

### **Make an Informed Decision: Study before You Vote**

As the midterm elections are a few weeks away, all of us have a duty to vote for the truth. But first we have a duty to learn the truth which the Church, headed by Jesus, teaches. Below is a 2016 article written by David Deavel, a Catholic scholar. It is a follow-up article to the one in last weekend's bulletin (October 7). Enjoy.

### **Three Mistakes Catholics Make Who Flirt with Socialism**

In a previous article, I listed [seven ways](#) in which Catholic teaching rules out socialism as a system. Yet despite the Church's concerns about the dangers of socialism, some politicians and other prominent Catholics have flirted with some sort of "Christian Socialism."

Catholic social teaching does have a concern for distributive justice and does envision a limited role for the state in achieving such justice. Here are three ways in which modern Catholics have flirted with Socialism on that basis — despite the Church's defense of private property and firm condemnation of that system which threatens it.

#### **1. Confusing Inequality with Poverty**

Socialist economic thinking is generally premised on the idea of a fixed pie of stuff from which everyone is taking. If I get more stuff (money, goods, services), somebody else must be getting less. That might be true on a lifeboat, but not in a free economy. Indeed, the whole point of economics is optimizing human cooperation through the division of labor, for the benefit of all.

Catholic teaching has never seen inequality as in itself bad, though it does insist that those who lack the means of living a decent life need to have those needs met by charitable groups and, where appropriate, government mechanisms. But the sharp distinction between *poverty* and *inequality* vanishes in the minds of too many Catholic thinkers in recent decades.

In their 1986 document, "[Economic Justice for All](#)," the U. S. Catholic bishops acknowledged this difference, but still spent three paragraphs on the growth in simple inequality in the U.S. without detailing the great material gains made by the poor in the U.S. in absolute terms. Because of that growth poor people in America are materially much better off than middle class people were just decades ago.

A 2014 [bishops conference backgrounder](#) continues this trend of worrying about relative inequalities and assuming that the gains in income for the top are the result of injustice. The paper only briefly mentions an issue that should stand at the very center of Christian concern: the tremendous progress made in reducing

[global poverty](#). Even in the U. S., when we look not at income but consumption levels (do people have enough material goods?), true poverty has fallen tremendously and even the middle class has [done better](#) materially.

#### **2. Grabbing Government Remedies**

The Church warns against the state unjustly usurping the functions of civil society and local governments, but has taught that in certain cases that the federal government might have the duty to intervene, when the rights of the vulnerable are not being protected. While such a statement by itself is generally non-controversial for all but anarcho-libertarians, too many Catholics use this reasonable willingness to delegate power upward when absolutely necessary as Church approval for a sort of government-directed economy. *The Compendium of Social Doctrine* talks about the necessity for the market and the State to act in concert, one with the other, and to complement each other mutually. In fact, the free market can have a beneficial influence on the general public only when the State is organized in such a manner that it defines and gives direction to economic development, promoting the observation of fair and transparent rules, and making direct interventions — only for the length of time strictly necessary...." (353)

Those eager to grow the government can use such a statement as license for the government hijacking control over huge sectors of the economy, so long as they can cite an existing "crisis." Intellectuals (Catholic and otherwise) tend to prefer tidy-looking, state-imposed solutions, and the politicians who gain power over the economy this way rarely if ever will admit that a "crisis" is over, and it's time for the state to step back.

Prudence may indeed dictate some interventions, but as many observers have noted, too often Catholic bishops and thinkers look for legislative solutions to every problem. Too often those "solutions" end up harming the Church itself, as well as the common good. Initially the U. S. Catholic Bishops supported the Affordable Care Act (or "Obamacare"). They only withdrew their support when it was clear that the federal definition of "healthcare" would be somewhat different from their own, and that conscience protections would be withheld from those who opposed providing abortion and abortifacient drugs in employer insurance plans. The Little Sisters of the Poor and many other groups have now spent years fighting the federal government on this topic.

But as Stephen Krason [noted](#), there was a deeper problem with the U. S. bishops' initial embrace of the Affordable Care Act: the principle of subsidiarity states that larger and more distant authorities should only take over lower-level authorities when it could be shown that the lower levels could not solve their own problems.

As Krason observed, in the case of health care, “Clearly, such a showing has not been made, and absent that the morality of the entire matter of a larger federal health care role must be called into question.”

### 3. Misunderstanding How Wages Work

This propensity to immediately jump to state-centered solutions is also present in discussion of wages. The *Catechism* states:

Agreement between the parties is not sufficient to justify morally the amount to be received in wages

and:

“Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good” (2434).

But the question is how to account for this “should.” Not every worker in low-wage jobs is capable of earning the kind of living wage called for in the *Catechism*. It is clear that employers and charities need to be involved in helping low-income workers develop the skills that will allow them to actually *earn* a wage that provides the dignified living called for rather than simply demanding that businesses give them what they need. The second might be demanded of Catholics as private persons through charity, but charity can’t be compelled from businesses.

Yet many Catholics have overlooked this issue of what wage justice really ought to mean in practice. At least since “Economic Justice for All,” the U. S. Bishops have continually advocated a federal minimum wage raise. A 2014 Catholic bishops [position paper](#) and a 2015 [letter to Congress](#) continue this tradition without acknowledging that many economists believe such wage increases, while helping some, will drive many low-skilled workers out of the job market. Businesses cease to be able to employ them, and this deprives them of opportunity the opportunity to learn the habits and skills associated with work.

### Social Yes, Socialist No!

Am I suggesting that the Catholic Bishops Conference or that Catholics of a more liberal bent are consistent socialists? Not at all. But many Catholics are tempted by aspects of socialist thinking when they look at the issues. This leads to muddled views and counter-productive policies that actually hurt the poor. Just look at the elaborate anti-poverty programs in Venezuela, to cite just the most recent example of socialism backfiring on society. It’s not surprising that there are dangerous edges to Catholic social thought— after all, the truth is often a matter of balancing on an edge. The

trick for Catholic thinkers is to acknowledge and defend the truth that man is a social being with social needs without falling over the edge into socialism.

### More on Voting

As Americans we have an incredible privilege to have a say in the way our government works. But this ability is good only if we use it. Please call your U.S. senators and representative and tell them that you want the federal government to stop funding Planned Parenthood, the largest abortion provider. This is your tax money and you have a right to voice your opinion.

-Michael F. Bennet (D), United States Senate,  
(202) 224-5852

-Cory Gardner (R), United States Senate,  
(202) 224-5941

-Jared Polis (D), United States House of  
Representatives CO-02, (202) 225-2161

Our Archdiocese has put out a handout called “**Your Vote Is Essential!**” It is written in English and Spanish. It lists websites so that we can research the Republican and Democratic parties, and how to register to vote. It is available at the end of each Mass this weekend. The handout also recommends the **Colorado Family Action** booklet, so this is also available. The bishops of Colorado recommend a “yes” vote on Amendment A and Proposition 111.

We know that life and traditional marriage are two primary factors in every vote. If one is not born, jobs, healthcare, retirement, etc. don’t matter. If we reject traditional marriage between one man and one woman, we reject the teaching of God, and therefore we reject Him. We all must answer to God for everything we say and do. The Last Four Things: Death, Judgment, Heaven, Hell.

### Summary of Our Lady of Fatima Message

The Blessed Virgin Mary appeared to the three children (Lucia, Francisco, and Jacinta) 101 years ago at Fatima, Portugal. Here are some of her key sayings.

1. Amendment of Life: “I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord, Who is already too much offended.”

2. Five Warnings: “If my requests are not granted, Russia will spread her errors throughout the world, provoking wars and persecutions against the Church. Many good people will be martyred, there will come another great war, and various nations will be destroyed.”

3. War: “Wars are a punishment for the sins of mankind.”

4. Sins of the Flesh: “More souls go to Hell because of the sins of the flesh than for any other reason.”

5. Immodest Fashions: “Certain fashions are being introduced that offend Our Lord very much.”

6. Sinful Marriages: “Many marriages are not good; they do not please Our Lord and are not of God.”

7. Daily Rosary: “Say the Rosary every day to obtain peace for the world. And after each decade say the following prayer: ‘O my Jesus, forgive us our sins, save us from the fires of Hell, and lead all souls to Heaven, especially those who have most need of Thy mercy.’”

8. Prayer and Sacrifice: “Pray, pray a great deal, and make sacrifices for sinners, for many souls go to Hell because they have no-one to make sacrifices and pray for them.”

9. Devotion to the Immaculate Heart of Mary: “God wishes to establish in the world devotion to my Immaculate Heart. If people do what I tell you, many souls will be saved and there will be peace.”

10. First Saturday Devotion: “I promise to help at the hour of death with the graces needed for salvation those who, on the first Saturday of five consecutive months, go to confession, receive Holy Communion, say five decades of the Rosary and keep me company for fifteen minutes while meditating on the mysteries, with the intention of making reparation to my Immaculate Heart.”

11. World Peace: Paraphrase: To obtain world peace, it is very powerful to go to Jesus with Mary. Her intercession is powerful and she will obtain graces for us. Both the Sacred Heart of Jesus and the Immaculate Heart of Mary should be venerated. Mary: “In the end my Immaculate Heart will triumph, Russia will be converted and there will be peace.”

**There will be a Rosary Service at St. Bernard on October 17** Priests have to be at a mandatory meeting.

**The Office is Closed on Wednesday, October 17**

**Mass Schedule for All Saints: Holy Day of Obligation**

-Wednesday, October 31

**St. Ignatius, 5:30 p.m.**

-Thursday, November 1

**St. Bernard, 8:30 a.m.**

**St. Anne, 5 p.m.**

**Our Lady, 6:45 p.m.**

**St. Peter, 6:30 p.m.**

**Contraception: You Deserve to Know the Truth**

Please visit: <http://youtu.be/auv6c0-FsjU>

**All Souls Envelopes; All Souls Day is November 2**

If you receive collection envelopes, you have an All Souls envelope in your box. Please think about your beloved deceased and put your envelope with a donation in the collection no later than October 30 so

we can place envelopes on the altar and pray for your beloved by name—seven Masses in November.

All money received goes to pay for *Totus Tuus* Vacation Bible School.

**The Catholic Biblical School** is still accepting new students into both the Idaho Springs class and the Steamboat Springs class. Both classes meet once a month through June. Idaho Springs meets the second Saturday. Steamboat Springs meets the third Saturday. Rides are available from other parishioners attending the Idaho Springs class. For more info please call the Catholic Biblical School at 303-715-3195.

### **Calendar of Events**

**-Oct 13-14 (Sat-Sun).** Promote the Bible. Bibles to be sold at all Masses, including children’s bibles.

**-Oct 14 (Sun).** StB, coffee and doughnuts after Mass

**-Nov 1 (Thu).** All Saints Day—Holy Day of Obligation

**-Nov 2 (Fri).** All Souls Day. Begin Novena.

### **Mass Collections, October 6 – 7**

St. Anne	\$ 2925
St. Bernard	1894
Our Lady of the Snow	1125
St. Peter	2670
St. Ignatius	<u>611</u>
<b>Total</b>	<b>\$ 9225</b>

### **Vocations Prayer Calendar**

***Please pray for our seminarians every day.***

**Sat**—Patrick DiLoreto & Micah Flores

**Sun**—Kevin Kasel & Miguel Mendoza

**Mon**—Clayton Milla & Samuel Munson

**Tue**—Manuel Alarcon & Sile Kone

**Wed**—Carlos Mejia & R.D. Braz

**Thu**—Holy Vocations to marriage

**Fri**—Increase in vocations to priesthood/religious life

### **Mass Intentions and Schedule for StA, StB, and OLS**

**KEY:** StA = St. Anne; StB = St. Bernard;

OLS = Our Lady of the Snow

-Sat, Oct 13, StA, 5 p.m., Peter and Brenda Plowshay

-Sun, Oct 14, StB, 7 a.m., People in our region/visitors

-Sun, Oct 14, OLS, 9:30 a.m., George and Jean Hilts

### **Weekday Masses**

-Mon, Oct 15, StA, 8:30 a.m., William Lieb

-Tue, Oct 16, OLS, 7:30 a.m., Mark Prather

-Wed, Oct 17, StB, 8:30 a.m., **Rosary Service**

-Thu, Oct 18, OLS, 8:30 a.m., Wally Kullman

-Fri, Oct 19, OLS, 8:30 a.m., Special Intention

### **Mass Intentions and Schedule for StP and StI**

**KEY:** StP = St. Peter; StI = St. Ignatius (Walden)

-Sun, Oct 14, StP, 10 a.m., Special Intention

-Sun, Oct 14, StI, 1 p.m., People in our region/visitors