

# SEMINARIANS FOR LIFE INTERNATIONAL NEWSLETTER

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## A Meditation on Pope Paul VI's *Humanae Vitae*

August 13, 2003

By The Most Reverend John J. Myers, Archbishop  
of Newark, Archdiocese of Newark

“Exceedingly precious” is how the great Jewish thinker, Abraham Heschel, describes the human person.<sup>1</sup> Indeed, Jewish thought and spirituality go much further the Mishnah reminds us that “he who saves one

life saves the whole world,”<sup>2</sup> a thought fittingly recalled when recognizing “Righteous Gentiles,” those persons who saved Jews from one of the twentieth century’s most heinous expressions of the culture of death, the Jewish Holocaust.

The centrality of the person also stands at the heart of Christianity. The center of Christianity is not, after all, a message, but a person, Jesus Christ. Jesus Christ, who “lived among us,”<sup>3</sup> did not die for man; He died for me. It should be a consoling as well as challenging thought to remember that Jesus Christ came to save me. He came into this world, He was born, suffered, died, and rose for me.<sup>4</sup>

The dignity of the human person derives from whom He is. Made “in the image and likeness”<sup>5</sup> of the Tri-Personal God, whom we call Father, Son, and Holy Spirit, the God whom St. John so audaciously defines simply as “Love,”<sup>6</sup> man is made to love and for love. Now love is not simply a feeling or an attitude. Love has its own content, for as Jesus Himself reminds us, “if you love me, you will keep my commandments,”<sup>7</sup> which are summarized in conjunction: “You shall love the Lord your God with all your heart... [and] you shall love your neighbor as yourself.”<sup>8</sup>

The heart of Christianity being the heart of Christ, we are commanded to love persons. Human persons are beings to be loved, not used. To love a person is to seek that person’s genuine good.<sup>9</sup>

Love of persons becomes especially important in the area of human sexuality. The force and power of human sexuality and the allied emotions associated with it exercise a profound, direct and sometimes seemingly irresistible in-

fluence on people. Yet even in the realm of human sexuality—or, more precisely—especially in the realm of human sexuality, one can never forget the principle of personal dignity.

The truth is, of course, that this dignity is often the first victim of physical and/or emotional attraction. From the very first pages of the Bible, the disastrous impact that comes from forgetting about the dignity of human persons is evident: after Adam and Eve transgress God’s commandment, they feel shame in their nakedness, a shame that comes from their own sense of vulnerability in the face of potential exploitation. They were naked before their sin, they were naked after. What changed was not their vision but their way of looking at each other; with sin, the possibility of exploitation enters the picture, and from such vulnerability human beings naturally recoil. In their feeble attempt to preserve that personal dignity, even at the sexual level, they “sewed fig leaves for themselves.”<sup>10</sup>

In the area of sexual intercourse, the dignity of three persons is at stake. Let us consider each of these in turn.

1. Sexual intercourse involves the dignity of the spouse with whom the conjugal act is performed. When spouses “make love,” they are speaking a language to each other with its own inherent logic, its own inherent “grammar.”

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# Source and Nature of the Anti-Life Mentality

By Brian Clowes, Ph.D.

## How to Recognize the Anti-Life Mentality

“When man becomes indifferent to life, there is no longer any hope that he can choose the good.”

— Humanist psychologist, Erich Fromm.<sup>1</sup>

There are certain characteristics common to anti-life thinking, regardless of whether the anti-lifers are promoting abortion, population control, pornography, euthanasia or “gay rights.” These identifying attributes help pro-lifers understand why the anti-lifers think and act the way they do. Pro-lifers who are familiar with these traits can effectively plan to stop anti-life initiatives and map out their own activities to take advantage of anti-life weaknesses and blind spots.

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There are many analogies between the methods used by successful commanders in an actual armed conflict and pro-life leaders who are effective against the culture of death. Both study how their opposition thinks in order to gain tactical and strategic advantages. Pro-life activists who want to be successful on the field of battle must become very familiar with the hallmarks of the anti-life mentality for several reasons.

**(1) Exposure = Defeat for Anti-Lifers** To begin with, all anti-life organizations and individuals operate by stealth. They know that their agendas, if they were explicitly stated, would be repugnant to most ordinary people, so they infiltrate organizations and churches by taking on a conservative or pro-family veneer, and then corrupt them from within after they have been accepted. This anti-life tactic is called “infiltration and subversion,” and Chapter (10)<sup>2</sup> describes it. Any pro-life activist who suspects that an organization or person may be anti-life should see if the hallmarks

of the anti-life mentality are evident by studying the group’s or the person’s previous actions, writings and speeches. This evidence will confirm his hypothesis, and he can use it to convince others that the group or person really *is* anti-life. Only after pro-lifers solidly document a person or organization as anti-life will they be able to organize opposition effectively, because concrete evidence is always more compelling than mere hearsay.



Brian Clowes, Ph.D., speaking at a conference in 1999. He has given his pro-life basic training courses worldwide.

The general strategy pro-lifers should use when fighting sneaky anti-lifers is easy to remember with the acronym:

## POPE [Pray, Organize, Plan and Expose].

**1. Pray first:** Ask God what His particular will is in this matter, and ask Him to make your course of action clear.

**2. Organize:** Do this as quickly as you possibly can. A bishop, parish priest, school principal, or professional group leader will not listen to one or two people when they complain about anti-life actions; but if a dozen or two dozen begin to raise their voices and promise to cause trouble, they will listen. You cannot do anything by yourself; so immediately start to ask your pro-life and pro-family friends to get involved and start making up a name list and telephone or email tree. If you only have three friends who feel as you do, surely they know others. See if you can get at least a dozen together. Additionally, you will want to educate yourself as to the general situation with dissenters and liberal bishops and how they operate. Then meet with your other friends as soon as possible.

**3. Plan:** Decide exactly how to accomplish your mission, and what the mission is. Do not bite off more than you can chew. The anti-lifers work by stealth and infiltration, so you want to raise their profile by exposing them and their extremism. Subscribe to their local newsletters and visit their websites to gather information and documentation.

**4. Expose them:** Picket them. Leaflet their meetings beforehand. Just generally cause a heck of a stink, because church and secular leaders generally hate this kind of controversy. The liberal leaders especially

are politicians, and they know that a lot of controversy will hinder their efforts to eventually attain higher office. After you make your plans, go to the leader of the group in question and tell him exactly what you will do unless he comes out against the anti-life mentality and actions in his group. If he stonewalls you, or does not answer your phone calls or letters, go ahead with your plan. This plan should include explicit and detailed documentation of exactly what the leader does regarding the controversy in question. Let him know you are carefully watching him.

Most pro-life people feel helpless and anxious as they watch what anti-lifers are doing to our world, and the almost universal indifference that meets them. This leads to a kind of paralysis and an unwillingness to take action against the culture of death.

A feeling of helplessness is caused by a lack of power, and a lack of power is caused by disorganization. Anxiety is caused by uncertainty, and uncertainty caused by lack of knowledge.

Organization leads to power, which will remove the feeling of helplessness. Study and planning leads to knowledge, leading to certainty, which in turn removes the feelings of fear and confusion.

**(2) Anticipating Anti-Life Actions** If pro-lifers carefully study those organizations and individuals who are *known* to embrace the culture of death, they will better be able to anticipate what their opponents will do next. They will also be able to more readily pinpoint anti-life weaknesses and inconsistencies that they can exploit on the individual, local or national level.

**(3) The 12 Warning Signs of “Cancer of the Soul”** If a pro-lifer is intimately familiar with the characteristics of the anti-life mentality, he will be better able to recognize these signs in himself when they begin to appear. Then he can take effective action to stop them.

We must always remember that we are under attack by Satan and his demons, especially if we are doing productive work for the culture of life. The seven warning signs of cancer are well-known to physicians (a lump or thickening in the breast or elsewhere, a change in a wart or mole, etc.); pro-lifers should treat the characteristics of the anti-life mentality as the 12 warning signs of a kind of “cancer of the soul” and take action to eradicate them as soon as they appear.

**The 12 Characteristics of the Anti-Life Mentality** The 12 primary hallmarks of the anti-life mentality are listed below. All or most of these characteristics are common to every activist anti-life individual, regardless of area of expertise, age, affiliation, gender or nationality. They are definitely present in all anti-life organizations.

The anti-life mentality:

- (1) Is Humanistic;
- (2) Embraces situational ethics;
- (3) Cannot distinguish between genuine and counterfeit freedoms;
- (4) Is motivated by guilt;
- (5) Is short-sighted;
- (6) Is *self*-centered and therefore cannot love;
- (7) Is inherently coercive;
- (8) Is incurably paranoid;
- (9) Is intrinsically pessimistic;
- (10) Is pathologically dependent;
- (11) Cannot reason properly, and
- (12) Cannot tolerate opposition.

If you discuss this material with a typical activist anti-lifer, he will strenuously deny that *any* of it is true, except perhaps for items (1) and (2). This is because the anti-life mentality cannot honestly examine itself and cannot tolerate the slightest hint that it may be imperfect. Remember that the average uncaring person has had years to encrust himself with false notions and self-deception, and generally only listens to what he wants to hear.

As with other generalized worldviews, the average non-activist “man in the street” can pick up the anti-life mentality a little at a time. This means that the thinking of the people you know who are not anti-life or pro-life activists may possess some but not all of the characteristics of the anti-life mentality. As evidenced by voting records and public opinion polls, the thinking of most Americans has characteristics (1), (2), (3), (5), (6) and (11) as listed above. If they decide to join an anti-life organization, they will soon acquire the other characteristics as well.

Any pro-lifer who was once anti-life can tell you that all of the above are absolutely true, not only in his own case, but for *all* anti-lifers. †

**(Endnotes)**

1. Erich Fromm, *The Heart of Man*. New York: Harper & Row, 1968, page 150.
2. See Brian Clowes, Ph.D. “Anti-Life Tactics: Infiltration and Subversion” Chapter 10 from the *Pro-Life Basic Training Program* in The Facts of Life CD-ROM, (Front Royal, VA, Human Life International) January 2004 release.

Reprinted from Brian Clowes “The Nature and Source of Anti-Life Tactics.” Chapter 5 from the *Pro-Life Basic Training Program* on The Facts of Life CD-ROM, (Front Royal, VA, Human Life International) January 2004 release.

Brian Clowes' *Pro-Life Basic Training Program* will soon be available on CD. This CD will also include his *The Facts of Life* book, Fr. Anthony Zimmerman's complete works and a host of other great pro-life resources. Contact Joseph LoJacono for details.

That love seeks unity: lovers aspire to be together, to be one. Indeed, so deep is this drive towards unity that God Himself says, “the two of them shall become one body.”<sup>11</sup> Love seeks totality: lovers want to be everything for each other. No spouse would be satisfied if his or her other announced, “I love you 75 percent!” Love aims to enfold the other, to give and receive without reserve. Love seeks exclusivity: this man and this woman are given to each other. There is no generic man or woman in a relationship. There is only John and Mary and, unlike baseball, true love admits no substitutes. Love seeks permanence and indissolubility: when a man and a woman first speak words of love to each other, they instinctively turn to words like “always.” It is indeed the miracle of love that almost automatically impels the dust of the earth which is man to speak in terms of eternity. Finally, love seeks fruitfulness because, in sexual intercourse, eternity can come true in the creation of a child, the fruit of that love.

In speaking the sexual language of love, the dignity of the spouse can never be forgotten. The spouse remains a person, to be loved and not used, even if the other consents to be used. No person can treat another person as a thing. Neither can one agree to be so treated because, even if a person is willing to devalue himself, God still deems him “exceedingly precious,” enough to die for him.<sup>12</sup>

To love a person is to love him wholly and completely, as he is. To love another human person sexually is to accept that he is a bodily being. His body is not some “thing,” but rather an essential dimension of who he is as a person. In truth, for the average couple, this means that either or both of these persons is a potential parent. A normal male, after all, usually remains fertile for most of his life after puberty. A normal female is fertile for at least part of every month from her adolescence through her menopause.

Each spouse’s fertility is part of who he is as a person. Fertility is not some thing, separate from and subordinate to the “person.” Nor is fertility something neutral, a mere biological “given.” It is a “good,” a natural aspect of being human, and a blessing from God.<sup>13</sup> It is certainly not an evil.<sup>14</sup> To love a person, then, is to love that person totally, as he is, including his fertility.

2. To love a person is a want to say “forever” to him or her and, through sexual intercourse, this expression of permanence, so often repeated, can even assume its own independent existence in the person of a child.<sup>15</sup> Because a child is a person, the fruit of the love of two other persons, the principle of personal dignity again comes into play.

Through sexual intercourse, a human person may come into existence. Conception may not occur, but it also may take place. Whether or not conception occurs, however, what is potentially at stake is the like of another human person, and human persons are always good. This needs to be emphasized, because human persons are not things. They are not commodities whose value can be traded off against a car or a television or some other thing—and to treat human life as something weighable and measurable is to depersonalize it. No, because we Catholics believe that human life is a personal good, we recognize that sexual intercourse must be true to that language it speaks. That is why the Church speaks about “openness to life,” because it recognizes that, in the end, a human life is not a thing to be measured, but a person to be loved.

3. Finally, because human beings are not just bodily creatures, and because only God can create a soul, sexual intercourse also must be true to the Personal God, our Creator. It is God who created this man and this woman. It is God, whose Providence, from all eternity, brought them together. And it is God who, through their sexual intercourse, may give them the gift of life.

“Love seeks totality: lovers want to be everything for each other. No spouse would be satisfied if his or her other announced, “I love you 75 percent!” Love aims to enfold the other, to give and receive without reserve. Love seeks exclusivity: this man and this woman are given to each other.”

The mystery of human participation in God’s Plans, in His creation, provokes meditation. Consider the miracles we encounter every day in every couple. Two people did not have to meet. Had she taken another bus, had he not gone out with his friend, “they” might never have met. But they did meet. Nothing “had” to develop between them. Yet, despite ups and downs, they did decide (for love in the end is a decision) to express their love in marriage. Nor was it necessary that they “made love” tonight. She might have had a business trip. He might have been stuck in traffic. He may have had the flu. She

might have had a headache. But they did express their love sexually. He might have been infertile. She might not have ovulated. But they were fertile. In a single act of sexual intercourse, perhaps one million sperm are ejaculated. Many perish in the female reproductive tracts. Few survive to reach the Fallopian tubes. Of those survivors, half will be lost in the wrong tube. But “one in a million” may succeed, encounter an ovum, and fertilize it.

I did not have to be. The odds against my being, my existence, seem exceedingly high. But the fact is: I am. And that fact demands a decision, even an act of faith. Do I think my existence is happenstance, a fluke, chance, a lucky role of the dice? Or, in light of the above, do I believe that I exist because Someone greater, wiser and more powerful than myself wanted me here?

God wanted me here. God wanted me here from all eternity. When God created the universe He decided, from all eternity, that His world, His universe, would be better

because I was in it in A.D. 2003. This is not idealism; this is what we are talking about every time a child is conceived.

This is what it means to say that sexual intercourse involved “co-creatorship” with the Personal God. This is what it means to profess, as we do each Sunday, that God is “Lord and Giver of life.” God did not create Adam and Eve and then go fishing on his Sabbath rest. The same God whose same act of creation brought forth the Big Bang is the same God whose creative finger may be found in our marital beds: God is closer than we sometimes think. That is why reverence for God means openness to His creative work.

Three personal beings—the spouse, the potential child, God—whom the lover is called to love! That is why the Church makes such a “big deal” out of sex. She understands what is at stake is nothing less than the dignity of persons. Thirty-five years ago, on July 25, Pope Paul VI issued his encyclical *Humanae Vitae*. That document is about love, love as we have described it above. While that document has been much maligned and often rejected by many who have never read it, much less truly understood it, I invite you to join me in common reflection. What have we said about love that could be rejected without at the same time rejecting the dignity of persons—of the spouse, of the potential child, of God? Let us be forthcoming: there is nothing that we could honestly abandon without simultaneously abandoning the true love of persons.

That is what Pope Paul VI sought to teach when, in the encyclical’s language, he said there is an “inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act.”<sup>16</sup>

After more than a third of a century, let us look anew at that encyclical. Let us reflect on the nobility of the vision of personal love that it offers. Let us also ask ourselves, in the honesty and privacy of our own hearts, whether the consequences of abandoning that vision—with the countless children deprived of fathers, the impoverished female single parents, the empty homes and cribs, and the scourges of sometimes incurable, sometimes fatal venereal diseases—really is an “alternative” vision of “love” that the encyclical somehow just failed to understand?

No—what *Humanae Vitae* sought was to remind people of their natural greatness, their inherent nobility. Noblesse oblige: to be noble means living up to what you are. Sometimes this is not easy. Sometimes we fail. But human greatness lies not in self-devaluation, but in keeping one’s eyes on the ultimate prize,<sup>17</sup> because the prize is true Love, here and hereafter.

To abandon the effort is to fail ourselves, our beloved, our God. For “[m]an cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it.”<sup>18</sup>

Through our marital intercourse, this in many ways very “ordinary” experience, God wants to open our eyes to love, reaching all the way from our partner and our child to God Himself. God will open our eyes, if only we are willing to open our hearts.<sup>19</sup>

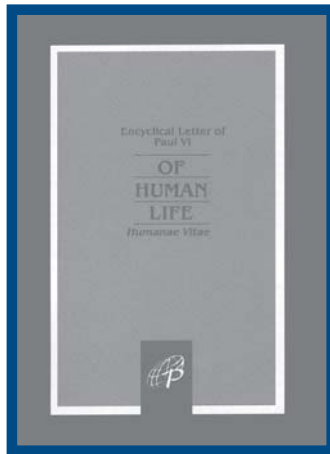
Given at my Chancery, July 25, 2003.  
s/Most Rev. John J. Myers  
Archbishop of Newark

Attest:  
s/Rev. James M. Sheehan  
Vice-Chancellor ✚

#### (Endnotes)

1. Abraham J. Heschel, *Who Is Man?* (Stanford: Stanford UP, 1965), p. 34.
2. Mishnah, Sanhedrin IU:5.
3. John 1:14.
4. In his first encyclical, *Redemptor Hominis* (§13), Pope John Paul II reminds us that “...the Son of God... united himself with each man.” See also Leo J. Treses *Everyman’s Road to Heaven* (Notre Dame: Fides, 1965), p. 8-9.
5. Genesis 1:27.
6. I John 4:8.
7. John 14:15. Conversely, no one can truly love God without keeping His commandments: I John 2:4.
8. Mark 12:29-31.
9. The author acknowledges his extended indebtedness to the thought of Pope John Paul II, in both its pre-papal and papal periods, with special attention to Karol Wojtyła’s book, *Love and Responsibility*, trans. H.T. Willetts (New York: Farrar, Straus, Giroux, 1981), and the Holy Father’s General Audience addresses, in the period 1980-84, on the “theology of the body.” For those familiar with his thoughts, my indebtedness to Pope John Paul II is evident.
10. Genesis 3:7.
11. Genesis 2:24.
12. See I Corinthians 7:19b-20.
13. Genesis 1:28.
14. Some persons may find their fertility perhaps momentarily inconvenient, but that does not take away its inherent goodness which comes, after all, from God and not our subjective dispositions.
15. It is Scott Hahn, I believe, who observed that this love can become so real that, in nine months, you even have to give it a name.
16. Pope Paul VI, Encyclical Letter *Humanae Vitae*, §12, in *The Papal Encyclicals: 1958-1981*, ed. Claudia Carlen, Consortium Books (Wilmington, NC): McGrath, 1981), p. 226. The official Latin text appears in *Acta Apostolicae Sedis*, 60 (30 September 1968): 488.
17. Phillipians 3: 13-15. See also Timothy 4:7-8.
18. Pope John Paul II, Encyclical Letter *Redemptor Hominis*, §10
19. See John 10:39; 3: 16-21.

Reprinted with permission Myers, Archbishop John J. “A Meditation on Pope Paul VI’s *Humanae Vitae*” Archdiocese of Newark, NJ Retrieved on March 5th, 2004 at: <[www.rcan.org/archbish/jjm\\_letters/Humanaevitae.htm](http://www.rcan.org/archbish/jjm_letters/Humanaevitae.htm)>. Picture of Archbishop Myers used with permission from Archdiocese of Newark, NJ Retrieved on March 5th, 2004 at: <[www.rcan.org/archbish](http://www.rcan.org/archbish)>.



# The Contraception-Abortion Link

By Rev. Anthony Zimmerman, S.V.D., S.T.D.



Pope John Paul II and Rev. Anthony Zimmerman.  
Fr. Zimmerman works with HLI Japan.

**T**he Pope tells two hard truths about a connection proclaiming them despite his awareness that many believers, many priests, and even many bishops may not yet understand them, or worse, might not yet accept them. He articulates the reality that:

1) Contraception is intrinsically evil, therefore never be good, never permitted under any circumstances whatsoever.

2) The widespread practice of contraception does not historically decrease abortion, but increases it.

Coming level with us, the Pope says in effect that promoting contraception in order to decrease abortion is like scratching an itch until it bleeds.

Priests have told me: “Abortion is a lesser evil than contraception. To prevent abortion, allow contraception.” Or: “For economic development in the third world a deceleration of demographic growth rates is essential. The masses won’t do natural family planning; so allow contraception.” Or simply: “The Church has a hang-up on sex. She ought to leave these matters to the conscience of couples.”

Priests, being celibate, do not experience at first hand the sharp focus on truth which sexual intercourse occasions for married couples. Perceptive marriage counselors, however, know that the marital act is an almost brutal litmus test between partners, exhibiting whether they are acting the truth with their bodies, or whether they are surreptitiously telling lies. And they see that the lie of the body which is communicated by each contraceptive act can gradually spawn a whiplash of disgust, loathing, re-

vulsion, even hate for the marriage partner, as well as shame about one’s own self-image. This tends to gnaw at the bond of the marital union itself. The end result is frequently divorce. Sexologist Dr. Wanda Poltawska writes how distressful contraception can become for some women:

Sexual intercourse with contraception takes place in the climate of fear of a child—a kind of neurotic reaction....The woman, who is biologically more involved in parenthood than the man, is also the more paralyzed by this fear and cannot surrender herself entirely in the sexual act. In an ambivalent situation of affection the union does not bring her joy, nor even orgasm, but very often a neurotic reaction of aversion. At first she directs this aversion toward the parts of the man’s body from which the “danger” of pregnancy originates. It is very strange that many women show aversion to their husband’s genital organs, being unwilling to touch or even look at them.<sup>1</sup>

Priests are too easily “taken in” by women who complain about natural family planning (NFP), writes Dr. Elizabeth Wojcik of Austria. Satisfied users don’t usually talk about it to priests, but “couples who don’t know NFP or who don’t want to use it, may tell the priest it is impossible, and talk a great deal about their difficulties.”<sup>2</sup> In a later section of *Evangelium Vitae* the Pope asks us to rid ourselves of old prejudices against methods of NFP: “An honest appraisal of their effectiveness should dispel certain prejudices which are still widely held” (#97). The Pope bids all, including priests, to shuck outdated bias against NFP. We will treat about NFP more fully in another section.

The Buddhist attitude in general is that their religion has no position on whether contraception is good or bad. “Religion and fecundity are not connected”<sup>3</sup> in Buddhist thinking. Even the position against abortion which is inherent in the Buddhist teaching that nothing living is to be destroyed, is soft enough to accommodate religious services for aborted children (*mizuko kuyo*), now a multi-million dollar business at Japanese temples. To the Buddhist mind, it will take some effort to understand why the Pope teaches that contraception is bad morals, and is a defeatist strategy when employed to reduce abortion.

The media, so far as I know, paid relatively little attention to #13 of *Evangelium Vitae* which states that “despite their differences of natural and moral gravity, contraception and abortion are often closely connected, as fruits of the same tree” (#13). But the Pope and the media are surely at loggerheads on this point: “It is frequently asserted that contraception, if made safe and available to all, it is the most effective remedy against abortion. The

*Zimmerman continued from p. 6*

Catholic Church is then accused of actually promoting abortion because she obstinately continues to teach the moral unlawfulness of contraception.”

The Planned Parenthood Federation of America would gleefully say just what the Pope unsays here, of course. But we should remember that PPFA employees and co-operators view their contention through dollar-sign glasses. Their “business enterprises” of contraception, abortion, sterilization, and sex mis-education, yielded fees totaling \$151 million U.S. Dollars in 1992, of which \$33 million were for 132,000 abortions. Foundations and other donors added a largesse of \$121 million. And they siphoned off your taxes for another \$145 million; this totals a \$446 million income for 1992.<sup>4</sup> This remarkable NGO (Non-Government Organization) has practically maneuvered itself into the position of pseudo-spokesperson for the United Nations in regard to the policy of family planning, especially at the Cairo (1994) and Beijing (1995) Conferences. The world has yet to learn to treat Planned Parenthood with the same savvy as housewives deal with clever door-to-door peddlers who sell magic cures and wonder wares and snake oil and what not. We look for the day when the esteemed United Nations will mute this powerful NGO which has hi-jacked its policy on family planning. This NGO cajoles the UN into hatching Planned Parenthood’s cuckoo eggs.

The Pope indeed has his ear to the ground and discerns keenly what we can expect from the promotion of contraception. The practice has negative values, he asserts. And more: when you sow contraception, you reap abortion:

It may be that many people use contraception with a view to excluding the subsequent temptation to abortion. But the negative values inherent in the “contraceptive mentality”—which is very different from responsible parenthood lived in respect for the full truth of the conjugal act—are such that they in fact strengthen this temptation when an unwanted life is conceived. Indeed the pro-abortion culture is especially strong precisely where the Church’s teaching on contraception is neglected (#13).

Japan led the world in what has subsequently become a worldwide tramp toward a mirage on the horizon mistakenly seen by so many—that shimmering but deceptive promise that contraception is an apt means to curb abortion. After contraception and limited abortion were legalized on July 13, 1948, pundits soon noted, with apparent dismay, that the people chose abortion as the prevalent method of birth control. The Government of Japan, by Cabinet decision, then made a statement on 26 July 1951, that it is necessary to promote contraception even more intensely than had been done hitherto, to curb abortion:

The number of abortions is increasing each year... The Government has already provided the Eugenic Marriage Consultation Offices and trained instructors in the teaching of contraception, etc. For the welfare of the people, however, this information should be more widely disseminated and means for making it more effective should be studied. Recommendation: Abortion has undesirable effects on maternal health. It is therefore necessary to disseminate contraceptive information to decrease these undesirable effects.<sup>5</sup>

This only had the effect of pouring more gasoline onto the abortion conflagration. Statistics gathered by the Ministry of Welfare<sup>6</sup> indicated an explosion in abortion numbers just at the time when contraception was being promoted to curb them:

<u>Year Reported</u>	<u>Induced Abortions</u>
1949	246,104
1950	489,111
1951	638,350
1952	798,193
1953	1,068,066
1954	1,143,059

Doctor Yoshio Koya argued in 1958, when the reported number of abortions was 1,099,000, that an intensive training in contraception in an area has demonstrated that the number of pregnancies and of abortions had decreased there, but that “when women who are motivated to limit births become pregnant accidentally, they cannot be dissuaded from resorting to induced abortion.”<sup>7</sup> And Dudley Kirk noted in an introduction to the Koya study that:

Even among the low socio-economic groups with whom he worked, Dr. Koya found the women so determined to limit the number of children that much as he abhorred abortion (from a medical viewpoint) and advised against its repeated practice, he was largely unsuccessful in dissuading them from resorting in artificial termination of an unwanted pregnancy.<sup>8</sup>

What Japan experienced since 1948, namely that government agents and social engineers who promote contraception are not unlike shepherds who, with whip and goad, drive the masses into the corral of abortion, is the wearily repeated experience of other nations as well. China, which sows the dragon teeth of IUD’s and Pills to enforce the one child per family disaster upon the hap-

less population, reaps the whirlwind of over 10 million abortions per year.<sup>9</sup> And the USA, where Planned Parenthood moral bandits pose as educators in school-based clinics, to propagandize inexperienced teenagers that “sex is nothing bad,” there too the contraception-abortion blight has become pandemic and chronic, with no sign of relief. Once the contraceptive bandit shoots his way in, look immediately for his common mate and side-kick, abortion. The two then settle in to stay forever. Peter J. Riga makes the point, citing the reasoning of Supreme Court Justice Kennedy:

Those who think that contraception and abortion are not mutually dependent, should read the plurality opinion of Justice Kennedy in *Planned Parenthood v. Casey* (1992), the case which reaffirmed *Roe v. Wade*. [We must] “... face the fact that for two decades of economic and social developments, people have organized [their] intimate relationships and made choices that define their views of themselves and their places in society, in reliance on the availability of abortion in the event that contraception should fail.”<sup>10</sup> †

#### (Endnotes)

1. Fr. Anthony Zimmerman, “The Psychology and Psychopathology of Fertility,” in *Natural Family Planning, Nature’s Way* (De Rance, Inc., Milwaukee, 1980): p.129.
2. *Ibid.*, p. 32, see article on “What Some Priests don’t Know About NFP”
3. William Lefleuer, *Liquid Fire*, Princeton University Press, 1993 p.115.
4. Jim Sedlak, “To get Planned Parenthood, follow the money!,” *HLI Reports*, November 1994.
5. Chikao Honda, “Some Facts about Family Planning In Japan,” The Population Problems Research Council, *Mainichi Newspapers*, (Tokyo), 1955 p. 35-36.
6. *Ibid.*, p. 25.
7. Yoshio Koya, M.D., *Pioneering in Family Planning*, Tokyo, Japan; Medical Publishers, 1963: p.31.
8. *Ibid.*, p. 9.
9. Fr. Matthew Habiger, “The horror of attendant consequences” as *The Wanderer*, 14 Sept. 1995.
10. Peter J. Riga, “The Sendor of Truth,” *Linacre Quarterly*, August 1995. p.31.

Reprinted from Fr. Anthony Zimmerman “*The Contraception Abortion Duo*” Chapter 3 in *Link Radiant Beams from The Gospel of Life: on The Facts of Life CD-ROM*, (Front Royal, VA: Human Life International) January 2004 release.

## Recommended Resources

### CONTRACEPTION AND ITS CONSEQUENCES

#### Written Material

*Casti Connubii* (1930) papal encyclical by Pius XI, text at: <[www.ewtn.com/library/encyc/p11casti.htm](http://www.ewtn.com/library/encyc/p11casti.htm)>.

*Humanae Vitae* (1968) papal encyclical by Paul VI, text at: <[www.ewtn.com/library/encyc/p6humana.htm](http://www.ewtn.com/library/encyc/p6humana.htm)>.

*Evangelium Vitae* (1995) papal encyclical by John Paul II, text at: <[www.ewtn.com/library/encyc/jp2evang.htm](http://www.ewtn.com/library/encyc/jp2evang.htm)>.

*Catechism of the Catholic Church*, Paragraphs 2366-2372.

*Vademecum for Confessors Concerning Some Aspects of the Morality of Conjugal Life* by the Pontifical Council for the Family, text at: <[www.ewtn.com/library/curia/pcfade.htm](http://www.ewtn.com/library/curia/pcfade.htm)>.

John Paul II “Theology of the Body” conferences. *Original Unity of Man and Woman, Blessed are the Pure of Heart, Reflections on Humanae Vitae*: <[www.ewtn.com/vlibrary/search.asp](http://www.ewtn.com/vlibrary/search.asp)>. Search for the above titles.

#### Links

<[www.hli.org](http://www.hli.org)> Human Life International’s website.  
<[www.hli.org/bbc\\_other-condom-stats.html](http://www.hli.org/bbc_other-condom-stats.html)> These pages of our website contain good articles about contraception:

<[www.hli.org/F-21.HTM](http://www.hli.org/F-21.HTM)> Good resource on the failure rates of condoms.

<[www.hli.org/condomreport.pdf](http://www.hli.org/condomreport.pdf)> This is a scientific report from the United States (The National Institutes of Health) showing the poor rates of failure of condoms in preventing many sexually transmitted diseases. You can find the original at: <[www.niaid.nih.gov/dmid/stds/condomreport.pdf](http://www.niaid.nih.gov/dmid/stds/condomreport.pdf)>.

<[www.all.org](http://www.all.org)> (American Life League) ALL has good resources under its issues section at: <[www.all.org/issues/index.htm](http://www.all.org/issues/index.htm)>.

<[www.godsplanforlife.org](http://www.godsplanforlife.org)> This site offers great arguments against contraception.

<[www.omsoul.com](http://www.omsoul.com)> (One More Soul) OMS has good material on “the blessings of children and the harms of contraception.”

<[www.pfli.org](http://www.pfli.org)> (Pharmacists for Life) This organization has some good material on how chemical contraceptives cause early term abortions.

<[www.priestsforlife.org](http://www.priestsforlife.org)> (Priests for Life) Good material on contraception located on this site at: <[www.priestsforlife.org/articles/contraceptionmaster.htm](http://www.priestsforlife.org/articles/contraceptionmaster.htm)>.

#### Bishops Pastoral Letters and Articles

*Human Sexuality from God’s Perspective: Humanae Vitae 25 Years Later*, by The United States Catholic Conference of Bishops (USCCB): <[www.usccb.org/prolife/issues/nfp/humanae25.htm](http://www.usccb.org/prolife/issues/nfp/humanae25.htm)>.

*Marriage: A communion of Life and Love*, Bishop Victor Galeone (Bishop St. Augustine Florida USA). The pastoral letter can be found at the following sites:

<[www.ewtn.com/library/prolife/zbodtrut.htm](http://www.ewtn.com/library/prolife/zbodtrut.htm)> (Easy to download format).

<[www.staugcatholic.org/archives/july-aug2003.pdf](http://www.staugcatholic.org/archives/july-aug2003.pdf)>.

*A pastoral letter to the people of God of northern Colorado on the truth and meaning of married love*, by Archbishop Charles J. Chaput, O.F.M. Cap. (Archbishop of Denver, Colorado USA) <[www.archden.org/archbishop/docs/of\\_human\\_life.htm](http://www.archden.org/archbishop/docs/of_human_life.htm)>.

“Reflections on the 30th anniversary of *Humanae Vitae*,” by Bishop Roman Danylak, (formerly administrator of Toronto, Canada) <[www.heartofjesus.ca/Education/humanaeVitae.htm](http://www.heartofjesus.ca/Education/humanaeVitae.htm)>.

#### Other Material

For research on theologians who disobey Church teaching on contraception, see HLI’s useful links section at: <[www.hli.org/ul.html](http://www.hli.org/ul.html)>.