

Ending Abortion

A primer on why
only the Church can end
the evil of abortion



What is an abortion?

Abortion is a violent act that kills a baby within his or her mother before birth. Most who defend abortion never describe it, and have never seen the photos at LookAtAbortion.org. Medical textbooks describe the procedure as dismemberment and decapitation (See *Abortion Practice* – Dr. Warren Hern, p.154).

Is abortion *always* wrong?

Yes, for the same reason that intentionally killing a newborn baby is always wrong. If you can understand that there are no exceptions to allow that, you understand why there are no exceptions to allow abortion.

Has the Catholic Church spoken out about abortion?

Yes, the Church has opposed abortion from the beginning to today. (You can study the references from Scripture, tradition, Magisterium and Canon law at www.ProLife.Church.)

The reason abortion is always wrong, however, is not that the Church says so, but that *it is the killing of a baby*. The Catholic Church recognizes that fact. And even if there were doubt about when life begins, the Church teaches that because God alone is the one who gives and takes human life, nobody's choice is more important than his.

Some churches and religious leaders say abortion is OK, at least in some instances. But that doesn't change the fact that abortion kills a baby. That means that as soon as a religious

leader tries to justify it, they lose their authority and credibility.

Is abortion a bigger issue than other serious moral issues, like the death penalty, immigration?

Nothing claims more human lives than abortion – no war, disease, natural disaster, or act of violence of any kind. For instance, the total number of people killed by the death penalty in America since 1976 is smaller than the number of babies killed by abortion in America *in a single day*.

As St. John Paul II pointed out in *The Gospel of Life*, and as other popes and numerous bishops have asserted, abortion is particularly grave a) because of the numbers of victims, b) because every other right we have depends on the right to life, c) because nobody is more defenseless than babies in the womb, d) because this act of violence has been transformed into a “right” by most nations; and e) because this killing is carried out by one family member upon another. (See www.ProLife.Church for numerous specific references.)

The US bishops issued a document *Living the Gospel of Life* in which they pointed out that while there are many important issues, “*being ‘right’ in such matters can never excuse a wrong choice regarding direct attacks on innocent human life. Indeed, the failure to protect and defend life in its most vulnerable stages renders suspect any claims to the ‘rightness’ of positions in other matters affecting the poorest and least powerful of the human community*” (n. 23).

Is abortion just a physical evil or something more?

Abortion is actually child sacrifice, and is demonic. Scripture condemns the killing of children that the people of Israel and other nations engaged in through the worship of Baal and Molech (see Ps. 106, I Kg).

Now this doesn't mean that the mothers getting abortions are worshipping the devil or even thinking about him. But the devil doesn't care about that. He just wants more and more babies to be killed.

Most who get an abortion don't want to, because they know it kills their baby. But what they *do want* is freedom from economic constraints, and the chance to pursue other goals. That's an *exchange*, a *sacrifice* of the child for something else in return.

Why is it important that the Church be involved in ending abortion?

Because the Church is the Body of Christ, and carries out the mission of Christ. Jesus is *Life* (the Bread of Life, the Resurrection and the Life, the Way, the Truth and the Life). Therefore, to stand with Christ is to stand *with life* and to *stand against whatever destroys life*.

Dr. Bernard Nathanson, the key architect of the abortion industry in America, became pro-life and in speaking to the clergy about the efforts he and his colleagues undertook, said, "*We would never have gotten away with what we did, if you had been united, purposeful and strong.*"

Let's not miss what the other side has known

from the beginning: the biggest obstacle to the culture of death **is the Church**, and if we rise to the occasion now, the proponents of abortion will not get away with what they are still trying to do.

Why is it only the Church that can ultimately win this battle?

There are many organizations that fight abortion. *But only the Church has the Divine guarantee of victory in this fight.* Jesus declared, “The gates of hell will not prevail against it” (Mt. 22) Gates do not run out onto a battlefield to attack the enemy; rather, they defend the city against the enemy attacking it. *The Lord is saying the Church will succeed when attacking the kingdom of death and hell.*

Moreover, we believers are not just working *for* victory; we are working *from* victory. Victory is where we start, because Jesus Christ has abolished death, is risen, lives in us, walks among us, and speaks and works through us!

The pro-life fight is not something *added* to our faith or our mission as a Church. *It is integral to that mission.* St. John Paul II wrote, “*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*” (EV #3).

Are there examples of the Church succeeding in stopping evil?

YES – for instance, a few centuries ago when human sacrifice was rampant across South America, the Church sent many missionaries and converted the indigenous populations and

ultimately ended human sacrifice then being practiced in America.

Other successful movements for human rights, like the anti-slavery movement, the American Revolution, and the civil rights movement, were rooted in and motivated by the churches.

Is the Church leadership today at the forefront of ending abortion?

Sadly, no. Despite the clear *official* teachings of the Church, some of which we quoted above, too many bishops spread the false narrative that abortion, death penalty, climate change, immigration, etc. are all of equal urgency for the Church to fight.

But that's a mistake.

It's obviously true that every human life is equal. But *not every attack on human life is equal*. Some are more grievous than others.

The pro-life movement is not simply about a generic affirmation of respect for every human life. Rather, it has a very specific goal: to protect the youngest, most vulnerable children from being dismembered. And too many pastors lack the courage to speak out against abortion and to publicly correct the public officials who think abortion is a “right” and should be funded by the taxpayers.

Why do we rarely hear from our local priests and bishops about fighting to end abortion?

Sadly, ending abortion does not appear to

be a priority among most bishops and even our recent popes. This constitutes a serious disconnect between words and behavior.

In 2023, the US bishops stated, *“The threat of abortion remains our pre-eminent priority because it directly attacks our most vulnerable and voiceless brothers and sisters and destroys more than a million lives per year in our country alone”* (Forming Consciences for Faithful Citizenship).

Yet in practice, most do not make it a priority, either in preaching, teaching, or allocation of resources and personnel. In fact, it seems that the clergy who are most outspoken against abortion get sidelined, punished or canceled in various ways.

This is partly because many bishops do not want to offend their powerful political friends who are pro-abortion.

So what should the Church be doing to end abortion?

The Church, first of all, needs to be a refuge, a community in which moms, dads and families find the strength to do what is right, even in the face of a difficult or unplanned pregnancy. Drawing on its own resources and partnering with pro-life pregnancy centers, the Church needs to empower its own members to always choose life, never abortion.

The Church, furthermore, carries out the ministry of reconciliation, and is to be a source of hope, forgiveness, and healing for all who repent of the sin of abortion.

Beyond that, the Church must pray constantly about abortion, and preach and teach its members about what abortion does to babies in the womb and why they must be protected.

Finally, the Church needs to mobilize its members to educate the rest of society, to intervene peacefully to save lives, and to shape laws and public policies by electing pro-life men and women to public office and working with them to protect the babies.

Ultimately, the Church enables people to overcome abortion with love. Instead of saying, “This is my body, I can do what I want,” we say as Jesus did, “This is my body, given up for you.” We give ourselves away in love – to spouse, to children, to the community.

What is the best way to influence priests and bishops?

The best way is through relationships. Seek out those you trust and start with them. Give them educational materials about abortion through the resources Priests for Life provides.

They are trained to be pastors; let them know that you need their leadership to encourage and bless you as you fight abortion.

Share with them the testimonies of those who have had abortions, like those in the Silent No More Awareness Campaign (see AbortionTestimonies.com). So many say they would not have aborted their child if they had heard about this from the pulpit. So many others need to hear preaching about forgiveness and healing of the wounds of abortion.

And encourage pro-life priests and bishops to talk with their peers and influence them.

What would a pro-life homily include?

There are three basic elements to a pro-life homily.

First, *people must hear that the Church is with them*, providing alternatives to abortion.

And second, *they need to hear that the Church provides Christ's forgiveness, healing, and peace to all who repent of abortion*.

God says to his people, "I am with you." That's what the Church must say also.

We do not stand before society pointing fingers of condemnation, but rather extending hands of mercy. And we who reject abortion do not reject those who have had abortions; rather, we embrace them with the peace of Christ.

Once people have been assured that we are not judging them but accompanying them, then they will be open to the third part of the message, which is *that we have a duty to love our unborn neighbor* and therefore we have to work to end abortion. It's not enough that *we would not have an abortion*; we have to influence others not to have abortions. Many feel it's "none of their business." But it is. That child is our brother, our sister. Those parents are as well. And it is our business to love and help them, just as we are called to help the poor and all in need.

And pro-life homilies work. Among the many responses we have gotten at Priests for Life is the woman who said, "Father, I came into this church this morning being totally pro-abortion,

and the homily changed my views completely.”

How can a regular person like me join in the effort to end abortion?

First – Pray. Pray for the mothers that they will not kill their children. Pray for those involved in abortion like the abortionists, the assistants and those who promote abortion. Pray for the healing of those who have had abortions. See ProLifePrayers.com.

Second – assist at your local pregnancy centers and provide direct assistance to those mothers confused about abortion. Help them to understand what an abortion is and the lifetime of pain that abortion causes all mothers, but especially the taking of their baby’s life.

Third – help educate your fellow Catholics and, most importantly, your priests and bishops. Many of the clergy are poorly educated about the life issue. Now with the many contradictory statements from various bishops and even the recent popes regarding abortion and comparing abortion to other less-important issues, this has caused many clergy to stay silent when they should be leading the fight.

Fourth – support organizations like Priests for Life that train pastors about abortion and how to equip their congregations to save the lives of the unborn.

Fifth – assist in the distribution of this primer on abortion. This booklet was intentionally written to be simple to understand and easy to distribute.

“I hope that many priests and deacons will join the Priests for Life. This association needs many members...who must all work together to stop the terrible war against unborn children.”

– Mother Teresa of Calcutta

“I’m very grateful to all of you who have persevered new and old in the pro-life movement. This is the critical issue of our day, every generation has one. This is ours. Some of us have been trudging forward with this for very many decades now. ... Father Pavone, of course you’re outstanding in that. So keep going.”

- Archbishop Salvatore Cordileone,
Archbishop of San Francisco

“I encourage all those who are with you in your ministry. All the people who work at Priests for Life. I want to thank them for the work they’ve done over these many years.”

– Bishop Joseph Coffey, Auxiliary Bishop,
Archdiocese for Military Services
in the United States

**For more detailed information
about how the Church
can end abortion, see
www.ProLife.Church**

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