# "O stupid Catholics, who has bewitched you?"

A good day to you and to each of my esteemed listeners! Welcome to EWTN's Open Line Tuesday edition! Barbara McGuigan here, just home from Reno, Nevada, where I was privileged to speak and privileged to meet awesome pro-lifers and Open Line listeners! It is a joy to meet you in person! Many thanks to Greg Spriggs and Dave Vidimos for their hospitality! I also had the blessing of meeting Fr. Bruce Lamb, a Franciscan who said a beautiful Mass and gave a no-holds-barred homily at St. Thomas Aquinas Cathedral. Don't miss him on my other EWTN Radio show, The Good Fight, this Saturday, 2 p.m. Eastern!! Here are the numbers to call:

In North America call 1-800-585-9396

Outside North America call 1-205-271-2985

Our email address is always: Openline@ewtn.com

You know, "When the going gets tough, the tough get going." How I admire the archbishops and priests who step up to the plate, or rather the pulpit, before a critical election takes place and speak Catholic pro-life truth about voters' duties.

I used to think great courage is what it takes to speak the truth when some parishioners sprint from their pews at the mere mention of the "hard sayings." And by the way, it must be considerably easier for those parishioners to flee than to take it on the chin, when they don't want to listen. St. Thomas Aquinas said, "The first response to truth is anger." People have a difficult time facing the reality of serious sin. Because anger is a much stronger emotion than guilt, getting angry temporarily alleviates the guilt. Only the power of God's grace can give each of us the humility and docility to face the evil within each of us, in order to resolve it in the sacrament of mercy.

But getting back to what it takes to speak the truth: I firmly believe, now, that it takes greater love to do that, more so than great courage. Indifference and neutrality are incapable of true love. So is that boring axiom, "Let's agree to disagree."

Fr. Frank Pavone, the founder of Priests for Life, has said this about our duty toward preborn babies:

> It is dismaying to hear some pro-life politicians calling for a "truce" on social issues like abortion... Sorry, but this is a proposal we in the pro-life movement can't accept. There can be no truce... We don't fight oppression by "agreeing to disagree" with the oppressor. It is precisely when the oppressor disagrees that we have to intervene to stop the violence. The fact that the oppressor does not recognize the victim as a person does not remove our obligation to the victim. In the face of injustice, we are not simply called to disagree with it, but to stop it.

Brothers and sisters, does not greater love demand that we do everything in our power to stop the slaughter of the innocent babies?

LifeSiteNews.com reports that Msgr. Philip Reilly, the founder of Helpers of God's Precious Infants, relayed in a presentation in Rome on October 8 at the HLI World Prayer Congress for Life how he could not leave the abortion mill he was praying and counseling at in Brooklyn to go to Ground Zero on 9/11 because he refused to abandon the unborn babies and their mothers as long as the babies were being killed. In spite of the terrorist attack at Ground Zero, the mill stayed open to kill babies while the employees inside were watching the events unfold on TV.

Msgr. Reilly described how helpless he felt standing at Ground Zero later on, at midnight. He noted that he then decided to pray the rosary, and he describes a vision he had:

> As I prayed the rosary, I closed my eyes and with my eyes closed, I suddenly saw the people in the Tower getting ready for work at 9 a.m. Some were getting a drink of water, others a cup of coffee, all feeling safe and secure inside their office. Then I saw the terrorist plane breaking into their secure quarters and exploding like a great bomb with the people in the office having no place to hide, no place to flee. Then still standing at midnight at Ground Zero, I saw not the people in the Towers, but I saw a womb with an unborn child inside, feeling so safe and secure and suddenly breaking through the wall of the womb was this terrorist object, the instrument of the abortionist, with the child having no place to hide, no place to flee from this terrorist instrument.

Msgr. Reilly concluded his address by saying that when he opened his eyes, there at Ground Zero, "it became absolutely clear to me that Ground Zero is ongoing. Be not afraid then to go Golgotha, to the abortion clinic, to Ground Zero near you, to rescue the unborn children."

Brothers and sisters, does not greater love demand that we do everything in our power to rescue the unborn children?

Another fearless warrior and man of God, Fr. Richard Perozich, a priest of the Diocese of San Diego, recently wrote about the greater love required to defend the babies and the Lord and Giver of Life. Here is some of his message, in the context of the U.S. elections soon to take place:

> 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…

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...

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.

An elite class has assumed power in the United States, transcending political parties… 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...
>
> 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.

Brothers and sisters, does not greater love demand that we do our part to vote for life? And of course, in putting the right to life first among voting priorities, Fr. Perozich is exactly in line with the guidance that Pope John Paul II and Pope Benedict XVI have given us – and our U.S. bishops' conference has echoed their teaching.

What's more, what Fr. Perozich says is right in line with the statements of Archbishop Raymond Burke, the Canon Law expert and former Archbishop of St. Louis who is now stationed in Rome as head of the Apostolic Signatura, the Church's "supreme court." Archbishop Burke was at the World Prayer Congress for Life as was Msgr. Reilly; and the archbishop said there that it is not possible for anyone to be a practicing Catholic and yet "sustain and support" a so-called right to abort babies or so-called marriage between homosexuals. Archbishop Burke also said that pro-abortion and anti-family politicians must repent publicly and declare their "adherence to the moral law."

I look forward to your comments and questions. Should you wish a copy of Fr. Richard's message, I'll send you one. Some churches have inserted it in their Sunday bulletin. Are you prepared to defend life? Let's talk... here are the numbers 1-800-585-9396 and 1-205-271-2985.

Closing: I'm filled with thanks, appreciation and gratitude for your calls and emails. Open Line would not exist without your excellent questions and comments.

Fr. Simon Tugwell, an English Dominican priest, author and member of the Dominican Historical Institute, helps us to understand Christian patience and suffering.

> Christian patience comes from a depth of joy which is strong enough to contain suffering. Our Lord did not want to suffer; he said, before his passion, "my soul is disturbed" (John 12:27), which is most comforting and reassuring for us when our soul is disturbed. True faith does not mean that we shall never be upset, even profoundly upset. What it does mean is that underneath the disturbance there is something even more profound, which is not disturbed. The letter to the Hebrews (12:2) tells us that it was for the joy that was set before him that our Lord endured his passion, and it was this joy that sustained him and made it possible for him to say that, in another sense, he did want to show his love by sacrificing himself in this way, he did long to consecrate himself for the sake of his brethren.
>
> Our sacrifice of thanksgiving is the celebration and commemoration of the death of Jesus, and for us thanksgiving and suffering do belong together in a strangely intimate way. This is why some writers have ascribed such a definite priority to thanksgiving which is made in suffering. Suffering is, we may say, the test of our thanksgiving; if it is robust enough to persevere when, humanly speaking, all is lost, then it is truly Christian thanksgiving.

Until next week on Open Line, Blessed be the Lord and Giver of Life and may He mightily bless you! Bye for now!