

Greg Clovis : *A changing culture*

Over the past thirty years, our attitude to human life and the place of the traditional family has significantly changed. We live in a culture which no longer has a love of new human life and thus procures all kinds of methods in order to frustrate such life. Our society now embraces contraception as a right and a necessity. These rights, whether by knowledge or action, are now extended to children as early as 9 years old irrespective of parental objections. Our media, politicians, doctors and teachers now promote this approach as the responsible and mature path to reduce the large numbers of

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teenage pregnancies and abortions. The consequence of this approach is an anti-life culture and this is becoming more and more prevalent. Such a culture encourages us to look upon human life as one would look on a material object. The following questions are then asked, “Will this child be a burden? Will it restrict my ability to enjoy my life?” For a third of the unmarried, the answer is ‘yes’ and the consequence is that those children are considered as inconvenient and unwanted items to be disposed of.

With a loss of faith, comes a loss of the sense of the supernatural. G. K. Chesterton said “when man rejects the supernatural he will fall into the unnatural”. This is so true in our society today. For example;

- the universal uses of contraception which frustrates and kills new life,
- the killing of one quarter of all newly conceived (200,000 pre-born) children each year in our country by abortion,
- the wide-spread acceptance and encouragement of young men and women to participate in homosexual activity,
- the encouragement of the young to live a promiscuous life through sex education and television programmes,
- the experiments which are carried out on new human life in IVF Labs.

What could be more unnatural? Furthermore, our leaders are so blind, that not only are they unable to recognise the moral and social decline, but they now promote and fund certain aspects of unnatural sexual behaviour as a desired good.

Our Holy Father once remarked that we cannot end abortion or the Culture of Death unless our world accepts God as the author of life. Our society has clearly rejected the supernatural let alone God as the author of life and in so doing, is embracing a culture of death. The effect is a loss of grace which disables our ability to distinguish objective good from evil. That is why many today are unable to see anything wrong in the range of deviant

behaviours found within our society, as well as the violence against the unborn.

Our Holy Father again remarked, in connection to abortion, that “the unjust violent killing of the pre-born profoundly changes man’s environment”. This can be seen in our changing attitude to the most vulnerable in our society -the sick, the elderly, the pre-born, the poor and the disabled. That is to say, we cannot restrict such evil to one section in our society without seeing its affects resurfacing in other forms in other parts of our country.

In order to end abortion we need to bring the whole world back to Our Lord and Saviour. We need to recognise God as the Author of Life and therefore see Christ in each new human being, knowing that each person has purpose, meaning and the potential to enrich our society.

I hear you saying, what can I do? We must all start with prayer and the sacraments. Then we must find ways to inform and educate ourselves, our children, family and friends as to what is happening in our society.

We then need to become articulate advocates of the pro-life movement, converting our brothers and sisters in Christ wherever we find them, in the home, at work, in the streets, wherever. We cannot afford to be faint-hearted or half-hearted in this matter. Already 5 million of our brothers and sisters have fallen victim in our country to the new 20th century death camps.

At the end of our lives when we will be called to account, we cannot say “I did not know”, “There was nothing I could do” or “Nobody asked me”. Each one of us has a responsibility to our brothers and sisters in Christ. Our neighbour is the one who needs our help and today it is the unborn.