

Note: This brochure is for Catholics who desire to vote in a manner that best reflects our Catholic Faith. The teaching of the Church herein quoted comes directly from our late Holy Father, John Paul II, as declared in *Evangelium Vitae*, (*The Gospel of Life*) unless otherwise noted. (All **emphases** added.)



## 2 Can we vote for a candidate for “the common good” of society on various issues, if the candidate is pro-choice?

**Answer: No.** We cannot vote for a pro-choice candidate even if our motive is “the common good” of society on other issues.

John Paul II states: “**Laws which authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good**; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good. 72 It is impossible to further the common good without acknowledging and defending the right to life,…” 101

## 3 Can we invoke our conscience to prioritize other issues above abortion and euthanasia for “proportionate reasons” such as war, health care, immigration, the economy, etc.?

**Answer: No.** We cannot, in good conscience, prioritize other issues above abortion and euthanasia for “proportionate reasons” such as war, health care, immigration, the economy, etc.

John Paul II states: “**Among all the crimes which can be committed against life, procured abortion has characteristics making it particularly serious and deplorable.** The Second Vatican Council defines abortion, together with infanticide, as an “unspeakable crime.” But today, in many people’s consciences, the perception of its gravity has become progressively obscured. The acceptance of abortion in the popular mind, in behaviour and even in law itself, is a telling sign of an extremely dangerous crisis of the moral sense, which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental right to life is at stake. Given such a grave situation, we need now more than ever to **have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception.** 58

In truth, the attempt to justify a vote for a pro-choice candidate based on the candidate's views on war, the economy, healthcare or other issues is actually self-deception. These other issues can be *extrinsic evils*, but they are not greater than or even equal to the *intrinsic evils* of abortion and euthanasia. Our consciences are not ours to form as we think best; they must be formed by

the Laws of God and the teachings of the Church, not personal political preference.

Furthermore, “proportionate reasons” do not apply. In this election, one Presidential candidate is stridently pro-abortion, while other candidates are committed to make child-killing illegal again. Proportionate reasons could exist only if every candidate was pro-choice. In that case, a voter could morally choose the candidate who was the least pro-choice, in order to mitigate harm to innocent human life. In reality, *the moral act of casting a vote for a pro-choice candidate directly approves of child-killing, rather than curtailing or ending it.*

## 4 Is voting for a pro-choice candidate in this election “cooperating formally with evil” and therefore a morally grave act?

**Answer: Yes.** Faithful Catholics who vote for a pro-choice candidate in this election will cooperate formally with evil, and will be guilty of committing a morally grave act.

John Paul II states: “... it is necessary to recall **the general principles concerning cooperation in evil actions.** Christians...are called upon under grave obligation of conscience **not to cooperate formally in practices which, even if permitted by civil legislation, are contrary to God’s law.** Indeed, from the moral standpoint, it is **never licit to cooperate formally in evil.** Such cooperation occurs when an action, either by its very nature or by the form it takes in a concrete situation, can be defined as a **direct participation in an act against innocent human life** or a sharing in the immoral intention of the person committing it. 74

The person who votes for the pro-choice candidate has “direct participation in an act” (voting) that will result in laws and actions “against innocent human life.” Because no proportionate reasons are present, the voter is held directly responsible by God for all evil effects of such an act.

## 5 Can a Catholic vote in good conscience for a pro-choice candidate in this Presidential election?

**Answer: No.** A Catholic cannot vote in good conscience for a pro-choice candidate in this Presidential election.

*(continued on other side)*

---

*Catholics who vote for a pro-choice candidate in this election are cooperating formally with evil.*

---

## 1 Are we required as Catholics to work to overturn Roe vs. Wade, and restore the protection of law to the unborn in the U.S.?

**Answer: Yes.** Catholics should be working to overturn Roe vs. Wade, and make abortion illegal in the U.S.

John Paul II states: “The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder...” 58 “**Serving the Gospel of life thus means...to ensure that the laws and institutions of the State in no way violate the right to life, from conception to natural death, but rather protect and promote it.**” 93

John Paul II said to American Bishops: “An essential feature of support for the unalienable right to life, from conception to natural death, **is the effort to provide legal protection for the unborn...** Catholics, and especially Catholic legislators, must continue to make their voices heard in the formulation of cultural, economic, **political, and legislative projects...in which the lives of all are defended and enhanced.** ... **America must become, again, a hospitable society, in which every unborn child and every handicapped or terminally ill person is cherished and enjoys the protection of the law.**” (6, John Paul II to American bishops during an *ad limina* visit to Rome, October, 1998.)

(continued from other side)

John Paul II states: “In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore **never licit to obey it, or to ‘take part in a propaganda campaign in favour of such a law, or vote for it’**” . 73



With our federal government, we do not vote for laws; we vote for *lawmakers who make laws in our stead*. Given the histories and intentions of pro-abortion candidates to defend the legalized killing of the unborn, to vote for them is knowingly to participate in their evil acts and intentions; it increases the killing of children, **and is therefore a vote for abortion itself.**

**6 Certain Catholic clergy and laymen have made the moral and theological statement that “...it violates no aspect of Catholic teaching for a Catholic Voter to endorse, support, or vote for Barack Obama...”.** (Doug Kmiec, Catholic Attorney and Author, *Can a Catholic Support Him?*) **Are they correct?**

**Answer: No.** They are not correct. Endorsing, supporting, or voting for Obama in the 2008 Presidential election flagrantly violates Catholic teaching.

John Paul II states: “When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to **kill unborn human life**, is it not really making a “**tyrannical decision**” with regard to the weakest and most defenceless of human beings? **...But would these crimes cease to be crimes if, instead of being committed by unscrupulous tyrants, they were legitimated by popular consensus?”** 70

**John Paul II instructed American Bishops on this point, saying “As Bishops, you must continue to draw attention to the relationship of the moral law to constitutional and positive law in your society: “Laws which legitimize the direct killing of innocent human beings...are in complete opposition to the inviolable right to life proper to every individual; they thus deny the equality of everyone before the law...Dear Brother Bishops, Catholic moral teaching is an essential part of our heritage of faith; we must see to it that it is faithfully transmitted, and take appropriate measures to guard the faithful from the**

**deceit of opinions which dissent from it...May your fidelity to the Lord and the responsibility for his Church which he has given you make you personally vigilant to ensure that only sound doctrine of faith and morals is presented as Catholic teaching.”** (*ad limina*, 6, 7)

**John Paul II – who spoke infallibly on morals** as the Vicar of Christ and the Successor of St. Peter – declared abortion is “murder,” a “crime against humanity,” a “tyrannical” act that in some way “attacks God Himself;” abortion is an “unspeakable crime” in which the blood of the victims “cry to God for justice.” Moreover, “civil law” concerning abortion must conform to “the moral law” – “You shall not kill.” He said that laws permitting abortion are “radically opposed to the common good,” that **we must work to assure that “every unborn child...enjoys the protection of law,”** and that we must not “participate in a propaganda campaign in favor of it (abortion), or to vote for it.”

By contrast, Obama shamelessly defends the **false “right” to murder** an innocent child during all nine months of pregnancy. Obama defends *partial birth abortion and the “unspeakable crime” of infanticide after a failed abortion*. Obama promised to sign *The Freedom of Choice Act* as soon as he is elected. Therefore to proclaim that it “violates no aspect of Catholic teaching for a Catholic Voter to endorse, support, or vote for Barack Obama...” (Doug Kmiec) is absurd.

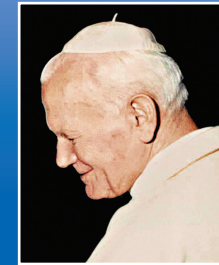
*The Gospel of Life*—quoted faithfully in this document—is the teaching of the Church. Given Obama’s history and intent, to suggest that “it violates no aspect of Catholic teaching for a Catholic Voter to endorse, support, or vote for Barack Obama” is a misrepresentation of Catholic teaching. Simply put: it is erroneous, false teaching, and treachery against the *The Gospel of Life*. **As John Paul II warned – it is an attempt to mislead “the faithful” with “the deceit of opinions which dissent” from the teaching of the Church.**

**Who should you vote for?** You have several options. Or you may choose to write in a candidate or to not vote in the presidential election. **But you may not in good conscience” vote for Barack Obama if you want to be a “Faithful Catholic Citizen.”**

Compiled and edited by Randall Terry,  
Founder, Operation Rescue  
September 29, 2008, Feast of St. Michael and St. Gabriel

Go to [Humbleplea.com](http://Humbleplea.com) for more info

*“Oh Glorious Warrior, Oh Faithful Messenger, give us the grace to fight courageously and speak faithfully for the Innocent. Our Lady of Guadalupe, bring victory for the babies.*



*Before you Vote consider the Words of Pope John Paul II*