

# Good mutants fight perverse notion of freedom

In the superhero movie “X-Men: Days of Future Past,” we learn that assassinated President John F. Kennedy was a mutant.

This is a nice twist to the X-Men film series. The storyline has consistently likened its super-powered mutants to those who are persecuted, marginalized, and ostracized in real life. Back in the sixties, Kennedy had to overcome the prejudice of people who thought his Catholicism disqualified him from being president.

The fictional X-Men universe has now compared being a Catholic with being a mutant. In the films, Professor Charles Xavier leads the good mutants (his “X-Men”) in a fight against the bad mutants led by Magneto. Does this remind you of any dispute among Catholics today?

Justin Trudeau has declared that unless you are pro-abortion, the Liberal Party considers you excluded from public life. Van-



couver entrepreneur Daniel Veniez has argued in his Huffington Post column that he, as a Catholic, supports Trudeau. Veniez declares, in the name of freedom, that a woman must have “the right to access abortion services if she so chooses.” Otherwise she is not free, he says.

The big philosophical theme in “Days of Future Past” is whether it is permissible to do evil so that good may come about. Magneto and Mystique are two mutants who think that it is necessary to do evil in order to achieve a good end. Professor Xavier is the leader who opposes them by maintaining that it is always wrong to do wrong. To fight evil with evil only makes mutants into enemies of humanity, warns Xavier.

Trudeau and Veniez are like the bad mutants who want to do evil so that good may come about. Abortion is the evil they endorse; women’s freedom is the good they seek. Their misguided political philosophy commits them, in the name of “freedom,” to doing great harm: both to Catholicism, and to all of humanity.

Who do we have among us to guide the good Catholics? Professor Xavier teaches the good mutants. Who can teach us about the wickedness of the Machiavellian political philosophy mindlessly adopted by the bad Catholics of today?

Here’s something worthy of the curriculum at Xavier’s School for Gifted Youngsters: Saint John Paul II’s encyclical *Evangelium Vitae*. In it, the Saint warns of the dangers of the philosophy adopted by Trudeau and his cheerleader Veniez.

John Paul II condemns what he calls “a perverse idea of freedom.” This

perverse idea comes from “powerful cultural, economic and political currents” that instigate “a war of the powerful against the weak” (EV 12).

In this prescient 1995 encyclical, John Paul warns of a “sinister and disturbing aspect in the tendency, ever more widely shared” that would consider abortion and other “crimes against life as legitimate expressions of individual freedom, to be acknowledged and protected as actual rights.” (EV 18)

John Paul calls it “distressing” and “scandalous” that such a political stance towards abortion occurs “in a society which makes the affirmation and protection of human rights its primary objective and its boast.” Hence his encyclical undertakes a rigorous philosophical analysis of “the roots of this remarkable contradiction.”

John Paul traces the contradiction to “a notion of freedom which exalts the

isolated individual in an absolute way.” Liberals like Trudeau and Veniez mistakenly profess “a completely individualistic concept of freedom, which ends up by becoming the freedom of ‘the strong’ against the weak who have no choice but to submit.” (EV 19)

Saint John Paul the Great is even more eloquent than Professor X:

“When freedom, out of a desire to emancipate itself from all forms of tradition and authority, shuts out even the most obvious evidence of an objective and universal truth,” – the right to life – “which is the foundation of personal and social life, then the person ends up by no longer taking as the sole and indisputable point of reference for his own choices the truth about good and evil, but only his subjective and changeable opinion or, indeed, his selfish interest and whim.” (EV 19)

“To claim the right to abortion, infanticide and euthanasia, and to recognize that right in law, means to attribute to human freedom a perverse and evil significance: that of an absolute power over others and against others. This is the death of true freedom.” (EV 20)

Our Saint thus condemns the idea that has seduced Trudeau and Veniez. This

is the idea that “respect for other people’s freedom of choice requires that each one should set aside his or her own convictions in order to satisfy every demand of the citizens which is recognized and guaranteed by law; in carrying out one’s duties the only moral criterion should be what is laid down by the law itself. Individual responsibility is thus turned over to the civil law, with a renouncing of personal conscience, at least in the public sphere.” (EV 69)

“Democracy cannot be idolized to the point of making it a substitute for morality,” teaches John Paul. “Fundamentally, democracy is a ‘system’ and as such is a means and not an end. Its ‘moral’ value is not automatic, but depends on conformity to the moral law.” Thus, the morality of any political idea espoused by Trudeau’s Liberal Party “depends on the morality of the ends which it pursues and of the means which it employs.” (EV 70)

In the X-Men films, the bad mutants think the end justifies the means. The good mutants, and all good Catholics in real life, reject this false philosophy.

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