

Jesus Sanctifies Life in the Womb

Abortion is NOT an Intrinsic Human Right but Is a Gross Violation of It

“Human life is sacred because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being.”

(Catechism of the Catholic Church, #2258.)

“Before I formed you in the womb I knew you, and before you were born I consecrated you.” (Jeremiah 1:5.)

Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person—among which is the inviolable right of every innocent being to life. (Catechism of the Catholic Church, #2270.)

Sister Mildred (Mary Ephrem) Neuzil, to whom Our Lady appeared as **Our Lady of America**®, spoke often of her deep concern and fear that the terrible sin of abortion was calling down God’s judgment upon America. It is no wonder, then, that Our Lady’s message cries out for **reform of life and sanctification from within**, for that **purity of life and faith** that keeps us in line with God’s will and our own human nature by means of the Natural Law written within it to distinguish good from evil. Our Lady speaks of our great need for purification and warns us, in America in particular, of certain punishments hitherto unknown to us that would befall us if we do not heed her voice and reform our lives. She praises those who heed her warnings and spread them in the hope of saving souls from the potential loss of sanctifying grace and eternal salvation. These words of Our Lady spoken to Sister Mildred on Holy Saturday, April 18, 1981 address that need for a purity of heart which alone can detect false spirits from a true one.

“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.”

(Sister Mildred (Mary Ephrem) Neuzil, Diary, OUR LADY OF AMERICA®, Fostoria, Ohio, Page 40.)

Thus, as we come to the end of the Advent season that recalls **the nine months Jesus spent in the womb of the Virgin Mary**, and look forward to the celebration of Christ’s birth in His Sacred Humanity, it seems fitting to reflect on that **holocaust of**

innocent life in the womb that denies so many their most fundamental human right, the right to life itself, the right upon which all other human rights depend. While we associate this season with joy, the painful reality for so many little ones is unimaginable and it screams at us to hear their cries and correct this terrible injustice and most horrific violation of this most fundamental human right—the right to live. All life is sacred because God is its author and it belongs to Him; He alone is Lord over it. Every human right He has bestowed on us bears equal responsibility to treasure and protect that right in accordance with the incomparable human dignity He has likewise bestowed on us. We are equally obliged to protect the rights of those too defenseless to protect themselves. **Who could be more vulnerable and defenseless than the child in the womb?** That vulnerability is magnified in our current society which is increasingly secular and atheistic and in complete reversal of the natural and moral order established by God. The extreme organization of this segment of society and the vehemence with which it attacks God and those who believe in God is proof, in fact, of its deepest fear that God really does exist. **Why attack God and attempt to deny the same freedoms they enjoy to those who believe in God if He does not exist?** This society is filled with contradiction, for while on one hand it pretends our unalienable human rights come from some person or institution or government and can thereby be taken away by any of those entities, on the other hand, it boldly supports and upholds our American Declaration of Independence which explicitly declares that those very unalienable rights do, in fact, come from the Creator.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Note, it says **"the pursuit of happiness,"** which is found in the pursuit of enduring things, not the **"pursuit of pleasure,"** which is found in the pursuit of fleeting, self-indulgent things. How we lie to ourselves about what real happiness is. Dictators like Hitler followed the principle that *the greater the lie, the easier people believe it!* If only we would use the intelligence God gave us to reflect on and seek the Truth! Only in the face of Christ Who is the Truth do we see our true selves and find true happiness.

The **worth and dignity of the human person** comes from God, not man. That dignity is expressed in the Ten Commandments, especially in the Fifth Commandment, **"Thou shall not kill."** Respect for all human beings is enshrined in this commandment. **THE CATECHISM OF THE CATHOLIC CHURCH, #2268** states that...

"The fifth commandment forbids direct and intentional killing as gravely sinful. The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance." (Exodus 23:7 says) "The innocent and the just you shall not put to death, nor shall you acquit the guilty."

The beginning of human life according to Catholic Church teaching begins at the moment of conception and endures to the point of natural death. Abortion, the killing of

one's own offspring, the defenseless, innocent child in the womb, must objectively and rationally be called murder. **THE CATECHISM** in #2268 recognizes it as such:

Infanticide, fratricide, parricide, and the murder of a spouse are especially grave crimes by reason of the natural bonds which they break. Concern for eugenics or public health cannot justify any murder, even if commanded by public authority.

In his encyclical **Evangelium Vitae, The Gospel of Life**, Blessed John Paul II proclaims the expertise of the Catholic Church in its mission to serve a civilization of love and reaffirms its staunch teaching held throughout the ages regarding **the sanctity of all life and the incomparable dignity of the human person** who is endowed by the Creator with an immortal soul, moral responsibility and a call to union with God.

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. ... 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. (The Gospel of Life, #2.)

[In *Veritatis Splendor*, Blessed John Paul II states man's purpose:] ... **man, made in the image of the Creator, redeemed by the Blood of Christ and made holy by the presence of the Holy Spirit, has as the ultimate purpose of his life to live "for the praise of God's glory."** (Eph 1:12.)

Blessed John Paul II recognized the sinister character of a new cultural climate that justifies certain crimes against life in the name of the rights of individual freedom and claims exemption from punishment with authorization by the State so it can do these crimes with total freedom and even assistance from health care providers whose very duty, as is that of parents, is to protect life. There can be no valid human right to do something intrinsically evil, like murder, especially of the innocent or of one's own offspring. The right to life of the child is greater than the right to any personal freedom or convenience of the parent. In the **Gospel of Life**, Blessed John Paul II is very precise in addressing sins against life and in **Veritatis Splendor** he states that **some acts, e.g. abortion, are intrinsically evil and therefore cannot be a human right.**

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 or 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 human society, and they do more harm to those who practice them than to those who suffer from the injury. Moreover, they are a supreme dishonour to the Creator". (The Gospel of Life, #3.)

Reason attests that there are objects of the human act which are by their nature "incapable of being ordered" to God, because they radically contradict the good of the person made in his image. These are the acts which, in the Church's moral tradition, have been termed "intrinsically evil" (*intrinsece malum*): they are such *always and per se*, in other words, on account of their very object, and quite apart from the ulterior intentions of the one acting and the circumstances. (Veritatis Splendor, #80.)

The Church does differentiate and clarify that "**Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others.**" (CCC, # 2265). Self-defense is the unintended taking of a life as a result of one's greater right to demand respect for and to protect one's own life or the lives of others for whom one is responsible. For that reason, self-defense is not murder, but one must always use the least force possible to restrain the aggressor.

The book of Genesis tells us God created man, Adam, in a deeply personal way, forming him from the dust of the earth and then breathing life into that body of clay. Woman was formed from a rib taken from Adam's side, close to his heart, bonding them in a unique and exclusive marriage of life and love in the mandate to increase and multiply. Adam, the Father of the human family, mirrors God the Father as giver of life. Eve, the receiver of life, mirrors the Son Who is begotten of the Father, the Beloved. And children mirror the exchange of love that is the Spirit spirated between Father and Son. God looked upon what He had made and it was good. Hence, we see that human life has been doubly sanctified, first in the order of the original creation of the human family in grace and mirroring the inner family life of the Most Holy Trinity itself; and secondly, in the order of redemption and restoration of the human family which had been defiled by original sin. When Jesus took flesh in the womb of Mary, He sanctified all human life, even creation, but especially life in the womb in a way we can't even begin to fathom. Our infinite and almighty God reduced Himself to our meagerly size and utter helplessness, stripped Himself of His Divinity and assumed our flesh filled with the leprosy of sin, in order that He might identify with the whole gamete of human life and weakness, from its first moment of conception to the point of death, and thereby raise us up in the totality of our nature as a new creation, to the heights of His own divine nature and eternal glory. Man's history, however, is an endless interplay of God's gift of life and man's murderous violence against it, so contrary to the civilization of life and love God has ordained for us. No where do we see that murderous violence more pronounced and heinous than in abortion, the murder of innocent life in the womb by the very people most obligated to protect it. We can only imagine how the Son of God and

Lord of life must have agonized in Mary's womb with His divine foreknowledge of the millions of abortions that would occur in our day in this **holocaust of the unborn**. How He must have felt their pain in His identity with these aborted innocents. Blessed John Paul II calls on us Catholics to be true to the faith we have received and to be **"unconditionally pro-life" and to accept this responsibility no matter what the cost.**

How piercing to our conscience are the words Our Lord spoke to Sister Mildred on the feast of His Most Precious Blood, July 13, 1981, a feast that honors His Sacred Wounds and the outpouring of His life for us with every drop of His Blood. With every abortion that Sacred Humanity must bear a profound affliction and torment in His Mystical Body that has identified with every human life, and so specially with life in the womb where this violence against it screams out in pain against its executioners who so quickly silence the cries lest they arouse shame, guilt and repentance. May God have mercy on us all who do not hear those cries nor seek to comfort them, nor prevent new ones by changing the invalid civil laws that sanction the evil of abortion. May we ponder upon these words of Our Lord and pray God heal our spiritual blindness and deliver all who have fallen into this web of evil that calls abortion a human right.

“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.” (Diary, Pg. 40.)

Who can lead us to that necessary purity of heart that recognizes evil for what it is than Mary, Mother of the Sacred Humanity, our Mother of Mercy, the Virgin-Mother of Advent. Let us seek her guidance and protection in all these urgent issues of life, and seek her intercession for forgiveness in any areas where we ourselves have sinned against life and wounded her Son in His Mystical flesh. Let us heed St. Louis de Montfort's exhortation to develop great devotion to Mary because of her chosen position as co-redeemer with Christ and Mediatrix of His grace, and because of her unique privilege as Queen Mother to obtain for us all that we need for our salvation.

God the Father gave his only Son to the world through Mary. ... “The world being unworthy,” said Saint Augustine, “to receive the Son of God directly from the hands of the Father, he gave his Son to Mary for the world to receive him from her. The Son of God became man for our salvation but only in Mary and through Mary. God the Holy Spirit formed Jesus Christ in Mary but only after having asked her consent through one of the chief ministers of his court.

God the Father imparted to Mary his fruitfulness as far as a mere creature was capable of receiving it, to enable her to bring forth his Son and all the members of his mystical body. God the Son came into her virginal womb as a new Adam into his earthly paradise, to take his delight there and produce hidden wonders of grace.

God-made-man found freedom in imprisoning himself in her womb. He displayed power in allowing himself to be borne by this young maiden. He found his glory and that of his Father in hiding his splendours from all creatures here below and revealing them only to Mary. He glorified his independence and his majesty in depending upon this loveable virgin in his conception, his birth, his presentation in the temple, and in the thirty years of his hidden life. Even at his death she had to be present so that he might be united with her in one sacrifice and be immolated with her consent to the eternal Father, just as formerly Isaac was offered in sacrifice by Abraham when he accepted the will of God. It was Mary who nursed him, fed him, cared for him, reared him, and sacrificed him for us.

The Holy Spirit could not leave such wonderful and inconceivable dependence of God unmentioned in the Gospel, though he concealed almost all the wonderful things that Wisdom Incarnate did during his hidden life in order to bring home to us its infinite value and glory. Jesus gave more glory to God his Father by submitting to his Mother for thirty years than he would have given him had he converted the whole world by working the greatest miracles. How highly then do we glorify God when to please him we submit ourselves to Mary, taking Jesus as our sole model.

If we examine closely the remainder of the life of Jesus Christ, we see that he chose to begin his miracles through Mary. It was by her word that he sanctified Saint John the Baptist in the womb of his mother, Saint Elizabeth; no sooner had Mary spoken than John was sanctified. This was his first and greatest miracle of grace. At the wedding in Cana he changed water into wine at her humble prayer, and this was his first miracle in the order of nature. He began and continued his miracles through Mary and he will continue them through her until the end of time.

(St. Louis-Marie de Montfort, *True Devotion to the Blessed Virgin Mary*, "Necessity of Devotion to Our Lady," #'s 14-19.)

**"I am the Mother of the Sacred Humanity."
I am your Mother, too.**

**Copyright © Contemplative Sisters of the Indwelling Trinity,
Fostoria, Ohio, Christmas, 2012.**

All rights reserved.