

The Association for the Postulation of the Cause
for Unborn Children Martyrs



THE MARTYRDOM OF UNBORN CHILDREN

Dr. Giovanni Antonucci

The Association for the Postulation of the Cause for Unborn Children Martyrs

was established with the aim of initiating, promoting and supporting the cause of holiness of children killed by abortion. This publication is not commercial, but you can contribute to the expenses incurred with a voluntary offer and so on participate in the aims of the Association.

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INTRODUCTION

He, who does not possess some physical or biological characteristics in the cultural context in which we live which is strongly centered on a reductive vision of the human being, has no right to live. Today the reference to the transcendent is totally absent and man seems to have become an object like many other materialistic realities.

On the other hand, every human being is beyond what he manifests, because he carries within himself a mystery that unites him to God. The criteria for recognizing the dignity of a person is not something that can be immediately experienced in terms of efficiency, but corresponds to its nature.

Every man is created in the image and likeness of God and he has in himself the original plan of the Father of Life, the plan of divine sonship; he is destined to inherit the kingdom of God and to be a son in the Son.

The objective of this work is to highlight the role of unborn children killed by abortion in the economy of salvation and demonstrate that in the apocalyptic spiritual battle in which we live today as Militant

Church, they are present as soldiers of Christ.

Given these premises, it is convenient to urge the Church to open a canonical process for the recognition of their martyrdom.

The little martyrs of abortion have power within them of the divine filiation, sonship, that unleashes the evil one in his envy and in his hatred of God. They are potential “Kings” and are killed for this hatred. Because of their suffering, they share the same condition of Christ, the suffering Servant, who came to offer his own life for the salvation of men.

With this brochure we will highlight who is behind that murderous hand that materially kills, and we will show that we are living in a dictatorship of relativism. This without realizing society is being skillfully manipulated by a truly diabolical rhetorical technique, to convince them that murder is a right and killing is an act of love.

The network of relativism and the “silent ideology”, with its structure-system guiding human thought and nefarious actions with its media omnipresence and its effective institutional and bureaucratic dictatorship, has become the greatest attack on Catholic truth today. It really has become a system.

St. John Paul II had already highlighted this situation in the *Evangelium Vitae*, which has considerably evolved up until this day.

*“This is what is happening also at the level of politics and government: the original and inalienable right to life is questioned or denied on the basis of a parliamentary vote or the will of one part of the people—even if it is the majority. This is the sinister result of a relativism which reigns unopposed: the “right” ceases to be such, because it is no longer firmly founded on the inviolable dignity of the person, but is made subject to the will of the stronger part. In this way democracy, contradicting its own principles, effectively moves towards a form of totalitarianism. The State is no longer the “common home” where all can live together on the basis of principles of fundamental equality, but is transformed into a tyrant State, which arrogates to itself the right to dispose of the life of the weakest and most defenceless members, from the unborn child to the elderly, in the name of a public interest which is really nothing but the interest of one part.” (John Paul II, *Evangelium Vitae*, 20).*

“Today there exists a great multitude of weak and defenceless human beings, unborn children in particular, whose fundamental right to life is being trampled upon. If, at the end of the last century, the Church could not be silent about the injustices of those times, still less can she be silent today, when the social injustices of the past, unfortunately not yet overcome, are being

compounded in many regions of the world by still more grievous forms of injustice and oppression, even if these are being presented as elements of progress in view of a new world order.” (John Paul II, *Evangelium Vitae*, 5)

The entire work is divided into five chapters.

In the First Chapter the theme of spiritual combat will be developed. If we cannot understand the basis of this of this reasoning, we will not be able to understand the depth and truth about the reality around which we are reflecting.

In the Second Chapter we will see how based on this spiritual combat, over time and through an increasingly invasive philosophical thought and secularism, the relativist mentality has developed into a dictatorship with its unique ideological thinking.

In the Third Chapter we will summarize the material element of the martyrdom of unborn children and its shocking data: a true genocide.

In the Fourth Chapter we will focus on the fundamental element for the canonical process of recognition of the martyrdom of unborn children killed by abortion, that is “*the Odium Fidei*”: they are assassinated because with their “Royal” lives they are frightening and a hindrance to men whose diabolically relativistic hearts and minds are guided with a self-referential and self-determining

blind egoism. The latter, having clouded their conscience, mistakenly participating in the “unspeakable crimes” (*Gaudium et Spes*, 51) that is abortion.

In the Fifth Chapter we will deal with the other element of the canonical process, that is the “fumus” of miracles and signs that surround these little innocent martyrs.

At the conclusion of the work, the importance of recognizing the sanctity of martyrdom of unborn children will be emphasized.

May the Virgin of Guadalupe and Saint Joseph, Guardians of Life and of Faith, help us to live and defend the mystery of life!

CHAPTER I

THE SPIRITUAL FIGHT

Pope Francis, as a good shepherd, often speaks about the presence of the evil one. In the apostolic exhortation *Gaudete et exultate*, he addresses this subject in a whole chapter, which we will read an ample extract below.

“The gift of discernment has become all the more necessary today, since contemporary life offers immense possibilities for action and distraction, and the world presents all of them as valid and good” (Pope Francis, *Gaudete et exultate*, 167).

“The Christian life is a constant battle. We need strength and courage to withstand the temptations of the devil and to proclaim the Gospel...”

Combat and vigilance

We are not dealing merely with a battle against the world and a worldly mentality that would deceive us and leave us dull and mediocre, lacking in enthusiasm and joy. Nor can this battle be reduced to the struggle against our human weaknesses and proclivities (be they laziness, lust, envy, jealousy or any others). It is also a constant struggle against the devil, the prince of evil. Jesus himself celebrates our victories. He rejoiced when

his disciples made progress in preaching the Gospel and overcoming the opposition of the evil one: "I saw Satan fall like lightning from heaven" (Luke, 10:18).

More than a myth

We will not admit the existence of the devil if we insist on regarding life by empirical standards alone, without a supernatural understanding. It is precisely the conviction that this malign power is present in our midst that enables us to understand how evil can at times have so much destructive force... He is present in the very first pages of the Scriptures, which end with God's victory over the devil. Indeed, in leaving us the Our Father, Jesus wanted us to conclude by asking the Father to "deliver us from evil". That final word does not refer to evil in the abstract; a more exact translation would be "the evil one". It indicates a personal being who assails us. Jesus taught us to ask daily for deliverance from him, lest his power prevail over us.

Hence, we should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable. The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice. When we let down our guard, he takes advantage of it to destroy our

lives, our families and our communities. “Like a roaring lion, he prowls around, looking for someone to devour” (1 Peter, 5:8).

Alert and trustful

*God’s word invites us clearly to «stand against the wiles of the devil» (Eph 6:11) and to «quench all the flaming darts of the evil one» (Eph 6:16). These expressions are not melodramatic, precisely because our path towards holiness is a constant battle. Those who do not realize this will be prey to failure or mediocrity. For this spiritual combat, we can count on the powerful weapons that the Lord has given us: faith-filled prayer, meditation on the word of God, the celebration of Mass, Eucharistic adoration, sacramental Reconciliation, works of charity, community life, missionary outreach. If we become careless, the false promises of evil will easily seduce us. As the sainted Cura Brochero observed: «What good is it when Lucifer promises you freedom and showers you with all his benefits, if those benefits are false, deceptive and poisonous?»” (Pope Francis, *Gaudete et Exultate*, 158-162).*

The spiritual warfare with the evil one has a particular place in the heart of man. One example is the novel *The Karamazov Brothers*, where the Russian writer Fëdor

Michajlovic Dostoevsky places on the lips of one of the central characters this aphorism: “the devil is fighting with God, and the battlefield is the heart of man” (Part 1, Book 3).

“The struggle between good and evil sometimes seems too abstract: the real struggle is the first struggle between God and the ancient serpent, between Jesus and the devil ». And «this fight occurs within us: each of us is in a fight, perhaps without our knowledge, but we are fighting ...when the devil takes hold of a person’s heart, he stays there, like at home and does not want to leave it ».... «In the Gospel the devil destroys and when he cannot destroy face to face, because in front of him there is a force of God who defends the person, the devil is smarter than a fox, he is cunning, and he looks for a way to regain possession of that home, of that soul, of that person”. (Pope Francis, homily in Santa Marta, 12 October 2018)

The Church indicates:

“This dramatic situation of “the whole world [which] is in the power of the evil one” makes man’s life a battle:

The whole of man’s history has been the story of dour combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day. Finding himself in the midst of the battlefield man has to struggle to do what is right, and it is at great cost

to himself, and aided by God's grace, that he succeeds in achieving his own inner integrity.”(Catechism of the Catholic Church, 409).

God's Word teaches us *“Compete well for the faith. Lay hold of eternal life, to which you were called” (1 Timothy, 6:12)*. The Christian life is truly a war. Saint Paul wrote that we *“struggle”* against the powers of the darkness. *“For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens”.* (Ephesians, 6:12).

The Church teaches that: *“Evil is not an abstraction, but refers to a person, Satan, the Evil One, the angel who opposes God. the devil (dia-bolos) is the one who “throws himself across” God’s plan and his work of salvation accomplished in Christ”.* (Catechism of the Catholic Church, 2851).

He is: *“Murderer from the beginning”, “liar and the father of lies” (John, 8:44).*

Let us not hide that the biggest battle, as true knights know, is against our own flaws and weaknesses. Only the mastery of these, which is not simple, helps to win battles against external enemies.

The heart of every living man in the whole world is truly the immense battlefield!

Saint John Paul II pointed out the spiritual root of this

conflict:

“This battle against the devil that includes The Archangel St Michael is still going on, because the devil is still living and working in the world. In fact, the evil that is in him, the disorder we see in society, the infidelity of man, the inner fragmentation of which men is a victim, are not only the consequences of original sin, but also the effect of the darkness and the infestation activity of Satan, of this saboteur of the moral balance of man”. (John Paul II, Speech of May 24, 1987 in Monte Gargano).

Cardinal Caffarra sums up this dramatic clash that is found inside man and extends throughout all creation.

“The Creation leans on two pillars: the human being in the impossibility to be considered only in his material dimension; and the marriage between a man and a woman, which permits to God to create new humans “to His image and likeness”. As abortion is declared a personal right, the first pillar is destroyed. As homosexual relations are raised and equated to the Marriage, the second pillar is destroyed.

This is the product of Satan’s action in creating a mere “counter-creation”. This is the last, terrible, way for Satan to challenge God. “I will show you that I am able to build an alternative to Your Creation. And people will

say that they are living better in the alternative creation than in Your Creation”.

This is the strategy of the Lie, and it leans on the disdain of the man. The man cannot soar as to reach the glory of the Truth. He is not able to live together with his paradoxical endless desire of happiness. For these reasons, he cannot realize himself by giving his life. And that is why – as the satanic discourse continues - we tell man trivial things about himself. We convince him that the truth does not exist, and that his search for it is a sad and useless passion; We persuade him to shorten the measure of his desire to the measure of his transitory instant; Let's put the suspicion at his heart that love is only the mask of pleasure”. (Card. Carlo Caffarra, Conference at the Rome Life Forum May, 19 2017: <http://www.caffarra.it/eng190517.php>).

In this great battle, the innocents play an especially important part, particularly the innocent little martyrs killed by abortion. They are part of that mystery of weakness and madness of the cross that conceals the power of God in itself. They are those to whom Psalm 8 refers: *“With the mouth of children and babies you affirm your power against your adversaries, to silence enemies and rebels”.*

Pope Francis puts it in other words ...

“With the scraps of this frail humanity, the Lord will shape his final work of art”. (Pope Francis, *Gaudete et Exultate*, 61).

We will further explore this important aspect of spiritual fight that is taking place in our days and of which few are aware.

We conclude this chapter with an image that helps us even more to understand what is happening in the world.

In front of us there is a gladiator equipped with a net and a trident that is the metaphor of Satan and his weapons, especially the net.

This net launched over the world is the web of relativism.

His meshes are made up of many threads that are joined by making knots. We can imagine what are the philosophical thoughts of the modern era which are not in the service of the truth. They are recognizable by the various “isms”: rationalism, individualism, socialism, communism, capitalism, liberalism, nihilism, idealism, positivism, enlightenment, nationalism, historicism, materialism, constructivism, structuralism, etc.

Not animated by true love, but by ego-ism.



CHAPTER II

THE IDEOLOGY OF RELATIVISM

It is essential to know that we are involved in a great battle, but it is equally important to know the enemy well and identify his strategies.

“The tactic is always the same: it begins with the temptation, and if we do not reject it immediately, it starts to grow, acquire importance, and get to infect the others to the point of being able, moreover, to be justified using lies... ideologies... We too are tempted, we too are the object of the devil’s attack, because the spirit of the malignant does not want our holiness, does not want the Christian witness, does not want us to be disciples of Jesus. And how does the spirit of Evil distance us from the path of Jesus with its the temptation? The temptation of the devil has three characteristics, and we must know them so as not to fall into the traps. And how does the spirit of Evil lead us away from the path of Jesus with his temptation? The temptation begins lightly but grows, it always grows. Second, it grows and infects others, it is transmitted to others to try to make a community. And in the end, to calm the soul, it is justified. It grows, it is contagious, and it is justified.” (Pope Francis,

homily in Santa Marta on April 11, 2014)

The action of the evil one began in the earthly Paradise where he manifested in being a liar. By twisting the words, he induced Adam and Eve to rebel against God. Its purpose was to enter the heart of Adam and Eve. In that house that God created for them to live. When our ancestors opened the door of their hearts, the evil one seized it ... *“When the devil takes possession of a person’s heart, he stays there, like in his house and does not want to go out.”* (Pope Francis, *homily in Santa Marta, October 12, 2018*)

Therefore, men of all times have had the evil presence in their hearts and have had a virus that is transmitted to the whole body and contaminated his brothers and all creation. The contagion tool is, before all, thought and through it spreads around.

The first vestiges of structured relativistic philosophical thought can already be found in ancient Greece, in Sophistic, which is the antimetaphysics par excellence of Greek antiquity (5th century BC). It is characterized by a strong anthropocentrism, accompanied by a relativistic subjectivism and leads to a metaphysical, logical and moral nihilism.

Socrates in part, but above all Plato (*Sophist* 231 d-e) and Aristotle (*Sophistic Refutations* I, 165 to 21)

were the anti-sophist metaphysicians par excellence. According to them, Sophistry is the art of persuading listeners of the non-philosophical investigation of the truth. Sophistry uses tricky reasoning, formally correct, but materially false to obscure the truth and validate the false, covering it with appearances of truth.

Rhetoric is the weapon or tool that Sophistry uses to achieve its purpose. It is divided into two parts. The first is the Dialectic or the art of arguing, of speaking well and of contradicting without paying attention to what is true or false, but only to what is convenient and appropriate and through which the sophists become masters of everything and opposite of everything.

The second part of the sophistic rhetoric is the Critique, which is used to undermine the foundations of the realism of knowledge, metaphysics, natural ethics. Sophistry is characterized not only by indifference towards the meta-sensitive and the transcendent, but also by a real aversion for them. Therefore, it was not wrongly defined as “Ancient Greek Illuminism”, given the unlimited confidence that both the Sophists and the Enlightenment, have in human reason.

We will see how many themes introduced five centuries before Christ by Sophistry (by Gorgias and

Protagoras) will be taken up by modern immanentism and subjectivist philosophy and by postmodern and contemporary nihilism (Nietzsche, Marx, Freud), by the Frankfurt School and by the French structuralism.

Christianity and Philosophy

To have a clear vision of the development of relativism, we drew extensively from the encyclical *Fides et Ratio* by Saint John Paul II: In fact, it is a precious help to understand the evolution of relativistic thought present in the history of man and how this theological, political, social, economic and moral error is already expressed in philosophy.

...“With the arrival of Christianity, the Christian testimony was not confronted from the beginning with the philosophical currents of the time.

The Acts of the Apostles provides evidence that Christian proclamation was engaged from the very first with the philosophical currents of the time. In Athens, we read, Saint Paul entered into discussion with “certain Epicurean and Stoic philosophers” (17,18) If pagans were to understand them, the first Christians could not refer only to “Moses and the prophets” when they spoke... the Apostle judged it wiser in his speech to make the link with the thinking of the philosophers, who had always

set in opposition to the myths and mystery cults notions more respectful of divine transcendence ... Superstitions were recognized for what they were and religion was, at least in part, purified by rational analysis. It was on this basis that the Fathers of the Church entered into fruitful dialogue with ancient philosophy, which offered new ways of proclaiming and understanding the God of Jesus Christ. In tracing Christianity's adoption of philosophy, one should not forget how cautiously Christians regarded other elements of the cultural world of paganism, one example of which is gnosticism. It was easy to confuse philosophy understood as practical wisdom and an education for life with a higher and esoteric kind of knowledge, reserved to those few who were perfect ...

...A pioneer of positive engagement with philosophical thinking albeit with cautious discernment was Saint Justin. Although he continued to hold Greek philosophy in high esteem after his conversion, Justin claimed with power and clarity that he had found in Christianity "the only sure and profitable philosophy". Similarly, Clement of Alexandria called the Gospel "the true philosophy", and he understood philosophy, like the Mosaic Law, as instruction which prepared for Christian faith and paved the way for the Gospel...Greek philosophy, with its contribution, does not strengthen truth; but, in rendering

the attack of sophistry impotent and in disarming those who betray truth and wage war upon it, Greek philosophy is rightly called the hedge and the protective wall around the vineyard". (Cf. John Paul II, Fides et ratio, 36-38).

... "In this work of christianizing Platonic and Neo-Platonic thought, the Cappadocian Fathers, Dionysius called the Areopagite and especially Saint Augustine were important ... The Bishop of Hippo succeeded in producing the first great synthesis of philosophy and theology, embracing currents of thought both Greek and Latin. In him too the great unity of knowledge, grounded in the thought of the Bible, was both confirmed and sustained by a depth of speculative thinking .

... The ways in which the Fathers of East and West engaged the philosophical schools were, therefore, quite different ... In fact they succeeded in disclosing completely all that remained implicit and preliminary in the thinking of the great philosophers of antiquity ... They fully welcomed reason which was open to the absolute, and they infused it with the richness drawn from Revelation." (Cf. John Paul II, Fides et ratio, 40-41).

"In Scholastic theology, the role of philosophically trained reason becomes even more conspicuous under the impulse of Saint Anselm's interpretation

of the intellectus fidei ... The fundamental harmony between the knowledge of faith and the knowledge of philosophy is once again confirmed. Faith asks that its object be understood with the help of reason; and at the summit of its searching reason acknowledges that it cannot do without what faith presents.

...A quite special place in this long development belongs to Saint Thomas, not only because of what he taught but also because of the dialogue which he undertook with the Arab and Jewish thought of his time. In an age when Christian thinkers were rediscovering the treasures of ancient philosophy, and more particularly of Aristotle, Thomas had the great merit of giving pride of place to the harmony which exists between faith and reason. Both the light of reason and the light of faith come from God, he argued; hence there can be no contradiction between them.

More radically, Thomas recognized that nature, philosophy's proper concern, could contribute to the understanding of divine Revelation. Faith therefore has no fear of reason, but seeks it out and has trust in it. Just as grace builds on nature and brings it to fulfilment, so faith builds upon and perfects reason. Illumined by faith, reason is set free from the fragility and limitations deriving from the disobedience of sin

and finds the strength required to rise to the knowledge of the Triune God. Although he made much of the supernatural character of faith, the Angelic Doctor did not overlook the importance of its reasonableness.

This is why the Church has been justified in consistently proposing Saint Thomas as a master of thought and a model of the right way to do theology.

*...Saint Thomas was impartial in his love of truth. He sought truth wherever it might be found and gave consummate demonstration of its universality. In him, the Church's Magisterium has seen and recognized the passion for truth; and, precisely because it stays consistently within the horizon of universal, objective and transcendent truth, his thought scales "heights unthinkable to human intelligence". Rightly, then, he may be called an "apostle of the truth". Looking unreservedly to truth, the realism of Thomas could recognize the objectivity of truth and produce not merely a philosophy of "what seems to be" but a philosophy of "what is". (Cf. John Paul II, *Fides et ratio*, 42-44).*

The drama of the separation between Faith and Reason

... "With the rise of the first universities, theology came more directly into contact with other forms of learning and scientific research ... From the late Medieval period

onwards, however, the legitimate distinction between the two forms of learning became more and more a fateful separation. As a result of the exaggerated rationalism of certain thinkers, positions grew more radical and there emerged eventually a philosophy which was separate from and absolutely independent of the contents of faith.

...In short, what for Patristic and Medieval thought was in both theory and practice a profound unity, producing knowledge capable of reaching the highest forms of speculation, was destroyed by systems which espoused the cause of rational knowledge sundered from faith and meant to take the place of faith.

...The more influential of these radical positions are well known and high in profile, especially in the history of the West. It is not too much to claim that the development of a good part of modern philosophy has seen it move further and further away from Christian Revelation, to the point of setting itself quite explicitly in opposition ... to this kind of thinking were various forms of atheistic humanism, expressed in philosophical terms, which regarded faith as alienating and damaging to the development of a full rationality. They did not hesitate to present themselves as new religions serving as a basis for projects which, on the political and social plane, gave rise to totalitarian systems which have been disastrous for humanity.

...In the field of scientific research, a positivistic mentality took hold which not only abandoned the Christian vision of the world, but more especially rejected every appeal to a metaphysical or moral vision. It follows that certain scientists, lacking any ethical point of reference, are in danger of putting at the centre of their concerns something other than the human person and the entirety of the person's life. Further still, some of these, sensing the opportunities of technological progress, seem to succumb not only to a market-based logic, but also to the temptation of a quasi-divine power over nature and even over the human being.

As a result of the crisis of rationalism, what has appeared finally is nihilism. As a philosophy of nothingness, it has a certain attraction for people of our time. Its adherents claim that the search is an end in itself, without any hope or possibility of ever attaining the goal of truth. In the nihilist interpretation, life is no more than an occasion for sensations and experiences in which the ephemeral has pride of place. Nihilism is at the root of the widespread mentality which claims that a definitive commitment should no longer be made, because everything is fleeting and provisional.

...It should also be borne in mind that the role of philosophy itself has changed in modern culture. From

*universal wisdom and learning, it has been gradually reduced to one of the many fields of human knowing; indeed in some ways it has been consigned to a wholly marginal role. Other forms of rationality have acquired an ever higher profile, making philosophical learning appear all the more peripheral. These forms of rationality are directed not towards the contemplation of truth and the search for the ultimate goal and meaning of life; but instead, as “instrumental reason”, they are directed—actually or potentially—towards the promotion of utilitarian ends, towards enjoyment or power. (Cf. John Paul II, *Fides et ratio*, 45-4)*

Relativism and the ideologies of evil

Again, Saint John Paul II in his book “*Memory and identity*”, in a series of “conversations that include millennia”, presents some of his experiences and reflections that matured under the pressure of multiple forms of evil in which he tried to discover the roots of what happens in today’s world. Prove to be a valuable and authoritative source to identify the crucial point in the history of modern philosophical thought that has changed the way of doing philosophy and has given impetus to the establishment of the ideology of relativism”. We also report a large excerpt from this contribution.

The Pope writes: “Over the years I have become more and more convinced that the ideologies of evil are profoundly rooted in the history of European philosophical thought. Here I should mention some aspects of European history, and especially its dominant cultural trends. When the Encyclical on the Holy Spirit was published, there were some sharply negative reactions from certain quarters in the West. What prompted these reactions? They arose from the same sources as the so-called European Enlightenment over two centuries earlier particularly the French Enlightenment, though that is not to exclude the English, German, Spanish and Italian versions. The Enlightenment in Poland followed a path all of its own. Russia, on the other hand, apparently escaped the upheaval of the Enlightenment. There, the crisis of Christian tradition arrived from a different direction, erupting at the beginning of the twentieth century with even greater violence in the form of the radically atheist Marxist Revolution.

In order to illustrate this phenomenon better, we have to go back to the period before the Enlightenment, especially to the revolution brought about by the philosophical thought of Descartes. The **cogito, ergo sum** (I think, therefore I am) radically changed the way of doing philosophy. In the pre-Cartesian period, philosophy, that is to say the cogito, or rather the

cognosco, was subordinate to esse which was considered prior. To Descartes, however, the esse seemed secondary, and he judged the cogito to be prior. This not only changed the direction of philosophizing, but it marked the decisive abandonment of what philosophy had been hitherto, particularly the philosophy of Saint Thomas Aquinas, namely the philosophy of esse. Previously, everything was interpreted from the perspective of esse and an explanation for everything was sought from the same stand point. God as fully self-sufficient Being (Ens subsistens) was believed to be the necessary ground of every ens non subsistens, ens participatum, that is, of all created beings, including man. The cogito, ergo sum marked a departure from that line of thinking.

Now the ens cogitans enjoyed priority. After Descartes, philosophy became a science of pure thought: all esse — both the created world and the Creator — remained within the ambit of the cogito as the content of human consciousness. Philosophy now concerned itself with beings qua content of consciousness and not qua existing independently of it.

At this point it is worth pausing to examine the traditions of Polish philosophy, especially what happened after the Communist Party came to power. In the universities, every form of philosophical thought that

did not correspond to the Marxist model was subject to severe restrictions, and this was done in the simplest and most radical way: by taking action against the people who represented other approaches to philosophy.

Foremost among those who were removed from teaching posts were the representatives of realist philosophy, including exponents of realist phenomenology, like Roman Ingarden and Izydora Dąmbska of the Lviv-Warsaw school.

It was more difficult to deal with the exponents of Thomism, since they were based at the Catholic University of Lublin and the Theology Faculties of Warsaw and Kraków, as well as the major seminaries, but they too eventually fell victim to the merciless hand of the regime. Certain eminent thinkers who maintained a critical attitude towards dialectical materialism were also regarded with suspicion.

Of these I particularly remember Tadeusz Kotarbiński, Maria Ossowska and Tadeusz Czeżowski. Clearly it was not possible to remove from the university's teaching programme such courses as logic and the methodology of science; yet in different ways the 'dissident' professors could be subjected to restrictions, thus limiting by every possible means their influence on the formation of students.

What happened in Poland after the Marxists came to power had much the same effect as the philosophical developments that occurred in Western Europe in the wake of the Enlightenment.

People spoke, among other things, of the 'decline of Thomistic realism' and this was understood to include the abandonment of Christianity as a source for philosophizing. Specifically, the very possibility of attaining to God was placed in question. According to the logic of cogito, ergo sum, God was reduced to an element within human consciousness; no longer could he be considered the ultimate explanation of the human sum. Nor could he remain as Ens subsistens, of 'Self-sufficient Being', as the Creator, the one who gives existence, and least of all as the one who gives himself in the mystery of the Incarnation, the Redemption and grace.

The God of Revelation had ceased to exist as 'God of the philosophers'. All that remained was the idea of God, a topic for free exploration by human thought. In this way, the foundations of the 'philosophy of evil' also collapsed.

Evil, in a realist sense, can only exist in relation to good and, in particular, in relation to God, the supreme Good. This is the evil of which the Book of Genesis speaks. It is from this perspective that original sin can be

understood, and likewise all personal sin. This evil was redeemed by Christ on the Cross. To be more precise, man was redeemed and came to share in the life of God through Christ's saving work.

All this, the entire drama of salvation history, had disappeared as far as the Enlightenment was concerned. Man remained alone: alone as creator of his own history and his own civilization; alone as one who decides what is good and what is bad, as one who would exist and operate etsi Deus non daretur, even if there were no God. If man can decide by himself, without God, what is good and what is bad, he can also determine that a group of people is to be annihilated. Decisions of this kind were taken, for example, by those who came to power in the Third Reich by democratic means, only to misuse their power in order to implement the wicked programmes of National Socialist ideology based on racist principles. Similar decisions were also taken by the Communist Party in the Soviet Union and in other countries subject to Marxist ideology. This was the context for the extermination of the Jews, and also of other groups, like the Romany peoples, Ukrainian peasants, Orthodox and Catholic clergy in Russia, in Belarus and beyond the Urals. Likewise, all those who were 'inconvenient' for the regime were persecuted: for example, the ex-combatants of September 1939, the soldiers of the National Army in

Poland after the Second World War, and those among the intelligentsia who did not share Marxist or Nazi ideology. Normally this meant physical elimination, but sometimes moral elimination: the person would be more or less drastically impeded in the exercise of his rights.

At this point, we cannot remain silent regarding a tragic question that is more pressing today than ever. The fall of the regimes built on ideologies of evil put an end to the forms of extermination just mentioned in the countries concerned. However, there remains the legal extermination of human beings conceived but unborn. And in this case, that extermination is decreed by democratically elected parliaments, which invoke the notion of civil progress for society and for all humanity. Nor are other grave violations of God's law lacking. I am thinking, for example, of the strong pressure from the European Parliament to recognize homosexual unions as an alternative type of family, with the right to adopt children. It is legitimate and even necessary to ask whether this is not the work of another ideology of evil, more subtle and hidden, perhaps, intent upon exploiting human rights themselves against man and against the family.

Why does all this happen? What is the root of these post-Enlightenment ideologies? The answer is simple: it happens because of the rejection of God qua Creator;

and consequently qua source determining what is good and what is evil. It happens because of the rejection of what ultimately constitutes us as human beings, that is, the notion of human nature as a 'given reality'; its place has been taken by a 'product of thought' freely formed and freely changeable according to circumstances.

...I have had personal. experience or ideologies of evil. It remains indelibly fixed in my memory. First there was Nazism. What we could see in those years was terrible enough. Yet many aspects of Nazism were still hidden at that stage. The full extent of the evil that was raging through Europe was not seen by everyone, not even by those of us situated at the epicentre. We were totally swallowed up in a great eruption of evil and only gradually did we begin to realize its true nature.

Those responsible took great pains to conceal their misdeeds from the eyes of the world. Both the Nazis during the war and, later, the Communists in Eastern Europe tried to hide what they were doing from public opinion. For a long time, the West was unwilling to believe in the extermination of the Jews. Only later did this come fully to light. Not even in Poland did we know all that the Nazis had done and were still doing to the Poles, nor what the Soviets had done to the Polish officials in Katyn and the appalling tragedy of the deportations was still known

only in part”. (cf. John Paul II, *Memory and Identity*, Ch. 2-3).

Saint John Paul II, had grasped the presence in today's world of a new ideology of evil, hidden and more subtle than those he had experienced in his life's direct experiences. The successor of him Benedict XVI gave an accurate and precise definition of it calling it: *“Dictatorship of relativism”*. Here is the summary of one of the many articles that commented about this expression; the one from Msgr. Antonio Livi, Deacan of Philosophy at the Pontifical Lateran University:

“The expression <dictatorship of relativism> comes from Cardinal Joseph Ratzinger, who used it in his homily during the Mass pro eligendo Romano Pontifice; it does not stop having historical and doctrinal importance, since it was a programmatic speech, delivered in the run-up to the election of the German cardinal to the papal throne (2005). The use of this expression became a constant in the teaching of Benedict XVI, and today, when the helm of Peter's Boat passed into the hands of Pope Francis (2013), it is certainly up to him to take over the pastoral inheritance that his predecessor left him. Here, however, I want to emphasize how it corresponds to all believers, with the Pope and in accordance with his doctrinal guidelines, to react to the propaganda of relativism and to resist the pressure of the media

that threatens to hinder, if not make impossible, the proclamation and witness to the truth of Christ in civil society.

The antimetaphysical essence of Relativism

Relativism essentially consists in stating that every metaphysical principle, every theoretical thesis, every moral value is “son of his time”, it is relative to interests of a social class, it is an expression of a particular tradition, it is, in short in itself, contingent and transitory and therefore it can never be a limit to democratic and technological progress and cannot be adopted as a sufficient reason to oppose the establishment of new “civil rights” and new needs for “reform” of legal institutions. Relativism consists, in other words, in an ideological justification (rhetoric) of a global political process that aims to eliminate what remains of the natural order, namely, the natural religion, the natural law, the natural family, the natural pro-creation, the natural sexual differences, the natural hierarchy of social functions. Relativism, therefore, cannot be understood and appreciated as all theses of true philosophy (that is, based on principles of logic and metaphysics) but should be understood and appreciated as a praxis.

According to the lexicon of modern sociology

of knowledge, the praxis that instrumentally uses philosophical concepts and reasoning to obtain the consent of the masses is called “ideology”... Ideological discourses cannot completely hide material interests and the purposes of power that inspire them. Philosophy, when it is faithful to its critical and sapiential mission, is always able to unmask these material interests and these purposes of power, as Plato did with the Sophists.

Today, the philosophical analysis of relativistic discourses (in media, from university chairs, in parliaments, courts, constitutional courts) is always able to detect the true target that the propagandists of irrationality have aimed to, namely, the definitive “death of God” in every cultural space that actually exists in Western societies.

For at least three centuries, the antitheist project has not limited to denying the existence of God with arguments derived from Kantian agnosticism or materialism Marxist dialectic or Darwinian evolutionism (arguments, all of them, devoid of real theoretical consistency) but aims to disqualify faith in divine revelation, reducing it to a sociological belonging, trust to a tradition or to other forms of voluntary choice.

...It seems clear that the “dictatorship of relativism”

really threatens the Catholic faith.

...In its deepest motivations, relativism, with its media omnipresence and its effective institutional, legislative and bureaucratic dictatorship, is the greatest attack on the Catholic truth, which -for this, as for many other reasons- needs an effective defense at the scientific-cultural level.

...Even today, criticism of Christianity is carried out by ideological pressure groups using philosophy to deny Christianity on the plane of truth: the difference, compared to the ancient era, is that today the controversy against the affirmation of the truth of Christianity is driven, paradoxically, with arguments that are reduced to the denial of all truth.

Just rhetorical denial not really thought out and argued, as I will soon say. The arguments are many and different from each other, and in fact often incompatible between them (which confirms its purely rhetorical, that is, instrumental use): Descartes' subjectivism is used from time to time or Hume's skepticism, Kant's phenomenalism, Hegel's dialectic, the irrationalism of Kierkegaard, Nietzsche's antitheism, the empiricism logic of the Vienna Circle, the dialectical materialism of Marx-Engels, James's pragmatism, Husserl's phenomenology, Sartre's existentialism, Heidegger's

existential ontology, Gadamer's hermeneutics.

Today in Italy, Vattimo's "weak thought" is the most complete expression of the set of all these philosophical categories, with the inevitable result of an incessant production of intrinsically contradictory discourses (but only those few who realize this evade the ambiguous fascination of rhetoric, as all expect convincing reasoning from philosophers).

We can and must speak of "dictatorship".

Some did not like the term "dictatorship" applied by Ratzinger to the ideology of relativism (it seemed exaggerated, it was crossed out as unjustified alarmism and rhetorical victimization). But even an intellectual like Marcello Veneziani, who would not like to be called a "Catholic", has recently made some considerations (in particular on the judicial question in Italy) that confirm the intrinsic link between the ideology of relativism and the establishment of systems of political power of a dictatorial nature: "When the fundamental principles of a civilization fall, when all objective truth are rejected and there is no longer a shared morality, a respected religion, a common love for the homeland by to answer, then the only the supreme criterion that sets the boundaries of good and evil and penalties relative

is the Law. In theory, the law is a barrier to evil. But in a relativistic society that no longer believes in nothing, who administers the law, who decides and sentences in its name, it has an absolute, irrevocable and autonomous power that is frightening. He answers only to himself, as it is the judiciary itself the one that interprets the law. The only one difference between the power of magistrates and the power of ayatollahs is that they decide and act on behalf of an ancient religion, deeply rooted and widely shared by the people over whom they exercise their authority”.

...Arbitrariness in the name of law is the worst arbitrariness because it is wrapped in objectivity and obligation... I do not believe that the magistrates are an evil species, an almost ferocious ethnic group and a superior race. They are in the average ... The problem is that if in an angry and nihilistic society like ours that has lost the limits of good and evil, where everything is subjective and everyone establishes the rules of life, you give someone immeasurable power, abuse of power is almost inevitable.

This is what makes his action particularly brutal and nefarious far from anyone who challenges the faculty, method and merit of his decisions. “Dictatorship” basically means violence: the law of the force that actually supersedes the force of law; no longer iussum

quia iustum but iustum quia iussum.

...If the expression “dictatorship”, used by Ratzinger, had a precise meaning - and whoever followed its teachings cannot doubt that they did - so the reaction of the believers - each in his own way sphere of civil activity, and possibly also ecclesial - can only be classified as “resistance”: resistance to a trend that is no longer only Western, but even global in legislative reforms (especially in the field of family law and protection of the unborn, minors and elderly) that reveal the plan to eliminate from public consciousness the notion of natural law, in fact, the very idea that all things are created by God and have a “nature” desired by the Creator and, therefore, must be administered by man, where he can intervene, respecting the created order.

...The subversion of social order and positive law in those matters that Benedict XVI pointed out as particularly exposed to legal relativism (he, it will be remembered, admonished Catholics operating in the sphere of policy to consider them as connected to “principles not negotiable”) clearly as an attempt by the ideology relativistic to ignore in discourse and in fact destroy the “work of God” (opus creationis and opus redemptionis), what the Eastern Church Fathers called oikonomia. In short, it is not so much an innocent

atheism professed by the secularized masses as a true antitheism (a mad attempt to “kill God” which appears, in the light of Revelation, as typically satanic, whatever the conscience of the one who implements). (Msgr. Antonio Livi, www.antoniolivi.com)

Secularization and Relativism

Today everything is radically questioned. Each word, every definition has lost its traditional meaning and everything is a matter of discussion because each one has their own true to be respected and tolerated. This is the practical relativism of a new world order where no longer there is absolute truth, where order is disorder and disorder is the new order, good is evil and evil it is good. But we must have clear ideas with due discernment. Stefano Fontana helps us in this:

“The secularization process is “demonic”. Secularization is a process of progressive erosion of meaning. It is believed to give nature its highest dignity by making it independent of supernatural, but by doing so, it also corrodes the sense of nature. ... It knows no rest because after all, it is an “erosion of meaning.” The “religious” sense is the first level of sense that erodes, but then all the others follow. It’s not religious secularization may not also become ethical

and, today we see it, anthropological. Relativism is the physiological result of secularization, it fights a war in which it does not want to leave prisoners, it is voracious in all the senses it is ruthless in methods and content, knows no rest. Today we face evil not like hypothesis, but as reality, as something justified, theorized, institutionalized, imposed. The goal is to send to God into exile. The process is demonic because it contains an insatiable demon who never calms down and who, like a torpedo, adheres to all things, disfiguring them.

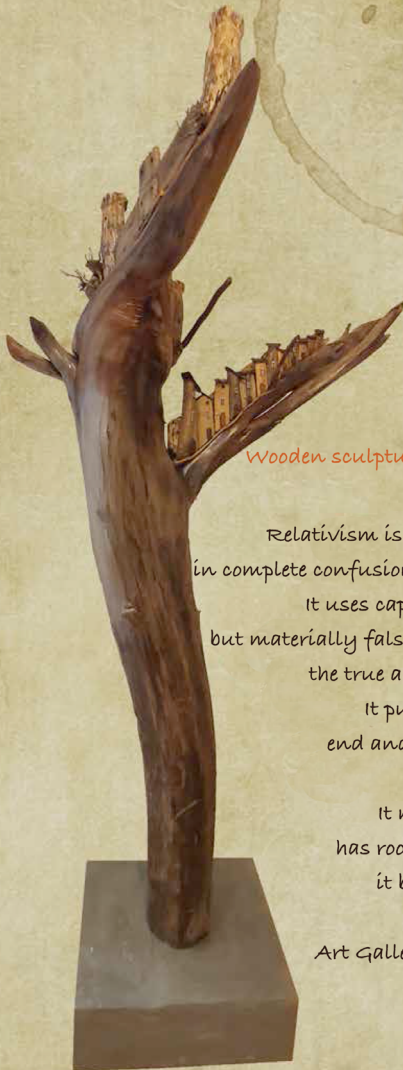
*Secularization is demonic because today it manifests a Luciferian soul that makes neutrality impossible. The good old atheism no longer exists. Those who would like stay out of the battle, don't believe in no absolute, today they can no longer do it because the battle become absolute. And that has become all can be seen from two elements: from the attempt to secularization to put a hand in nature by re-creating it and from the expansion of secularization in the own Church.” (Stefano Fontana, *Il demone della secolarizzazione*, 27.03.2015, www.CulturaCattolica.it)*

The weapon of the Evil One is that relativistic web that he has thrown over humanity. It is strong with its fruitful results that we will see in the next chapter.

Is strong with his diabolical techniques to manipulate

the masses and is convinced that he has victory in hand and does not wait more than striking the final blow with his trident. Meanwhile, hit the little ones who can't defend themselves, but beating the innocent little ones, towards whom he pours out all his anger and his infernal joy, in a self-destruction eschatological, because They, the innocent martyrs, are those of the spoken in Psalm 8:

“With the mouth of the children and babies (we could add: with the silent cry of unborn babies) you affirm your power against your adversaries, to silence enemies and rebels”.



Relativism

Wooden sculpture returned from the sea

Size 190x100

Relativism is a way of seeing things
in complete confusion between good and evil.

It uses captious, formally correct,
but materially false reasoning to obfuscate
the true and corroborate the false.

It puts man as the ultimate
end and measure of all things,
it makes man a god.

It makes believe that a tree
has roots up high and on these
it builds the "city of man."

Art Gallery "La Pietra Scartata"
Manduria (TA)

CHAPTER III

THE CENSORED HOLOCAUST

The Church, when instructing a cause to verify the sanctity of a candidate for the altars, the first element that it goes to ascertain, particularly in the case of martyrs, is the material element i.e. his death. In our case it will be the death of unborn children, martyred by abortion in silence and general obliviousness.

Personally, in 1986 I became aware of what it was actually abortion by watching a video: *“The Silent Scream”* by Dr. Bernard Nathanson, (founder in the United States in 1968 of NARAL, National Association for the Repeal of the Abortion Laws) responsible for 75,000 abortions. In the 1970s the development of ultrasound led him to reconsider his point of view and it finally became clear to him the abomination of his own actions: the destruction of a life. He became thus a strong supporter of the pro-life movement defining abortion: “the greatest holocaust in history”.

What is an abortion?

Pope Francis has spoken very harshly and clearly about abortion: *“Interrupting the pregnancy means ‘doing away with someone’, directly ... an action that*

ends an innocent and defenceless life in its blossoming stage ... Is it right to hire a hit man in order to solve a problem ... I ask you: is it right to 'do away with' a human life in order to solve a problem? One cannot. It is not right to 'do away with' a human being, however small, in order to solve a problem. It is like hiring a hit man to solve a problem." (Pope Francis, General Audience 10 October 2018).

Abortion is a murder that is carried out through various procedures. Listed below are the many methods that have been developed to make abortions possible.

The combined pill (Composition: gestagens* and estrogens*)

This preparation exists in monophasic, biphasic and triphasic pill form. The mobility of the ovarian thrombus, important for the transport of the ovum and semen, is restricted. The proliferation of the uterine mucosa is impaired to such an extent such that the embryo cannot implant and dies.

The micro pill

The micro pill is monophasic and is a further

development of the combined pill; it contains significantly less estrogen.

The minipill (Composition: gestagens* called levonorgestel)

The minipill is used to modify the mucosa of the cervix so that the passage of male seminal cells is obstructed. The mobility of the ovarian thrombus, important for the transport of the ovum and semen, is restricted. The formation of the uterine mucosa is impaired in such a way that the embryo cannot implant. In addition, there is a danger of tubal pregnancy.

The morning-after pill (Composition: gestagens* called levonorgestel)

The morning-after pill is a high-dose preparation of hormones, used after sexual intercourse to prevent pregnancy. The “morning-after pill” has a double effect: it prevents a woman from ovulating if it is taken prior to it (inhibitory effect on ovulation); if, on the other hand, the woman’s ovulation has already taken place and the egg has been fertilized by a sperm, such a pill prevents the nesting of the embryo (inhibitory effect on nesting), thereby causing an early abortion.

RU486(mifepristone)(Composition: antiprogesterone)

Progesterone – the pregnancy hormone – is indispensable to the development of pregnancy and baby: it prepares the uterus to receive and assist the baby, decreases uterine contractility (prevents cramps that could endanger the baby). It strengthens the cervix and constitutes for the body of the woman a signal to it in a lasting way to care for the baby. Mifepristone blocks the uptake of progesterone by receptors (cells in the uterus) so that the hormone can no longer exert its efficacy in the cells. As a result, the care given to the baby inside the uterus is suspended. The baby suffers hunger, thirst, and suffocates after great suffering protracted several days. By promoting the onset of cramping and dilating as well as softening the cervix, mifepristone causes, in addition to the death of the baby, its expulsion.

IUD and morning-after IUD

There are two types of IUDs: one operates through the permanent release of hormones while the other acts in an exclusively mechanical way.

The hormonal IUD (e.g., mirena)

Composition: synthetic material with hormone deposition from which regular doses are released

reduced doses of levonorgestrel over a five-year period.

The hormonal IUD prevents the formation of the uterine mucosa. Sperm mobility is prevented, the mucosa of the cervix* thickens, preventing the embryo from implanting; as a result it dies.

The mechanical IUD

The mechanical-effect copper IUD has a service life of about five years. Its operation consists of causing a permanent state of irritation within the uterus, preventing a fertilized egg from implanting there. The IUD performs the action of preventing the nesting of an embryo up to five days after sexual intercourse.

Curettage (scraping)

Curettage is performed up to the 12th week of pregnancy. The embryo is crushed inside the uterus by means of a surgical instrument and scraped with the attached tissue using a spoon-like instrument (curette). The mouth of the uterus must be previously dilated.

Curettage by aspiration

A cannula is introduced through the cervix* by means of which is exerted a strong suction that lacerates the baby and sucks it in. If, as part of the subsequent

recompositing of the baby's parts and tissues, pieces are missing, further curettage should be carried out. The method of aspiration offers the possibility of utilization of the embryos for other purposes. In this sense, depending on the size of the embryo, provision can be made for larger cannula to be used to also allow the passage of the baby's head.

Manual vacuum-aspirator

It has been applied since 1927. Unlike curettage by suction, this type of suction takes place without electric current, in a purely manual way by means of a mechanical suction system. Since no anesthesia is administered, this instrument is used mainly in the Third World. The embryo is extracted virtually intact – still alive – and in part used immediately for other purposes.

Dilation and evacuation

A method of abortion employed after the 12th week. First, the mouth of the uterus is dilated and softened, e.g., with mifepristone or misoprostol, after which has electric vacuum aspiration takes place using cannulas up to 16 mm in diameter and with the aid of a forceps.

Abortions after the 14th week

After the 14th week an abortion is usually performed with the use of prostaglandins*. A birth is induced by the administration of prostaglandins* as a means of stimulating contractions. The baby is killed before it is born and comes then into the world dead several hours later or, in the case it survives the abortion maneuvers, it is placed in an adjacent space and left to die.

Abortions after the 20th week

1. To prevent that the baby born alive from a provoked birth, it is often killed first. In this case calcium chloride is used, injected directly into the baby's heart, or chemicals such as ethacrynic acid rivanol, a disinfectant injected into the amniotic sac, which causes fatal corrosion of the baby, who comes into the world as yellow as a lemon.

2. Birth is first provoked by prostaglandins* as a stimulant of contractions. Killed in the womb, the baby is born then dead several hours later, or – if it survives the abortive maneuvers – is wrapped in a blanket and left to die in an adjacent space.

3. In the case of the small cesarean section (sectio parva), the uterus is opened through incision of the mother's womb. The baby is first killed (usually with

special forceps), then it is extracted.

4. In the case of abortion with partial birth (Partial Birth Abortion) the baby is extracted up to the height of the head; a hole is produced in it from which the brain will be aspirated, after which the birth is carried to term. The killing of the baby after birth can also be done by decapitation (separation of the head with a Siebold scissors) or by piercing (piercing of the cranial box).

Explanation of most used vocabulary

The *estrogens are female sex hormones. They exert an important role mainly in the first half of the female cycle. Estrogens are responsible for ovulation, preparing the uterus for possible pregnancy.

The *gestagens are female sex hormones. Gestagens prevent ovulation and increase the viscosity of the cervical mucosa*. They constitute the hormone dominant during the second half of the female cycle. They predispose the uterus to possible pregnancy.

The *progesterone are natural gestagens.

The *prostaglandins are tissue hormones, present in almost all organs. They exert an influence on numerous processes in the body, including dilation of blood vessels,

painful states, and infections. They play an important role by acting on the muscles of the uterus and cervix. The contractions of the uterus perceived as painful by many women in the early hours of menstrual discharge, are brought about by the action of prostaglandins.

*Cervical: neck of the uterus.

*Endometrium: uterine mucosa.

Data of an immense holocaust

After describing how materially is practiced abortion let us look at the numbers of this immense holocaust. From premise that is difficult to quantify exactly the number of children killed by abortion because the tendency is to bring this practice into private with pharmaceutical methods.

The certain data are those of hospital facilities. According to the World Health Organization (data from the 1997) 53 million abortions would be performed each year, that is, we have annually several innocent victims equal to those caused by the entire Second World War (1939 - 1945), which is considered “the most destructive in human history”. Another more recent source to keep in mind is the latest report on the topic, “Abortion worldwide 2017 - Uneven progress and unequal access”.

It gives insight into current international trends, with a clear key to the data from one of the “leading research and policy organizations committed to promoting sexual and reproductive health and rights in the United States and around the world”: it is the Guttmacher Institute, which was founded in 1968 thanks to the then-president of Planned Parenthood Federation (the powerful U.S. NGO, pro-choice symbol par excellence). The data offered by this report are many, comparing the years 2010-2014 with the figures over the period 1990-1994 shows an absolute number of abortions increasing-from 50.2 to 55.9 million each year.

It should also be made clear that nothing is said in the report about the specific use of so-called ‘emergency contraception’, which is known to be able to act both as a contraceptive and as an anti-implantation, and whose prevalence should be considered to assess its incidence.

These data do not include privately performed abortions and do not consider supernumerary embryos from artificial inseminations. Adding up the abortions of all the years since the laws on the termination of pregnancy were passed, we reach an amount that is frightening; we are talking about more than one billion unborn children; in Italy alone, more than six million abortions since Law 194 came into force in 1978.

On the website www.worldometers among other statistics it presents a counter that changes and updates by the second the number of abortions in the world. On January 12, 2018, at about 8:20 a.m., the counter showed the number of babies killed by abortion in the world from Jan. 1, at midnight, until that time: in 12 days the number was 1,305,803. The abortion data displayed on the Worldometers counter - says the English text - are based on the latest world statistics on abortion, published by the World Health Organization (WHO). According to WHO, as mentioned above, there are about 40-50 million of abortions . This corresponds to about 125,000 per day.

Abortion remains the number one cause of death in the United States, especially in the black community. Internationally, China and India have the highest numbers of abortion deaths in the world. There, abortion is also often an abuse against women who are often forced to have abortions especially if they are pregnant with girls.

And these are figures, as we have already mentioned, that do not take into account crypto abortions (abortions caused by so-called emergency contraception and abortifacient contraceptive methods. Just think that the sale of ellaOne has increased by 763%) and do

not consider abortions by pills (with Cytotec) which are not reported (like all other clandestine abortions).

Dr. Thérèse Gillaizeau Amiot estimates that to the more than 50 million abortions performed each year in the world must be added to about 4 million “pharmaceutical” abortions (morning-after pills) and as many as 460 million abortions due to the use of IUDs.

To all the little lives suppressed by these systems then add the immense number of embryos “produced” for artificial insemination and - one way or another way - suppressed. Immense how much? It is estimated that just to give birth to, say, 20 children it is necessary to “produce” about 1,800 embryos of which therefore 1,780 destined for death. If it is true, that “today those born with medically assisted procreation in the world are now more than a million”, in order to calculate the multitude of “siblings” who have been “sacrificed” we should orient ourselves roughly to the 90 million “embryos”. As can be seen, these are stratospheric numbers, shocking, leading well above that figure (one billion human lives suppressed) provided at the beginning.

Relativism with its diabolical presence has anesthetized us so that we can no longer notice the monstrosity of our time and our world.

It is the dizzying dimension of a holocaust without equal in history that questions us and of which we struggle to realize. We are talking not about numbers and things, but of innocent and weak human beings.

“The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder and, in particular, when we consider the specific elements involved. The one eliminated is a human being at the very beginning of life. No one more absolutely innocent could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor! He or she is weak, defenceless, even to the point of lacking that minimal form of defence consisting in the poignant power of a newborn baby’s cries and tears.”(John Paul II, *Evangelium Vitae*, 58)

The paradox is that the victims of this “practice” are denied even the status of victims. They simply do not exist, not even in statistics. They count the victims of totalitarianisms, those who have died from AIDS and even from the consequences of smoking, but in the newspapers, one will not read the figures we have just mentioned even in the volumes of the “History of Abortion”. On the contrary, the interdict weighs down even on the term “abortion” itself, because a shrewd and invisible censorship, has ordered its disappearance

“Neolanguage”, which Orwell pointed to as an instrument of domination by a power that is the enemy of truth, wants that the Italian law legalizing abortion call this practice “Voluntary Interruption of Pregnancy” (Ivg). And everywhere this great hypocrisy has taken root.

The confirmation to this will of “disappearance” of these aborted unborn babies is the normal practice that is used in all hospitals around the world, that is, the consideration of them as waste, hospital refuse. They are incorporated into the disposal process as “special waste” along with the dressing material: gauze, swabs, bandages, plasters, bags, catheters, sanitary pads, adults and kids’ diapers, needles, syringes, catering waste, dental toilet waste, etc...

In the classification table of special hazardous medical waste with infectious risk, Annex I of Presidential Decree 254/2003 of the Italian State, number 24 also includes teeth and small anatomical parts that cannot be recognized. This point of the regulation was and is one of the levers to unhinge the normal practice of hospitals of considering unborn children as special waste.

By pointing out this rule of law, namely that parts recognizable anatomical parts are not hospital waste

but human body parts subject to the regulation of police mortuary ordering burial or cremation, the possibility of burial of abortive remains has been obtained in many hospitals. But this has involved and entails a very challenging and courageous battle to do, because currently in Italy there is still the practice of encompassing aborted unborn children in special hospital waste. The ideological objective of relativist mass media propaganda is to convince that these beings do not exist; they are not human beings.

Now if one draws a parallel between the inhumanity practiced today with unborn babies with that used on Jews by the Nazi ideology, you can see that back then it was conculcated in the psyche of the soldiers, the executioners of the gas chambers in the concentration camps, the same concept: that Jews were not human persons, that their bodies were biological material also put as inert material in the lager walkways, like sand and pebbles of an ordinary road being trodden, blurring in their consciousness the distinction between good and evil.

“The acceptance of abortion in the popular mind, in behaviour and even in law itself, is a telling sign of an extremely dangerous crisis of the moral sense, which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental

*right to life is at stake. Given such a grave situation, we need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception. In this regard the reproach of the Prophet is extremely straightforward: “Woe to those who call evil good and good evil, who put darkness for light and light for darkness” (Is 5:20).” (John Paul II, *Evangelium Vitae*, 58*

The Nazi holocaust



The holocaust of abortion



CHAPTER IV

THE ODIUM FIDEI

In the Causes of Martyrs, one must take into account the death inflicted and accepted for the sake of Jesus Christ. Any super martyrio process will have to reach moral certainty regarding three elements that characterize true Christian martyrdom: a) *material martyrdom*; b) *formal martyrdom ex parte victimae*; c) *formal martyrdom ex parte persecutoris*.

In Chapter III we described material martyrdom in practice with the various forms in which millions of unborn children have been killed. Certainly, we are in the presence of a “particular process” in which one would like to present to the Church a request for recognition of the martyrdom of unborn children from all over the world. Normally, groups of martyrs are grouped by historical period or geographical area, but we are not dealing precisely with “normal” martyrdom we are bringing forward the cause of a “holocaust.”

What is certain and beyond dispute is that the material

element is violent death.

As for the formal element, it is important, in our case, to identify first of all the “ex parte persecutoris”. This identification is the decisive element in bringing to light a diabolical dissimulation so fine that it convinces a large number of people all over the world that evil is good indeed is progress, is respect for human freedom.

To get to the point of demonstrating *Odium fidei*, we spoke previously about the ideology of relativism and noted the intrinsic link between this ideology and the establishment of dictatorial systems of political power, ideologies of death that have in relativism the mother yeast.

“Those who came to power in the Third Reich by democratic means, only to misuse their power in order to implement the wicked programs of the National Socialist ideology based on racist principles”. (cf. John Paul II. Memory and Identity, Ch.2).

From the mother yeast of relativism, ideologies move on to dictatorial action, in Germany they did so democratically, in Russia with the Communist Revolution ...

Today relativism is the ideology, worldwide, of most political parties that in a democratic way is disrupting

the natural order with the firm decision to establish a new world order against the Truth.

Before our eyes are the fruits of this modern and silent dictatorship of which abortion is the obvious expression; unborn babies are the impressive holocaust world, exceeding that of the Jews, estimated at the time from 6 to 8 million.

Holocaust silenced and censored by the mass media and normally disguised as progress and the right of women's reproductive health.

We can say from the above, that relativism is an ideology that definitely acts against Truth and in "Odium Fidei."

"Although for quite some time there has been no in-depth reflection on the aspects concerning persecutor, in contemporary times, these have come to the forefront because of the difficulty often encountered in proving that odium fidei was the real cause of the killing. More and more modern tyrants try to disguise the real reason for the condemnation, which is hatred of the faith..." (Fr. Zdzislaw Jozef Kijas ofm conv. Il martirio in "Cause dei Santi" 2018 Editrice Vaticana).

The mother yeast of relativism was and is kept in "life" and it leavens and grows to the extent that it involves

more and more men and has already come to rule much of the part of the world, especially in a democratic form, we could say in a “demonocratic” form, because when the democracy no longer stands at the service of natural law and does not put the human person at the center it is just a front apparatus serving the “prince of this world.” It uses rhetoric and dialectic in a flood of words to confuse and fight “the Word” more and more.

In the processes of the Causes of Saints for martyrdom, Benedict XVI has stressed the need for the proof of odium fidei and stated:

“If the motive that impels them to martyrdom remains unchanged, since Christ is their source and their model, then what has changed are the cultural contexts of martyrdom and the strategies “ex parte persecutoris” that more and more seldom explicitly show their aversion to the Christian faith or to a form of conduct connected with the Christian virtues, but simulate different reasons, for example, of a political or social nature.” (Letter of His Holiness Benedict XVI to the participants of the plenary session of the congregation for the causes of saints, April 24, 2006).

We found on the Catholic web encyclopedia an interesting summary that we offer below:

“Odium fidei is almost a locus theologicus (theological place), which characterizes the supreme witness of a believer, that which goes as far as the shedding of own blood in the name of Jesus Christ and the Church.

Limited to the Persecutions of Christians, the concept of killing in odium fidei has been expanding over time. We are actually witnessing today what many scholars of the history of holiness have called the “dilation of the classical concept of martyrdom”.

It is a long process, which began when Pius XII recognized the martyrdom of St. Maria Goretti, who was killed by those who attacked her chastity. The defense of that virtue was equated by Pope Pacelli with the defense of all that Jesus Christ had lived and taught, of all that the Church had transmitted through Tradition.

Odium fidei became progressively clarified as hatred of all that faith in God means, hatred of all that of good and right the Gospel represents.

The martyrs of chastity have therefore succeeded the martyrs of Nazi, Communist, Secularist (expression of a real neopaganism) and Muslim persecutions. And now those martyrs of justice such as Blessed Giuseppe Puglisi, St. Óscar Romero, Blessed Rosario Livatino, etc., killed by the Mafia, are among the latest examples.”

(From Cathopedia, the Catholic encyclopedia. <https://it.cathopedia.org>)

It is equally important to add that when one speaks of “odium fidei ex parte persecutoris” hatred of the faith by the persecutor, it is not necessary that the persecutor has perfect or thorough knowledge of it. It is sufficient that he perceives in his conscience the Christian faith as worthy of hatred insofar as it gets in the way of the project of his own relativist “self.”

And today more and more masks are falling off, in so many anti-life demonstrations, the hatred against God is blatant.

Satanists support gay pride in Prague.
If anyone had any doubts about who's in charge



At gay pride 2019 in Prague, Czech Satanists, supporters of LGBT "rights," made an appearance.

Ultimately this is precisely the origin of the ideology of relativism: it is the satanic action that even before the Sophists began to act, ever since the earthly paradise. Since then, it has sought and seeks to relativize Truth pushing mankind of all times with lies to turn away from God indeed to arm the hand of man Cain to kill his brother.

Abortion doctors are hitmen, executioners who believe in their crass conscience to serve the good of those mothers by taking away from them the problem psychological, economic, the future burden of an illness that would negatively affect their quality of life.

Regarding the child's mothers and fathers, not having formed in them an upright conscience, they perceive the child, in fear, as a problem that hinders their own life projects. They follow the false values that the world proposes, and they choose idols: of beauty, success, false well-being, etc., and at the end, *not knowing what they are doing*, they generate not life but suffering and death.

As for the formal element of martyrdom “*ex parte victimae*” we need to make a theological reflection because it deals with the theme of voluntary acceptance of death for the sake of faith.

“As the Council recalls, “For by His incarnation the Son of God has united Himself in some fashion with

every man” (*Gaudium et spes*, 22). “It is precisely in the “flesh” of every person that Christ continues to reveal himself and to enter into fellowship with us, so that rejection of human life, in whatever form that rejection takes, is really a rejection of Christ. This is the fascinating but also demanding truth which Christ reveals to us and which his Church continues untiringly to proclaim: “Whoever receives one such child in my name receives me” (Mt 18:5); “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me” (Mt 25:40).” (John Paul II, *Evangelium Vitae*, 104).

S. Paul in his first letter to the Corinthians 13.1-13 teaches that charity is the gift par excellence (cf. 1Cor. 13,1-13). It is not doing something for others but agape communicated by God that reaches man’s being and prompts him to act, reveals deep motivations, an inner richness, a seal of authenticity in doing.

“Charity allows me to participate in the very love of God and is a gift poured into my heart so that I can become capable of loving with the very heart of God, through a love that is real and concrete. God pours out his Father’s love so that we may love him as children. Moved by the spirit of the Son present in our hearts, we can address to God the word of filial

love, “Abba, Father!” Agape indicates that vital reality that in the grace of Christ and in the gift of the Spirit God pours into the hearts of his children so that they may live as his children and be pleasing to him.

*Christian love, in fact, is only agape, a movement of openness, acceptance and dilection that wants the good of the other. Its source is in God-Trinity from whom derive all manifestations of love and in whom it is possible to cherish them in their truth”. (D. Dario de Stefano, *Morale cristiana e servizio ai “più piccoli”*, Ed Tau, Todi, 2012, p. 40)*

The decisive confrontation in the universal judgment will be about love to the “least ones” as Mt. 25,40 presents it to us; it is the theological foundation of service to the “least ones” because of the identification that Christ establishes with his person.

“The ‘least ones’ are not only the disciples or a particular category within the Christian community, but rather all those who live in a situation of destitution, suffering, and rejection and, therefore, in need of acceptance and love.

*This striking broadening of the name of brothers amounts to a solidarity without boundaries”. (Cf. J. Gnilika, *Il Vangelo di Matteo, commento teologico del Nuovo Testamento*, III, Paideia, Brescia 1991, p. 549)*

They are those who have never counted in history, who have received little esteem and consideration from men, indeed they have often been marginalized, considered a burden and therefore rejected in their condition, they are discarded. Their “littleness” consists in the fact that, because of their weakness, they have not been able to claim any rights, not even the fundamental rights that affect the existence and dignity of every man. Their condition of marginalization makes them therefore minimal in the eyes of others and in their choices.

What an important image if we consider the children unborn truly and undeniably the littlest of the little ones and identified with Christ!

Christ’s presence in the little ones confirms even more the *Odium fidei* against the innocent unborn little ones.

Innocent because they have the assurance that they have not sin and are configured to Christ because they have received the seal of blood baptism.

“The one eliminated is a human being at the very beginning of life. No one more absolutely innocent could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor! He or she is weak, defenseless, even to the point of lacking that minimal form of defense

consisting in the poignant power of a newborn baby's cries and tears." (John Paul II, *Evangelium Vitae*, 58).

In the biblical vision, children are presented not only as a symbol of innocence, tenderness and life, but also as a privileged space for God's action; since God's action is by its very nature creative and transformative, children, in their affectionate and confiding passivity, become an expression of the gentle and silent advance of God's Kingdom. This "passivity" them, which is often mistaken for inertia and absence of relational capacity, is by no means synonymous with renunciation, laziness or indifference; on the contrary, writes Pontiff Emeritus Benedict XVI:

"Becoming Christians, in a certain sense is passive; I do not make myself Christian but God makes me his man, God takes me in hand and puts my life in a new dimension. Likewise I do not make myself live but life is given to me; I am not born because I have made myself a human being, but I am born because I have been granted to be human. Therefore my Christian being has also been granted to me, it is in the passive for me, which becomes active in our, in my life". (Benedict XVI, *Lectio divina* for the opening of the ecclesial convention of the Diocese of Rome on June 11, 2012).

From this point of view, the child is the real metaphor of the Grace that creates freedom, personality and life, and that nothing else requires but this: “allow him to care for you and do not reject his hands”. (Augustine, / *Esposizione sul Salmo 102,5*: PL 36, p. 1319-1320).

French philosopher Maurice Blondel wrote: “*Confessing one’s radical passivity is, for man, the perfection of activity*” (Blondel Maurice, *L’action, Alcan, Paris 1893*, p. 387).

Contemplated in the child, this truth shows how the acceptance of God’s love lies at the origin of the human capacity to do good and to live well. By virtue of its nature as an efficacious love that creates and awaits the human response, God’s love for children is not a wasted gift, offered to those who can neither understand nor welcome it; it reveals the gratuitousness of this love and reveals at the same time the child, that is, man as a “responsorial” creature, truly capable of corresponding to the gift that God offers him, obviously according to the possibilities proper to his age. St. John Paul II recalled that in the embrace of the child by Christ:

“In it there is primarily the tenderness of the Father, who from eternity, in the Holy Spirit, loves him and sees in his human face the “beloved Son” with whom he is well pleased (cf. Mk 1: 11; 9: 7).” (John Paul II, *Homily at*

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*the Closing Mass of the 20th Mariological-Marian Congress
September 24, 2000).*

This means that to love is always to create a capacity for response; one who loves first creates in the beloved the possibility and if love is accepted, even the desire to respond and correspond. This leads us to think that if God loves children, then even children, even those with few moments of life, can respond and correspond to God.

We have an eloquent example of this in John the Baptist who, sanctified in the womb by the encounter with the Messiah, therefore “passive”, immediately becomes active, rejoicing with joy, knowing and acknowledging. There is a splendid passage in which St. Ambrose describes the encounter with Jesus:

“Elizabeth heard the voice first, but John perceived first the grace; she heard according to the order of nature, he exulted by virtue of the mystery; she heard the arrival of Mary, the child the arrival of the Child(...) Of the son it is said that he exulted, of the mother that she was filled with the Holy Spirit, but it was the Son, filled with the Holy Spirit, who also filled the mother”. (Ambrogio di Milano, in Luc. Evangelium, II,19,22; CCL 14,40).

How would all this have been possible without

recognizing in the unborn John a mysterious but not less real capacity for relationship, knowledge and freedom?

The new relativist anthropology denies the fetus the qualification and dignity as a person, invoking in support of its thesis the absence of revelatory relational manifestations and capacities of self-awareness and personality. All this, however, forgets a fundamental distinction, that namely, between the act of the person and the very nature of the person.

“The human person does not coincide with its operations (e.g., self-consciousness, rationality, affectivity, etc.) but with the nature that founds and sustains them; therefore, if it is certainly true that the human person is in becoming, it is only as to operations and not as to nature. Ultimately it is only development that needs time, not nature (which is never modified by time). It has been scientifically proven that already in the womb the fetus appears responsive to stimuli that come to it through the mother and how it can have with it a living, active and deep relationship. Now, if human nature is itself dialogical, open to otherness and inherently capable of relationship, why deny children as human beings, even those who have not seen the light, the ability to communicate with that God who is the ultimate root of their relational and communicative nature?” (cf.

Mons. Giorgio Sgubbi, *Il primato dell'Amore di Dio, in La via "nascosta" dei bambini nati "in cielo". Editrice Ancilla, Conegliano 2021, p. 49).*

With that God who is essentially Agape, and therefore relationship, and who willed every man in his own image and likeness? Is a rejection based solely on the consideration of actions and not at all on nature?

It does not seem entirely reasonable to us.

The Church offers a further significant element: by canonizing the Holy Innocents who were victims of the ferocity of Herod, the Church reaffirms that the Mystery of Christ envelops even the most tender age and that these little brothers can be invoked by the People of God not only as examples but also as intercessors... But they are not the only ones, even among the canonized Japanese martyrs of the early 1600s we find dozens of children aged one, two, three, four, five years old. Cases are on trial of other child martyrs as young as a few years old who were killed in Iraq in 2010, one of them one month gestation. Also in Poland among the 1944 Markowa martyrs there is a unborn child.

We should never forget the clear words of the Second Vatican Council when it states that *"we must hold that the Holy Spirit gives everyone the possibility of be associated,*

in the way God knows, with the paschal mystery” (Gaudium et spes, 22): if as human beings humans are endowed with freedom and will, it cannot be excluded, even if it empirically eludes us “how”, that these children precisely in their sacrifice fulfilled with God’s Grace their own offering, as the truest way truest way of realizing a nature that, insofar as it is created and loved by God, is removed from the total power of man and his violence.

Pope Francis himself has spoken of

... “tender and mysterious relationship of God with the soul of children should never be violated. It is a real relationship, which God wants and God safeguards. Children are ready from birth to feel loved by God, they are ready for this”. (Pope Francis, General Audience October 14, 2015).

Martyrdom is a gift, a call to a particular relationship of love and sharing with the Lord Jesus, sharing in his supreme hour, participating in his sacrifice. And who can be thought closer, more united to Him than unborn children, “how much more innocent absolutely imaginable?” They In this action supreme act of Grace, they pose no obstacle.

The International Theological Commission, in 2007, dealing with the topic, *“The Hope of Salvation for the children who die without being baptized”* presented

ways through which children who die without Baptism can perhaps be united with Christ. One of these refers to children who are victims of violence, in section 85.b it states:

“Some of the infants who suffer and die do so as victims of violence. In their case, we may readily refer to the example of the Holy Innocents and discern an analogy in the case of these infants to the baptism of blood which brings salvation. Albeit unknowingly, the Holy Innocents suffered and died on account of Christ; their murderers were seeking to kill the infant Jesus.

Just as those who took the lives of the Holy Innocents were motivated by fear and selfishness, so the lives particularly of unborn babies today are often endangered by the fear or selfishness of others.

In that sense, they are in solidarity with the Holy Innocents. Moreover, they are in solidarity with the Christ who said: “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me” (Mt 25:40). How vital it is for the Church to proclaim the hope and generosity that are intrinsic to the Gospel and essential for the protection of life”.



THE MONUMENT OF THE UNBORN CHILD. It was unveiled on October 20, 2011, in the Nova Ves Baerdejovske locality of Slovakia, the monument expresses the grief but also the forgiveness and love of the unborn child toward his mother. The filial love, which seems to go beyond human contingencies, is beautifully rendered by the simple gesture of the child caressing his tearful mother's head.

CHAPTER V

THE REPUTATION OF HOLINESS AND SIGNS

The Instruction *Sanctorum Mater* summarizes as follows:

“The reputation of holiness is the opinion that has spread among the faithful about the purity and integrity of life of the Servant of God and about the virtues practiced by him to an heroic degree” (art. 5,1).

And on martyrdom:

“The reputation of martyrdom is the opinion that has spread among the faithful about the death endured by the Servant of God for the Faith or for a virtue connected to the Faith” (art. 5,2).

In the Church, veneration around martyrs arose because they were considered close to the supreme model: Christ Crucified. Each story of martyrdom has its own particularity and uniqueness, and its fame manifests itself in its own way in the different contexts in which the candidate to the altars lived and was martyred.

In our case of the unborn martyrs, identifying as a formal element the *Odium fidei ex parte persecutoris* in the ideology of relativism, we must reflect on the practical consequences and influence enormous that this ideology has at the social and media level that the prince of this world uses. The latter exercises his dictatorship at so many levels: at legal level by considering the unborn child devoid of legal personality, a non-living, a non-being that can be legally killed even up to the moment of birth and at the “scientific level” considering it to be an agglomeration of cells, part of the mother and her property.

This mass media influence, immense and widespread, poses serious problems in identifying a martyr whose whom there is no body and whose body is said to have never been born.

In an atheistic environment it is easy for relativism to make this “*biological material*” disappear, but in a Christian one we enter the tragic, the drama of advancing secularization, where so many even “good” Christians act in a relativistic way.

When we speak today of “*reputation of holiness*,” we must keep in mind that we are very far, in current practice, from the indications of Benedict XIV. The latter affirmed

that such fame had to be attested by the majority of the Christian people. Today the Sanctorum Mater affirms:

“Before deciding to initiate the cause, the diocesan or eparchial Bishop must verify if, among a significant portion of the people of God, the Servant of God enjoys an authentic and widespread reputation of holiness or of martyrdom as well as an authentic and widespread reputation of intercessory power” (art.7,1).

The Congregation for the Causes of Saints with the various reforms on the conduct of the processes of beatification has changed over time certain practices arising also from the theological understanding of holiness.

An example is the 1981 Plenary Meeting of the Congregation that unblocked the cause of the Fatima children: Jacinta and Francisco Marto, it was determined that even children from the age of reason could be saints. Thus, the prescriptions on the multi-year verification of the heroicity of virtues required for adults, were dropped.

The other element for assessing the authenticity of the reputation of holiness or reputation of martyrdom is the reputation signs. In fact, if someone is convinced of the sanctity of a deceased believer, he appeals to his intercession and, if granted, he will have a confirmation of his conviction.

The Instruction Sanctorum Mater gives the following definition of the reputation signorum: *“The reputation of intercessory power is the opinion that has spread among the faithful about the graces and favors received from God through the intercession of the Servant of God”* (art.6).

“What is of interest at this stage of the procedure, is not to determine whether an alleged miracle can be recognized as a true miracle, but the fact that someone appeals to the intercession of the servant of God as a saint. This perspective also explains why one also investigate spiritual and temporal favors. The examples of these signs are countless and fill the pages of the journals published by the postulations: after praying to the servant of God, one found a job, another is healed, etc. In such cases it is very difficult, indeed it is generally impossible, to establish with certainty moral connection between the invocation and the favor received, but that is not what interests us at the moment. It is a matter simply to note that those who claim to have received these favors through the intercession of the servant of God considers these as saints...” (Alfredo Simón, osb. *La fama di santità e di segni*, Editrice Vaticana, 2018)

It is noteworthy that the reputation of signs, which did not appear in official texts until the Code of Canon Law of 1917 inclusive, appears in the *Normae servandae* in

inquisitionibus ab Episcopis faciendis in causis Sanctorum of February 7, 1983, in which it is prescribed that, in the request addressed to the bishop by the postulator to obtain the beginning of a cause, the latter must illustrate, among other things, the reputation of holiness and of the signs (n.10,1) and present, for recent causes, “a list of persons who can help to explore the truth about the virtues or martyrdom of the servant of God, as well as on the reputation of holiness or miracles...” (n.10,3).

Regarding the reputation of holiness of unborn children born we have important words from contemporary popes, such as Pope Francis and St. John Paul II, and other testimonies from a significant part of God’s people.

“Every child who, rather than being born, is condemned unjustly to being aborted, bears the face of Jesus Christ, bears the face of the Lord, who even before he was born, and then just after birth, experienced the world’s rejection ... They cannot be discarded, as the “culture of waste” suggests! They cannot be thrown away!” (Pope Francis, Meeting organized by the International Federation of Catholic Medical Associations, September 19, 2013).

St. John Paul II states:

“I would now like to say a special word to women who have had an abortion. The Church is aware of the many

*factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation. To the same Father and his mercy you can with sure hope entrust your child. With the friendly and expert help and advice of other people, and as a result of your own painful experience, you can be among the most eloquent defenders of everyone's right to life. Through your commitment to life, whether by accepting the birth of other children or by welcoming and caring for those most in need of someone to be close to them, you will become promoters of a new way of looking at human life". (John Paul II, *Evangelium Vitae*, 99)*

Particularly significant is the prayer approved by the Archbishop of Guayaquil, Msgr. Juan Larrea on June 20 1999 that testifies not only to the reputation of holiness but also to the reputation of signs around the little unborn / martyrs. In the city cemetery for many years unborn

children have been buried, blessed, prayed for them and with them. And this also in many cemeteries around the world.

With the premise already made about the difficulties of concretely identifying the remains of martyred unborn babies, which are normally considered “special waste”, one understands the importance of burial. This would increase devotion to make requests for graces and intercession.

Prayer to unborn children

To obtain any grace

“Whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40)

Little martyrs you are in the Heart of the Father
and in the immense love of Mary,
we pray you: intercede for us the Spirit of Fortitude
to help us fight evil
so that, free from its influence,
we can live as worthy children of God.
For in your death
Jesus’ crucifixion is repeated,

you can obtain much from God the Father:
Ask him to lovingly change the hearts of those
who for various reasons come to the crime of abortion,
obtain forgiveness for your earthly mothers
for not having had the courage
to bring you to see the light,
and to us the strength to continue the fight against
murder and sin in all its forms.
Accept Lord our prayers that it may end
in the world the terrible practice of abortion,
through the intercession of Mary ever Mother.

With ecclesiastical approval

Guayaquil June 20, 1999

In the world there are so many manifestations of devotion towards these least brothers and sisters of ours who are called to martyrdom. We have previously spoken of the merciful piety of burying the remains of unborn babies; on one such occasion, in the city of Guadalajara in Mexico, it is truly moving to participate in the Holy Mass where these little ones are placed at the feet of the S. Virgin with their little white coffins, wrapped in

the mantle of Most Holy Mary, Mother of Mercy and Mother of the unborn babies.

The reputation of martyrdom and signs will be amply documented to the diocesan bishop in the presentation by the postulator of the booklet requesting the opening of the cause, as provided in the *Instruction Normae servandae in inquisitionibus ab Episcopis faciendis in Causis Sanctorum*.



Guadalajara Mexico

CONCLUSION

The impression one gets when concluding a work is that one has not written enough on the topic, especially since what has been dealt with is an issue that because of its dramatic tragicness is experienced and felt viscerally. In fact, the conclusion is left to Holy Mother Church who will have to give a judgment of merit to the request to open or not open a cause of sanctity for unborn children who died by abortion. The positive that could come from such recognition would be the clear understanding of the diabolic action that today generates confusion and moral destruction.

Identifying *odium fidei* in the ideology of relativism is itself a service to Truth. This thanks to the sacrifice of these little martyrs who by their deaths give us a tangible and unmistakable sign to understand the subtle mechanism, of what we experience in everyday practical relativism.

Moreover, focusing on the “smallness” of these martyrs would only respond to the call of Pope Francis in the Apostolic Exhortation *Gaudete et exsultate* to pay attention to the new Pelagianism in the Church and to place the primacy of Grace at the center:

“The Church has repeatedly taught that we are justified not by our own works or efforts, but by the grace of the Lord, who always takes the initiative... The Catechism of the Catholic Church also reminds us that the gift of grace “surpasses the power of human intellect and will” ... There is a hierarchy of virtues that bids us seek what is essential. The primacy belongs to the theological virtues, which have God as their object and motive. At the centre is charity... For in every one of our brothers and sisters, especially the least, the most vulnerable, the defenceless and those in need, God’s very image is found. Indeed, with the scraps of this frail humanity, the Lord will shape his final work of art”. (cf. Pope Francis, Gaudete et exsultate, 52, 54, 60, 61)

Benedict XVI had already previously put it in evidence:

“Dear brothers and sisters, in the face of so much uncertainty and weariness that also arises in the exercise of the priestly ministry, the recovery of a clear and unequivocal opinion on the absolute primacy of divine grace is urgent, remembering what St Thomas Aquinas wrote: “The good of grace in one is greater than the good of nature in the whole universe” (Summa Theologiae, I-II, q. 113, a. 9, ad 2)”. (Benedict XVI, General audience, July 1, 2009).

Certainly, the recognition of the martyrdom of unborn children is the exaltation of divine Mercy which is stronger than sin, suffering, and death. It is implementation of the prophecy about God's action that throws the rulers from their thrones but lift up, the lowly. And the witness of these little ones inevitably prompts reflection on our Christian commitment and involvement, because in fact, they innocents are paying for our sins.

It is an eschatological message that sees them included in the great battle of Revelation:

"When he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God.

They cried out in a loud voice, "How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?"

Each of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been". (Rev 6:9-11)

"Then I heard a loud voice in heaven say: "Now have salvation and power come, and the kingdom of our God and the authority of his Anointed. For the accuser of our

brothers is cast out, who accuses them before our God day and night.

They conquered him by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death”. (Rev 12:10-11)

One might think that just as the Holy Innocents prepared the way for Jesus in his first coming to earth, so now the Holy Unborn Martyrs are preparing for his second coming in Glory.



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On 6/10/2022 in the Vatican, Dr. Giovanni Antonucci delivered the booklet “the martyrdom of unborn children” in the hands of Pope Francis. Now it is in the hands of the Church Let us pray that the Holy Spirit will bring light to this very important and precious reality in the economy of salvation and that the presence and powerful intercession of these innocent martyrs can be recognized.