

International Youth Coalition

Living the New Evangelization: a Counter-Cultural Call to Holiness

Posted on [July 30, 2014](#) by [Kaitlin Fellrath](#)



In his apostolic exhortation, [*Familiaris Consortio*](#), Pope Saint John Paul II identifies pro-life advocacy as one of the works of the family apostolate. As John Paul implores, “Family, become what you are!” The Christian family has a fundamental duty to serve life. Through my family, my parish, and my campus ministry, I developed a love for the pro-life movement. It gave me a sense of community, of belonging, of unity in a purpose outside of myself and outside of my immediate worldview. All might not be perfect, but it was what it should be.

As a cradle Catholic who was blessed with a solid faith foundation, I grew up in a very pro-life family environment. My parents would bring my sister and me to the annual Life Chain, in which communities across North America gather along the roadside and pray for an end to abortion. We would even color our own signs. As I grew older, I joined my high school campus ministry’s Pro-Life Club. I trudged through the cold snow in Washington, D.C. on the March for Life. I prayed outside of Planned Parenthood during the 40 Days for Life prayer vigil. I say this not out of pride or as a boast. In fact, I found being pro-life in this environment *easy*.

I treasure those times of innocence, of not knowing the horrors that awaited me in the “real world” in which not

everyone is a pro-life Catholic. Certainly, I found myself in the rare Facebook debate, but I always seemed to be one in a chorus of voices all promoting the cause of life. In my little world, abortion, assisted suicide, euthanasia, etc. were all (properly) labelled as evil. Whether through my own naiveté or willing ignorance, I had no understanding that there were people out there who saw abortion as a “reproductive healthcare,” and assisted suicide as death with dignity. I had no anticipation that those who “call evil good, and good evil” have a prominent voice in our culture (Isaiah 5:20). Reality was the stuff of nightmares.

After I discovered the Church’s call in the New Evangelization, I no longer felt overwhelmed or frightened by the awesome task of transforming the culture. In simple terms, the New Evangelization is a proclamation of Jesus Christ to a world that yearns for the Truth. It is to live in the world, but not of it. To proclaim what it means to be authentically human, to celebrate the gift of life and to defend it.

Spreading the culture of life is not easy. Sometimes we might even feel discouraged, as it seems the culture of death tries to drown us in its own maelstrom. But we should not be downhearted, distressed, or discouraged. Ultimately, it’s not up to us. Yes, we must do what we can, but we must trust in the Lord and in His timing. In the words of Cardinal Joseph Ratzinger (the future Pope Benedict XVI), we must “dare, once again and with the humility of the small grain, to leave up to God the when and how it will grow” (Mark 4:26-29). As I try to constantly remind myself, it’s not up to me, it’s up to God, and He has already won the victory.



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treating the symptom of the illness

Posted on [July 30, 2014](#) by [Angell Lu-Lebel](#)

I recently attended envision Global Forum's conference on medicine and science in the United States. After a week's worth of discussion and observations, it appears that there is quite a case of treating the symptom instead of the problem. There was no thought of any other solutions for global health risks, especially concerning sexuality or hunger, besides distribution of contraception.

The reasoning is that, condoms will decrease sexually transmitted infections as well as prevent unwanted pregnancies. This may be true, however, it is not helping to foster love and mutual respect between people. It is simply turning them in to tools of pleasure to be used.

There appears to be also quite a gap in U.S. health care practices that do not allow people who have less income to attain access therefore creating a cycle of sicker and unhealthier generations and are less able to contribute. Far too often, they are then labeled as burdens by society. Then, practices such as abortion and euthanasia are legalized, under the pretense that the burdens need to be removed.

However, the point is being missed, we are not solving the root of the problem, which is human dignity fostered by love. The real meaning of chastity needs to be explained and health care practices need to get back on track and serve the people

they are meant for, regardless of educational status or monetary income. Anything less than that is not giving ourselves enough credit, and above all, not having enough faith in God. Humans are rational beings which are capable of learning, understanding and self-control; we must not fall in to the trap of believing that we are simply brute animals which must give in to every whim or pleasurable passion that tempts us. God created us to be better than that.

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Abortion Practitioners Are Haunted by Dreams of the Children They Aborted

Posted on [July 29, 2014](#) by [Mark Kowalewski](#)



The following blog authored by Jonathon Van Maren was originally posted on [LifeSiteNews.com](#).

I first heard of “abortion dreams” in university, in one of the first accounts of abortion I ever read. It was an essay published in a Norton anthology I had to purchase for one of my first university English courses, published in *Harper’s Magazine* in October 1990 by a nurse named Sallie Tisdale. It is called “We Do Abortions Here: A Nurse’s Story.” In it, she calls abortion a “sweet brutality,” and attempts to justify what she sees as a necessary evil:

But when I look in the basin, among the curdlike blood clots, I see an elfin thorax, attenuated, its pencilline ribs all in parallel rows with tiny knobs of spine rounding upwards. A translucent arm and hand swim beside. The girl asks to see it, sitting up. “It’s not allowed,” I told her sternly.

I have fetus dreams, we all do here: dreams of abortions one after the other; of buckets of blood splashed on the walls; trees full of crawling fetuses. I dreamed that two men grabbed me and began to drag me away. 'Let's do an abortion,' they said with a sickening leer, and I began to scream, plunged into a vision of sucking, scraping pain, of being spread and torn by impartial instruments that do only what they are bidden.

I've had "fetus dreams," and find it interesting that both an abortion clinic worker and a pro-lifer would instinctively refer to it as the same thing. Other pro-lifers, too, have admitted to me that some nights, after a long, hard day of activism, the realities we work so hard to reveal to the culture will not yet leave them to sleep. I remember one week in particular, when I was working with one of my colleagues to produce an abortion video for a campus debate with a late-term abortion provider. Wading through footage of chopped up children slithering out of the birth canal in a bizarre crescendo of blood is not conducive to a good night's sleep.

And abortionists feel the same way. An old *Mother Jones* interview with notorious abortionist William Raushbaum reveals his struggles:

He was troubled by a recurring dream of a fetus trying to hold onto the walls of a uterus by its tiny fingernails. Raised to believe that abortion was wrong, he reasons, "What kind of dreams do you think you are going to have?"

It was not, one suspects, the moral compass of his youth that troubled his dreams. After all, the nightmare Raushbaum lived was horrifying to say the least:

The procedure is gruesome, as anyone who has seen it, including Rashbaum, will attest. One of his former interns remembers watching Rashbaum do a D&E on well-developed twins one hot summer day. He intently

leaned in closely and methodically pulled piece after piece of the fetuses out of the mother's uterus, ignoring the attending staff's whispers of horror — "It's twins. It's twins" — to each other. The intern reacted violently, running home, throwing up, and asking herself, "Is this right?"

It's not just Tisdale and Rashbaum, either. At the 1977 annual meeting of the Association of Planned Parenthood physicians, a report was presented that noted that doctors who are, "crushing or dismembering the fetus in a D&E procedure, which can be emotionally disturbing" can suffer as the result—"As the doctor tends to take responsibility and assume guilt for the procedure, she or he may have disturbing and recurrent ruminations or dreams." A book on how to practice late-term abortions concurred, noting that even when the physician felt competent performing the procedures, it was common to see "strong emotional reactions during or following the procedures, and occasional disquieting dreams."

It's not just the abortion providers. One pathologist, who had to unpack aborted baby body parts, [shared his harrowing story](#) (spelling and grammar mistakes his):

"One incident really freaked me, it was a boy fetus, at least 3+ pounds, around 24+ weeks. It sat decomposing because the rest of the staff was AFRAID of it, Im not joking. Then the chief of staff told me to deal with it because I was the FNG (f-kcin new guy) so I went to work. Pulled out 2 well formed arms and then the torso, headless. The head was at the bottom of the container, when I pulled it, he had this expression of such utter horror it flipped me wayyyy out, my PA saw it and ran, literally left work and went on disability (Im serious here). It was like a headless screaming baby, like it had been born at least for a split second to realize it was screwed and let out one agonal yelp. The story of this reverberated around the department, someone actually accused me of doing what should have been a ME case and threatened to call the medical board! Im not joking, I woke up once shortly after that in a cold sweat with piss running down my leg....not pretty."

Some of those in the abortion industry have cited these traumatic dreams of conscience as the reason they abandoned their bloody practices. It brings to mind a snippet of a poem by the ancient writer Aeschylus:

Even in our sleep, pain which cannot forget

Falls drop by drop upon the heart

Until, in our own despair,

Comes wisdom

Through the awful grace of God.

Our collective cultural nightmare impacts all of us—those who kill the babies, those who handle the corpses, and those who try to bring the truth to a public largely unaware of the horror we fund with our taxpayer's dollars. As thousands of pre-born children die in clinics across the country, many of them live only in our dreams.

It's time to wake up, and rouse those around us. Lives depend on it.

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Defense of Family: Un llamado a la Acción

Posted on [July 24, 2014](#) by [Eric Coufal](#)



Mexico is living one of its biggest moral crisis in its history; not viewing marriage as a *“comprehensive union, a bodily as well as an emotional and spiritual bond, where a man and a woman come together to procreate and form a family”* is completely irrational and against basic human principles.

In order to contribute to the defense of Family, understood as the nucleus of society, it is imperative to care and uphold this fundamental institution from the flawed arguments the other side is presenting to redefine marriage, and ultimately: Family.

The legal reforms that minority groups are pushing towards are completely inconsistent and incoherent with Natural Law and human physiology, and in order to defeat the other side, as Dr. Hadley Arkes puts it “...[W]e need to know their arguments, as well as ours, so we can fight bad philosophy with good philosophy, bad science with good science” and ultimately achieve the defense of life, marriage and the family.

As a Catholic lawyer, I consider it not only vital for the common good, but also an obligation to defend the sacred institution of marriage and further promote God’s plan. As a Mexican citizen, I am profoundly impacted by the legal redefinition of marriage in our nation’s capital (Mexico City), and the Amparo’s (Constitutional Appeals) currently being filed in other states such as Colima, Jalisco, and Oaxaca, among others, where the ultimate goal

is to degrade the family, allowing same sex individuals to join together and receive all the recognition and benefits of what humanity and human physiology has long known and required marriage to be.

Furthermore, most recently, the state of Jalisco, which has a long standing reputation for being fairly conservative, has just passed a civil union law that permits two same sex individuals, or more, to come together before a Notary Public and enter into an agreement receiving tax and inheritance benefits, much like was done in Mexico City before marriage was redefined.

Nonetheless, many people may disagree with the redefinition of marriage, but the real question is, what are they doing to be promoters of change of this social injustice?

Lastly, UN LLAMADO A LA ACCIÓN ES NECESARIA! (Spanish for “A CALL FOR ACTION IS NEEDED!”). We must tackle this injustice and this situation through two fundamental fields of action: legally and culturally. In order to turn the corrosive tide and prevent the redefinition of this essential public institution of yet more states in Mexico and all over the world, where not only our futures are at stake but our children and theirs.

Posted in [Latin America](#), [Same-Sex Marriage](#) | [Leave a comment](#)

On the Issue of Consumerist Voice and Choice-Part 1 of 2

Posted on [July 21, 2014](#) by [Leah Miller](#)

It seems that early and often I am on the receiving end of a Facebook post or conversation that ends in, “yeah, that company is great at _____ but they support Planned Parenthood, so we should be sure to not buy _____ from them” [insert product produced here]. Immediately, these phrases elicit two thoughts for me:

1. Well, dang, I love babies. I am now informed to make a decision on where my cash flow goes.
2. And something like “Shoot, I loved _____ from that company.”



Zoe agrees, this can be frustrating. [via](#)

Wait, you don't believe me? You think, “there is no way she is right about this, there cannot be *that* many companies that I know and love that fund Planned Parenthood in some way....” Well here comes some hot coffee to wake you up. Check out this article from [LifeSiteNews](#) describing Life Decisions International's list of suspect companies. Oh, this is deeper than your average [thin mint](#). We are talking about airlines, hotels, charities, restaurants, magazine publishers, banks, software companies, all the way down to grocers*.

And time and time and time again, the list grows longer, and advocates are quick to blog about the disapproval that falls on these companies. But what is a modern day pro-lifer to do?

Well, we do have a responsibility to not support or cooperate with evil or the culture of death. Further, we are forbidden from indulging in ignorance or indifference to this sin as well. The cornerstone of the pro-life movement is the unmasking and destroying of evil.

But there is still a sense of prudence that must be set. Some would argue that your money is your voice for the corporate world. That should be acknowledged, but also I would like to supplement that with this: it is also one of the smaller voices you have available. Our human vocation includes participation in the community as a consumer. However don't limit your ability to be pro-life to your consumer trends. That's right, I said it...you could be doing so much more.

But you also can't do everything. How is a pro-lifer supposed to raise a God-fearing family, pray in front of a Planned Parenthood, show each and every person the respect they deserve, all the while stressing and boiling over which cereal/toy/video game/furniture manufacturer has tossed some money into the massive hat of money that is Planned Parenthood? That is simply too many balls in the air. This strategy seems to invest the most time and money in the least effective task.

I cannot make it clearer, that these lists themselves or those who draft the lists are huge fighters for the pro-life movement. And if you are choosing between a company with a great track record with pro-life issues and one you are unsure on, go ahead and support the movement and that company. But it cannot be expected that every pro-lifer uses their time and money to investigate and toil over which brand of coffee is the lesser evil.

The key to an effective boycott isn't with how large it is, because like I said, typically pro-lifers can't afford the

demands of this long list of boycotts. So here is my proposed solution, instead of just being a negative consumer towards pro-choice organizations, let's be a positive consumer for the brands that we trust.

-Focus on your personal and family-based choices to find out what is best for you.

-Be smart, know where your money is going, don't belabor the point, but be aware.

-Support companies [that do support life](#).

*We won't go into the ethics of corporate funding, but please note that there are many complexities that I will leave up to you to research.

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Arrogant UN Believes It Has a Monopoly on Human Rights

Posted on [July 18, 2014](#) by [Kaitlin Fellrath](#)



On July 14, a member of the United Nations Human Rights Committee [informed the Irish government](#) that their anti-abortion legislation violates international human rights laws. Yes, you read that right. A law that protects unborn human life is in violation of human rights.

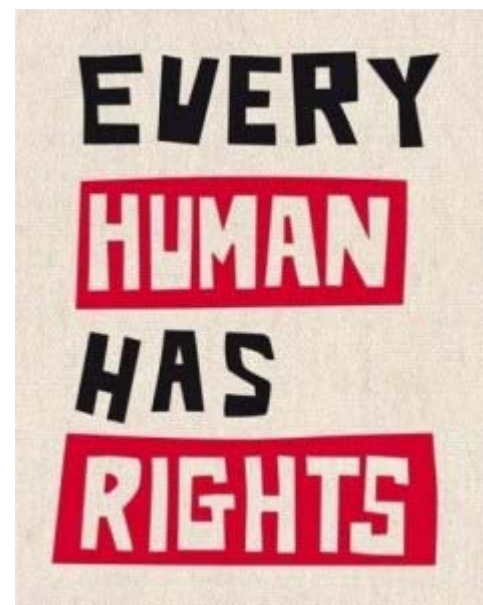
The [Protection of Life During Pregnancy Act](#) , as Ireland's abortion



legislation is known, was actually viewed as a small victory for the pro-abortion movement after its passage in 2013. It redefined the beginning of human life to be implantation in the womb, rather than the moment of conception, as Irish law had previously affirmed.

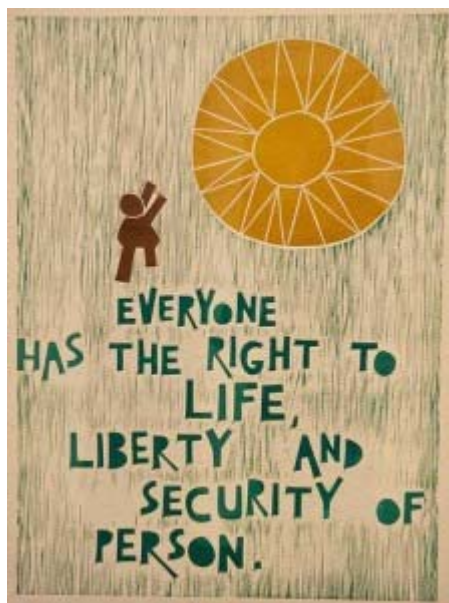
However, redefining human life doesn't satisfy the pro-abortion advocates at the UN. According to a [member](#) of the UN Human Rights Committee, there are certain circumstances in which “we deem (member) states to be under an obligation to allow safe and legal abortion.” Ireland's current abortion law, which prohibits abortion unless the mother's life is in danger, allegedly violates this law.

It is no secret that the United Nations has a pro-abortion bias. In May, the vice-chairwoman of the UN Committee Against Torture [warned the Vatican](#) that the Catholic Church's teaching on abortion – that it is gravely contrary to the moral law – might violate the Convention Against Torture, to which the Holy See is a signatory. The UN Committee for the Rights of the Child recently issued a [sixteen-page report](#) that in part criticized the Church's teaching on abortion, contraception, and homosexuality. It urged the Vatican to “amend canon law.” Yes, you also read that right. The UN demands that the Catholic Church, and the few nations that promote Catholic social teaching on abortion, “amend” their “laws” on fundamental life issues.



This is absolutely ludicrous from a number of perspectives. Let's start with the names of the committees that made these demands: the UN Committee on Human Rights, the UN Committee Against Torture, and the UN Committee for the Rights of the Child. By lobbying for abortion, these committees contradict their own (rather

pretentious) titles. Abortion is not a human right. Tearing apart an unborn child, limb from limb, would fit [most definitions of torture](#). And children in the womb also have rights that are derived from their dignity as a human person. Each of these topics could be extensively addressed and defended, but it suffices for now to say that the United Nations has a remarkably inconsistent record on human rights issues.



Second, the Catholic Church's teaching on abortion isn't a mere law that can be amended. The sacredness and inviolability of human life was evident at the moment of creation (see Genesis 9:5-6) and has been made manifest by God throughout salvation history. It is truth and, in the [words](#) of St. Maximilian Kolbe, "No one in the world can change Truth." According to the [Catechism](#) of the Catholic Church, "Human life must be respected and protected absolutely from the moment of conception ... This teaching has not changed and remains unchangeable." It is absurd to think that an organization of human origin (the UN) has the authority to change a God-given truth to suit its allegedly humanitarian aims.

The Catholic Church's stance on the dignity of the human person and human sexuality isn't a new issue. The Church has consistently promulgated its teachings on human rights for two thousand years. My apologies to the [Universal Declaration of Human Rights](#), published in 1948. You were never even in the running. The Catholic Church had a nineteen-hundred year head start.

Posted in [Abortion](#), [Human Rights](#), [United Nations](#) | [Leave a comment](#)

They Are Not Dead Yet

Posted on [July 17, 2014](#) by [Joshua Mechaelsen](#)

In a matter of hours, the upper house of parliament of the United Kingdom, the House of Lords, will begin debating [Lord Falconer's assisted dying bill](#). The bill would allow doctors to prescribe lethal drugs to patients who wish to end their lives. We should all be in prayer as this debate begins, that life remains protected and valued from natural conception until natural death.

Sadly two Anglican Archbishops have voiced their support of passing this assisted dying bill. [Former Archbishop of Canterbury Lord Carey](#) and former [Archbishop of Cape Town, Desmond Tutu](#) have both come out in favor of the bill. Desmond Tutu said that life that is ending should not be prolonged, that those dying should “[make way for those yet to be born](#).” This is a horrible thing to suggest; that somehow life with disabilities or suffering is not worth living. Lord Carey expressed [similar statements](#): “Today we face a central paradox. In strictly observing the sanctity of life, the Church could now actually be promoting anguish and pain, the very opposite of a Christian message of hope.” This argument is disgusting and absurd. Promoting life as having intrinsic value does not mean the Church supports, approves of, or wants to promote suffering and anguish. Lord Carey and Desmond Tutu need to realize that the inherent dignity of life far outweighs any suffering we may have to endure on this earth as a consequence of The Fall.

Thankfully other Christian voices are strongly opposing this bill. [Christian Concern](#) and the organization [Not Dead Yet](#) are promoting a [rally outside of Parliament](#) tomorrow to show the peers in the House of Lords that life, even with disabilities and suffering, is worth living, supporting and protecting. Let us pray that this rally will promote the clear message that assisting disabled patients to end their lives is unacceptable, and that even a life with disabilities is worth living.

Posted in [Bioethics](#), [Euthanasia](#) | [Leave a comment](#)

The Power Of Perspective

Posted on [July 14, 2014](#) by [Eileen Wittig](#)



Look at the picture. What do you see? Two dog heads? A mask? A butterfly-beetle hybrid? Symmetry? A blob of ink? Or, like me, did you say, “No! I refuse to give in to this! I hate these! I see nothing!” and then see dog heads and a mask simultaneously anyway?

Perspective can be a fickle thing. Sometimes, as in the case of the Rorschach test above, the power of suggestion can completely change the way you see an entire picture. If you saw dog heads initially, and that was all you could see, you could probably see a mask and butterfly after I gave them as possibilities. Maybe you could even remove all images in your mind after I mentioned “a blob of ink”. But in many, more serious instances, perspective is not only fixed, but crucial. How you see an inkblot test will not affect your life or that of someone else, but perspectives on what constitutes murder, who deserves life, and when life should end will definitely affect people’s lives. Unfortunately, the harmful, serious perspectives are often the ones that are hardest to change.

The pro-life movement is based on changing someone’s opinion of life and death. But such large issues are the foundation of people’s entire worldviews. In asking them to change how they see abortion, euthanasia, and

similar issues, we are asking them to change how they see humanity, dignity, and life itself. Not just when life begins or ends, but what life means and why it is. That is huge. It's easy enough to say to someone, "Look at this picture. See it this way? Now look at that aspect of it. See it this other way now?" and they say, "Yes, I do see it differently now! I will now always see that in the picture." But to ask someone to see the world so completely differently as to change their entire life is another matter. You are telling them that they are wrong. You are telling them that people they respect and love are wrong, and that the very people they look up to lied to them. You are telling them that their entire life has been a lie. That the foundation of everything they have known and lived is just...not true. No one wants to be told that. The prospect is terrifying and angering. It puts people on the defensive. Convincing someone to change their opinion of something so fundamental takes more time, more effort, and more patience than convincing them to see a blot differently. It takes more argumentation. It takes more than one conversation. And it will probably take more self-control.

Obviously we should not stop spreading the pro-life message just because it is hard to tell and hear. The truth is often uncomfortable and unwelcome. But we have to bear in mind that we are shaking these people's worlds to the very core and treat them with the care we are asking them to give the unborn and dying. And do not get discouraged if someone does not appear convinced after a single discussion—you are blowing their mind, after all.

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Equality and why it's great but not enough

Posted on [July 13, 2014](#) by [Xavier Bisits](#)

"All human beings are born free and equal in dignity and rights."

Absolutely. Equality is a boon in our days. It is great that to believe in progress is to believe in equality. This is a remarkable improvement upon the early 20th century, when progress, many thought, depended on recognising the fundamental “inequality” of humans through eugenics. That equality gets so much air-time is reassuring in the face of other more sinister moral principles that we see creeping into society. The problem comes when a belief in the equal worth of all human beings extends to a belief that discrimination – in the strict sense of the word – is always wrong.



Unpopular opinion puffin.

The latter, however, is manifestly not true if we think about it. We discriminate – or treat differently on the basis of a distinction – all the time. There are few eyebrows raised when we deny the vote to 15 year olds, nor do we mind when feminist organisations restrict their leadership to women. It is time to recognise that there is just discrimination and unjust discrimination. We raise equality as a justification for change when the law discriminates arbitrarily; in other words, when it treats people differently without there being a morally or practically relevant reason.

Many argue that opponents of “marriage equality” do so largely out of a religiously-inspired contempt for homosexuals, out of the belief that homosexual couples and heterosexual couples are not “equal”. Advocates of same-sex marriage argue that if marriage is just about love, then gender is an arbitrary criterion. But so, for that matter, is number. And age. There’s nothing unique about the number two that gives Jim and Tom the right to marriage over [Doll, Kitten and Brynn](#). The state, however, has always restricted marriage on the basis of these things. Debate needs to move beyond simply a discussion of equality to a definitional discussion of what marriage is, and what public goods it is designed to serve that justify the intervention of the state.

In France, *La Manif Pour Tous* – the protest organisation that drew the French into the debate over same-sex marriage – proved that equality as a principle could be used on the other side. They argued that the law would encourage a change in family structures meaning that some children would have a mother and a father, while others would miss out on one of these figures. This, they insisted, would lead to inequalities between children.

That equality can be used on both sides does not render it useless; equality alone, though, does not constitute a solid, whole moral framework. Equality only works when it exists as part of a broader, sound ethical system. Sometimes, though, equality figures as a very important role in that system. In fact, the appeal of it as a principle can be effective in reaching out to others who aren’t really sure how to distinguish right and wrong in all cases, but recognise “equality” as a good. In Poland, for example, in 2011, there was a concerted drive that almost succeeded in removing the provision for aborting unborn children with a disability. MPs in favour of the law grounded their rhetoric in the notion of equality, arguing that to legalise the killing of unborn children on the grounds that they are likely to be disabled is to treat persons with disabilities as being of a fundamentally lower order of human.

Equality is precious but in itself must be protected. It shouldn’t be thrown around as the sole arbiter of what

constitutes a “good” in our day, but it is a positive thing for people to believe in in what is otherwise such a relativistic society.

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“The Importance of Being a Mother”

Posted on [July 10, 2014](#) by [Erman Tejada](#)

Surely, if someone asks you what the toughest job in the world is, after thinking a few seconds, you will state: **being a mother is the hardest job on earth.** Since the child conception, it is a full-time job, but at the same time it has the privilege to be paid the highest wage: a sublime love.



So, the right question would be: what does it mean to be a mom? There isn't just one answer. However, the most honest and complete answer could be imagined through the eyes of a child:

*“A mom is as a superhero, is a person who ever has a huge amount of kisses and hugs to demonstrate her immense love, is **the only in the world who can tell the temperature just by kissing someone`s forehead**, and more than that, a mom is someone who teaches you things like hugging a tree or following the rainbow”*

After a while, when we grow up, we realize that a mom is more than a superhero. She is the only woman who knows what you need even before you ask, and there is nothing as her love and sacrifices, because they are unconditional every day of her life. This is why a son or a daughter will always be thankful for their mom, **because she is the only one who can teach them to love everyone even if they do not love you back.**

In the same way, it is natural for every woman to conceive motherhood as one of the best gifts they inherit. A mom never feels so much love for one person as when the doctor puts the baby on her chest, after the childbirth. **Having a little one resting in her arms is one of the most tender moments a mother can experience.**



Therefore, motherhood is the highest and most blessed status women can experience in life. **Giving birth to a human being is sharing the creative power of God**, and no one can fully understand and feel this gift like a mother. Only a mom knows how fundamental, tiring, and profoundly rewarding is the work of raising children.

Unfortunately, **motherhood and the beginning of life since its conception are threatened by some movements (as the radical feminist)** who argue that motherhood is a misfortune.

They believe that women are oppressed because raising children implies a serious limitation in comparison with men. This is why the legalization of abortion is one of their biggest aims: they believe that women will be free if they can decide whether or not to carry a pregnancy to term. They conceive motherhood as a weakness and not as a precious gift.



The consequence of what the radical feminists propose is as **a sword piercing through the heart of a mom.** It produces a great pain in every woman because it steals from them the desire of becoming mothers. At the same time, it causes the destruction of the traditional family as the natural structure where children can grow up surrounded by their parents' love.

Finally, in order to protect women's dignity and vocation it is really important to read what the apostolic letter *Mulieris Dignitatem* (John Paul II) says about it: *motherhood implies from the beginning a special openness to the new person: and this is precisely the woman's "part". In this openness, in conceiving and giving birth to a child, **the woman "discovers herself through a sincere gift of self"**. The gift of interior readiness to accept the child and bring it into the world is linked to the marriage union, which should constitute a special moment in the mutual self-giving both by the woman and the man.*



Please, we must never forget that motherhood is not a hobby; it is a true gift that God gives women. Furthermore, **motherhood is a unique treasure that has the extraordinary potential to influence human beings to guide them to a better world.**

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