

DOWNLOAD PDF CLERICAL RESPONSES TO EUTHANASIA AND ANTI-SEMITISM

Chapter 1 : Let's pledge to ban anti-Semitism from society says Pope CathNews NZ and Asia Pacific

Download file "The Response of the Catholic Church to Nazi Anti-Semitism" to see previous pages The Catholic Church offered no coordinated and widespread resistance to anti-Semitism, although many individuals either protested or acted clandestinely to save the lives of Jews.

By July all other political parties and the trade unions had been suppressed, the press and radio brought under state control, and most elements of civil society neutralised. The largest Protestant church, the German Evangelical Church, was generally pro-Nazi, although a small number of church members resisted this position. The failures of the Weimar Republic had discredited democracy in the eyes of most Germans. During this period, the SPD and the KPD managed to maintain underground networks, although the legacy of pre conflicts between the two parties meant that they were unable to co-operate. The Gestapo frequently infiltrated these networks, and the rate of arrests and executions of SPD and KPD activists was high, but the networks continued to be able recruit new members from the industrial working class, who resented the stringent labour discipline imposed by the regime during its race to rearm. The exiled SPD leadership in Prague received and published accurate reports of events inside Germany. But beyond maintaining their existence and fomenting industrial unrest, sometimes resulting in short-lived strikes, these networks were able to achieve little. Although the Nazi Party had taken control of the German state, it had not destroyed and rebuilt the state apparatus in the way the Bolshevik regime had done in the Soviet Union. Institutions such as the Foreign Office, the intelligence services and, above all, the army, retained some measure of independence, while outwardly submitting to the new regime. The independence of the army was eroded in , when both the War Minister, General Werner von Blomberg, and the Army Chief, General Werner von Fritsch were removed from office, but an informal network of officers critical of the Nazi regime remained. In , thanks to an informer, the Gestapo raids devastated Anarcho-syndicalist groups all over Germany, resulting in the arrest of 89 people. Most ended up either imprisoned or murdered by the regime. This circle survived even when the ardent Nazi Joachim von Ribbentrop succeeded Neurath as foreign minister. Hans Oster in The most important centre of opposition to the regime within the state apparatus was in the intelligence services, whose clandestine operations offered an excellent cover for political organisation. The key figure here was Colonel Hans Oster, head of the Military Intelligence Office from , and an anti-Nazi from as early as . He was protected by the Abwehr chief, Admiral Wilhelm Canaris. Oster organized an extensive clandestine network of potential resisters in the army and the intelligence services. Hjalmar Schacht, the governor of the Reichsbank, was also in touch with this opposition. They recognised that it was impossible to stage any kind of open political resistance. This was not, as is sometimes stated, because the repressive apparatus of the regime was so all-pervasive that public protest was impossible – as was shown when Catholics protested against the removal of crucifixes from Oldenburg schools in , and the regime backed down. While resistance movements in the occupied countries could mobilise patriotic sentiment against the German occupiers, in Germany the resistance risked being seen as unpatriotic, particularly in wartime. As early as Oster and Gisevius came to the view that a regime so totally dominated by one man could only be brought down by eliminating that man – either by assassinating Hitler or by staging an army coup against him. But it was a long time before any significant number of Germans came to accept this view. Many clung to the belief that Hitler could be persuaded to moderate his regime, or that some other more moderate figure could replace him. Some oppositionists were devout Christians who disapproved of assassination as a matter of principle. Others, particularly the army officers, felt bound by the personal oath of loyalty they had taken to Hitler in . The opposition was also hampered by a lack of agreement about their objectives other than the need to remove Hitler from power. Some oppositionists were liberals who opposed the ideology of the Nazi regime in its entirety, and who wished to restore a system of parliamentary democracy. Some favoured restoring the Hohenzollern dynasty, others favoured an authoritarian, but not Nazi, regime. Because of their many

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differences, the opposition was unable to form a united movement, or to send a coherent message to potential allies outside Germany. Role of the Churches Edit Though neither the Catholic nor Protestant churches as institutions were prepared to openly oppose the Nazi State, it was from the clergy that the first major component of the German Resistance to the policies of the Third Reich emerged, and the churches as institutions provided the earliest and most enduring centres of systematic opposition to Nazi policies. From the outset of Nazi rule in , issues emerged which brought the churches into conflict with the regime. In fact those reservations gradually came to form a coherent, systematic critique of many of the teachings of National Socialism. Hamerow, could indirectly "articulate political dissent in the guise of pastoral stricture". They usually spoke out not against the established system, but "only against specific policies that it had mistakenly adopted and that it should therefore properly correct". Their resistance was directed not only against intrusions by the government into church governance and to arrests of clergy and expropriation of church property, but also to matters like Nazi euthanasia and eugenics and to the fundamentals of human rights and justice as the foundation of a political system. Applause for Church leaders whenever they appeared in public, swollen attendances at events such as Corpus Christi Day processions, and packed church services were outward signs of the struggle of While the Church ultimately failed to protect its youth organisations and schools, it did have some successes in mobilizing public opinion to alter government policies. Vice Chancellor Franz von Papen meanwhile negotiated a Reich concordat with the Holy See, which prohibited clergy from participating in politics. Hoffmann writes that, from the beginning: Over the years until the outbreak of war Catholic resistance stiffened until finally its most eminent spokesman was the Pope himself with his encyclical *Mit brennender Sorge* In general terms, therefore, the churches were the only major organisations to offer comparatively early and open resistance: The purge lasted two days over 30 June and 1 July High profile Catholic resisters were targeted - Klausener and Jung were murdered. The offices of President and Chancellor were combined, and Hitler ordered the Army to swear an oath directly to him. Hitler declared his "revolution" complete. He was part of the five-member commission that prepared the *Mit brennender Sorge* anti-Nazi encyclical of March , and sought to block the Nazi closure of Catholic schools and arrests of church officials. Arrested in , he died en route to Dachau Concentration Camp in She organized aid circles for Jews, assisted many to escape. By more than 70, people had been killed under this program, many by gassing, and their bodies incinerated. This policy aroused strong opposition across German society, and especially among Catholics. Opposition to the policy sharpened after the German attack on the Soviet Union in June , because the war in the east produced for the first time large-scale German casualties, and the hospitals and asylums began to fill up with maimed and disabled young German soldiers. Catholic anger was further fuelled by actions of the Gauleiter of Upper Bavaria, Adolf Wagner , a militantly anti-Catholic Nazi, who in June ordered the removal of crucifixes from all schools in his Gau. This attack on Catholicism provoked the first public demonstrations against government policy since the Nazis had come to power, and the mass signing of petitions, including by Catholic soldiers serving at the front. When Hitler heard of this he ordered Wagner to rescind his decree, but the damage had been done " German Catholics had learned that the regime could be successfully opposed. On 3 August von Galen was even more outspoken, broadening his attack to include the Nazi persecution of religious orders and the closing of Catholic institutions. Local Nazis asked for Galen to be arrested, but Propaganda Minister Joseph Goebbels told Hitler that if this happened there would be an open revolt in Westphalia. Hitler was jeered by an angry crowd at Hof , near Nuremberg " the only time he was opposed to his face in public during his 12 years of rule. It needs to be remembered that following the annexations of Austria and the Sudetenland , nearly half of all Germans were Catholic. On 24 August he ordered the cancellation of the T4 program and issued strict instructions to the Gauleiters that there were to be no further provocations of the churches during the war. Although remaining publicly neutral, Pius advised the British in of the readiness of certain German generals to overthrow Hitler if they could be assured of an honourable peace, offered assistance to the German resistance in the event of a coup and warned the Allies of the planned German invasion of the Low Countries in He stated his "profound grief" at the murder of the

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deformed, the insane, and those suffering from hereditary disease The Encyclical was followed, on 26 September , by an open condemnation by the German Bishops which, from every German pulpit, denounced the killing of "innocent and defenceless mentally handicapped, incurably infirm and fatally wounded, innocent hostages, and disarmed prisoners of war and criminal offenders, people of a foreign race or descent". The movement grew into the Confessing Church, from which some clergymen opposed the Nazi regime. The Church has been ordered by its Master to see that Christ is honoured by our nation in a manner befitting the Judge of the world. The Church knows that it will be called to account if the German nation turns its back on Christ without being forewarned".

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Chapter 2 : Euthanasia, Physician Assisted Suicide and the Dying Patient

Holocaust Encyclopedia. The Holocaust Encyclopedia provides an overview of the Holocaust using text, photographs, maps, artifacts, and personal histories.

He puts on sackcloth and ashes and he stands at the palace gate. Does she go out into the street and march in solidarity with Mordecai? I want to come back to this scene. I have been very fortunate in my life. I was born and raised in America in the least anti-semitic country in the world, in the least anti-semitic time in American history. Although my grandparents had told me of their encounters with anti-semitism, I can count on the fingers of one hand the number of times I personally have been victimized by an anti-semite. So, when I see the president of the United States get up at his annual speech before Congress, and the very first thing he does is condemn anti-semitism, I have to say, this is a new experience for me. I do not ever recall something like that happening in my lifetime. Not that anti-semitism is new to me. What is going on? Why is this happening? And, how should we respond? There are three levels on which I believe we need to respond. The first and most important is that we need to do everything in our power to keep our children and our community safe. And, it is not only a question of preventing an attack. Even the repeated threat of an attack does damage to our Jewish institutions and to us as a community. So priority number one is safety. And, we all know this. There is also an emotional need. There is anxiety in our community now. It was a great comfort. We need that at a time like this. And, the third way that we as a Jewish people have always responded to crisis is to engage in soul searching: If we look through Jewish history, whenever we have faced a serious challenge, our response has always been to change the way we think and to change what we do. And, my model for this kind of transformation is Theodor Herzl. Herzl was an enlightened Jew. He lived in a society very much like ours. We need to reinvent ourselves. And, ultimately his response to the ugliness of anti-semitism was to create the most beautiful thing that the Jewish people has ever created. Now, every generation is unique. And, we already have a State of Israel. The most important thing that Herzl did was that he changed himself. He had previously thought that anti-semitism was on its way out and that the best thing Jews could do was to assimilate into European society. But, in response to French anti-semitism, Herzl completely revised his understanding of the world. They continued to live in the world they were comfortable in. Enlightened Jews continued to insist that all we needed to do was to double down on our efforts to fight intolerance. Anti-enlightened Jews continued to live comfortably in their belief that the goyim hate us and they will always hate us, and we just have to keep the walls between us and them as high as we can. Only Herzl and a small number of followers were willing to be emotionally inconvenienced by anti-semitism. Only Herzl was willing to re-examine his core values. Let me start with President Trump. I do not believe that the president is an anti-semite. And, I appreciate his speaking out forthrightly against anti-semitism in his speech the other night. Only one has been caught. Still, it is hard not to connect the rhetoric of his presidential campaign and his initial acts since becoming president with this unprecedented outbreak of anti-semitism. The use of the slogan America First is deeply troubling. This was the slogan of Nazi sympathizers before America entered the war. I find it astonishing that the president is still using that slogan. That kind of demonization of the outsider has never been good for the Jews. We have not been insiders for so long in America. And, so why should it surprise us that during the campaign Steve Bannon, deployed an ad echoing the Protocols of the Elders of Zion, featuring four supposed enemies of the American public: Hillary Clinton and three Jews: It is lighting one. I have heard from more than one person claim that these attacks are the fault of the Democrats or that they are being perpetrated by supporters of the Democrats. Or often what I hear is: But, I have to say, in all fairness, that denial is an equal opportunity employer. And, here I want to quote Deborah Lipstadt again who is very critical of Trump, but who also says that Jews in the liberal camp only seem to get upset about anti-semitism when it comes from the right. There has been a significant increase in anti-semitism of the left in recent times. And, it should be of some concern to us that a congressman who was once an active member of the Nation of Islam came inches away from the

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leadership of the Democratic Party. But, I have to wonder whether the Democratic Party would feel comfortable with a leader who once belonged to the KKK however sincere his apologies. And, we have not seen the kind of uproar about left wing anti-semitism from the Jewish community that we have seen in recent weeks in response to right wing anti-semitism. And, it pains me to say this, but it is hard to escape the conclusion that our American Jewish community across the political spectrum only seems to get excoriated about anti-semitism when it confirms our already existing view of the world. They are equally dangerous and deserve an equally vigorous response. So, my challenge to all of us, and I include myself, is: Are we prepared to be consistent in our condemnation of anti-semitism, all of us? Even more importantly, are we prepared to do some serious soul searching? Are we prepared to do what Herzl didâ€”to re-examine our assumptions? To question our own view of the world? What might that look like? Again Herzl can be our model. Here is what Herzl did not do. He did not conclude from anti-semitism that Jews should disengage from the world. Instead, he invented a new way for Jews to engage the world by creating the State of Israel. But, it did make him think differently about universalism. Herzl wanted Israel to be an enlightened country that would reach out to underdeveloped nations. But, he also wanted Israel to be rich in specific Jewish content. And, neither should we. In the end, Esther rose to the occasion. She realized the best response to anti-semitism is Jewish unity. We should be standing together against all anti-semitism, wherever it comes from, and all bigotry wherever it comes from. We have some soul searching to do. We have a choice. We can use the existing crisis to ratify what we already believe. Or, we can take the path of Herzl and the path of Esther and Mordecai. The words of Mordecai that eventually swayed Esther were these: Get out of the palace. Get out of your comfort zone and lead. We Jews of America are in a privileged position. We have a unique position in Jewish history. We are close enough to anti-semitism to be aware of how poisonous it can be to an entire society. And, yet we are far enough away from it not to have been emotionally crippled by it. So our response must not be to disengage from the world. We have to be more engaged than ever. But, like Herzl, we need to be engaged in a new way. We need to be awake to the obstacles to human progress wherever they occur. We have to fight hatred wherever it occurs, even when makes us uncomfortable. We have to increase our activism. But, it needs to be a thoughtful activism. It needs to be an activism that takes into account the full complexities of the world we live in. If we do that and we follow the path of our ancestors, then we, too, will respond to that which is most ugly in the world by creating something new and beautiful.

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Chapter 3 : Euthanasia - a Catholic View

Anti-Semitism research papers discuss the prejudice against, hatred of, and discrimination towards Jews as an ethnic or religious group. Anti-Semitism is the prejudice against, hatred of, and discrimination towards Jews as an ethnic or religious group.

Pavone National Director, Priests for Life 1 Increasingly, in the courts and the media and in conversation, we are hearing about euthanasia and the so-called "right to die. Euthanasia is not a future problem. It is a present problem. It is happening now and becoming increasingly accepted. And we are asleep, not realizing that the road we are on will lead to the massive elimination of the elderly and "incompetent," and anyone else considered to be a burden to society. Consider the Nancy Cruzan case. The courts allowed food and water to be discontinued, and 12 days later on the day after Christmas she died. Note well, she did not die of the coma. She died of starvation. She pushed a button which released lethal fluids into her body. He has likewise administered death to dozens of others. Is this the direction we want our society to go? Is life valuable only when it is healthy? Are we the ones who decide when we die? The answer to all these questions is NO, and I hope in these reflections to explain why. Let us all do some serious thinking on these matters. We do not have a "right to die. A "right" is a moral claim. We do not have a claim on death. Rather, death has a claim on us! We do not decide when our life will end, any more than we decided when it began. Much less does someone else -- a relative, a doctor, or a legislator--decide when our life will end. None of us is master over life and death. What we do have a right to is proper care. It is never "care" in any sense of the word, to terminate life, even if that life is full of suffering. We have no right to terminate life. There are groups in our country pushing for the "right" to use lethal injections on the seriously ill, or to remove their food and water. We must oppose such moral nonsense with all our strength. And the time to oppose it is now, before it becomes solidified in law. Rather, we have a duty to care for and preserve life. But to what length are we required to go to preserve life? No religion or state holds that we are obliged to use every possible means to prolong life. The means we use have traditionally been classified as either "ordinary" or "extraordinary. This is any treatment or procedure which provides some benefit to the patient without excessive burden or hardship. These are measures which do present an excessive burden. The distinction here is NOT between "artificial" and "natural. It depends, of course, on the specific case in point, with all its medical details. We cannot figure out ahead of time, in other words, whether or not we ourselves or a relative want some specific treatment to be used on us "when the time comes," because we do not know in advance what our medical situation will be at that time or what treatments will be available. When the time does come, however, we must consult on the medical and moral aspects of the situation. Remember, procedures providing benefit without unreasonable hardship are obligatory; others are not. You should consult your clergyman when the situations arise. Think about the issue now, and work to change the course, or else you may end up a victim of it. I do not see what killing has to do with mercy. They want to eliminate all suffering. Very nice, but very unrealistic I ask you readers who are Christian, is all suffering meaningless? Does it have no value at all, no purpose? I do not wish suffering on anyone. But when it comes, is our only response to be to eliminate it, even to the point of euthanasia? You tell me whether this is the Christian gospel! Was the suffering of Christ meaningless? Did He not tell His followers to embrace the cross? Do we not join our pain to His to save souls? Even from a secular viewpoint, does not suffering provide an occasion to grow in wisdom, character, and compassion? The push for mercy killing is utterly pagan. Christian and all reasonable people must oppose it. To make it more acceptable, therefore some people start playing with the language. They say, for example, that the one who is incurably ill or comatose is a "vegetable". In fact, it is precisely when life is afflicted by weakness and illness that it is all the MORE deserving of our care. Advocates of euthanasia do not see the ill this way, but only as a burden. And how about you? Have you met them? Have you heard them on TV and read their articles? If not, the time has come to be aware that they are on the march with their ungodly, death-dealing philosophy, trying to carve it into

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law. These lives, they maintain, are more trouble than they are worth. They have too much suffering, and are too much of a burden on the resources of society. Repairs would be too costly, too involved. Throw it out and get a new one. Notice, we do not use the pronoun "it" to refer to a human being. Take up the torch of life. Defend human life from euthanasia. These living wills are being promoted as necessary for the person to die peacefully and with dignity. They are unnecessary and dangerous for patients, doctors, and society. One of the many reasons that we should not get involved with living wills is that the language used is too broad and can be open to a variety of interpretations. This will vary from one document to another. But a living will distributed by the Concern for Dying organization asks that the signer "not be kept alive by medications" or "artificial means. An aspirin is "medication," is it not? Drinking through a straw is "artificial. There are other serious reasons not to make a living will, which are examined below. There are many reasons; here I will share one more. According to an authoritative brochure on Living Wills printed by the Metropolitan New York Right to Life Foundation, Living Wills are unnecessary because they propose to give rights which patients and doctors already possess. To quote the brochure, "People already have the right to make informed consent decisions telling their family and physicians how they want to be treated if and when they can no longer make decisions for themselves. Doctors are already free to withhold or withdraw useless procedures in terminal cases that provide no benefit to the patient. Some people fear that medical technology will be used to torture them in their final days. But by all means avoid "Living Wills. Specifically, can you tell me what form of sickness or disease you will be afflicted with in the years ahead? Can you tell me what kind of treatment you will need? Of course not, says common sense. But common sense is not as common as we might think. The making of a "Living Will" presupposes that we know what kind of medical treatments we will want to use or avoid in the future. It speaks about treatments before we even know the disease; it turns a future option into a present decision. As I have explained above, not every medical treatment is always obligatory. But to figure out which treatments are obligatory, morally speaking, and which are only optional, one must know the medical facts of the case. These facts are then examined in the light of the moral principles involved. But to try to make that decision in advance is to act without all the necessary information. Moreover, to make that decision legally binding by means of a formal document is really putting the cart before the horse. It is not morally justified. Living Wills are both unnecessary and dangerous. Her topic was euthanasia.

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Chapter 4 : Catholic Church and Nazi Germany during World War II - Wikipedia

, *France- Alfred Dreyfus is accused of spying, sentenced to jail. shows modern reaction to Jews, indicating anti-semitism. Jews seen as not loyal and betrayers.*

Holocaust[edit] By , most Christians in Europe were living under Nazi rule. Generally, the life of their churches could continue, provided they did not attempt to participate in politics. When the Nazi regime undertook the industrialized mass-extermination of the Jews, the Nazis found a great many willing participants. The Jews and Christians were rivals, sometimes enemies, for a long period of history. Furthermore, it was traditional for Christians to blame Jewish leaders for the crucifixion of Christ. At the same time, Christians showed devotion and respect. They were conscious of their debt to the Jews. Jesus and all the disciples and all the authors of the gospels were of the Jewish race. Christians viewed the Old Testament, the holy book of the synagogues, as equally a holy book for them. Others too have come under scrutiny, wrote Blainey: This sympathy led some lay and clergy resisters to speak publicly against the persecution of the Jews, as with the priest who wrote in a periodical in that it was a sacred task of the church to oppose "sinful racial pride and blind hatred of the Jews". The leadership of the Catholic Church in Germany, whoever, was generally hesitant to speak out specifically on behalf of the Jews. Such protests as were made tended to be private letters to government ministers. Hamerow wrote that during the prelude to the Holocaust between Kristallnacht in November and the invasion of Soviet Russia, the position of the Jews "deteriorated steadily from disenfranchisement to segregation, ghettoization and sporadic mass murder". Pius XII instructed local bishops to help all those in need at the outbreak of the war. Bishop Buchberger of Regensburg called Nazi racism directed at Jews "justified self-defense"[when? Bernhard Lichtenberg offered public prayer and sermonised against the deportations of Jews to the East. He was denounced, and later died en route to Dachau. Nazi ideology saw Jewishness as a "racial question". Among the deported "Jews" of Germany were practicing Catholics. Two newly arrived Catholic priests of "Jewish origin" were among the deportees in attendance. Faulhaber Cardinal Faulhaber gained an early reputation as an opponent of the regime denouncing the Nazi extremists who were calling for the Bible to be purged of the "Jewish" Old Testament, because, wrote Hamerow, in seeking to adhere to the central anti-Semitic tenets of Nazism, these "anti-Semitic zealots" were also undermining "the basis of Catholicism. Entitled *Judaism, Christianity, and Germany*, the sermons affirmed the Jewish origins of the Christian religion, the continuity of the Old and New Testaments of the Bible, and the importance of the Christian tradition to Germany. Unlike the Nazis, Faulhaber believed Judaism was a religious not a racial concept. In his private correspondence, his sympathy for the Jews of his own time is clear, but Faulhaber feared that going public with these thoughts would make the struggle against the Jews also a "struggle against the Catholics". Similarly, when in , the Nazi school superintendent of Munster issued a decree: He feared children would be confused as to their "obligation to act with charity to all men" and the historical mission of the people of Israel. He declared himself speaking to protect the "rights of the human personality", not the narrow denominational interests of the Catholic Church. In response, the Nazis organised mass demonstrations against Catholics and Jews, in Munich. The Bavarian Gauleiter Adolf Wagner declared before 5, protesters: Cardinal Faulhaber supplied a truck to the rabbi of the Ohel Yaakov synagogue, to rescue sacred objects before the building was torn down on Kristallnacht. A Nazi mob attacked his palace, and smashed its windows. He insisted there was only a single human race. The Jews are parasites. Admittedly, it is speculative to assert this, but it is certain that many more German Catholics would have sought to save Jews by hiding them if their church leaders had spoken out". Preysing assisted in drafting the anti-Nazi encyclical *Mit Brennender Sorge*. Preysing even infrequently attended meetings of the Kreisau Circle German resistance movement. His cathedral administrator and confidant Bernard Lichtenberg , was not. Lichtenberg was under the watch of the Gestapo by , for his courageous support of prisoners and Jews. From , Lichtenberg conducted prayers for the Jews and other inmates of the concentration camps, including "my fellow priests there". For

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preaching against Nazi propaganda and writing a letter of protest concerning Nazi euthanasia, he was arrested in , sentenced to two years penal servitude, and died en route to Dachau Concentration Camp in . He was subsequently honoured by Yad Vashem as Righteous among the Nations. In his sermons, he repeatedly spoke in support of persecuted peoples and against state repression. In March , Frings attacked arbitrary arrests, racial persecution and forced divorces. That autumn, he protested to the Gestapo against the deportations of Jews from Cologne and surrounds. In , he was appointed a cardinal by Pius XII. Frings wrote a pastoral letter cautioning his diocese not to violate the inherent rights of others to life, even those "not of our blood"; during the war, he preached in a sermon, "no one may take the property or life of an innocent person just because he is a member of a foreign race". Threatened by the Nazis, he applied for a transfer to be chaplain to a concentration camp. She organized aid circles for Jews, assisted many to escape. She gathered intelligence on the deportations of the Jews, and living conditions in concentration camps, as well as on SS firing squads, writing several reports on these topics from ; including an August report which reached Rome under the title "Report on the Exodus of the Jews". Awareness of the murderous campaign was therefore less widespread. She believed an "open condemnation of racism and the persecutions of Jews " by the Church, "other results could have been achieved. Indeed, "much more was hoped for by the Jews. Taylor asked if the Vatican might have any information which might tend to "confirm the reports", and if so, what the Pope might be able to do to influence public opinion against the "barbarities". The note thanked Washington for passing on the intelligence, and confirmed that reports of severe measures against the Jews had reached the Vatican from other sources, though it had not been possible to "verify their accuracy". Nevertheless, "every opportunity is being taken by the Holy See, however, to mitigate the suffering of these unfortunate people". However, after the war, some bishops, including Adolf Bertram and Conrad Grober claimed that they had not been aware of the extent and details of the Holocaust, and were unsure of the veracity of the information that was brought to their attention. Following the Anschluss , he launched a crusade against the Church, and the Nazis confiscated property, closed Catholic organisations and sent many priests to Dachau. Neururer was tortured and hanged at Buchenwald and Gapp was guillotined in Berlin; both were beatified in . One of the main architects of the Nazi Holocaust , he believed that Catholicism was a threat to the state. Its territory was divided into the mainly Czech Protectorate of Bohemia and Moravia , and the newly declared Slovak Republic , while a considerable part of Czechoslovakia was directly joined to the Third Reich Hungary and Poland also annexed areas. Catholicism had had a strong institutional presence in the region under the Habsburg Dynasty , but Bohemian Czechs in particular had a troubled relationship with the Church of their rulers. Religious orders were suppressed, private schools closed and religious instruction forbidden in schools. Monasteries and convents were requisitioned and Corpus Christi processions curtailed. As elsewhere, the Catholic press was muzzled. Following the outbreak of war, priests were rounded up from occupied Czechoslovakiaâ€”among them the Canon of Vysehrad, Msgr. For his resistance efforts, Bohumil spent the remainder of the war in prison and the concentration camps. Tenora, Dean of the Brno Cathedral was also among those arrested, while six directors of Catholic charities were also seized including Mgr Otto Lev Stanovsky. Kaspar was repeatedly arrested by the Nazi authorities and died in . Heydrich was a fanatical Nazi anti-Semite and anti-Catholic. Slovakia Slovakia was a rump state formed by Hitler when Germany annexed the western half of Czechoslovakia. Jozef Tiso , the Prime Minister of the Slovakian region, for advocating independence. Hitler invited Tiso to Berlin, and offered assistance for Slovak nationhood. Tiso declared independence, and with German warships pointing their guns at the Slovakian Government offices, the Assembly agreed to ask Germany for "protection". Pius XII wanted to save them, or at least the 20, who had converted to Christianity". The Holy See reacted with a letter of protest. Tiso hoped that compliance would aid in the return of , Slovak workers from Germany. When, in early , papal diplomats in Bratislava, Hungary and Switzerland predicted impending deportations and exterminations, the Vatican protested. Burzio advised Rome of deportations to Poland "equivalent to condemning a great part of them to death" and the Vatican protested to the Slovakian legate. These interventions, wrote Evans, "caused Tiso, who after all was still a priest in holy orders, to have second

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thoughts about the programme". The Vatican condemned the renewal of the deportations on 5 May and the Slovakian episcopate issued a pastoral letter condemning totalitarianism and antisemitism on 8 May. Pressure from the Germans, including a direct confrontation between Hitler and Tiso on 22 April, remained without effect.

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Chapter 5 : THE CATHOLIC RESPONSE TO NAZISM

In response, the Nazis organised mass demonstrations against Catholics and Jews, in Munich. The Bavarian Gauleiter Adolf Wagner declared before 5, protesters: "Every utterance the Pope makes in Rome is an incitement of the Jews throughout the world to agitate against Germany".

It is a legitimized and recognized option. In other words, the physician provides the means "gun" , but the patient performs the act "pulls the trigger. The administration of morphine is an example of the double effect. Morphine is an analgesic, but it is also a respiratory depressant which can lead to pneumonia, aspiration, hypoventilation, or apnea. The degree of interest in euthanasia and the extent of its acceptance are reflected in recent opinion polls. In , physicians in San Francisco, California, were asked their opinion of the use of euthanasia. Seventy percent of the respondents said patients who had an incurable terminal illness should have the option of euthanasia. Forty-five percent said they personally would carry out the request. Thirty-five percent said they were opposed to the use of euthanasia. In a public poll conducted in , 63 percent of lay respondents favored legalizing physician-assisted suicide and euthanasia. Seventy-six percent of respondents favored legislation permitting the withdrawal of life support from hopelessly ill or irreversibly comatose patients. Fifty-two percent said they would prefer to consider alternatives to ending their own lives if they had a terminal illness. Responses to the questions overlapped, but the sentiment of the majority of people polled supported euthanasia in some form. Researchers in Michigan, the venue for the suicides assisted by Dr. Kervorkian, sent questionnaires to stratified random samples of physicians and lay adults in and The questionnaires included questions about whether physician-assisted suicide should be banned in Michigan or legalized under certain conditions. Usable responses were received from of physicians 74 percent and of adults 76 percent eligible for the study. Asked to choose between legalization of physician-assisted suicide and an explicit ban, 56 percent of physicians and 66 percent of the public supported legalization; 37 percent of physicians and 26 percent of the public preferred a ban; and 8 percent of each group were uncertain. When the range of choices for physicians was widened, 40 percent preferred legalization; 37 percent preferred "no law" de, no government regulation ; 17 percent favored prohibition; and 5 percent were uncertain. If physician-assisted suicide were legal, 35 percent of physicians said they might participate if requested; 22 percent would participate in either assisted suicide or voluntary euthanasia; and 13 percent would participate only in assisted suicide. The most important personal characteristic of Michigan physician and lay adult respondents in relation to their views on physician-assisted suicide and voluntary euthanasia was religion. Those who considered religion to be very important in their lives were much less likely to support legalization and to consider personal involvement in assisted suicide, either as providers physicians or requestors the public , than were people for whom religion was less important. The Oregon Death with Dignity Act, legalizing physician assisted suicide, was passed in November 2. Although the constitutionality of the bill is being contested in the courts, researchers in Oregon conducted a cross-sectional mailed survey in early of all physicians who might be eligible to prescribe a lethal dose of medication if the Oregon law is upheld Of the physicians who received the questionnaire, 10 percent responded. Sixty percent of the respondents thought physician assisted suicide should be legal in some cases, and nearly half 46 percent said they might be willing to prescribe a lethal dose of medication if it were legal to do so. Thirty-one percent of the respondents indicated they would be unwilling to prescribe a lethal dose of medication on moral grounds. The characteristics associated with the attitudes of physicians in Oregon toward assisted suicide included religious affiliation, specialty, population of the area in which the practice is located, age, and sex. Man is created in the image of God In every human being there is a Divine spark Each human life is sacred Each human life is of infinite worth. In consequence, a human being must be treated as a personality and not as chattel. As a personality, every human being possesses the right to life, honor, and the fruits of his labor. True justice in Judaic terms is respect for the personality of others and for their inalienable rights, including the right to life.

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In Judaism, justice is akin to holiness. As Isaiah declared for all time: Justice is a positive conception in Judaism and includes charity, philanthropy, and our endeavors to bring out the best in people. The Prophets sum up our human duty to others as: To do justly and to love mercy. In the Oregon survey, an unwillingness to participate in physician-assisted suicide was associated with a Catholic affiliation odds ratio for willingness 0. Sex, specialty, and whether or not the respondent had cared for terminally ill patients were not significant predictors of the willingness of physicians to participate in physician-assisted suicide. The rationales cited in support of physician-assisted suicide are numerous. First and foremost is the conferring of relief from pain and suffering. The patient, in securing the help of a physician in dying, is said to "retain control" in an otherwise fearful situation because of a perceived ability to determine the time of death. Help is thus readily at hand for patients who are unable to take their own lives. Through the assistance of their physicians, patients may also avoid victimization by medical technology in the form of prolongation of suffering. Those opposed to physician-assisted suicide cite cogent arguments. Pain and other symptoms causing discomfort and suffering are treatable. There is frequently prognostic uncertainty, even when patients are considered to be terminally ill. Focusing on physician-assisted suicide also diverts patient-care and research energies away from palliation. There are societal concerns that patients may feel coerced to die or that they have a duty to die. The patient must be competent to decide that suicide is the best solution to current health problems. The patient must be judged to be terminally ill and to have a dismal short-term prognosis, which must be corroborated by a second and third physician. Clinical criteria have also been developed for physician assisted suicide. These include the requirement that physician assisted suicide be carried out in the context of a meaningful physician-patient relationship. Consultation with another physician experienced in the delivery of comfort care should be required. Documentation of the closeness of the physician- patient relationship and the consultation with other physicians is necessary, as well as the clear indication of the cause of death which should be filed with the appropriate authorities. The patients must further, of their own free will and at their own initiative, clearly and repeatedly request to die rather than to continue suffering. The patients must have a condition that is incurable and associated with severe, intolerable, unrelenting suffering. Will you help me? The patient may, recognizing the seriousness of the situation, desire a change in the goals of treatment from cure to comfort. The patient may be asking for relief of pain. The patient may desire resolution of psychosocial problems so that the giving of care is no longer a burden to the caregiver. The patient may be suffering from a depression amenable to psychiatric treatment. Thus, when the patient expresses a desire to die, the physician should listen to the patient and ascertain the dynamics of the particular situation before responding. When patients ask, physicians should be honest about their openness to the possibility of assisted suicide. While physicians should approach the possibility of intolerable end-of-life suffering with an open mind, they must also advise their patients early on of their unwillingness to participate in physician-assisted suicide and euthanasia. Confronted as physicians are by the moral and ethical dilemmas posed by these issues, they need to develop their own support systems for dialogue and affirmation of their positions. For some patients, the possibility of a "controlled death" is often more important than the reality. The movements to legalize physician-assisted suicide and euthanasia reflect the poor state of palliative and terminal care in the United States and elsewhere. The most prestigious of the medical journals rarely include articles on palliative care. The study revealed that the number of articles pertaining to palliative care was Hospice and palliative care.

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Chapter 6 : Clergy Response Teams – Exposing Satanism and Witchcraft

Euthanasia is an issue about which everyone seems to have an opinion. But due to the highly emotive nature of the topic, many of us become too quickly mired in the feelings we have about the subject.

Church background[edit] Roman Catholicism in Germany dates back to the missionary work of Columbanus and St. Boniface in the 6th–8th centuries, but by the 20th century, Catholics were a minority. The south and west remained mainly Catholic, while north and east became mainly Protestant. The Catholic Centre Party had formed in 1870, initially to represent the religious interests of Catholics and Protestants, but was transformed by the Kulturkampf into the "political voice of Catholics". In the 1920s, the episcopate of the Catholic Church of Germany comprised six archbishops and 19 bishops while German Catholics comprised around one third of the population, served by 20,000 priests. One of five Centre Party chancellors of the Weimar period, he led Germany through the Great Depression from 1930 to 1933, instigating rule by emergency decree. Yet, according to Bullock, from summer 1933, the Party became "notoriously a Party whose first concern was to make accommodation with any government in power in order to secure the protection of its particular interests". Some dioceses banned membership in the Nazi Party. Into the early 1930s the German Centre Party, the German Catholic bishops, and the Catholic media had been mainly solid in their rejection of National Socialism. The hierarchy instructed priests to combat National Socialism at a local level whenever it attacked Christianity. With ongoing hostility toward the Nazis by Catholic press and Centre Party, few Catholics voted Nazi in elections preceding the Nazi takeover in 1933. He resigned in May of that year. A sentiment shared by Ludwig Kaas and many German Catholics. The church feared Communist conquest or revolution in Europe. This drew reaction across Germany to Bavaria from the right; ranging, moderate to radical. In this atmosphere, the Nazi movement first emerged. Some German Christians thought he would be a bulwark against Communism. He delivered papal encyclicals challenging the new creeds, including *Divini redemptoris* "Divine Redeemer" against atheistic Communism in 1937. Nazi views on Catholicism and Religious views of Adolf Hitler Nazi ideology could not accept an autonomous establishment whose legitimacy did not spring from the government. It desired the subordination of the church to the state. But, his own inflammatory remarks to his inner circle encouraged underlings to continue their battle with the churches. Its teaching, he declared, was a rebellion against the natural law of selection by struggle and the survival of the fittest. There is, namely, an insoluble opposition between the Christian and a heroic-German world view". As head of the Nazi security forces, they were both vehement anti-Catholics. Both believed Christian values were among the enemies of Nazism: It is part of the mission of the SS to give the German people in the next half century the non-Christian ideological foundations on which to lead and shape their lives. This task does not consist solely in overcoming an ideological opponent but must be accompanied at every step by a positive impetus: Rosenberg was a neo-pagan and notoriously anti-Catholic. The indication being, Hitler was endorsing his anti-Jewish, anti-Christian, and neo-pagan philosophy. A relative moderate among Nazis, Kerrl confirmed Nazi hostility to the Catholic and Protestant creeds in a address during an intense phase of the Nazi *Kirchenkampf*: Dr Zoellner and Count Galen have tried to make clear to me that Christianity consists in faith in Christ as the son of God. That makes me laugh True Christianity is represented by the party, and the German people are now called by the party and especially the Fuehrer to a real Christianity He set the violent tone of the movement early, forming the *Sturmabteilung* SA paramilitary. He was imprisoned after the Munich Beerhall Putsch. He used the time to produce *Mein Kampf* , in which he claimed that an effeminate Jewish-Christian ethic was enfeebling Europe, and Germany needed a man of iron to restore itself to build an empire. Greatest gains for the Nazis came in the Protestant, rural towns of the North, while Catholic areas remained loyal to the Centre Party. Hitler criss-crossed the nation by air, while SA troops paraded in the streets, beat up opponents, and broke up their meetings. Moscow had directed the Communist Party to prioritise destruction of the Social Democrats, seeing more danger in them as a rival. But it was the German Right who made Hitler their partner in a coalition

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government. Hitler withdrew his support for Papen and demanded the chancellorship. In return, the Nazis approached the Centre Party to sound out a coalition but no agreement was reached. Papen was to serve as Vice-Chancellor in a majority conservative Cabinets, falsely believing he could "tame" Hitler. German Catholics met the Nazi takeover with apprehension, as leading clergy had been warning against Nazism for years. Seeking assent to the Enabling Act, Hitler offered the possibility of friendly co-operation, promising not to threaten the Reichstag, President, states or churches if granted the emergency powers. Following the Reichstag fire, the Nazis began to suspend civil liberties and eliminate political opposition, excluding the Communists from the Reichstag. At the March elections, again no single party secured a majority. Hitler required the Reichstag votes of the Centre Party and Conservatives. He told the Reichstag on March 23 that Positive Christianity was the "unshakeable foundation of the moral and ethical life of our people", and promised not to threaten the churches or the institutions of the Republic if granted plenary powers. With Nazi paramilitary encircling the building, he said: Kaas was aware of the doubtful nature of such guarantees, but told members to support the bill, given the "precarious state of the party". Hindenburg remained Commander and Chief of the military and retained the power to negotiate foreign treaties.

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Chapter 7 : The Inconvenience of Anti-Semitism – HNT

The character of Modern Anti-Semitism (dating from) was. information for research on euthanasia, physician-assisted suicide, Of mice and men essays on lennie living wills, mercy killing. - B 31st Ave, Vernon, BC.

The failure of the Catholic Church as an institution to live up to its own standards of moral responsibility when faced with the Nazi onslaught was, and indeed still is, a major issue for its current life and witness. Two major explanations have been provided. Some have rights pointed out that the Nazi regime was a terrorist dictatorship that was unrestrained in the repression of its perceived enemies. The threat of being taken off to a concentration camp operated already in the beginning of , and served to create a pervasive fear and caution sufficient to deter most people from challenging the regime in any significant way. The notorious reputation of the Gestapo along with the cooperation of many ordinary citizens only increased as the Third Reich became even more oppressive. Normal citizens were frequently co-opted into the system for their own personal gain. The clergy in particular were carefully scrutinized. Agents of the Gestapo and informers took notes of weekly sermons. The already overdeveloped German habit of social control could readily enough be applied to any church member believed to be in any way lacking in loyalty to the regime on its political agenda. Church members who sought to uphold their personal and institutional traditions were indeed intimidated and often paid the price of their defiance of the regime. For example, nearly one third of the Catholic priests in Germany endured some form of reprisal during this timeline year period. The Catholic response was mixed, however, since there were incidents of local resistance. Priests did preach crucial sermons, and Catholic laity and clergy, especially in rural areas, did resist Nazi incursions into their communal life. Historians have also suggested much less favorable explanations for the lack of resistance and the decline of moral integrity among the clergy and the laity of the Catholic Church. There is overwhelming evidence that in the heady days of , after Hitler had been appointed Chancellor, a very large proportion of Catholics was swept up by their expectations of an increasing potent anti-Communist policy and by their hope for the national renewal and regeneration offered by the Nazi propagandists. The euphoria of the initial mouths of Nazi governance was unparalleled since the similar enthusiasm of , the beginning of World War I. Theologically and socially Catholic did offer some dissent from Nazi policies. Simultaneously, however, the usually fervently approved Nazi foreign policy goals and the elimination of the so called Jewish influence in German political, economic, and cultural life. The Vatican concluded a Concordat Treacy in ; Catholics compromised their moral stance on issues of sterilization and even euthanasia; the church defended only Jews who had converted to Catholicism. In a sense, the Catholic Church was caught in a predicament that was facing Europe as a whole during these years. All of the Christian churches were caught up in a series of major crises, both organizationally and spiritually, which profoundly affected the exercise of their authority and influence. In the 20 th century, men and women have increasingly shaken off the moral tutelage of ecclesiastical institutions and have rejected the authority of religious dogmas. At the same time, the modern state, also without any willing reference to transcendental values, has advanced its own demands for supremacy. As Richard Rubenstein has pointed out: Simultaneously these forces have been accompanied by a corrosive decline in the acceptance of a transcendent moral order and of humanitarian ideals. Let us look at the Catholic theological context. Such prominent theologians Karl Adam, Joseph Lortz and Michael Schomaus took the opportunity in , and in the case of Karl Adam for the duration of the Third Reich, to publish articles urging a positive relationship between Catholicism and National Socialism. They also hoped to change the political radicalism of the government by adapting to some elements of the Nazi worldview. Thus, some theologians hoped that display of support might prove that Catholics, even in a Nazi state, could still be good Germans. These political hopes were rooted in the national pressures that motivate their theological reasoning. When they spoke about nationalism, they also opposed the Rowan, i. Catholic theological traditions such as the natural, supernatural connection offered sustenance for Catholic theological adaptation. This theological model viewed grace coming to humans through nature, e.

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Such Catholic theological traditions seemed to be consonant with the Nazi Weltanschauung. The question must be asked: What does it mean for the validity of theology when a principle could be so misused that it facilitated the adaptation of Catholicism to the totalitarian Nazi State? How can the misuse of theology be avoided. When theologians want to express their political opinion, not surprisingly they use theological terms and models, which normatively help to determine the flow of their arguments. In the case of these adaptationist theologians, it would be difficult to decide which came first, theology or historical reality. Did the choice of the theological schema that was responsible for the final result or did the intention to achieve an acceptable political and theological union ultimately influence the choice of the schema? These initial theologians had to prove that his nationalist credentials were compatible with his religious ideals. Here was finally, they thought, a regime that epitomized the anti-liberal and anti-democratic perspectives supported by the church since the French revolution. These adaptationist insights were theologically framed to accommodate Nazism, presumably motivated by political expediency, Catholics seemed determined to make the case that they were as nationalist as their Protestant contemporaries. They accommodated the Christian faith to the realities of politics and have illustrated for us how historical theological concepts were doomed to failure when confronting modern political ideologies, since they could not engage in any substantive political critique and certainly not one that highlighted alterity. Because theology deals with ontological values, it can be a dangerous affair. Errors come easily when theologians lose sight of what authentic reappropriation means. Some Catholic theologians began to see the dangers of this accommodationist stance. Let me briefly offer an overview of Krebs as he critiqued both his church and the Third Reich. In essence, the church is an advocate for the well-being of all people and is also a spokesman for the truth. He emphasized the model of church as servant during the Weimar years by himself aiding the efforts of workers, women, and Jews to gain respect in the public realm and to establish organizations through which they could work to achieve their aspirations in German society. His writings after suggest that he respected the values of modernity and envisioned the church as taking a more positive stance toward the contemporary world. There is a kinship between the two faiths. To be meaningful, Krebs, like his young contemporary Karl Rahner, felt that theology has to be historically grounded and be open to the work in which it lives. Especially since the French Revolution, Christian theologians have sought for ways to make their reflections and faith relevant. Catholics the Third Reich, therefore, are really part of an ongoing project that has consumed Christianity for more than two centuries. Such theologians as Krebs and Rahner, who asserted that theology had to be in contact with the real world of marking soldiers, proved more effective in mobilizing a faith tradition that could combat Nazism at its deepest roots of exclusivity. Historically sensitive theology has proven itself as a resource nurturing alterity and inclusivity.

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Chapter 8 : Whose body is it? Ethical and religious responses to euthanasia - ABC Religion & Ethics

However, clergy should be able to refer parishioners to appropriate treatment, and above all, priests can pray with and provide spiritual support for those contemplating suicide.

In March of this year the Pastor, who we shall refer to as Pastor Revere, was invited to attend a meeting of his local FEMA chapter which circulated around preparedness for a potential bio-terrorist attack, any natural disaster or a nationally declared emergency. The Pastor was told that over 1, counties were already on board. Pastors were told that they would be backed up by law enforcement in controlling uncooperative individuals and that they would even lead SWAT teams in attempting to quell resistance. The Pastor elaborated on how the directives were being smoke screened by an Orwellian alteration of their names. He also highlighted how detention camps had been renamed to give them a friendly warm veneer. Pastor Revere outlined the plan to carry out mass vaccination and enforced drugging programs in times of crisis such as a bird flu outbreak. Important Ministry and Website Info! [Click Here](#) Pastor Revere said that many attendees believed in the necessity of the program and were completely unaware to the motivations behind its true purpose and were offered incentives to become volunteers such as preferential treatment and first access for themselves and their families to vaccines and food shipments in times of emergency. Which roads to close off after martial law was declared had also already been mapped out. The precedent for mass gun confiscation in times of real or manufactured emergency was set during Hurricane Katrina when police and national guard patrols forced homeowners even in areas unaffected by the hurricane to hand over their legally owned firearms at gunpoint as is detailed in the video below. The Road to Tyranny featured footage from a FEMA symposium given to firefighters and other emergency personnel in Kansas City in which it was stated that the founding fathers, Christians and homeschoolers were terrorists and should be treated with the utmost suspicion and brutality in times of national emergency. We have highlighted previous training manuals issues by state and federal government bodies which identify whole swathes of the population as potential terrorists. A Texas Department of Public Safety Criminal Law Enforcement pamphlet gives the public characteristics to identify terrorists that include buying baby formula, beer, wearing Levi jeans, carrying identifying documents like a drivers license and traveling with women or children. A Virginia training manual used to help state employees recognize terrorists lists anti-government and property rights activists as terrorists and includes binoculars, video cameras, pads and notebooks in a compendium of terrorist tools. In December the FBI warned Americans nationwide to be on the lookout for people reading Almanacs as this could indicate an act of terrorism in planning. Almanacs are popular glove box inventory of any vehicle and this ludicrous fearmongering was met with a raucous response from satirists and news commentators. In another twilight zone Nazi-like spectacle, Pastors were asked to make a pledge or an affirmation during the meeting to fulfill the roles ascribed to them by FEMA. They were given assurances that they would be covered by full compensation in the event of resisters injuring them during property seizures and round-ups. The Pastor said that his county had already succumbed to a tattle-tale like mentality where neighbors were reporting neighbors to the authorities for things like having chickens in their back yard. The brown shirt precedent has been set whereby people immediately turn to the authorities in fealty whenever their paranoid suspicions, fueled by zealous government and media fearmongering, are heightened. Pastor Revere said the completion of the first stage of the program was slated for August 31st. At this point all the counties within the United States would be networked as part of the so-called disaster relief program. We issue a challenge to all of our readers to print off this article and the supporting documents and confront their local preacher with it.

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Chapter 9 : The Catholic Context: The Churches' Response to Nazism

But, in response to French anti-semitism, Herzl completely revised his understanding of the world. That's a very hard thing to do. Most of the Jews of Herzl's time did not do that.

Apuron in the s. Apurons canonical penal trial will be hearing testimony in California from John Toves, the first person to publicly accuse Apuron in of sexualabuse, of his cousin. Led by Cardinal Raymond Leo Burke, the tribunal also received a written testimony from John Michael Champ Quinata, alleging that Apuron raped his brother, the now deceased former altar boy Joseph Anthony Sonny Quinata, when his brother was 9 years old. Champ Quinata said hes willing to testify in person if and when necessary. He and his mother, Doris Y. The Vatican should defrock him Apuron , Champ Quinata said. He should also go to jail for what he did. Nothing will bring back my brother but the church should continue its efforts to change for the better, and it goes deeper than just Apuron. I think my brother is happy where he is now, because everyone now knows what Apuron did to him when hes a child. Toves said hes grateful that the Vatican reached out to him so he can personally tell them about Apurons alleged sexual abuse of Toves cousin, while his cousin was an altar boy at thecathedral, before Apuron became archbishop. Oh my God, the Vatican is finally asking me to say my piece, when Apuron didnt even want to listen to me or see me for years. At the time, nobody wanted to believe the story about Apuron. Im glad its all coming out now. Sondia, living on Guam, left for Hawaii last week. Quintanilla lives in Honolulu. They are both accusing Apuron of sexually abusing them in Agat in the s. Quintanilla and Sondia initially didnt testify in February after their attorney, David Lujan, advised them not to give their testimony to the visiting Vatican tribunal without his presence as counsel. Lujan represents 45 individuals who filed clergy sex abuse civil cases against the Archdiocese of Agana, priests and other entities. The Vatican tribunal was on Guam Feb. Former altar boy Walter Denton, who accused Apuron of raping him in a church rectory when he was 13 in , personally testified before the Vatican tribunal on March 17 also at the Archbishops Mansion in San Francisco. Concepcion also personally testified before the tribunal in March in Arizona. Read or Share this story: