility and guilt for these killings. Such is the serious nature of voting.

Will we ever learn?

The Old Testament is a narration of cycles of submission to God, complacency, rejection of God, warning, chastisement and finally a return to God; then the cycle repeats.

As a people, we have learned little from history. I believe we are now in the time of warning, and as in the past, God is raising up prophets to warn the people that a radical change, back to the sovereignty of God, is necessary, nay, crucial, if we are to survive as a nation. No nation in the history of the world, which allowed the murder of the innocents, survived. These societies are no more because at the core they began to decay when they lost an appreciation for the sanctity of life.

The cause of life must be brought to the forefront of the hearts and minds of all Americans.

² Heretic: A baptized and professed person who denies or doubts a truth revealed by God or proposed for belief by the Catholic Church is a heretic (*The Catholic Encyclopedia*, Robert C. Broderick, Ed., Thomas Nelson Publishers, 1987, p. 262).

³ Schismatic: One who voluntarily separates himself from the Church through refusal to submit to the authority of the Church or the pope and forms another sect. *Ibid*, p. 543.