

Can Unnatural Acts Be Intrinsic Rights?

Many unnatural acts are being committed in the name of love. This evil is being disguised and tolerated as an intrinsic right like any other. Even some of My priests and consecrated virgins are being caught up into this web of evil, not realizing its terrible consequences.

(Sister Mildred (Mary Ephrem) Neuzil, Diary, OUR LADY OF AMERICA®, Fostoria, Ohio, Words of Our Lord to Sister Mildred, July 13, 1981, Pg. 40.)

These are tough words spoken by Our Lord to Sister Mildred (Mary Ephrem) Neuzil in July of 1981 and beg for an examination of conscience. What are unnatural acts? What unnatural acts committed in the name of love and disguised and tolerated as intrinsic rights is Our Lord speaking of here? How are some of His priests and consecrated virgins being caught up into this web of evil?

In seeking these answers we must first understand the nature of man (generic term) and the four kinds of law that govern our lives. **Eternal Law** makes up the laws that govern the universe and hold it in harmony. **Divine Law** is that which is revealed to us by God, e.g., the Ten Commandments, and which define the totality of our nature in relationship to God. The **Natural Law** is that which is written into our hearts by the Creator as essential to our nature as human persons with a material body and an immortal soul and with an innate power of reason, a conscience, to distinguish right from wrong and good from evil. This conscience allows us to act with integrity and purity of heart when our intention or motive and our action are one. **Positive Law** is law authored by man which is always subject to the higher moral law, the Natural and the Divine Law, which are authored by God.

Since the **primary precept** of the Natural Law so essential to our nature is **self preservation, the right to life**, from which flows the **subsidiary precepts** of procreation, education of children, living in society and for the common good, and the worship of God, it follows that the unnatural acts of which Jesus speaks will be anti-life acts. **Secondary precepts** flow from these subsidiary precepts, e.g., drunkenness is wrong because it destroys the use of reason so essential to man's nature and endangers one's health and self preservation and the common good and the life and self preservation of others. **Without life, none of the other precepts have meaning; in fact, nothing does.**

As for the nature of man, of the human person, philosophers define us as rational beings with intellect and free will and with biological and spiritual forces that transcend the instinctual and/or non-rational nature of lower creatures; hence, our superior nature gives us dominion over the rest of creation. That dominion, however, is limited because we ourselves are limited; we are not self-causing but are totally dependent on a Supreme Being for our very existence. Philosophy also tells us that we have an innate drive in our nature to seek what is true and good and beautiful.

Theology teaches us further that we have a unique personal dignity, not only

because we are rational and free, but because we are made in the image of our Creator Who is Perfect Love. It refines us as lovers, first loved by God and called to love Him in return with all our hearts and minds and souls and to love our neighbor as ourselves. It recognizes our dual citizenship in both the kingdom of earth and the kingdom of heaven. It confirms that our purpose in existing is to give glory to God and that our ultimate perfection is union with God. Since God made us for Himself, He is the only One Who can satisfy our nature's deepest hungers for the fullness of life, truth, goodness and love. Since we are finite we must confess our Creator's complete sovereignty over us and that as our Creator, we belong to Him, not to ourselves. Since God can do nothing by accident, we know all things have come into existence according to His plan, His Will, expressed in the laws He has placed in every kind of creation according to the specific nature He designed for each of them. Hence, we cannot be who we are created to be unless we obey the laws that define our nature as established by the Will of God. Since we are made by God for God, having a supernatural destiny as well as a temporal one, we cannot fully understand our human nature outside the communion of both the Natural and the Divine Law.

Theology reveals an even greater dignity bestowed upon our human nature in the person of Jesus who assumed our flesh, thus identifying Himself with every human person born into our world. Not only does Jesus manifest the Father's love for us, but He Himself makes the ultimate gift of love by laying down His own life in atonement for our sins, enabling our adoption into son-ship with Himself in His Father's House. When Jesus' Sacred Humanity was united with His Father in His Ascension into heaven, they poured out their Spirit of Love upon us in their Indwelling Presence within us through the sanctifying grace of Baptism, by water and by fire. Thus, we become tabernacles in our own flesh for the living God. Even more gloriously does Jesus come into our very bodies and souls with His own Body, Blood, Soul and Divinity in Eucharistic communion, giving us, for a few moments, a most unimaginable taste of heaven! We are a living sacrament of His Holy Presence! Can any other form of creation claim such honor, in nature or in grace, as God has given to mankind? Then let us live the most excellent and holy lives which God intended for us when He created us in the image of His own Son. Let us ponder the words of Pope John Paul II on this **supernatural vocation** of ours and the **inestimable worth of every human person** called to live in God's love through the person of Jesus.

Man is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God. The loftiness of this supernatural vocation reveals the greatness and the inestimable value of human life even in its temporal phase. Life in time, in fact, is the fundamental condition, the initial stage and an integral part of the entire unified process of human existence. It is a process which, unexpectedly and undeservedly, is enlightened by the promise and renewed by the gift of divine life, which will reach its full realization in eternity (cf. 1Jn 3:1-2). At the same time, it is precisely this supernatural calling which highlights the relative character of each individual's earthly life. After all, life on earth is not an "ultimate" but a "penultimate" [next to last] reality; even so, it remains a sacred reality entrusted to us, to be preserved

with a sense of responsibility and brought to perfection in love and in the gift of ourselves to God and to our brothers and sisters.

The Church knows that this Gospel of life, which she has received from her Lord, has a profound and persuasive echo in the heart of every person – believer and non-believer alike – because it marvelously fulfills all the heart's expectations while infinitely surpassing them. Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can, by the light of reason and the hidden action of grace, come to recognize in the natural law written in the heart (cf. Rom 2:14-15) the sacred value of human life from its very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest degree. Upon the recognition of this right, every human community and the political community itself are founded. ...

"By his incarnation the Son of God has united himself in some fashion with every human being".² This saving event reveals to humanity not only the boundless love of God who "so loved the world that he gave his only Son" (Jn 3:16), but also the incomparable value of every human person. The Church, faithfully contemplating the mystery of the Redemption, acknowledges this value with ever new wonder.³ She feels called to proclaim to the people of all times this "Gospel", the source of invincible hope and true joy for every period of history. The Gospel of God's love for man, the Gospel of the dignity of the person and the Gospel of life are a single and indivisible Gospel. (Pope John Paul II, *Evangelium Vitae, The Gospel of Life*, #2, "The Incomparable Worth of the Human Person," Feast of the Annunciation, March 25, 1995.)

What then, is a natural act and what is an unnatural act?

Seeing that life itself is our most fundamental right by both the Natural and the Divine Law, and that the dignity of the human person is commensurate with that right, based on our noble nature as free and rational human persons made in the image of God with a divine purpose and destiny, any act that defies that right to life and that dignity and worth of the human person bestowed on us, not by man but by God, is unnatural, not true to our nature and purpose. **A natural act can be defined as one that achieves the purpose for which it was created;** hence, it is true to its nature and is good. **An unnatural act would be one that interferes with or prevents the achievement of the purpose for which the act was created;** hence, it is not true to its nature and is not good, and the opposite of good is evil.

What are the unnatural acts committed in the name of love and disguised and tolerated as intrinsic rights of which Jesus speaks?

If one denies this primary good, the right to life, to self-preservation, and respect for the incomparable worth and dignity of the human person, from his/her conception to natural death, it is easy to see how many other evil unnatural acts

follow. False teachers with imperfect human wisdom and evil people who attack purity and goodness try to deceive us into believing that unnatural acts that contradict the God-given purpose and design of one's nature can be good and are intrinsic rights. **Jesus' words convict us of that error.** Bishop Fulton J. Sheen spoke of the sin of Adam and Eve as choosing a partial good -- part of the garden, one tree-- over the whole good-- the whole garden. ***Partial good is evil disguised as good.*** In April of 1981, Our Lady gave this warning to us through Sister Mildred Neuzil:

Dear child, evil is so insidious that it often passes for good. The simple and pure of heart alone can detect the difference. Many good works and many a good person or persons are thwarted and destroyed by apparently good people who are manipulated by the powers of evil because they do not possess that finer sense of being able to detect a false spirit from a true one. (Diary, Pg. 40.)

Gaudium et Spes, The Pastoral Constitution on the Church in the Modern World of the Second Vatican Council, # 27, **“Reverence for the Human Person,”** defines a plethora of unnatural acts that violate man's **“native excellence,”** the divine purpose, worth and dignity the Creator bestowed upon our human nature.

Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body and mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where people are treated as mere instruments of gain rather than as free and responsible persons; all these things and others like them are infamies indeed. They poison society, and they do more harm to those who practice them than to those who suffer from injury. Moreover, they are a supreme dishonor to the Creator.

Jesus' words at the beginning of this piece lead us to especially focus on the unnatural acts related to the sexual or conjugal act, human reproduction and the preservation of human life: artificial birth control, embryonic stem cell research, in-vitro fertilization, surrogate motherhood, the freezing of sperm and ovum, genetic manipulation, homosexuality, pedophilia, incest, rape, assisted suicide, government enforced abortions or sterilizations, cloning, human mutations (half human and half animal), and all the deviant sexual behaviors many today want to legitimize as a “protected class,” thereby convicting anyone of faith who speaks out against them of “hate crimes,” which bear an increased penalty. Speaking of a “web of evil,” sins against the Natural and the Divine Law that usurp God's sole sovereignty over life and death, Jesus warns us, even if these evil unnatural deeds are protected in human courts, they cannot escape the courts of a higher divine justice. God's laws, Natural and

Divine, are unchangeable and do not grow old fashioned or out of touch with human nature, for God is the Author of our nature and He is the same yesterday, today and tomorrow. The God who designed our nature certainly understands its weakness as a result of sin better than we do. He provides us with sufficient grace in Jesus to overcome all sin and every flaw of nature. His laws are the only true guarantor of real freedom and complete fulfillment of our total person and total nature in its temporal and divine dimensions.

Artificial birth control, the sexual revolution and the “culture of death.”

Artificial birth control paved the way for other sins against nature collectively named a “**culture of death**,” especially the sin of abortion which destroys human life at its very beginning when it is most innocent and dependent upon us. Contraception is not new to our society; its use is recorded in Egyptian scrolls and documents from the Roman Empire that speak of special potions, medicinal methods and even a form of condom. The Book of Genesis records Onan’s refusal to obey the Jewish law to bring forth children for his dead brother with the brother’s widow by using *coitus interruptus*. Scripture speaks of God’s great displeasure over this sin and the passage ends with Onan’s death. Disobedience to God’s laws is as old as mankind itself.

In our own day, in 1968, against pressure from many in high places within the Church to change its sexual moral teachings, **Pope Paul VI** issued his letter ***Humanae Vitae, On the Regulation of Birth***, reconfirming the Church’s constant teaching that it is intrinsically evil to use contraception of any kind—sterilization, condoms and other barrier methods, spermicides, coitus interruptus (withdrawal), the Pill, abortion, and all other such methods-- to prevent new human beings from coming into existence or from destroying them when they do. Since the Church is not the Author of the Natural and the Divine Law nor of the Sacred Scriptures wherein its teachings are rooted, it cannot change these teachings. **It is the duty of the Church to interpret and proclaim the Truth of God’s laws and the Sacred Scriptures which have been revealed and entrusted to it, and to defend them even when it is unpopular or politically incorrect to do so. The Church is always counter culture, a sign of contradiction even as Jesus was; it is committed to divine and eternal truth which always transcends what is merely human or temporal. It must teach the totality of the person and of the conjugal act--that the *unitive aspect* and the *procreative aspect* cannot be separated nor be removed from the personal realm to the laboratory.**

The Church has always taught the intrinsic evil of contraception, that is, of every marital act intentionally rendered unfruitful. This teaching is to be held as definitive and irreformable. Contraception is gravely opposed to marital chastity, it is contrary to the good of the transmission of life (the procreative aspect of matrimony), and to the reciprocal self-giving of the spouses (the unitive aspect of matrimony); it

harms true love and denies the sovereign role of God in the transmission of human life. (*Vademecum for Confessors* 2:4, Feb. 12, 1997)

This teaching calling contraception intrinsically evil is reaffirmed in **The Catechism of the Catholic Church, # 2370. CCC 2399 states: Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means . . . (for example, direct sterilization or contraception.)**

God created us with complimentary roles and gifts as male and female and with a particular physical and spiritual inclination to unite as one flesh and one spirit, each contributing something different but necessary for the formation of a new life, acting in collaboration with the Creator who is an essential party in the procreative act as He breathes into that new life an immortal soul. It takes three to be parents in God's plan, designed exclusively for marriage so that the family is the basic unit of society, to guarantee a stable and loving environment for the rearing and education of children in the ways of God. The purpose of the sexual act is NOT pleasure, recreation, curiosity, or sale like some commodity. The intimate union of husband and wife mirrors the love of the Father for the Son, as they two are one. The procreation of a new life mirrors the love between Father and Son that spirates the Holy Spirit. Pleasure is an added gift to parents to aid them in the grave responsibility of rearing and educating children, for as parents, they bear the primary responsibility for the religious formation of their children.

The sexual act is not intended for children who cannot enter into a mature marital union and provide for a stable family. Sex outside of marriage fails to meet the innate demand of the conjugal act for a total self-giving and openness to life and responsible parenting; it likewise usually involves other moral evils of fornication or adultery. Homosexual unions fail to meet both the unitive and the procreative aspects of the conjugal act, for two bodies of the same sex cannot possibly become one flesh as nature intended, nor bring forth new life which is the primary purpose of the act, nor establish a proper family as God designed it to be, with the complimenting roles of a father and a mother. Responsible parenting, on the other hand, allows for Natural Family Planning to regulate the size of the family because it represents the nobility of human nature in its use of reason, sacrificial abstinence and self-control over the passions that reflect a greater love and respect between the spouses and encourages other forms of expressing love that enrich the marriage. Every conjugal act remains open to life as mandated by the Natural Law and purpose God created in our nature.

Protestant denominations supported the Catholic Church's teaching condemning contraception as sinful until 1930 when the Anglican Church allowed contraception in certain instances, then later across the board. The Protestant churches followed suit. Today the Catholic Church alone proclaims the historic Christian position against contraception, stating that contraception has led to the general lowering of morality, a

rise in impurity and a growing disregard for the dignity of the human person and for the value of human life, and especially for God's sovereignty over life and death itself.

...the Church, calling men back to the observance of the norms of the natural law, as interpreted by their constant doctrine, teaches that each and every marriage act must remain open to the transmission of life. ...

Upright men can even better convince themselves of the solid grounds on which the teaching of the Church in this field is based, if they care to reflect upon the consequences of methods of artificial birth control. Let them consider, first of all, how wide and easy a road would thus be opened up towards conjugal infidelity and the general lowering of morality. ... It is also to be feared that the man, growing used to the employment of anti-conceptive practices, may finally lose respect for the woman and, no longer caring for her physical and psychological equilibrium, may come to the point of considering her as a mere instrument of selfish enjoyment, and no longer as his respected and beloved companion.

Let it be considered also that a dangerous weapon would thus be placed in the hands of those public authorities who take no heed of moral exigencies. ... Who will stop rulers from favoring, from even imposing upon their peoples, if they were to consider it necessary, the method of contraception which they judge to be most efficacious? [Consider the one child policy of China and forced abortions on women who are pregnant more than once.] (Pope Paul VI, *Humanae Vitae*, #s 11, 17.)

How are Christ's priests and religious falling into this web of evil?

It is the Church, in spite of the sins of some of its members, who is the true protector of human rights and the dignity and worth of every human person, especially of women and the most defenseless of human beings, the child in the womb. Like Jesus, the Church is a "sign of contradiction," refusing to compromise or water down the Truth to accommodate human weakness or sin. Like Jesus, the Church loves the sinner, but hates the sin, and is thus the most steadfast bulwark against false teaching and false messiahs, both within and beyond her boundary. Pope Paul VI begged Catholics not to be part of the dissolution of the Church from within. Many refused to obey the teaching of *Humane Vitae* when it first appeared and the sexual revolution followed with all its moral decay, especially the legalization of abortion which human courts said had to be a "right" to compensate for contraceptive failure. We recall that in 1917, when Our Blessed Lady appeared to the children of Fatima, she warned that the errors of atheism and the smoke of Satan would enter even into high places within the Church. Today we have groups who call themselves Catholic but disobey Christ's Vicar on earth and contradict the teachings of the Church. Others are "cafeteria" Catholics

who pick and choose what they wish to believe. Some are “sacramental” Catholics, performing the rituals without becoming “evangelized” Catholics who live the Faith in the whole of their lives and share it with others. Still others prefer to compromise with the world to be “politically correct,” fearing man’s disapproval rather than God’s. Then there are Catholic institutions commissioned to teach the Faith which teach Catholic doctrine poorly or contradict it by their actions of giving positions of authority and credence to the false wisdom of those propagating unnatural deeds as intrinsic rights, indoctrinating our youth with their errors. They are like leprosy to the Body of Christ. We can almost hear Our Blessed Lady weep in these words to Sister Mildred:

“Beloved daughter, how many let human wisdom guide them through life. This is a serious mistake that will cause much suffering. Unless human wisdom is guided and saturated by Divine Wisdom, it is a helpless yet dangerous tool in human hands. Helpless because it lacks understanding and true knowledge, dangerous because it leads to wrong paths of darkness where the only light is false like a mirage in the desert.” (Diary, Pg. 39, December 10, 1980.)

“Beloved daughter, sweet child, there are those in high places in the Church who disobey and refuse respect to my Son’s Vicar on earth. These betray the teachings inspired by the Divine Spirit sent by my Son to be with the Church ‘til the end of time.’ There are those who teach false doctrines, and those who repudiate the Holy Sacraments. They are filled with intellectual pride. And so refusing to follow my humble Son, they are being destroyed together with those who misguidedly follow them down the path of error and falsehood. Pray for these poor ones who do not realize the misery and wretchedness they are in and to which they have and are leading others.” (Diary, Pg. 43, 1982-83.)

Already on July 18, 1959, Our Lord spoke sadly to Sister Mildred about some of His priests and religious who were being seduced by human wisdom and the world.

O My priests, My religious, what would I not do for you if you would only let me! I come daily laden with graces, which you daily refuse. What am I to say of you, my best beloved? How long will you resist My love? It is from you I expect everything, and you give Me but the husks of your affections. ... it was this ingratitude on the part of My priests and My religious that caused Me so much sorrow in My passion. ... So fearful are they that I will deprive them of their tawdry trinkets that they turn their backs lest they see the reproach in My eyes. (Diary, Pg. 33.)

On July 13, 1981 when Our Lord lamented that **“even some of My priests and consecrated virgins are being caught up into this web of evil [calling unnatural acts intrinsic rights], not realizing its terrible consequences,”** He further stated:

My dearest one, many false doctrines are being taught and for many the true Christ is never made known. The false prophets and self-proclaimed messiahs are drawing many away from Me, the Way, the Truth and the Life. I am the true Messiah who was sent and the only one proclaimed as such by My Father. Seek Me for I only am truth, I only am the Christ. (Diary, Pg. 40.)

But how Our Lady loves her children, priests and religious who are faithful! In **Our Lady of America®'s message** we are mandated to help Our Lady bring the world back to the true Faith and to Purity, and especially to educate our youth on the meaning of the Divine Indwelling Presence of the Most Holy Trinity, for evil is aimed at destroying the innocence and purity of the young. Youth are the future of the Church and the Church must likewise arm them for battle with truth, purity and goodness.

“Dear child, there are those of my children who are faithful, among these are my priests and religious who live a life of prayer and dedication to the work of my Son. What a consolation they are to me, with what joy I watch them furthering the Kingdom. But there must be more of such self-sacrificing souls, many, many more. Until this comes to pass, peace will not come, rather much more of suffering will encompass the world. ...You must try to make my people understand that the life of God within them is the source of their peace and happiness. There is no other way.” (Diary, Pg. 37.)

With Pope Paul VI's words in *Humanae Vitae*, let us now confirm our belief –

... man cannot find true happiness—towards which he aspires with all his being—other than in respect of the laws written by God in his very nature, laws which he must observe with intelligence and love. ...

and pray our act of Faith in all that God has revealed and the Church teaches --

O my God, I firmly believe that Thou art one God in Three Divine Persons, Father, Son and Holy Ghost. I believe that Thy Divine Son became Man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

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