

# *Los Pequeños Pepper*

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By the Catholic Bishops of Kansas

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# Moral Principles for Catholic Voters

*We, the Catholic Bishops of Kansas, exercising our role as teachers, offer the following guidelines to help Catholics form their consciences on matters related to our most basic obligation of citizenship: voting. The following guidelines are intended for educational purposes only. We do not intend to endorse or oppose any particular candidate, political party, or political action committee. Rather, it is our hope that these guidelines will show how our Catholic faith and human reason shape our thinking, choosing, and acting in daily life.*

## **The Right and Duty to Vote**

Catholics live in the world, but they should not live by worldly values that give too much importance to power, possessions, and pleasure as ends in themselves (cf. I John 2:16). Catholics have the same rights and duties as other citizens, but are called to carry them out in light of the truth of faith and reason as taught by the Catholic Church. For example, they are called to respect human authority and obey those who govern society “for the Lord’s sake” (I Peter 2:13-17).

*“Be subject to every human institution for the Lord’s sake, whether it be to the king as supreme or to governors as sent by him for the punishment of evildoers and the approval of those who do good. For it is the will of God that by doing good you may silence the ignorance of foolish people. Be free, yet without using freedom as a pretext for evil, but as slaves of God. Give honor to all, love the community, fear God, honor the king.” I Peter 2:13-17*

In a democratic society citizens choose whom they vest with authority for the common good. A choice for one person over another for public office can significantly affect many lives, especially the lives of the most vulnerable persons in society, such as children in the womb and those who are terminally ill. Therefore, Catholic citizens have a serious moral obligation to exercise their right to vote, whether on the national, state or local level. The Second Vatican Council taught us that “all citizens are to bear in mind that it is both their right and duty to use their free vote to promote the common good” (*The Church in the Modern World* 75). What is more, we have a duty to vote guided by a well-formed conscience, and not simply on the basis of self-interest, party affiliation, or the personal charisma of any individual.

## **The Duty to Form and Follow One’s Conscience**

We are conscientious voters when we are guided by our consciences.

Conscience is a law “written” by God on our hearts that disposes us to love and to do good and avoid evil (cf. Romans 2:12-16). The conscience is like an inner voice that has the authority of the very voice of God. We have a serious duty to follow the guidance of conscience. To act against the judgment of conscience when it is certain about what is good and evil has the same seriousness as disobeying God. It is important to remember, however, that it is possible for our conscience to be certain and at the same time incorrect about what is good and evil.

For this reason, we have an equally serious duty to properly form or teach our conscience so that it can correctly judge what is good and evil. We are obliged to seek the truth and then to abide by it. We need to make this inquiry all throughout our lives, as we grow and as the questions we face change or become more complicated. In seeking the truth, Catholics receive important guidance from the teachings of the Catholic Church on matters pertaining to faith and morals. We rely on the help of the Holy Spirit to apply these teachings to particular questions. In addition, we seek sound advice from others who share our values and who are informed on the issues.

*“All who sin outside the law will also perish without reference to it, and all who sin under the law will be judged in accordance with it. For it is not those who hear the law who are just in the sight of God; rather, those who observe the law will be justified.*

*“For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when according to my gospel, God will judge people’s hidden works through Christ Jesus.” Romans 2:12-16*

### **Prudential Judgments on Social Policy**

A correct conscience recognizes that there are some choices that always involve doing evil and which can never be done even as a means to a good end. These choices include elective abortion, euthanasia, physician-assisted suicide, the destruction of embryonic human beings in stem cell research, human cloning, and same-sex “marriage.” Such acts are judged to be intrinsically evil, that is, evil in and of themselves, regardless of our motives or the circumstances. They constitute an attack against innocent human life, as well as marriage and family. Pope John Paul II warned that concern for the “right to health, to home, to work, to family, to culture is false and illusory if *the right to life*, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination” (*Christifideles Laici* 38).

Other examples of choices that always involve doing evil would be racial discrimination and the production and use of pornography. These actions offend the fundamental dignity of the human person.

Concerning choices that are intrinsically evil, Catholics may not promote or even remain indifferent to them.

### **A Conscientious Voter’s Dilemma**

In light of the above, it is a correct judgment of conscience that we would commit moral evil if we were to vote for a candidate who takes a permissive stand on those actions that are intrinsically evil when there is a morally acceptable alternative. What are we to do, though, when there is no such alternative?

Because we have a moral obligation to vote, deciding not to vote at all is not ordinarily an acceptable solution to this dilemma. So, when there is no choice of a candidate that avoids supporting intrinsically evil actions, especially elective abortion, we should vote in such a way as to allow the least harm to innocent human life and dignity. We would not be acting immorally therefore if we were to vote for a candidate who is not totally acceptable in order to defeat one who poses an even greater threat to human life and dignity.

### **Voting Is a Moral Act**

It involves duties and responsibilities. Our duty is to vote in keeping with a conscience properly formed by fundamental moral principles. As bishops we are not telling Catholics which candidates they should vote for. Rather, we simply want to teach how we should form our consciences and consider the issues in light of these fundamental moral principles. ☞

- + Joseph F. Naumann, Archbishop of Kansas City in Kansas
- + Ronald M. Gilmore, Bishop of Dodge City
- + Paul S. Coakley, Bishop of Salina
- + Michael O. Jackels, Bishop of Wichita

# Politics: Vote Catholic

From: Fr. Rich Perozich, a priest of the Diocese of San Diego  
Subject: For my bulletin 10/17

Elections are coming up November 2, 2010. Catholics must engage in the political process to form a nation that reflects the values held by Christ's followers. Learn who you are and act like a Christian. *1 Peter 2.9* But you are "a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises" of Him who called you out of darkness into his wonderful light.

Your job is to announce to the whole world that Jesus is the anointed King of God's everlasting reign and to offer all men His salvation given by grace and received by faith. One forum in which you do this is politics. Politics comes from the word pole and polarity. Poles are opposite ends of an idea, of a temporal structure, or of a force.

Catholics, even though we live in a country and are citizens of that country, have a higher calling and responsibility to God and to our neighbor to promote God's truth even when others hate it, reject it, and hate us for proclaiming it. We are citizens in an earthly realm, but more importantly we are citizens of the new kingdom of heaven with Jesus as the Lord, His laws as our prime way of life, and called to live them and to promote them even to unbelievers.

We live in a society where many people with power, possessions, and prestige are promoting ideas that are not founded in Christ. In order to promote their ideas over ours, they tell us we must stay in our churches, keep our religion to ourselves, and that their idea of separation of the church from the state (which does not exist in our American constitution as they say it does) trumps any ideas we might have, so we have to shut up.

And Catholics sheepishly keep quiet and vote for men and women who promote evil.

In chapter 3 of Galatians, St. Paul, frustrated with the Galatians allowing non-believers to silence the truth even to the point of the Galatians returning to pagan or evil ways chastises them saying, "O stupid Galatians. Who has bewitched you?"

It can be said of us in America in the year 2010, "O Stupid Catholics, who has bewitched you?" We easily go over to pagan ideas, putting aside our faith, our truth, in order to accommodate the evil of people who will not accommodate us! To promote their ideas they attack us personally calling us the far right, ultra-conservative, bigoted, homophobic, hate mongers, holy rollers, and other epithets. This silences many Catholics. It only emboldens me, and it should embolden you also to promote your faith.

In the fights in politics, all sides cannot win. It is either going to be the way of evil or the way of truth. You must engage it as an ambassador for Christ and not as an agent of the devil. God is life. Jesus is King. Christians are citizens of the kingdom sharing in life, the mission of God to promote it constantly in every forum.

People are most concerned with their economic power to purchase, to live, to save. Their greatest fear is losing this, evident in how they voted in 2006 and 2008. For Christians, our greatest concern should be with life, and we vote for those who promote it. You have heard the mantra, "I'm a fiscal conservative, but a social liberal." Nonsense. The societal responsibilities come first, and from a sound society built on biblical principles flow the economic concerns.

In a healthy economy there will be rich people. I who earn \$20,000 a year do not envy their wealth, their homes, their power to shape the economy. The people Americans put into office in 2006 and 2008 *do* envy, and are using the economy to tear apart the entire social fabric of society to promote abortion here in our country and abroad; to kill new life in embryos; to kill the elderly and sick; to destroy the nature of gender and marriage; to allow sexually-immature people to be predators of others to try to satisfy their lack of psychological development. For us Catholics the basic issues are: Life from conception to natural death, that is, protection of the unborn, those with life, and those who are sick; protection of new life in its most nascent form, the embryo; protection from cloning to farm body parts; protection from sexual deviance in the form of pederasty, homosexuality, adultery, fornication, prostitution.

An elite class has assumed power in the United States, transcending political parties. They claim to know more than the people the elites represent. They do not. Their interest is keeping their positions in which they earn upwards of \$200,000 with a health plan that is not part of the new one passed for the rest of us. They plan the destruction of the military, the silence of the churches and free voices, the destruction of children, embryos. They simply cannot stay in power. I have voted for some of them despite their mixed policies.

But enough! I refuse to cast a vote for anyone who supports abortion, sexual confusion to be forced in the military, marriage, school curricula, or any other societal aspect, cloning, embryonic stem cell research, or euthanasia. I am a Catholic. I am a citizen of the Kingdom of God and will promote that kingdom in all parts of my life.

To you politicians who promote non-Catholic values, I will not vote for you just so your opponent will not get into office. If you do not represent me, you do not have my vote. I don't want your government money. I don't want your ideas of equality, fairness, and justice. I don't want your health care. I am not a prostitute who sells my vote for temporal benefits.

I am checking your voting records through various organizations which monitor your voting. If you do not promote life from the moment of conception to natural death, chastity and sexual distinctions, traditional marriage, respect for embryos in science, then you will not get my vote. You do not belong in political office. Teachers who sheepishly follow their corrupt unions do not belong in the classrooms. Clergy who follow non-Christian teaching do not belong in the pulpit.

My hope rests in Jesus Christ and his salvation exactly *from* the very things these politicians are promoting. Change is repentance from sin, conversion to God, and reparation of the damage by following the commandments without relativizing them.

Hope and change did not come in 2008. I'm going to do my part to see that it does in 2010.↵

## **CATHOLIC COALITION OF NEW MEXICO 2010 Mid-Term Election Voter's Guide**

**[www.catholicsvotecatholic.com](http://www.catholicsvotecatholic.com)**

The Catholic Coalition of New Mexico's 2010 Mid-Term Election Voter's Guide—Candidate Ratings is available at [www.catholicsvotecatholic.com](http://www.catholicsvotecatholic.com).

The Catholic Coalition of New Mexico's 2010 Mid-Term Election Voter's Guide presents the results of a brief candidate survey given to the 121 candidates in question. The survey questions address non-negotiable moral evils that have plunged our nation into a deep moral crisis: legalized abortion, euthanasia, same sex marriage, human cloning, and the destruction of human embryos for research.

Candidates were rated based on their responses to the survey, a review of the candidates' campaign material, speeches, press interviews, public statements, and public records to ascertain incumbents' voting records. The CCNM board and political action committee also reviewed voter guides published by other pro-life and pro-family organizations, consulted with trusted pro-life/pro-family congressmen, and knowledgeable conservative citizens in districts around the state. Candidates whose responses and/or record (votes, statements, speeches) were in accord with Catholic moral principles were recommended.

In instances where a candidate's record and statements were mostly in line with Catholic moral teaching but imperfect while his/her opponent's record showed an anti-life voting record and allegiance, we accept the counsel and wisdom of faithful Church leaders including Cardinal John O'Connor (RIP), Archbishops John Myers and Charles Chaput, and Fr. Frank Pavone, national director of *Priests for Life*, who reminds Catholic voters that "Where every candidate endorses positions contrary to non-negotiable principles, choose the candidate likely to do the least harm. If several are equal, evaluate them based on their views on other, lesser issues."

For more information on the principles of Catholic voting, please review the resources on the Catholic Coalition of New Mexico's home page, particularly the reference and key resources sections:

[www.catholicsvotecatholic.com](http://www.catholicsvotecatholic.com)

# Coalition on Abortion/Breast Cancer

Press Release  
Contact: Karen Malec  
Date October 7, 2010

## Microbiologist Exposes National Cancer Institute's Cover-Up of Abortion-Breast Cancer Link

The Coalition on Abortion/Breast Cancer notes that microbiologist Gerard Nadal, PhD is exposing on his blog the National Cancer Institute's (NCI) cover-up of the abortion-breast cancer (ABC) link at its 2003 workshop entitled, "Early Reproductive Events and Breast Cancer." Dr. Nadal, who has taught at St. John's University and Manhattan College, accused the organizer of the workshop, NCI branch chief Dr. Louise Brinton, of having "done violence to the truth." He compared her statements about the ABC link to a Wimbledon match and charged that she and her colleagues are "sincerely unethical and corrupt."

Dr. Leslie Bernstein, a leader/moderator at the workshop, gave her reasons for covering up the ABC link in an interview with [CancerPage.com](http://CancerPage.com) a few days after the workshop had concluded. She said:

*"There are so many other messages we can give women about lifestyle modification and the impact of lifestyle and risk that I would never be a proponent of going around and telling them that having babies is the way to reduce your risk...I don't want the issue relating to induced abortion to breast cancer risk to be part of the mix of the discussion of induced abortion its legality, its continued availability. I think it should not be part of the argument."*<sup>1</sup>

The NCI's misconduct was previously revealed in a detailed letter to President Obama and Congressional leaders on January 25, 2010 which called for a Congressional investigation of the NCI and its failure to issue timely warnings about the breast cancer risks of abortion and oral contraceptives.<sup>2</sup> Those signing the letter include the Coalition on Abortion/Breast Cancer, two scientists - Dr. Nadal and Professor Joel Brind - three medical groups, 15 physicians and 19 pro-family organizations. So far, Obama and Congressional leaders have not exhibited the slightest interest in protecting women's lives.

Dr. Nadal has promised to review one study on the ABC link every day until he has exhausted all of the research in January or February of 2011.☞

*The Coalition on Abortion/Breast Cancer is an international women's organization founded to protect the health and save the lives of women by educating and providing information on abortion as a risk factor for breast cancer.*

## References:

1. Lowe RM, NCI scientific panel concludes abortion has no impact on breast cancer risk. CancerPage.com, March 3, 2003. Available at: [www.cancerpage.com/news/article.asp?id=5601](http://www.cancerpage.com/news/article.asp?id=5601).
2. See also two press releases from the Coalition on Abortion/Breast Cancer which reveal there is a discrepancy between what Dr. Louise Brinton says as a scientist representing the official policy of the NCI (ie, there is no ABC link) and what she says as a scientist publishing her findings in peer-reviewed medical journals. The press releases are available at: Press Release: "2nd Breast Cancer Scandal: National Cancer Institute Researcher Louise Brinton Reverses Position, Finally Admits Abortion Raises Breast Cancer Risk in Study that Fingers Oral Contraceptives as a Probable Cause of Triple-Negative Breast Cancer," January 6, 2010. Available at: [www.abortionbreastcancer.com/press\\_releases/100106/index.htm](http://www.abortionbreastcancer.com/press_releases/100106/index.htm)  
Press Release: "Groups Request Congressional Investigation of National Cancer Institute's Misinformation on Breast Cancer Risks of Abortion, Oral Contraceptives," January 25, 2010. Available at: [www.abortionbreastcancer.com/press\\_releases/100125/index.htm](http://www.abortionbreastcancer.com/press_releases/100125/index.htm)

both as dead and alive, not according to probability theory, like the cat in the sealed box in the thought experiment, but in reality! If we make a good confession and receive absolution, we come out of that confessional box fully alive, resurrected, set free from the death of sin.

The tabernacle, too, is a box that opens us to the freedom and the fullness of life in Christ. Christ rests in the tabernacle in the consecrated Host. In the Eucharist he comes to us under the appearances of bread and wine. So he is veiled from us in two ways—by the tabernacle itself and by the appearances of bread and wine. His divinity is also veiled from us by his incarnate humanity.

When he leaves the tabernacle and enters our flesh in the Eucharist, he transfigures us.

In some way, as sin-damaged humans, we are in fact always both **dead and** alive, again not in any sense of probability theory, but in immediate reality. Our bodies are always shifting between dying and rising particles, atoms, molecules, cells. The food we eat, the liquid we drink, the vitamins we take provide the renewal and infinitesimal resurrections our bodies always need.

Our souls too are always shifting between sin and grace. Only when we participate in Mass, receive Christ in the Eucharist, spend time before his Eucharistic presence in adoration and prayer are we fully and entirely alive in the life of Christ. We then go out to nurture and nourish that life in us by imitating him, by living his will, by doing his works.

Schrödinger was fascinated by the deepest roots of inorganic and organic Creation, in physics and biology. His book *What is Life?* explores reproductive cell biology, and contributed to that field, beyond his Nobel Prize physics.

The Mass, Eucharist, adoration, prayer are as necessary to us as ordinary food, drink, vitamins. They are the “basic stuff”, the deepest roots of our creation and being, the foundation of our being alive in the Mystical Body of Christ.

His life in us, in the “box” of our fallen flesh, sets us free to be fully alive, one with him, in him. Thus, unlike the closed box of a false, merely material and meaningless Creation, as posited by secularists, both of these boxes—confessional and tabernacle—open us to the fullness and life of both Creation and its Creator.

Until we face the need to examine Creation in the light of both revelation and science, that box, like Schrödinger’s thought experiment box, is closed.

We are obliged, as Catholics, to ask, to seek, to find, with as much objectivity and dedication as any scientist: which is to say, to examine, explore, explicate Creation.

Why? Because we are called to know the Creator “by his fruits,” as well as by the revelation granted through Scripture and Tradition. In the same way, we are obliged to do the same, vis-à-vis our Creator, to understand his Creation and give him true thanksgiving for his providence and gifts to us.

The *Catechism of the Catholic Church* says :

The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and the understanding and wisdom he gives to scholars and researchers. With Solomon they can say: “It is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements . . . for wisdom, the fashioner of all things, taught me.” [Wisdom 7:17-22] (p. 81 of the Doubleday paperback edition)

Amen! ☩

# Out of the Box... or, Letting the Cat Out of the Bag

By Marie P. Loehr

The world is charged with the grandeur of God.  
It will flame out, like shining from shook foil . . .

- G.M. Hopkins, *God's Grandeur*

In this poem, praising God and his glory, Hopkins notes in the second stanza that, despite the wear and tear fallen man works on Creation,

. . . *for all this, nature is never spent;  
There lives the dearest freshness deep down things;  
. . . Because the Holy Spirit over the bent  
World broods with warm breast and with ah! bright wings.*

The entire poem uses images that anticipate not only electricity, but the reality of particle physics and astrophysics. The poem describes *heved*, the weight and light, the mass and energy, that reveal the glory of God, spiritual and physical, eternal and temporal.

Hopkins' poem was written in 1877. Yet its images evoke modern science and its applications: "charged," "flame out," "shining" and "shook foil" — gold foil or tinsel in his era, aluminum foil in ours. He speaks of technology and toil blurring and blurring God's fingerprint on Creation. "*Not can foot feel now, being shod*" indicates that we have shut ourselves into our own box.

What is that box?

It is the box of empty materiality, meaningless matter.

God had already been thrown out of created being, hidden, says Hopkins in *The Starlight Night* behind the "piece-bright palings" of the stars, shut away from man's consciousness in heaven home. Many of the intellectual elites in the 19th century, discovering ever new depths of space and star systems, looked at earth and man as infinitesimal and worthless. Size mattered to them. The idea of progress as centuries advanced was forward and upward, bigger and better—at all levels of being, especially human being.

Having divorced science from its roots in natural philosophy and revelation, pride blinded these elites to the fullness of being and Being at all levels. They locked themselves into a Schrödinger's box, closing themselves within the lattice of the merely material. We might say that they—and many in our age—don't know if they are dead or alive. Worse, they are afraid to open the box and find out. The irony, of course, that although a box may have closed sides, to our eyes, it too is a latticework of electro-magnetically connected atoms and their even more infinitesimal particles--all lattices of any sort are open in some way.

But Hopkins here notes what modern physics has actually discovered—"there lives the dearest freshness deep down things." In fact, *God's Grandeur*, with all its images relating to light and weight, energy and mass, electricity and its fuel, culminating in the light of dawn—the Sun of Justice, and the fire of the Spirit—opens that box, shatters that single, myopically conceived, lattice.

We speak of the atomic lattice of crystals. This is a fixed and regular arrangement of the atoms that form the structure of minerals, like diamonds. But even the atom itself is a kind of pulsating lattice. In short, Creation is a pulsating structure of multiple, uncountable lattices, always shifting from mass to energy, light to weight, and back again—at every level.

Those who deny God in the name of science, and those who deny science in the name of God, lock themselves into a single lattice, hide in that sealed box, like ostriches with their heads in the sand.

When we speak of "thinking out of the box," we are suggesting that the ostrich needs to get his head out of the sand. We all need to think "out of the box" from time to time. Pixel, the Uncertainty Kitten, would agree. That being said, Pixel does love the peace and shelter of his box. It is his springboard to freedom, in fact.

Bearing this in mind, there are two other boxes we need to examine briefly in this light: the confessional and the tabernacle. How are they like, and how are they different from Schrödinger's box?

We might say that when we enter the confessional, we are physically alive, but spiritually dead. Thus, we are

# Palliative Care: The New Stealth Euthanasia

By John Mallon

Since the 1990's, influential grant makers have collaborated to "change how we die in America." Palliative care was their vehicle. However, the problem in palliative care is not strictly due to "the euthanasia movement," as it is commonly known. Yes, there are a number of palliative care leaders who are affiliated with Compassion & Choices, (formerly known as the Hemlock Society) or who admit to being in favor of assisted suicide and euthanasia. But, there is an equal threat coming from a growing cohort of bioethicists, physicians (often at academic health centers), community organizers and hospital/hospice administrators. They usually claim to be "neutral" on decriminalization of physician assisted suicide, and some will even say they oppose it. In reality, they promote the hastening of death by blurring the line between passive euthanasia (withholding or withdrawing of life-sustaining treatment or death by overdose of opioids) and good, common-sense medical care.

## WHO'S FUNDING THE MOVEMENT?

Much of the funding to promote passive euthanasia came from the Robert Wood Johnson Foundation, beginning in the eighties, and from George Soros' Open Society Institute, beginning in the nineties. RWJF funded infrastructure changes in the health care system, and Soros funded leadership development. RWJF is known for making grants that promote single-payer universal health care, but perhaps is less known for its promotion of palliative care. Initially, RWJF funded a multiyear project whose results helped frame a three-pronged strategy for foundation funding as outlined in the Hastings Center Report: (1) Change professional education (i.e., for doctors, nurses, chaplains, social workers); (2) change institutions; and (3) change public attitude. RWJF chose Midwest Bioethics Center (now the Center for Practical Bioethics) to lead a national program called Community-State Partnerships to Improve End-of-Life Care. This was to help build statewide coalitions. Led by bioethics centers, ethics committees and ethics networks, they helped frame changes in state-level policy/guidelines on withholding/withdrawing life-sustaining procedures and pain management. George Soros sent limited funding to high-profile euthanasia groups. The bulk of his funding went to the more low-key project on Death in America (launched in 1994). Kathleen Foley was its director. Foley opposes physician-assisted suicide, not because it is inherently wrong, but because she believes this is not the right time for its decriminalization.

In her January 2005 testimony before the British House of Lords, she said, "...it [physician-assisted suicide and euthanasia] medicalises [sic] killing really at a time when our resources for care are limited, when physicians in their daily practice are under enormous pressures in your country and in my own, and perhaps it will take 10, 20 or 30 years for all of these issues to be resolved and for perhaps [then] this legalisation [sic] might be reconsidered, but at this point in time it is I do not think economically feasible or socially or politically appropriate to do so..." (emphasis added) Among the early PDIA grant recipients were members of Choice in Dying, a right-to-die group known for its promotion of living wills and the "right to refuse treatment."

In the early nineties, Choice in Dying launched a demonstration project that became known as Education for Physicians on End of Life Care, to incorporate end of life care into medical education. Loyola University Chicago Stritch School of Medicine was one of the sites. A few years later, the school received a PDIA grant to develop RC EPEC, a parallel, end-of-life education program for Catholics, "Recovering Our Traditions" materials/conferences of the Supportive Care Coalition (a coalition of Catholic health care organizations).

Ira Byock, now professor at Dartmouth Medical School and chair of its palliative medicine program, was another early PDIA grant recipient. Byock was a hospice proponent and nominally opposed to assisted suicide. He was, however, a big fan of pushing the envelope on the "right to refuse treatment." For example, in the March/April 1995 issue of the American Journal of Hospice and Palliative Care, he wrote that though he would not write a prescription to help the patient commit suicide, he would "share with the patient information that he or she already has the ability to exert control over the timing [of] death. Virtually any patient with far advanced illness can be assured of dying-comfortably, without any additional physical distress-within one or two weeks simply by refusing to eat or drink."

Byock worked with Karen Kaplan of Choice in Dying to give the old right-to-die organization a new "consumerist" look, and in 1998, the two announced that Choice in Dying would evolve into Partnership for Caring. Two years later, the Annals of Internal Medicine (March 7, 2000) published a controversial article he co-authored with Timothy Quill. They promoted "terminal sedation" and "voluntary refusal of food and fluids" as a way

to hasten death.

#### HOW CATHOLIC CHAPLAINS WERE LURED IN

Even the National Association for Catholic Chaplains has been influenced by this agenda. Palliative care teams include chaplains and are quickly becoming the standard in end-of-life care. When the NACC was restructured in 2000, the president and chief executive (a multi-faith organization funded by Soros, and Mary and Laurance S. Rockefeller, among others) was appointed to its board of directors. In 2004, professional pastoral care organizations, including the NACC, agreed to abide by a common code of ethics and common principles for processing ethical complaints. Then, in 2007, the Hastings Center and the HealthCare Chaplaincy received a grant to research “professionalizing” health care chaplaincy and to assess quality improvement.

NACC recommends that members receive training from the RWJF-funded Center to Advance Palliative Care’s leadership Centers. Part of the training focuses on enabling the palliative care team—with its built-in chaplain—to obtain a position of trust with the patient and family. Spirituality is emphasized over religion. In fact, one RWJF/PDIA project (a November 2001 Last Acts workshop) went so far as to ask members to take the “religion” out of their work and instead be spiritual advisers and listeners.

#### THE CATHOLIC HEALTH CONNECTION

Supportive Care of the Dying was an organizational partner of Partnership for Caring, a right-to-die organization. Partnership for Caring dissolved, and Supportive Care of the Dying changed its name to the Supportive Care Coalition. The Catholic Health Association was one of the founders of SCC. SCC’s message has not changed much over the past decade. Just as Choice in Dying promoted living wills, so does SCC. Just as Choice in Dying worked with the Center for Practical Bioethics, so does SCC.

Just as Choice in Dying supported withholding/withdrawing from patients in a “vegetative state,” so does SCC. These are just some examples of how the bioethics/right-to-die movement has been incorporated into the Catholic health care system. SCC’s former executive director, Sylvia McSkimming, and Catholic Health Initiatives’ senior vice president for advocacy, Colleen Scanlon, wrote an article for the September 15, 2001 issue of *Catholic Health World* (published by the Catholic Health Association) titled “End-of-Life Training Improves Patient Care.” In it, they discuss SCC’s first train-the-trainer session for nurses using the End-of-Life Nursing Education Consortium program, the nursing version of RWJF’s strategy to change professional education. They concluded, “Slowly and steadily we are moving beyond making a difference one death at a time to shaping end-of-life expectations and, ultimately, changing our culture.”

The palliative care movement is changing medical care in this country. With the “help” of Catholic health organizations such as SCC, we are turning away from lifesaving medicine to life-rationing medicine.

#### WHO IS BEHIND THE PALLIATIVE CARE MOVEMENT?

Some of the newly anointed “palliative care experts” are members of radical right-to-die organizations that supported the decriminalization of physician assisted suicide in Oregon or wrote articles in support of it:

Timothy Quill, a Death with Dignity board member, is notable for his article on facilitating the death of his patient “Diane.” He is now considered an expert trainer at the Center to Advance Palliative Care’s Leadership Centers.

Sean Morrison, who coauthored a controversial national survey on physician-assisted suicide with Quill in 1998, is now director of the National Palliative Care Research Center and was recently elected president of the American Academy of Hospice and Palliative Medicine.

Nancy Neveloff Dubler, a Compassion & Choices advisory board member, is influential in pediatric palliative care. Dubler was tapped by the Hastings Center (arguably the nation’s most influential bioethics think tank) to develop an end-of-life conflict resolution and mediation program that will no doubt find its way into medical standards and government policies, as do most Hastings Center guidelines. ☞

*John Mallon is a Catholic journalist and contributing editor for Inside the Vatican magazine. His personal web site is [johnmallon.net](http://johnmallon.net). LifeTree’s timeline was posted on its web site. It shows how a handful of foundations and quasi-government agencies have funded and implemented the strategies highlighted in this article. LifeTree continues to reach out to all who will listen, with its well-researched information on the lower-profile wing of the euthanasia movements. For more information on LifeTree (and to view its euthanasia timeline), visit [www.LifeTree.org](http://www.LifeTree.org).*

# Social Justice: Take Back the Term from the Thieves and Build a New Catholic Action

*The Social Doctrine of the Catholic Church is the key to building a new culture of life*

By Deacon Keith A. Fournier

Some have begun to use the phrase “Social Justice” in a disparaging manner. They want to expose the error committed by some who have stolen the term “Social Justice” to hide a “leftist” political agenda. There are others who use it but reject the existence of objective moral truths meant to govern our life together. However, some words and phrases must be rescued when they are stolen. Social Justice is such a term. It lies at the heart of the Social Doctrine of the Catholic Church and, properly understood, is key to building a new culture of life.

I recently participated in the Catholic Leadership Conference. Every year my experience of this meeting becomes more meaningful. The participants are men and women from every walk of life who understand the implications of their faith on social, cultural, political, and economic participation. They are trying to live what Pope Benedict calls a “moral coherence” and have rejected the “separation between faith and life” which the Second Vatican Council counted among the “greatest errors of our age”.

The attendees serve at various intersecting points of cultural influence; the academy, the political arena, business, philanthropy, media, medicine, law and justice. They are heroic and inspiring men and women. I was asked to discuss Catholics and Political Participation. I insisted that Catholic Social Doctrine should be the foundation for all of our social participation.

During the course of the address I insisted that an authentic understanding of social justice should inform a new Catholic action for our time. In the question and answer period after my comments the host of the conference made a suggestion that we get rid of the term “Social Justice” because it is now used by ‘the left’.

He asked for my thoughts. I strongly disagreed. I insisted that we take back the phrase from those who have stolen it, either on the “the right” or “the left”. He then suggested the Church does not use the phrase “Social Justice.” An attendee did a “google” search of the Vatican documents on his handheld device and reported it was used thousands of times in the magisterial teaching of the Church.

I continued to press for an authentically Catholic vision of social justice as set forth in the Compendium of the Social Doctrine of the Church. As the lively discussion continued a man in attendance became so angry about my use of the term social justice that he began to shout and rushed the platform. Fortunately, he calmed down. He was angry because he insisted it was a term used by ‘leftists’.

I am well aware of the co-opting of the term by the “left” - so is the leadership of the Catholic Church. She has rightly condemned the errors found in versions of what was called “liberation theology” and other errant politicized efforts to usurp the term. However, the Catholic Church has not stopped using the term “Social Justice” and neither should we who are her sons and daughters.

I am also aware of commentator Glenn Becks’ efforts to expose the misuse of the term in some segments of the leftist/activist Protestant community. Glenn Beck is a former Catholic who does not know the authentic Social Doctrine of the Catholic Church. The best thing we could do in our relationship with him - even as we collaborate on important issues- is present that real teaching of the Catholic Church and expose the counterfeit notion of social justice he rightly rejects.

The Social Doctrine of the Catholic Church is not only for Catholics, other Christians or even just “religious people”. It is for all people and all Nations. It is offered by the Catholic Church to all who seek to build a truly just society and promote the real common good. This teaching is called “social” because it speaks to human society and to the formation, role and rightful place of social institutions.

The truths and principles it offers can be known by all men and women because they are revealed in the Natural law. They are expounded upon in Revelation. This social doctrine is neither “left” nor “right,” neither “liberal” nor “conservative” - within the contemporary politicized use of those words. The Church ‘walks the way of the person’ and is an “expert in humanity”. As the Body of Christ she continues the redemptive work of the Lord. It is in the humanity of Jesus Christ that we find revealed the fullness of the human person.

This social doctrine confronts the current “Dictatorship of Relativism” and insists there are unchangeable truths

which can be known by all. They provide a framework for structuring our social life. The foundational truth is the dignity of every human person at every age and stage. This human dignity is present in every person because we are all made in the Image of God. It demands respect for every human life whether that life be in the first home of the womb, a wheelchair, a jail cell, a hospital room, a hospice, a senior center or a soup kitchen.

Another truth is that marriage is between one man and one woman, intended for life, and ordered toward the bearing and raising of children in the family. Marriage is not some social construct which can be redefined by courts or legislatures. It is also another example of a word we must not give up! It is the foundation for family and family is the first society, first church, first school, first economy, first government and first mediating institution.

Another truth is that all human persons created in the Image of God, are created for one another and called to community. We can never fully experience human flourishing outside of social relationships. These relationships are perfective of our human person. The human person is by nature - and grace - made for relationship. The first community which humanizes and civilizes us is the family.

This social doctrine rejects any notion of “freedom” which begins and ends with the isolated, atomistic, person as the measure of its application. Authentic human freedom must be exercised within a moral constitution, choosing what is good and what is true. Otherwise it becomes a counterfeit and enslaves. It must also recognize our obligation in solidarity to one another. We are our brother/sister’s keeper.

This social doctrine offers principles to help us order our economies. It does not propose any particular economic theory. Rather it insists that every economic order be at the service of the human person, human freedom, human flourishing and the family. We are called to give a love of preference to the poor, recognizing our solidarity with them. This call to solidarity is to be applied through the application of the principle of subsidiarity, rejecting all forms of dehumanizing collectivism.

The market economy has been recognized in recent social teaching as having a real potential for promoting all of these goods - when properly understood and morally structured. However, the Catholic Church does not take a position on which economic theory is the “best” among many. She properly stood against the materialism of the atheistic Marxist system. She properly cautions Nations which have adopted a form of liberal capitalism that there are dangers in any form of “economism” or materialism which promotes the use of persons as products and fails to recognize the value of being over acquiring.

The truths and principles contained within Catholic social doctrine are not merely “religious” positions, in the sense that only religious people need assent to them. They are revealed by the Natural Law and can be known through the exercise of reason. The truths are true for all people and for all time. The Church calls us to offer them as leaven to be worked into the loaf of human culture. We are called to build a just and human society.

My experience at this conference reflected a trend I have experienced. Many have begun to use the phrase “Social Justice” in a disparaging manner. They want to expose the dangerous error committed by some who have stolen the term “Social Justice”. However, I caution that language really matters. Some words and phrases must be rescued when they are stolen. Social Justice is such a term. It lies at the heart of the Social Doctrine of the Catholic Church and, properly understood, is key to building a new culture of life and civilization of love.

I contend that it is time to take back this vital term from those who have stolen it. I am sure that some of my readers who disagree would rush the platform if there was one, like that man at the conference did. However, I won’t give up using it because it is a term worth fighting for. It is time for us to take back Social Justice from thieves and build a new Catholic Action informed by the true Social Doctrine of the Catholic Church.✠

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