Life Begins in the Womb

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R. J. M. I.

By

The Precious Blood of Jesus Christ;
The Grace of the God of the Holy Catholic Church;
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics;
The Protection of Saint Joseph,
Patriarch of the Holy Family and Patron of the Holy Catholic Church;
The Guidance of the Good Saint Anne,
Mother of Mary and Grandmother of God;
The Intercession of the Archangels Michael, Gabriel, and Raphael;
The Intercession of All the Other Angels and Saints;
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me

Ad Majorem Dei Gloriam

“From my mother’s womb thou art my God.”
(Psalm 21:11)

“The infant leaped in her womb.”
(Luke 1:42)

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TABLE OF CONTENTS

THE DOGMA THAT LIFE BEGINS IN THE WOMB 7

Premature births that survive are more proof that life begins in the womb 8

THE HERESY THAT LIFE DOES NOT BEGIN IN THE WOMB 9

Life does not begin when man takes his first breath but when God breathes life into man 9

The Septuagint vs. Clementine Vulgate on Exodus 21:22-23 9

The Masoretic text and the Talmud on the heresy that life begins at birth 10

A result of this heresy is abortion up until the time of birth 13

Infants are now murdered after they are born 15

THE DOGMA THAT THE BODY IS CONCEIVED FIRST AND THEN AFTER SOME TIME THE SOUL IS CREATED IN ITS BODY 16

Life begins when man's soul is created 16

The Bible 17

God created Adam's body first and then his soul 17

The Prophet Ezechiel saw God resurrect bodies first and then breathe souls into them 17

The Prophet Zacharias and King Solomon teach that bodies are conceived first 17

The Septuagint version of Exodus 21:22-23 teaches that bodies are conceived first 17

The Church Fathers and others 18

Ambrosiaster 18

Apostate Jerome 18

St. Augustine 18

St. Augustine's use of and commentary on the Septuagint version of Exodus 21:22-23 19

Heretic Theodoret of Cyrus 20

Apostate Peter Lombard 21

Apostate Thomas Aquinas 21

Heretical Catechism of Trent 22

Science 22

Identical twins are proof that life does not begin at conception 22

Frozen embryos are proof that life does not begin at conception 23

When does the body become ensouled? 23

Identical twins prove that bodies are ensouled at least 10 days after conception 23

The body becomes ensouled at about 40 days when the brain is formed 24

Souls are created within male and female bodies at the same time period after conception 25

THE HERESY THAT LIFE BEGINS AT CONCEPTION 26

The common consensus of modern theologians replaced the previous unanimous consensus 26

The dogma and opposing heresy are presented as allowable opinions 28

The lie that the heresy was held by the common consensus of theologians 30

The Anti-Church Father Gregory of Nyssa was the only one who taught the heresy until the 18th century ... 31

The apostate Basil did not teach the heresy 32

The Immaculate Conception does not defend the heresy 32

CONSEQUENCES REGARDING ABORTION 34

MALE SOULS AND FEMALE SOULS 34

OTHER POINTS REGARDING ABORTION 35

Faithful Jews believed in the dogmas long before Aristotle 35

Teachings and laws against abortion 35

Didache, 1st century 35

Didascalia, 1st to 3rd centuries 35

Apostolic Constitution, 1st to 4th centuries 35

Heretic Tertullian, d. 220 36

St. Hippolytus, d. 235 36

Council of Ancyra, 314 36

Apostate Basil of Caesarea, d. 378 36

St. Ambrose, d. 397 36

Heretic John Chrysostom, d. 407 37
Apostate Jerome, d. 420 37
St. Augustine, d. 430 37
Quinisext or Trullan Council, 692 37
1917 Code of Canon Law and post-Vatican II Canon Law 37
Nominal Catholics who procure or promote abortion 38
Nominal Catholics who support abortion acknowledge that it is murder 38
Nominal Catholic abortionists are not declared to have been excommunicated 39
Abortionists who pretend to be defenders of human rights actually destroy human rights 40
Pro-lifers 40
Catholics can join with non-Catholics in fighting and protesting against abortion 40
Kinds of pro-lifers 41
Pro-lifers' methods for banning or lessening abortions 41
WARNING REGARDING MY EARLIER WORKS 42

The Dogma That Life Begins in the Womb

It is not only an ordinary magisterium dogma of the Catholic Church but also a natural law dogma that life begins in the womb. The Bible teaches that some men are endowed with the fear of God in their mother's womb, and thus this is one proof that life begins in the womb:

> "The fear of the Lord is the beginning of wisdom and was created with the faithful in the womb." (Eccus. 1:16)

God calls some infants in their mothers' wombs transgressors, wicked, strays, and false speakers:

> "For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb." (Isa. 48:8)

> "The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things." (Ps. 57:4)

God is certainly not calling a mere piece of flesh and bones a wicked transgressor. In God's all-knowing mind of past, present, and future events, he calls some infants in the womb wicked and evil because he knows the evil disposition of their hearts not only from the time when they were created in the womb but also before the world was even created:

> "The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts and their beginnings in their generations." (Eccus. 16:26)

> "For all things were known to the Lord God before they were created: so also after they were perfected he beholdeth all things." (Eccus. 23:29)

> "To the Lord was his own work known from the beginning of the world." (Acts 15:18)

> "But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do." (Wis. 19:1)

Hence God knew that Judas was a wicked traitor not only when Judas was in the womb but also before the world was even created!

God sanctified the Prophet Jeremias (commissioned him to be a prophet) while Jeremias was alive in his mother's womb:

> Septuagint: "Before thou camest forth out of the womb, I sanctified thee and made thee a prophet unto the nations." (Jer. 1:5)

God certainly would not make a prophet from a mere piece of flesh and bones without a soul. Beware of the corrupted Clementine Vulgate version of Jer. 1:5 which is not as clear:

> Clementine Vulgate: "Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee and made thee a prophet unto the nations." (Jer. 1:5)

Jeremias did not exist before he was in the womb, but God knew him in his foreknowledge. But even this verse in the Clementine Vulgate implies that Jeremias was sanctified and made a prophet in the womb. Whereas the Septuagint does not imply it but *explicitly* teaches it.

The twins Jacob and Esau wrestled with one another in the womb of their mother Rebecca and thus were alive in her womb:

> "And Isaac besought the Lord for his wife because she was barren; and he heard him and made Rebecca to conceive. <u>But the children struggled in her womb</u>…" (Gen. 25:21-22)

The Word of God teaches that St. John the Baptist was filled with the Holy Spirit while he was in the womb of his mother:

> "For he shall be great before the Lord and shall drink no wine nor strong drink: and he shall be filled with the Holy Spirit even from his mother's womb." (Lk. 1:15)

Mere bodies without souls are not filled with the Holy Spirit, but souls are; and thus St. John the Baptist was alive in the womb of his mother. Indeed, St. John the Baptist leaped with joy in his mother's womb:

> "And Mary rising up in those days went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb… For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy." (Lk. 1:39-41, 44)

A mere piece of flesh, a body without a soul, does not leap for joy. King David says,

> "From my mother's womb thou art my God." (Ps. 21:11)

The Book of Exodus refers to an embryo in the womb that at some point becomes a living infant in the womb.[1]

Science also proves that feeling, moving, thinking, and dreaming human beings are alive in their mother's wombs.

Premature births that survive are more proof that life begins in the womb

Premature births in which the infants survive is more proof that life begins in the womb and thus not after nine months and birth. The earliest recorded premature birth in which the infant survived is 21 weeks and 5 days (5 months, 12 days):

> *Wikipedia*, "Preterm birth": "James Elgin Gill (born on 20 May 1987 in Ottawa, Ontario, Canada) was the earliest premature baby in the world, until that record was broken in 2004. He was 128 days premature (21 weeks and 5 days' gestation) and weighed 1 pound 6 ounces (624 g). He survived. … In 2014, Lyla Stensrud, born in San Antonio, Texas, U.S. became the youngest premature baby in the world. She was born at 21 weeks 4 days and weighed 410 grams (less than a pound). Kaashif Ahmad resuscitated the baby after she was born. As of November 2018, Lyla was attending preschool."

The following is a chart that shows the survival percentage at different stages in the womb:

> *Tommy's Pre-natal Care* website, "Premature Birth Statistics": "Medical advances mean that we are getting better at treating preterm babies but the chances of survival still depend on gestational age (week of pregnancy) at time of birth. Less than 22 weeks is close to zero chance of survival; 22 weeks is around 10%; 24 weeks is around 60%; 27 weeks is around 89%; 31 weeks is around 95%; 34 weeks is equivalent to a baby born at full term."

Hence this is one proof that infants are alive in their mothers' womb at least when they are in the womb for 5 months and 12 days.

[1] See in this book The Septuagint version of Exodus 21:22-23 teaches that bodies are conceived first, p. 17.

The Heresy That Life Does Not Begin in the Womb

Life does not begin when man takes his first breath but when God breathes life into man

Beware, then, of the heresy that teaches that life does not begin in the womb but when the infant is born and takes its first breath. To defend this heresy, they either mistranslate, misinterpret, or ignore the following Bible verses that teach that life begins when God breathes life into bodies (when God creates souls in bodies), not when infants take their first breath:

> "And the Lord God formed man of the slime of the earth [his body] and breathed into his face the breath of life, and man became a living soul." (Gen. 2:7)

King Solomon says,

> "He knew not his maker and him that inspired into him the soul that worketh, and that breathed into him a living spirit." (Wis. 15:11)

He did not say "when he took his first breath." And the Prophet Zacharias says,

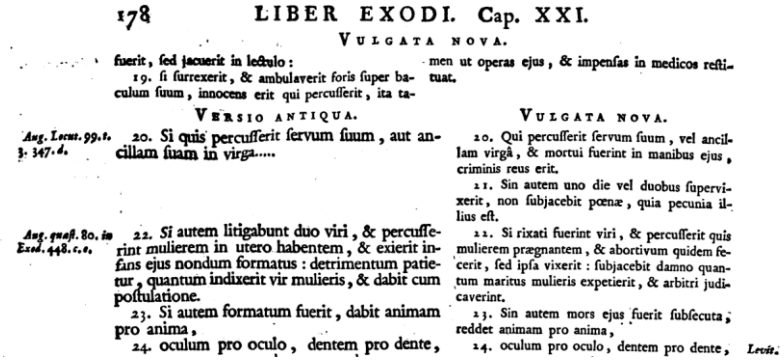
> "The Lord…formeth the spirit of man in him." (Zach. 12:1)

He did not say "when man takes his first breath."

The Septuagint vs. Clementine Vulgate on Exodus 21:22-23

The Septuagint version of Exodus 21:22-23 teaches that life begins in the womb sometime after the body is conceived. However, the Clementine Vulgate version can be taken to mean that life does not begin in the womb.

The correct text of Exodus 21:22-23 (as contained in the Septuagint) teaches that a live infant does not exist in the womb at conception but only when the body is "formed" in the womb. The body without a soul is called "not formed" and the body with a soul is called "formed":



178 LIBER EXODI. Cap. XXI.

VULGATA NOVA.

fuerit, sed jacuerit in lectulo:
19. si surrexerit, & ambulaverit foris super baculum suum, innocens erit qui percusserit, ita tamen ut operas ejus, & impensas in medicos restituat.

VERSIO ANTIQUA.

Aug. Locut. 99. t. 3. 347. d.
20. Si quis percusserit servum suum, aut ancillam suam in virga.....

VULGATA NOVA.

20. Qui percusserit servum suum, vel ancillam virgâ, & mortui fuerint in manibus ejus, criminis reus erit.
21. Sin autem uno die vel duobus supervixerit, non subjacebit pœnæ, quia pecunia illius est.

Aug. quæst. 80. in Exod. 448. c. e.
22. Si autem litigabunt duo viri, & percusserint mulierem in utero habentem, & exierit infans ejus nondum formatus: detrimentum patietur, quantum indixerit vir mulieris, & dabit cum postulatione.
23. Si autem formatum fuerit, dabit animam pro anima,
24. oculum pro oculo, dentem pro dente,

22. Si rixati fuerint viri, & percusserit quis mulierem prægnantem, & abortivum quidem fecerit, sed ipsa vixerit: subjacebit damno quantum maritus mulieris expetierit, & arbitri judicaverint.
23. Sin autem mors ejus fuerit subsecuta, reddet animam pro anima,
24. oculum pro oculo, dentem pro dente, Levit.

> Septuagint (*Versio Antiqua*[2]), Ex. 21: "(22) Si autem litigabunt duo viri, & percusserint mulierem in utero habentem, & exierit infans ejus nondum formatus: detrimentum patietur, quantum indixerit vir muliens, & dabit cum postuiatione. (23) Si autem formatum fuerit, dabit animam pro anima."
>
> Septuagint, Ex. 21: "(22) If two men quarrel and they having struck a woman in the womb, and the infant exits not yet formed, atonement shall be made by a fine. According as the husband of the woman shall with a judicial decision lay upon him, he shall pay; (23) but if it be formed, he shall give life for life."

Beware of the following erroneous Clementine Vulgate text:

[2] *Versio Antiqua* is an old Latin translation of the Septuagint.

> Clementine Vulgate, Ex. 21: "(22) Si rixati fuerint viri et percusserit quis mulierem praegnantem et abortivum quidem fecerit sed ipsa vixerit subiacebit damno quantum expetierit maritus mulieris et arbitri iudicarint. (23) Sin autem mors eius fuerit subsecuta reddet animam pro anima."
>
> Clementine Vulgate, Ex. 21: "(22) If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award. (23) But if her death ensue thereupon, he shall render life for life."

The "life for life" in the Vulgate text refers to the mother; in the Septuagint it refers to the death of the infant who hence was previously alive in the womb.[3] The Vulgate's erroneous text, then, can be easily taken to mean that the infant was not alive because there is no life for life for the infant that was miscarried but only for the death of the mother. Hence it can be taken to mean that life does not begin in the womb but when the child is born and takes its first breath, which is heresy. However, other Bible verses in the Clementine Vulgate refute the heretical interpretation of its erroneous version of Exodus 21:22-3.

The Masoretic text and the Talmud on the heresy that life begins at birth

Indeed, this erroneous text was taken from the apostate Jewish Masoretic text, which is the template for the Clementine Vulgate's Old Testament[4]:

> Masoretic text on Ex. 21: "(22) And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow, he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. (23) But if any harm follow, then thou shalt give life for life."

Hence most Talmudic Jews (based on their corrupted text of Ex. 21:22-23) teach that life does not begin in the womb but when the child is born and takes its first breath. Consequently, these apostate Jews teach that abortion at any stage in the womb is not murder but equivalent to the mutilation of a body part[5]:

> *The Fetus in Jewish Law*, "Does the fetus have the same legal status as a person?" by *Biomedical Ethics and Jewish Law*, published by KTAV[6]:
>
> "An unborn fetus in Jewish law is not considered a person (Heb. *nefesh*, lit. 'soul') until it has been born. The fetus is regarded as a part of the mother's body and not a separate being until it begins to egress from the womb during parturition (childbirth). In fact, until forty days after conception, the fertilized egg is considered as 'mere fluid.' These facts form the basis for the Jewish legal view on abortion. Biblical, talmudic, and rabbinic support for these statements will now be presented.
>
> "Intentional abortion is not mentioned directly in the Bible, but a case of accidental abortion is discussed in Exodus 21:22-23, where Scripture states: 'When men fight and one of them pushes a pregnant woman and a miscarriage results, but no other misfortune ensues, the one responsible shall be fined as the woman's husband may exact from him, the payment to be based on judges' reckoning. But if other misfortune ensues, the penalty shall be life for life.'
>
> "The famous medieval biblical commentator Solomon ben Isaac, known as Rashi, interprets 'no other misfortune' to mean no fatal injury to the woman following her

[3] On St. Augustine's use of the Septuagint and his commentary on Ex. 21:22-3, see in this book St. Augustine's use of and commentary on the Septuagint version of Exodus 21:22-23, p. 19.
[4] For some of the errors in the Clementine Vulgate, see RJMI book *On the Clementine Vulgate's Errors and On Heretical Commentaries*.
[5] Some Talmudic Jews and Karaite Jews believe that abortion is murder and thus believe that life begins in the womb.
[6] Contained on *My Jewish Learning* website at https://www.myjewishlearning.com/article/the-fetus-in-jewish-law.

miscarriage. In that case, the attacker pays only financial compensation for having unintentionally caused the miscarriage, no differently than if he had accidentally injured the woman elsewhere on her body. Most other Jewish Bible commentators, including Moses Nachmanides (Ramban), Abraham Ibn Ezra, Meir Leib ben Yechiel Michael (Malbim), Baruch Malawi Epstein (Torah Temimah), Samson Raphael Hirsch, Joseph Hertz, and others agree with Rashi's interpretation. We can thus conclude that when the mother is otherwise unharmed following trauma to her abdomen during which the fetus is lost, the only rabbinic concern is to have the one responsible pay damages to the woman and her husband for the loss of the fetus. None of the rabbis raise the possibility of involuntary manslaughter being involved because the unborn fetus is not legally a person and, therefore, there is no question of murder involved when a fetus is aborted.

"Based upon this biblical statement, Moses Maimonides asserts as follows: 'If one assaults a woman, even unintentionally, and her child is born prematurely, he must pay the value of the child to the husband and the compensation for injury and pain to the woman.' Maimonides continues with statements regarding how these compensations are computed. A similar declaration is found in Joseph Karo's legal code Shulkhan Aruch. No concern is expressed by either Maimonides or Karo regarding the status of the miscarried fetus. It is part of the mother and belongs jointly to her and her husband, and thus damages must be paid for its premature death. However, the one who was responsible is not culpable for murder, since the unborn fetus is not considered a person…

"Turning to talmudic sources, the Mishnah asserts the following: 'If a woman is having difficulty in giving birth [and her life is in danger], one cuts up the fetus within her womb and extracts it limb by limb, because her life takes precedence over that of the fetus. But if the greater part was already born, one may not touch it, for one may not set aside one person's life for that of another.'

"Rabbi Yom Tov Lippman Heller, known as Tosafot Yom Tov, in his commentary on this passage in the Mishnah, explains that the fetus is not considered a *nefesh* until it has egressed into the air of the world and, therefore, one is permitted to destroy it to save the mother's life. Similar reasoning is found in Rashi's commentary on the talmudic discussion of this mishnaic passage, where Rashi states that as long as the child has not come out into the world, it is not called a living being, i.e., *nefesh*. Once the head of the child has come out, the child may not be harmed because it is considered as fully born, and one life may not be taken to save another.

"The Mishnah elsewhere states: 'If a pregnant woman is taken out to be executed, one does not wait for her to give birth; but if her pains of parturition have already begun [lit. she has already sat on the birth stool], one waits for her until she gives birth.' One does not delay the execution of the mother in order to save the life of the fetus because the fetus is not yet a person (Heb. *nefesh*), and judgments in Judaism must be promptly implemented. The Talmud also explains that the embryo is part of the mother's body and has no identity of its own, since it is dependent for its life upon the body of the woman. However, as soon as it starts to move from the womb, it is considered an autonomous being (*nefesh*) and thus unaffected by the mother's state. This concept of the embryo being considered part of the mother and not a separate being recurs throughout the Talmud and rabbinic writings."

Consequently, these apostate Jews give religious justification for murdering infants in the womb. And many dumb Gentiles follow their lead because it eases their corrupted consciences.

One does not have to scratch too deep to find apostate Jews at the origin or at least as promoters of corruption in the world:

> *The Alta Vendita of the Carbonari* [Italian Masons]: "Let us strive to popularize vice among the people. It must enter by their five senses: let them drink it in and be saturated with it… make men's hearts corrupt and you will have no more Catholics."[7]
>
> *The Catholic Gazette,* February 1936, "The Jewish Peril and the Catholic Church": "[Elder of Zion] And the Gentiles… Let them graze on our meadow [of vice] till they become fat enough [fatted with food, drink, and all vices] to be sacrificed to our future King of the World [the Talmudic and Zionist Jews' Antichrist]… Let us intensify our activities poisoning the Gentiles' morality."

One can credibly argue that the apostate Jews' corruption of Exodus 21:22-23 was meant for the Gentiles and not for the Jews so that the Gentiles would abort their children while the religious apostate Jews privately command their own people not to have abortions. In this way, they have yet another deceptive way of killing the Goy cattle, which is what they call Gentiles, whom they believe are soul-less beasts.[8] This is borne out by the fact that religious apostate Jews have a lot fewer abortions than the religious and non-religious Gentiles:

> *Abortion Facts and Statistics*:
>
> "**Who's having abortions (religion)?** Women identifying themselves as Protestants obtain 43% of all abortions in the U.S.; Catholic women account for 27%; Jewish women account for 1.3%; and women with no religious affiliation obtain 24% of all abortions. 18% of all abortions are performed on women who identify themselves as born-again or Evangelical (2005).
>
> "**Who's having abortions (race)?** While white women obtain 39% of all abortions, their abortion rate is well below that of minority women. Black women are more than 3 times as likely as white women to have an abortion, and Hispanic women are roughly 2 times as likely."[9]

The motive for killing Gentiles by promoting abortion is justified by the Talmud's teaching that Gentiles should be killed when possible and without getting caught. And the best way is by using indirect methods:

> "Israel and Anti-Gentile Traditions: Are Jewish Lives Worth More?" by Ari Alexander: "In *Jewish History, Jewish Religion* [Israel] Shahak brings numerous texts and legal rulings to demonstrate Jewish antipathy to non-Jews. He mentions a passage from the Talmud that says that Jesus will be punished in hell by being immersed in boiling excrement. He relates that Jewish tradition teaches pious Jews to burn copies of the New Testament and curse the mothers of the dead when passing non-Jewish cemeteries. Shahak highlights the famous passage from Leviticus commanding Jews to 'love thy neighbor as thyself' and mentions that, according to rabbinic interpretation, 'thy neighbor' refers only to Jews.
>
> "Shahak further suggests that the Jewish tradition values Jewish life more than Gentile life. He cites Maimonides' assertion that whereas one who murders a Jew is subject to the death penalty, one who murders a non-Jew is not (Mishneh Torah, Laws of Murder 2:11). According to another leading commentator, indirectly causing the death of a non-Jew is no sin at all (Rabbi Yoel Sirkis, Bayit Hadash, commentary on Bet Yosef, Yoreh Deah, 158).
>
> "Shahak reiterates the well-known Jewish teaching that the duty to save a life supersedes all other obligations and notes that the rabbis interpreted this to apply to Jews only. According to the Talmud, 'Gentiles are neither to be lifted [out of a well] nor hauled down [into it]' (Tractate Avodah Zarah, 26b). Maimonides writes: 'As for Gentiles with whom we are not at war…their death must not be caused, but it is

[7] Certineau-Joly, *L'Eglise romaine en face de la Revolution,* vol. II, p. 28.
[8] See RJMI book *Woe to You Who Call Evil Good!*: Hitler's racism pales in comparison to Talmudic and Zionist Jewish racism.
[9] www.abortionno.org.

> forbidden to save them if they are at the point of death; if, for example, one of them is seen falling into the sea, he should not be rescued, for it is written: "neither shalt thou stand against the blood of thy fellow"–but [a Gentile] is not thy fellow' (Mishneh Torah, Laws of Murder 4:11)."[10]

Of all the Gentiles, Christians are hated the most by the Talmudic Jews:

> *The Talmud Unmasked*, The Secret Rabbinical Teachings Concerning Christians, by Rev. I. B. Pranaitis, 1892: "Chapter II - Christians Must Be Exterminated: The followers of 'that man'…are not otherwise to be regarded than as people whom it would be good to get rid of. They are called Romans and tyrants who hold captive the children of Israel, and by their destruction the Jews would be freed from this Fourth Captivity. Every Jew is therefore bound to do all he can to destroy that impious kingdom of the Edomites (Rome) which rules the whole world. Since, however, it is not always and everywhere possible to effect this extermination of Christians, the Talmud orders that they should be attacked at least indirectly, namely; by injuring them in every possible way, and by thus lessening their power, help towards their ultimate destruction. Wherever it is possible, a Jew should kill Christians, and do so without mercy… [Hence] all Christians, including the best of them, are to be killed. In *Abhodah Zarah* (26b, *Tosephoth*) it says: 'Even the best of the *Goim* should be killed.' "

And if any Talmudic Jew becomes a Christian, they treat him as a Gentile and as if he were dead. These apostate Jews also kill Gentiles by making illegal drugs available to Gentiles in order to kill or at least incapacitate them while they themselves do not use the illegal drugs. And they kill or incapacitate Gentiles, physically or mentally, in many other ways.

A result of this heresy is abortion up until the time of birth

A result of the heresy that life does not begin in the womb is abortion up until birth, in the ninth month. Indeed, some places in the world now make abortions legal up until the time of birth. For example,

> "Seven States already allow abortion up to birth — not just New York," by Melissa Barnhart, *The Christian Post* reporter, 1/30/2019.
>
> "New York isn't the only state that allows abortion up to birth.
>
> "Before New York lawmakers voted last Tuesday to remove gestational limits on abortion, seven states and Washington, D.C. already had laws allowing third-trimester abortions.
>
> "Similarly, all states that have laws banning late-term abortion still allow exceptions under certain circumstances, as noted by the Guttmacher Institute, an organization that advocates for abortion rights worldwide. Such exemptions include 'babies with physical anomalies, and the health of the mother, which can include "mental health," ' according to the pro-life group *Operation Rescue*.
>
> "The seven (now eight) states that have no gestational limits on abortion are: Alaska, Colorado, New Hampshire, New Jersey, New Mexico, New York, Oregon, and Vermont, along with Washington, D.C.
>
> "Despite abortion up to the time of birth being legal in several states and the nation's capital, there are only five clinics nationwide that perform late-term abortions. Two are in states that allow abortion up to birth and three are in states that prohibit late-term abortion but allow exemptions (California, Maryland, and Ohio).

[10] Contained on *My Jewish Learning* website at https://www.myjewishlearning.com/article/israel-and-anti-gentile-traditions.

"Among the states that have no abortion limits, so far only Colorado and New Mexico have clinics that will perform abortions up to 32 weeks and later on a 'case by case basis.' Those clinics are the Warren Hern's Boulder Abortion Clinic in Boulder, Colorado, and Curtis Boyd's Southwestern Women's Options in Albuquerque, New Mexico, which *The Christian Post* has reported on in the past. And at least one clinic in Washington, D.C., offers abortions up to 36 weeks.

"Other clinics in states with unrestrictive abortion limits have set their own caps. A clinic in New Jersey performs abortions up to 25 weeks, Oregon at 24 weeks, New Hampshire up to 17 weeks, and Alaska and Vermont up to 16 weeks, Operation Rescue has found.

"In New York, which has 87 abortion clinics according to Operation Rescue's 2018 clinic survey, 60 only perform abortions up to 14 weeks gestation. 'There were 17 clinics that limited abortions to 23 weeks or under. Ten clinics were willing to abort through 24 weeks, or the end of the sixth month of pregnancy,' the organization noted.

"The abortion bill signed into law by New York's Democrat Gov. Andrew Cuomo last week not only allows abortion at any time to protect the 'patient's health,' but it also says, 'An abortion may be performed by a licensed, certified, or authorized practitioner within 24 weeks from the commencement of pregnancy…' This allows health care practitioners who are not doctors to perform abortions.

"In response, Operation Rescue President Troy Newman likened the law to having 'a phlebotomist take out your gall bladder.'

" 'There is no way a non-physician would be qualified to conduct a third trimester abortion,' Newman said. 'Third trimester abortions require specific training, and even then, they are far from safe. If unqualified non-physicians try to do third trimester abortions, there is no doubt that even more women will die.'

"There are fewer than 10 abortionists in the United States who will perform late-term abortions, which take three to four days to complete, due to liabilities and risks to the mother's life, says Operation Rescue.

"Three men who performed late-term abortions are now either in prison (Kermit Gosnell) or have had their medical licenses revoked (James Pendergraft and Steven Brigham). …

"While the number of independently operated clinics that perform second- and third-trimester abortions has declined, Planned Parenthood has been increasing its number of clinics that offer abortions at 20 weeks and later. Two years ago, 18 Planned Parenthood clinics performed late-term abortions; now that number is at 37, according to Operation Rescue's 2018 Abortion Clinic Survey of abortion clinics nationwide conducted from Nov. 26 through Dec. 14, 2018. …

"Last year, abortions performed at Planned Parenthood clinics nationwide increased to 332,757 — an increase of 11,373 abortions over the previous year's report.

"As the number of abortions performed at Planned Parenthood clinics increased, their adoption referrals 'decreased by 1,000 last year' to around 2,800, 'which means that Planned Parenthood clinics performed 118 abortions for every one adoption referral,' the *National Review* noted. …

"In 2016 CP reported that its clinics were turning away pregnant women who wanted to carry their baby to term. Employees at several clinics told CP that the only service some clinics might provide to pregnant women is to dispense a packet of prenatal vitamins, but nothing else.

"In an investigative report released in 2017, the pro-life group Live Action found that among 97 Planned Parenthood clinics it called nationwide, 92 said they didn't

provide services to pregnant women unless they wanted an abortion. Five clinics, however, said they do provide prenatal services to pregnant women."

Infants are now murdered after they are born

Rabid abortionists are now murdering infants after they are born:

Virginia governor under fire for comments on late-term abortion bill, by Kathryn Watson, politics reporter for CBS News Digital, 1/31/2019:

"A new bill proposed in the Virginia legislature would loosen restrictions on abortions during the third trimester of pregnancy, and allow abortions during the second trimester to take place outside hospitals. Virginia's governor, Democrat Ralph Northam, stirred controversy on Wednesday [1/30/19] when he suggested how such a late-term procedure could occur.

"Under current Virginia law, abortions during the third trimester require a determination by a doctor and two consulting physicians that continuing the pregnancy would likely result in the woman's death or 'substantially and irremediably' impair her mental or physical health.

"The bill, proposed in the Virginia House of Delegates by Democrat Kathy Tran, would require only one doctor to make the determination that the pregnancy threatens the woman's life or health. The proposed legislation would also eliminate the requirement that abortions during the second trimester be performed in a state-licensed hospital.

"Republicans narrowly control the House of Delegates, so the bill is unlikely to pass anytime soon. A subcommittee voted to table the bill in a 5-3 vote Monday.

"Proponents of the Virginia legislation argue the bill, which is similar to a law recently passed in New York, is needed to protect women's health. But opponents argue late-term abortions are rarely medically necessary, and the Virginia bill has provoked a swift backlash from conservatives. But that response was compounded by comments Northam made on WTOP radio Wednesday when asked about the bill.

> 'When we talk about third-trimester abortions, these are done with the consent of obviously the mother, with the consent of the physicians, more than one physician, by the way,' Northam said. 'And it's done in cases where there may be severe deformities, there may be a fetus that's non-viable. So in this particular example, if a mother is in labor, I can tell you exactly what would happen. <u>The infant would be delivered. The infant would be kept comfortable. The infant would be resuscitated if that's what the mother and the family desired, and then a discussion would ensue between the physicians and the mother</u>. So I think this was really blown out of proportion.'

"That prompted swift backlash from Republicans and conservatives.

"In an interview with *The Daily Caller*, President Trump said that Northam's comments were 'terrible. This is going to lift up the whole pro-life movement like maybe it's never been lifted up before. The pro-life movement is very much a 50-50, it's a very 50-50 issue, actually it's gained a point or two over the years,' Mr. Trump said.

'This is horrific,' Republican National Committee Chairwoman Ronna McDaniel tweeted. 'Dem Gov. Ralph Northam, a pediatrician himself, is defending born-alive abortions: The infant would be delivered. The infant would be kept comfortable. The infant would be resuscitated if that's what the mother and the family desired.' "

This is proof that abortionists really believe that infants are alive in the womb; and thus they know that they are murdering them because they are not ashamed even to murder infants after they are born, in which case they cannot in any way deny that the infants are alive. Hence murder is their motive, not the destruction of a lifeless body or mutilation of a mere piece of flesh, whether they admit it or not. In order to cover their crime of murder in the eyes of others, they lie by pretending that the infants are not alive in the womb. And some may even lie to themselves. But the natural law, nevertheless, indicts them.

The Dogma That the Body Is Conceived First and Then after Some Time the Soul Is Created in Its Body

It is a deeper dogma of the ordinary magisterium that in the womb the body is conceived first and after some time the soul is created in its body in the womb. This is what all of the Church Fathers teach who have addressed this topic, and thus it is an ordinary magisterium dogma.

Life begins when man's soul is created

> "Where there is no knowledge of the soul, there is no good."
> (Proverbs 19:2)

A human person consists of a body and soul. The soul is the living part that animates the body. Hence a body without a soul is dead[11]:

> "The body without the spirit is dead." (Ja. 2:26)

Therefore a human person does not begin to exist until his soul is created within his body. And once a human person exists, he does not die until his soul leaves his body:

> The heretical *The Catechism of Trent*, Creed, Article IV, Christ really died: "Man dies when the soul is separated from the body."

Hence when a dead person's soul re-enters his body, he is resurrected and his body thus lives again:

> "And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias; and the soul of the child returned into him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth." (3 Ki. 17:17-23)

[11] Hence life in this context means a living person, not simply a living body without a soul, such as a body in the womb before its soul is created in it. A living body without a soul, then, is dead in the sense that it is not a person because it does not have its soul.

The Bible

God created Adam's body first and then his soul

God created Adam's body before he created Adam's soul:

> "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." (Gen. 2:7)

After Adam's body was made from the slime of the earth, God created Adam's soul within Adam's body.

The Prophet Ezechiel saw God resurrect bodies first and then breathe souls into them

The Prophet Ezechiel saw God resurrecting bodies first and then breathing souls into the prepared bodies:

> "Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army." (Ez. 37:5-10)

The Prophet Zacharias and King Solomon teach that bodies are conceived first

The Prophet Zacharias says,

> "The Lord…formeth the spirit of man in him." (Zach. 12:1)

And King Solomon says,

> "He knew not his maker and him that inspired into him the soul that worketh, and that breathed into him a living spirit." (Wis. 15:11)

The Septuagint version of Exodus 21:22-23 teaches that bodies are conceived first

See in this book The Septuagint vs. Clementine Vulgate on Exodus 21:22-23, p. 9.

The Church Fathers and others

Ambrosiaster

> Ambrosiaster, *Questions on the Old and New Testaments*, 4th century: "It seems to me unseemly to say that souls are engendered simultaneously with bodies, and that the soul gives birth to the soul, a property which God has not given to the soul. If each of the celestial powers has been given the power to give existence to all others in creation, one might admit that all souls derive from the one soul of Adam. But this feeling is not admissible, because the generation of a simple being is a privilege which God has exclusively reserved for himself… Will it be said that at the moment when the germ of the body is sown, the soul begets the soul? But we read that God drew a rib of Adam without the sacred writer adding that the soul gave birth to the soul. If a soul were joined to this seed, it cannot be said that this soul was born, it is a part detached from another soul. Nor does Scripture say anything about this circumstance. We read, on the contrary, in the prophet Zechariah: 'God who has formed in man the spirit of man.' (Zech. 12:1) He speaks the same truth when he says, 'This is what the Lord has said to you who created you, who formed you in your mother's womb.' (Is. 44:2) If the soul is formed in the womb of the mother, it is united to a body which has already received its form. As it extends its action to all the members of the body, it is said of the soul that it is formed in the body. Thus, just as water, which has no particular form, receives one from the vessel that contains it, the soul, incorporeal and simple substance, receives as its form in the body by communicating life to all its members… If we look at it more closely, we will see the feeling that we need to adopt. Consider the creation of Adam. In the person of Adam we have an example which makes us understand that the body was already formed when it received its soul. God could doubtless mix the soul with the silt of the earth and thus form the body. But a sovereign reason presided over his formation; it was necessary first to construct and assemble the different parts of the house before introducing the one which was to inhabit it. The soul being a spirit cannot dwell in a solid element; it is for this reason that it is said to be shed in the blood. When, then, the lineaments of the body are not yet formed, where can the soul be? Shall it go abroad, until it be united? But reason teaches us that it exists only to animate the body, and not to wander without fulfilling any function…"[12]

Apostate Jerome

> Apostate Jerome, *Letter 121*, to Algasia, 406: "The seeds are gradually formed in the womb, and so it is not held to be murder, until the elements have been formed and receive their features and members."[13]

St. Augustine

> St. Augustine, *Enchiridion* (*On Faith, Hope, and Love*), 412: "85. Once this fact is established, then, first of all, comes the question about abortive fetuses, which are indeed 'born' in the mother's womb, but are never so that they could be 'reborn.' For, if we say that there is a resurrection for them, then we can agree that at least as much is true of fetuses that are fully formed. But, with regard to undeveloped fetuses, who would not more readily think that they perish, like seeds that did not

[12] Genesis 2:7: Question 23 (Do Souls Come by Way of Propagation Like Bodies?)
[13] c. 4.

germinate? But who, then, would dare to deny—though he would not dare to affirm it either—that in the resurrection day what is lacking in the forms of things will be filled out? Thus, the perfection which time would have accomplished will not be lacking, any more than the blemishes wrought by time will still be present. Nature, then, will be cheated of nothing apt and fitting which time's passage would have brought, nor will anything remain disfigured by anything adverse and contrary which time has wrought. But what is not yet a whole will become whole; just as what has been disfigured will be restored to its full figure."[14]

In the following quote, St. Augustine mentions three ways that spouses prevent the begetting of children, all of which are mortally sinful: 1) contraception, 2) destruction of the unformed fetus, and 3) killing the formed infant in the womb:

St. Augustine, *Marriage and Concupiscence*, 419: "For although propagation of offspring is not the motive of the intercourse, there is still no attempt to prevent such propagation, either by wrong desire or evil appliance. They who resort to these, although called by the name of spouses, are really not such; they retain no vestige of true matrimony, but pretend the honourable designation as a cloak for criminal conduct… Sometimes, indeed, this lustful cruelty, or, if you please, cruel lust, resorts to such extravagant methods as to use poisonous drugs to secure barrenness; or else, if unsuccessful in this, to destroy the conceived seed by some means previous to birth, preferring that its offspring should rather perish than receive vitality; or if it was advancing to life within the womb, should be slain before it was born. Well, if both parties alike are so flagitious, they are not husband and wife; and if such were their character from the beginning, they have not come together by wedlock but by debauchery. But if the two are not alike in such sin, I boldly declare either that the woman is, so to say, the husband's harlot; or the man the wife's adulterer."[15]

St. Augustine's use of and commentary on the Septuagint version of Exodus 21:22-23

St. Augustine, *Questions on the Heptateuch*, On Exodus 21:22-23: " '*If two men quarrel and they having struck a woman in the womb, and the infant exits not yet formed, atonement shall be made by a fine. According as the husband of the woman shall with a judicial decision lay upon him, he shall pay.* (Ex. 21:22)'

"The fact that the author did not want the unborn childbirth to belong to the homicide proves that he thought that it was not man that is carried in the mother's womb. At this point it is customary to raise a question about the soul, namely, whether what has not been formed can even be understood to possess a soul, and therefore whether this would be murder, because it cannot be said to have been deprived of life if it did not yet have a soul, for [the passage] continues and says, *'But if it has been formed, he shall give a life for a life'* (Ex 21:23). What else can be understood here if not 'he himself shall die'?

For [Scripture] now commanded this in other cases in this situation—*An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, a burning for a burning, a wound for a wound, a bruise for a bruise (*Ex 21:24-25)—by a retaliation, in other words, in equal measure. This law was established to show what punishment should be owed.

[RJMI: Hence a life for a life means that a human was murdered if what exits the womb is formed.]

[14] c. 23 (The Reality of the Resurrection).
[15] b. 1, c. 17 [XV].

> "For, unless it were known by way of a law what punishment was owed, how would it be known what pardon might alleviate, so that it could be said, Forgive us our debts, as we also forgive our debtors (Mt 6:12)? …
>
> "Hence, if at the time that was indeed an unformed child…, the law was unwilling to make the case pertain to murder because it cannot yet be called a living soul in that body which lacks sensation, if such [a soul] has not yet been formed in the flesh and [the flesh] has not yet been endowed with senses."[16]

What follows is the part of the text from Migne (PL 34:626-627) which shows that St. Augustine's version of Exodus 21:22-23 is from the Septuagint:

> Septuagint (*Versio Antiqua*), Ex. 21: "(22) Si autem litigabunt duo viri, & percusserint mulierem in utero habentem, & exierit infans ejus nondum formatus: detrimentum patietur, quantum indixerit vir mulieris, & dabit cum postulatione. (23) Si autem formatum fuerit, dabit animam pro anima."

LXXX. [Ib. xxi, 22 25.] *Si autem litigabunt duo viri, et percusserint mulierem in utero habentem* [1], *et exierit infans ejus nondum formatus; detrimentum patietur, quantum indixerit vir mulieris, et dabit cum postulatione.* Mihi videtur significationis alicujus causa dici hæc, magis quam Scripturam circa hujusmodi facta occupatam. Nam si illud attenderet, ne prægnans mulier percussa in abortum compelleretur, non poneret duos litigantes viros, cum possit et ab uno hoc admitti, qui cum ipsa muliere litigaverit, vel etiam non litigaverit, sed alienæ posteritati nocere volendo id fecerit. Quod vero non formatum puerperium noluit ad homicidium pertinere, profecto nec hominem deputavit quod tale in utero geritur. Hic de anima quæstio solet agitari, utrum quod formatum non est, ne animatum quidem possit intelligi, et ideo non sit homicidium, quia nec examinatum dici potest, si adhuc animam non habebat. Sequitur enim et dicit, *Si autem formatum fuerit, dabit animam pro anima.* Ubi quid aliud intelligitur, nisi; et ipse morietur? Nam hoc et in cæteris ex hac

Heretic Theodoret of Cyrus

> Heretic Theodoret of Cyrus, 5th century: "They say that when the body is fully formed in the womb, then the embryo acquires a soul. For the Creator first made the body of Adam and then breathed the soul into it."[17]

Speaking about a pregnant woman who had an abortion as a result of blows, he says that the embryo is first formed, then animated.[18]

[16] b. 2, q. 80 (on Ex. 21:22-23); PL 34:626-627.
[17] Theodoret Bishop of Cyrus, *Opera omnia*, ed. J. L. Schulze, vol. 1, 48; Migne *PG* 80. col. 272.

Apostate Peter Lombard

Even though Peter Lombard was an apostate and his *Sentences* contain many heresies, he teaches the truth in this regard:

> Apostate Peter Lombard, *Sentences,* Book 4, 1150:
>
> Distinction 31, Chapter 4 (185):
>
> "1. When those who procure an abortion are murderers. Here it is usual to ask about those who procure an abortion, when are they judged to be murderers or not.
>
> "2. An unborn child is the object of homicide at that time when it is formed and has a soul, as Augustine asserts on Exodus: 'But the Law was unwilling that a formless pregnancy, where there is not yet a living soul, fall within the ambit of homicide.'[19] —Augustine, in the book *On Questions on the New and Old Testament.* Augustine also says that 'an unformed unborn child does not have a soul: and so there is a money fine, but there is no rendering of *a soul for a soul.* (Ex. 21:23) But a soul is given to the already formed body; it is not born with the conception of the body… It is necessary that the house first be put together, and then its dweller be brought in. And so when the features have not yet been formed, where will be the soul?'[20]
>
> "3. Jerome, to Algasia. Also Jerome: 'The seeds are gradually formed in the womb, and so it is not held to be murder until the elements have been formed and receive their features and members.'[21]— From these words, it is clear that those who procure an abortion are guilty of murder when the unborn child is formed and ensouled.
>
> Distinction 44, Chapter 8 (258)
>
> "1. On aborted foetuses and monsters. It is also necessary to inquire whether aborted foetuses and monsters will rise again, and what they will be like. 2. Augustine, in the *Enchiridion*: Regarding this, Augustine speaks as follows: 'A question arises about aborted foetuses, which have already been born in their mothers' wombs, but not in such a way that they can now be born again. For if we should say that these are to rise again, what we say can be accepted as to those which are already formed. But who is not more disposed to think that the unformed ones perish, like seeds that were not conceived?'[22]—PAY ATTENTION! 'It may be very carefully asked and disputed by learned men, when a human person begins to live in the womb and whether life exists in a hidden way which is not yet manifest from the movements of a living being. It seems too exceedingly shameless to deny that those pregnancies had been alive which are cut out limb by limb, lest, if they were left dead in the wombs, the mothers should die too. From the time then that a person begins to live, from that same time he is already able to die. And if he is dead, wherever death may come upon him, I cannot discover how he can be denied a part in the resurrection.'[23]„

Apostate Thomas Aquinas

Even though Thomas Aquinas was an apostate and his *Summa* contains many heresies, he teaches the truth in this regard:

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[18] Theodoret de Cyrus, *Therapeutique des maladies helleniques*, ed. P. Canivet, 1, p. 243.
[19] Footnote 1: "Augustine, *Quaestiones in Heptateuchum*, b. 2, q. 80 (on Ex. 21:22-23); cf. above, b. 2, dist. 31, c. 7, n. 3."
[20] Footnote 3: "Rather, Ambrosiaster, *Quaestiones veteris et novi Testamenti*, q. 23."
[21] Footnote 4: "Jerome, *Epistola 121,* c. 4."
[22] Footnote 1: "Augustine, *Enchiridion*, c. 85."
[23] Footnote 2: "Ibid., c. 86."

> Apostate Thomas Aquinas, *Summa*, 13th century: "Reply to Objection 2. He that strikes a woman with child does something unlawful: wherefore if there results the death either of the woman or of the animated fetus, he will not be excused from homicide, especially seeing that death is the natural result of such a blow."[24]

Heretical Catechism of Trent

Even though the Catechism of Trent contains heresies, it teaches the dogma that life does not begin in the womb at conception but sometime in the womb after that:

> Heretical *Catechism of Trent*, 16th century: "According to the order of nature the rational soul is united to the body only after a certain lapse of time."[25]

Science

Identical twins are proof that life does not begin at conception

The scientific fact of identical twins defends the dogma that the body is formed first and then sometime after the body is formed the soul is created within the body. Identical twins require the creation of two souls by God, one for each person. Identical twins come from the same fertilized egg. Sometime after the male seed fertilizes the egg, the zygote or the blastocyst splits and forms the bodies for two persons. This can happen in three ways:

> Allina Health Clinic, *The Formation of Twins*: "Identical twins start out from a single fertilized egg cell, or zygote, which is why they're also called monozygotic twins. Like the single baby we just saw, the egg is fertilized by a single sperm cell.
>
> "Unlike the single baby, this fertilized egg cell will split into two separate embryos, and grow into identical twins. This remarkable event takes place during the first week after fertilization, and can happen at several different times:
>
> "At the two cell stage on days 1 to 3
>
> "At the early blastocyst stage on days 4 to 6
>
> "Or in the late blastocyst stage on days 7 to 9
>
> "The stage at which the egg cell splits determines how the twins will implant in the uterine lining, and whether or not they share an amnion, chorion, and placenta. Basically, the earlier the splitting occurs, the more independently the twins will develop in the uterus. So, a pair of identical twins that split during the two-cell stage will each develop its own amnion, chorion, and placenta. Twins that split during the late blastocyst stage will share an amnion, chorion, and placenta."

Hence the split can occur anytime from 1 to 9 days after the egg is fertilized. If life were to take place at the instant the male seed fertilizes the female egg, then only one soul would occupy the zygote the instant it got fertilized. And after the zygote or blastocyst splits and forms a second body, only one of the bodies would have a soul and the other would not. Even if the second body were given its soul the instant the zygote or blastocyst splits, it still would not have gotten its soul

[24] II-II, q. 64, art. 8.

[25] *Catechism of the Council of Trent for Parish Priests*, also known as the Roman Catechism. Issued by order of Pope Pius V, 16th century. Translated into English with notes by John A. McHugh, O.P., S.T.M., Litt.D.; and Charles J. Callan, O.P., S.T.M. Fifteenth printing. Nihil Obstat: V. F. O'Daniel, O.P., S.T.Lr.; and T. M. Schwertner, O.P., S.T.Lr.; and A. J. Scanlan, S.T.D., Censor Librorum. Imprimi Potest: J. R. Meagher, O.P., S.T.Lr., Provincialis. Imprimatur: + Patritius J. Hayes, Archiepiscopus Neo-Eboracensis, Neo-Eborach, Dei 3 Januarii, 1923. Tan Books, 1982. Pt. 1, art. 3, By the Holy Ghost.

the instant the seed fertilized the egg but instead would have gotten its soul several days later and hence its soul would have been created in a body that was several days old. The only viable solution to this scientific fact is that the soul does not enter the body until sometime after the body is created. Hence the bodies of identical twins are first formed after the splitting of the zygote or blastocyst and only sometime later are the souls created within the bodies (embryos) prepared for them. Therefore it is certain that the soul is not created within the body until at least 10 days after the egg is fertilized.

Frozen embryos are more proof that life does not begin at conception

The mortally sinful, modern scientific method of frozen embryos is more proof that life cannot begin at conception. Embryos are formed during conception when the male seed fertilizes the female egg:

> *AI*: "Frozen embryos are fertilized eggs that have been preserved through a process called cryopreservation, or freezing. They are created through in vitro fertilization (IVF), where eggs are fertilized by sperm in a lab and then frozen for later use. This process allows individuals to preserve their fertility for a later time, and the embryos can be thawed and transferred to a uterus to attempt pregnancy when they are ready."

If life begins at conception and thus the soul is also created within the body (embryo), then these frozen embryos would be frozen human beings, on ice so to say. To better understand the consequence if this were true, take this real life example:

> *AI*: "A baby boy named Thaddeus Daniel Pierce was born from an embryo frozen for over 30 years, making it the longest storage time before a birth. The embryo was created in 1994 and adopted by parents Lindsey and Tim Pierce, who had been trying to conceive for years. This record-breaking birth happened after the embryo was successfully transferred and implanted. Thaddeus Daniel Pierce, born on July 26, 2025."

If life begins at conception, then this infant was 30 years old when he was born. Hence, at his first birthday, he would be 1 year old from birth but actually be 30 years old. A whole new category would have to be created for these infants, which would not only include their birthday but also their actual age. For example, his birth certificate should also list how old he is. And when he is old enough to get a driver's license, it would have to list his date of birth and date of conception to get his real age. In the case above, when Thaddeus' birth date indicates he is 20 years old, he would actually be 50 years old. It is odious to think God would allow such a thing.

Now, this does not compare to adults who are in comas. They have no problem with the age thing; and if you put them on ice, they would die. The same applies to when life actually begins in the womb, forty days after conception. If you freeze that human being, it will die. So any attempt to cryogenically freeze human beings would kill them.

When does the body become ensouled?

Identical twins prove that bodies are ensouled at least 10 days after conception

We have already proved that the soul cannot be created within the body until at least 10 days after the egg is fertilized. (See in this article Identical twins are proof that the body is created before the soul, p. 22.)

The body becomes ensouled at about 40 days when the brain is formed

It is a Catholic dogma that the soul looks like the form of the body. Even though the Fifth Lateran Council is invalid, it teaches this dogma:

> Invalid *Fifth Lateran Council* (1512-1517), Session 8, The Human Soul: "[The soul] is…truly in itself and essentially the form of the human body…"

Based on this dogma, it is my opinion that the soul is not created in the body until sometime after the body has the three essential things necessary for a human to be formed and to function, which are the heart, blood, and brain. It is not enough to have the heart and blood but not the brain. The heart and blood are formed at the same time, which is about 22 days after the egg is fertilized. The brain is formed and begins to function about 40 days after the egg is fertilized. Bioethicists, such as Baruch Brody, believe that human life begins when the brain starts functioning, which can first be detected by the electroencephalogram (EEG) at about 40 to 43 days after conception.[26] Hence as soon as the body has all the parts for a functioning brain, the soul is created in the body and thus an EEG is detected.[27]

With all things considered, it is the brain and not the heart that makes each person unique. Take the example of conjoined twins, also known as Siamese twins, who share the same body and the same heart:

Wikipedia, "Conjoined Twins": "Conjoined twins are identical twins whose bodies are joined in utero. …There are several different types of conjoined twins: …**Thoracopagus**: Bodies fused in the thorax. The heart is always involved in these cases; when the heart is shared, prospects for a long life, either with or without separation surgery, are poor (35-40% of cases)."

The thing that differs between these conjoined twins is their brains, and hence this is what makes them unique. Their souls share the same body and the same heart, but their souls do not share the same brain. Each has its own brain.[28]

Here is another example. A heart can be made to beat by external means while the person is dead. And hearts can be transplanted. But in no cases can the brain be made to function by external means or be transplanted. Once the brain is dead, then the person is surely dead. This is

[26] Baruch Brody, *Abortion and the Sanctity of Human Life: A Philosophical View* (Cambridge, MA: M.I.T. Press, 1975).

[27] It is also my opinion that an EEG reading, low as it may be, is proof that the soul is in the body. Hence if there is no EEG reading, the person is dead because the soul is not in the body. If God resurrects a dead person and thus puts his soul back in his body, then an EEG reading will be detected. A body without a soul quickly ceases to function and begins to decay, as Lazarus' body did when it was in the tomb for four days. While science or a miracle can preserve a dead body from corrupting, it cannot be made to function again. When Jesus resurrected Lazarus from the dead, Lazarus' body was miraculously healed and began to function again and thus an EEG reading would have been detected if they would have had the technology.

[28] While their souls share the same body up to the neck, no part of each soul is shared with the soul of the other. Each twin has a unique soul even though the form of their souls is the same up to the neck. When a person dies, his soul separates from his body. It is the common opinion that when a person dies, his soul assumes the form of his body when it was or would have been 33 years old. Hence when an infant dies, his soul assumes the form of his body as it would have been if he had reached the age of 33 and thus he immediately attains the use of reason. This optimum age is based upon the age that Christ was when he died.

how doctors now determine when death occurs—when the brain is no longer functioning at all.[29] Hence one can conclude that until the brain is formed the soul is not created in its body and thus life does not begin.

These two examples prove that the brain must be formed in order for the soul to be created within the body. Hence as soon as the brain has its main functioning parts, the soul is created in its body and thus, at that instant, the brain begins to function and register an EEG reading.

Even without the aid of modern science, the common opinion was that life begins 40 days after conception:

> *Abortion in the Ancient World*, by Konstantinos Kapparis, 2002: "Some Christian authors even accept Greek gradualist theories down to the point of numbers, and consider that formation and animation take place on the 40th day and that an abortion would not be homicide before that day but it would be after that. [Footnote 80] In such theories I find a fascinating case of continuity between secular pagan spirit and Christianity, an uninterrupted line of thought running from the pioneers of Hippocratic medicine to Patristic Christian literature, which I would hardly have suspected before reading these theories."[30]
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> Footnote 80: "See e.g. Cyril of Alexandra *De adoratione m spiritu et veritate* 8 (= Migne *PG* 68, 545), Maximus the Confessor *Contra eos qui corpora ante animas…* Migne *PG* 91, 1340.[31]"

In the 16th century, apostate Antipope Gregory XIII taught that life begins in the womb 40 days after the conception of the body:

> *Abortion and the Catholic Church: A Summary History*, by apostate John T. Noonan, Jr., 1967: "The Sacred Penitentiary by the time of Gregory XIII [1572-1585] did not treat as homicide the killing of an embryo under 40 days.[32]"[33]

Souls are created within male and female bodies at the same time period after conception

Because the brainwaves of male and female infants begin at the same time period (about 40 days after conception), the souls also of both males and females are created within their bodies about 40 days after conception. Another proof that the souls of males and females are created within their bodies at the same time period is twins in which one is male and the other female.

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[29] Even though some patients are said to be brain dead and are kept alive on machines, their brain is not completely dead and thus an EEG reading can be detected, low and hard to be detected as it may be. The proper state of these persons is not brain dead but deep coma. Some refer to it as a vegetative state, which is not a good term because no human is a vegetable even when in a deep coma and even when dead.

[30] Published by Bookcraft (Bath) Ltd., Midsomer Norton, Avon. 2. When Does Human Life Begin?: iv. Human life begins while the fetus is growing, p. 49.

[31] Maximus the Confessor (d. 662), who very well may have been an apostate for defending Gregory of Nazianzus' teachings, did not believe that life begins 40 days after conception but attempted to refute the opinion of those who believed that life does not begin until 40 days after conception. I have not had the time to thoroughly examine Maximus' work titled "Ambiguous" regarding his defense of Gregory of Nazianzus. But I say he most probably was an apostate because it is very improbable that he did not come across the heresies in Gregory's works. And if he did, he either excused the heresies or defended them. (See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: Anti-Church Fathers: Gregory of Nazianzus.)

[32] Footnote 107: "Navarrus, Enchiridion seu Manuale Confessariorium et poenitentiarum, 3 Opera (Lyons, 1509) note 92, at 5.22."

[33] Notre Dame Law School, NDLS Scholarship, Natural Law Forum, Paper 126, 1967. Papal legislation, p. 110.

The Heresy That Life Begins at Conception

The common consensus of modern theologians replaced the previous unanimous consensus

Beware, then, of the heresy which teaches that life begins at conception and thus the soul is created and enters its body at the instant the body is conceived in the womb, at the instant the male seed fertilizes the female egg. This heresy contradicts not only the unanimous consensus of the Church Fathers and other Catholic theologians from the birth of the Church in AD 33 to AD 1033, when the Great Apostasy began, but also the unanimous teachings of the nominal Catholic theologians from the 11th century until the 18th century.

The heresy that life begins at conception was first taught by medical doctors in the 17th century. But it did not begin to be taught by nominal Catholic theologians until the 18th century. This heresy began to make steady progress from 1750 onward, although some still held the dogma even in the 20th century:

> *Abortion and the Catholic Church: A Summary History*, by apostate John T. Noonan, Jr., 1967: "In the great formative period of Western canon law between 1140 and 1240, and in the course of the contemporary conflict with the Cathars, who opposed all procreation, Augustine on abortion was incorporated in the basic collection of canons made by Gratian. There, in a section devoted to marriage, appeared the Augustinian denunciation of the lustful cruelty of the married who procured abortions. It was now the canon *Aliquando*.[34] Until the new Code of Canon Law in 1917, this text was to instruct all students of the canon law. It was supplemented by Gratian's answer to a question he himself proposed, 'Are those who procure an abortion homicides or not?' The answer was supplied by Jerome to Algasia and Augustine on Exodus, quoted earlier, plus a spurious quotation from Augustine which taught expressly that there was 'no soul before the form.'[35] Clearly, in Gratian, abortion was homicide only when the fetus was formed.
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> "The distinction was reaffirmed in slightly different language by Innocent III. A priest incurred 'irregularity,' i.e., he was suspended from his functions, if he committed homicide. The case was put of a Carthusian monk who in playing had accidentally caused his mistress to abort. Was he irregular? Innocent III held that he was, if the fetus was 'vivified.' The decretal entered the universal law of the Church in the decretal collection of Gregory IX as the canon *Sicut ex* in the comprehensive section entitled, 'Voluntary and Chance Homicide.'[36] 'Vivified' was treated as the equivalent of 'ensouled,' and the decretal was seen as implying that homicide occurred only after ensoulment had taken place according to the texts furnished by Gratian.[37]
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> "…In the standard text of the schools, the *Sentences* of Peter Lombard, the texts chosen by Gratian were repeated. As in Gratian's framework, *Aliquando* formed a central passage in the analysis of the purposes of marriage.[38] The pseudo-Augustinian citation on ensoulment in Gratian was confidently repeated to show that the soul was not inserted until the body was formed.[39] Peter Lombard himself observed, 'From this it appears that they are homicides who procure an abortion when the fetus is ensouled.'[40] The implication left by the *Sentences* from the use of *Aliquando* was that before ensoulment abortion was a sin against marriage… In his youthful commentary on the *Sentences,* Thomas Aquinas treated the use of these

[34] Footnote 54: "Gratian, Decretum 2.32.2.7, in Corpus Juris Canonici, ed. E. Friedberg (Leipzig 1879-1881)."
[35] Footnote 55: "*Id.* at 2.32.2.8-10."
[36] Footnote 56: "Gregory IX, Decretales 5:12.20, in Corpus Juris Canonici."
[37] Footnote 57: "Glossa Ordinaria at 5.12.20."
[38] Footnote 68: "Peter Lombard, Libri Iv Sententiarum. (Quarrachi, 1916) 4.31."
[39] Footnote 69: "Id. at 4.31; 2.18."
[40] Footnote 70: "Id. at 4.31."

drugs as a sin 'against nature because even the beasts look for offspring.' …He was clear that there was actual homicide when an ensouled embryo was killed.[41] He was equally clear that ensoulment did not take place at conception. There was sin, but not the sin of destroying a man in destroying the conceptus in its early stage, for 'seed and what is not seed is determined by sensation and movement'; this phrase seems to mean that, at the early stage, seed is being destroyed, not man.[42]

"…The Sacred Penitentiary by the time of Gregory XIII [1572-1585] did not treat as homicide the killing of an embryo under 40 days…[43]

"The Holy Office under Innocent XI issued a condemnation on March 2, 1679. Sixty-five propositions were condemned, of which two related to abortion:

> '34. [Condemned:] It is lawful to procure abortion before ensoulment of the fetus lest a girl, detected as pregnant, be killed or defamed.
>
> '35. [Condemned:] It seems probable that the fetus (as long as it is in the uterus) lacks a rational soul and begins first to have one when it is born; and consequently it must be said that no abortion is homicide.'

"*Opinion on Ensoulment.* A stream of thought distinct from papal authority also began in the seventeenth century, without immediate effect but with ultimate significance for the view of abortion. It came from medical doctors versed in philosophy. The title of the first work of the new approach summarizes its content: *A Book on the Formation of the Fetus in which It Is Shown that the Rational Soul Is Infused on the Third Day.* It was written by a physician at Louvain, Thomas Fienus, and appeared in 1620.[44] A year later there was an even more influential treatise, *Medico-Legal Questions,* by a Roman physician, Paul Zacchias… The rational soul, Zacchias argued, must be 'infused in the first moment of conception.'[45] Zacchias' thesis on ensoulment was well received, and he himself in 1644 received from Innocent X the grand title of 'General Proto-Physician of the Whole Roman Ecclesiastical State.'

"The theory [RJMI: heresy] of Zacchias had no immediate impact on the theologians dealing with abortion. He himself in answering objections to his novel proposition agreed that the 'milder' opinion of the canons could be followed as to punishment for abortion of a fetus under forty days; a 'greater injury' was done in killing an older embryo.'[46] The theologians themselves were slow to respond to the new [RJMI: heretical] arguments. By the eighteenth century Constantino Roncaglia of the Congregation of the Mother of God contended in analyzing the sin of abortion that it was 'most probable' that the fetus was ensouled at the instant of conception or 'at least from the third or seventh day.'[47] But the leading moralist of the day, Alphonsus, declared that 'some say badly [RJMI: heretically] that the soul is infused at conception.[48] He preferred to rely on the Septuagint translation of Exodus, which Zacchias had dismissed as 'a commentary' which was not Scripture, and to hold it 'certain' that there was not immediate ensoulment…

"In the nineteenth century the theologians, who had been slow to surrender a theory [RJMI: dogma] with so many famous supporters, inclined now to the idea [RJMI: heresy] of Zacchias. In 1854 Pius IX proclaimed as a dogma of the Catholic

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[41] Footnote 74: "Thomas, *Summa Theologica* (Leonine ed.) 2.2.64.8, reply to objection 2. The topic was 'whether one who kills a man by chance incurs the guilt of homicide?' Like the Septuagint version of Exodus, Thomas held that striking a pregnant woman was an illicit deed, and if the death of either the woman or an ensouled fetus followed, it was homicide."

[42] Footnote 76: "The passage occurs in explaining why Aristotle accepted a lesser evil in accepting abortion, in Octo Libros Politicorum 7.12."

[43] Footnote 107: "Navarrus, Enchiridion seu Manuale Confessariorium et poenitentiarum, 3 Opera (Lyons, 1509) note 92, at 5.22."

[44] Footnote 113: "See (Anonymous) *De animatione foetus,* 11 Nouvelle Revue Theoloique 182 (1879)."

[45] Footnote 116: "Paul Zacchias, *Quaestiones Medico-Legale*s (Lyons, 1701) 9.1."

[46] Footnote 118: "Zacchias, *op, cit. supra* note 114, at 9.5."

[47] Footnote 119: "Constantino Roncaglia, Universale Moralis Theologia Ad Usum Confessariorum (Lucca, 1834) 11.1.2.3."

[48] Footnote 120: "Liguori, Theologia Moralis 6.394. Elsewhere, on baptism, he said that an aborted fetus was also to be baptized conditionally, 'especially since today there flourishes the opinion, received not without approbation from experts, that the fetus from the beginning of conception, or at least after several days, is informed by a soul,' 6.121."

Church that Mary was free from sin 'in the first instant of her conception.'[49] The new dogma dealt the old formula [RJMI: dogma] a glancing if not fatal blow…[50]

"The slowly changing attitude can be seen in the standard works. The most popular manual for seminary instruction in the nineteenth century was the *Compendium of Moral Theology* of the French Jesuit, John Gury [1864]. The book was largely a succinct presentation of Alphonsus Liguori, and in mid-nineteenth century Gury said, 'The fetus, although not ensouled, is directed to the forming of man; therefore its ejection is anticipated homicide.'[51] …Thereafter, Thomas Gousset [1874] in his work for the practical instruction of confessors treated immediate ensoulment as the opinion to be followed, so that all abortions were homicides.[52] Augustine Lehmkuhl [1888], the German Jesuit who was perhaps the ablest of the nineteenth century moralists, taught that abortion is 'true homicide,' 'as follows from what is today the more common opinion that teaches that every fetus is ensouled with a rational soul.'[53]

"In the twentieth century vigorous champions of the old theory [RJMI: dogma] could still be found. The most influential was Arthur Vermeersch [1924], the Belgian Jesuit who was to be the principal draftsman of *Casti connubii.* No 'solid arguments,' he maintained, proved the immediate infusion of the soul.[54] However, a more modern writer and the most persuasive of moral theologians of postwar Europe, Bernard Haring [1966], taught that the teaching of Aristotle had but 'slight probability' and that, consequently, 'every abortion is murder.'[55],,[56]

The dogma and opposing heresy are presented as allowable opinions

Notice how the author of the previous article, the apostate Noonan, presents the dogma and the opposing heresy as allowable opinions and thus not as a dogma or a heresy:

"The rational soul, Zacchias argued, must be 'infused in the first moment of conception.' …The theory [RJMI: heresy] of Zacchias had no immediate impact on the theologians dealing with abortion."

"In the nineteenth century the theologians, who had been slow to surrender a theory [RJMI: dogma] with so many famous supporters, inclined now to the idea [RJMI: heresy] of Zacchias. In 1854 Pius IX proclaimed as a dogma of the Catholic Church that Mary was free from sin 'in the first instant of her conception.'[57] The new dogma dealt the old formula [RJMI: dogma] a glancing if not fatal blow."

"In the twentieth century vigorous champions of the old theory [RJMI: dogma] could still be found."

And the apostate Alphonsus de Liguori also presents the heresy not as heresy but simply as something bad:

"But the leading moralist of the day, Alphonsus, declared that 'some say badly [RJMI: heretically] that the soul is infused at conception.' "

Alphonsus simply refers to the heresy as something bad but does not say it is heresy. If he is certain that it is something bad, then it has to be heresy. Indeed, it is heresy! Yet he does not say the "H" word—HERESY:

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[49] Footnote 127: "Pius IX, *Ineffabilis Deus*, Denzinger 1641."
[50] See in this book The Immaculate Conception does not defend the heresy, p. 32.
[51] Footnote 128: "John Gury, Compendium Theologia Moralis (1864 ed.), 'De Praeceptis Decalogi,' n. 402."
[52] Footnote 130: "Thomas Gousset, Theologie Morale I L' usaoe Des Cures Et Des Confesseurs n. 621 (Paris, 1874 ed.)."
[53] Footnote 131: "Augustine Lehmkuhl, 1 Theologia Moralis, n. 840 (Freiburg i. Br., 5th ed. 1888)."
[54] Footnote 132: "Arthur Vermeersch, 2 Theologia Moralis, n. 622 (Bruges, 1924)."
[55] Footnote 133: "Bernard Haring, 3 The Law Of Christ 206, trans. by Edward Kaiser from the 7th German edition, 1966."
[56] pp. 85-131.
[57] Footnote 127: "Pius IX, *Ineffabilis Deus*, Denzinger 1641."

> *Abortion and the Catholic Church: A Summary History*, by apostate John T. Noonan, Jr., 1967: "[Footnote 120] Liguori, Theologia Moralis 6.394. Elsewhere, on baptism, he said that an aborted fetus was also to be baptized conditionally, 'especially since today there flourishes the opinion, <u>received not without approbation from experts</u>, that the fetus from the beginning of conception, or at least after several days, is informed by a soul,' 6.121."

As the heresy of presenting dogmas and heresies as allowable opinions became increasingly popular from the 11th century onward, the door was open to deny any dogma and hold any heresy by simply presenting them as allowable opinions.[58] To deny one dogma in this way is like breaking a link in a chain and thus all the other dogmas are weakened and open to the same attack. The undermining of the very basis of dogmas is the undermining of all dogmas. *"And whosoever shall keep the whole law, but offend in one point, is become guilty of all."* (Ja. 2:10) In these days of the Great Apostasy, we see the Vatican II Church denying dogmas and embracing heresies at a rapid rate:

- For example, it is a dogma held by the Catholic Church and even by the apostate antipopes until Francis I that the death penalty is justified for criminals whose crimes merit it. Apostate Antipope John Paul II held this dogma, even though weakly because he said it should hardly be used (which is a heresy in itself). Yet only a few years later, apostate Antipope Francis I now teaches that the death penalty is intrinsically evil and thus must *never* be used. Hence this dogma was first watered down by John Paul II and then completely denied by Francis I, all within a matter of a few years. It used to take a century or two of watering down a dogma before completely denying it. It is now happening within years. This is one example of the many dogmas that have been increasingly denied since the beginning of the Great Apostasy in the 11th century. Only now the rate of the denial of dogmas has increased and the accumulation of heresies over the centuries is abundant. After all, Jesus said: *"But yet the Son of man, when he cometh, shall he find, think you, faith on earth?"* (Lk. 18:8)

In Noonan's article, notice that instead of condemning Zacchias' heresy and denouncing him as a heretic, apostate Antipope Innocent X promoted him:

> "The rational soul, Zacchias argued, must be 'infused in the first moment of conception.'[59] Zacchias' thesis on ensoulment was well received, and he himself in 1644 received from Innocent X the grand title of 'General Proto-Physician of the Whole Roman Ecclesiastical State.' "

Hence apostate Antipope Innocent X was a heretic on this point alone either by sins of commission or by sins of omission and association:

- If Innocent X believed that Zacchias' heresy was not heresy but an allowable opinion, then Innocent was a heretic by sins of commission.
- If Innocent X believed it was heresy, then he was a heretic by sins of omission for not condemning Zacchias' opinion as heresy, for not denouncing him as a

[58] See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: 1) "**Heretical Probabilism**"; 2) "The Ways That Philosophy or Mythology Are Glorified: 2) By using methods unique to philosophy when teaching on faith or morals: **2b) By presenting dogmas and heresies as allowable opinions**"; and 3) "Peter Lombard (c. 1095-1164): **His method of presenting dogmas and heresies as allowable opinions**." And see RJMI book *Non-Catholics Cannot Hold Offices in the Catholic Church*: "All the so-called popes from Innocent II in 1130 onward were apostate antipopes: Apostate Antipope Innocent III (1198-1216): **His heresy for promoting Peter Lombard and his heretical Sentences.**" And see RJMI article *Cajetan's and Bellarmine's Heresies on Formal Heretics and Loss of Papal Office*.

[59] Footnote 116: "Paul Zacchias, *Quaestiones Medico-Legales* (Lyons, 1701) 9.1."

heretic, and for not punishing him as a heretic. And he was a heretic by sins of association for remaining in religious communion with Zacchias. In this case, he is also guilty of the heresies of non-judgmentalism and non-punishmentalism.[60]

In either case, the end result is that heretics and their heretical works remain in good standing in the Church and are even promoted to the highest positions to the point of taking over all the top offices and foremost religious works. Once that happens, as it has, then promotions only go to those who agree with the heresies or immoralities or, at least, do nothing effective about them and thus allow them:

- For example, homosexuals have increasingly been promoted to the highest ranks in the Vatican II Church to the point that no one can be a priest or hold an office unless he at least accepts this and thus does not condemn the sin, denounce the sinner, avoid him in religious matters, and punish him if possible. Apostate Antipope Francis I was told that one of his so-called cardinals was an open homosexual, and he said: "Who am I to judge him" and thus did nothing and left him in his position. He has also promoted many homosexuals to high positions in the Church. But this is nothing new. It has been going on since the Great Apostasy began in the 11th century—except the rate has increased.

The lie that the heresy was held by the common consensus of theologians

In order to defend his heresy that life begins at conception, the nominal Catholic Rev. Thomas Slater, in his moral theology book, lies. He says that this heresy was held by the common consensus of theologians:

> *A Manual of Moral Theology*, by apostate Rev. Thomas Slater, S.J., 1924: "5. …The fetus is a human being, with a human soul, <u>which, as is commonly held by theologians, is infused into it by God at the moment of conception</u>…"[61]

Firstly, the theologians of his day were all idolaters (apostates) and formal heretics and thus they were not Catholic. Therefore, their teachings are null and void and thus of no consequence. Consequently, their teachings are not included in any consensus regarding the Catholic Church and Catholic faith.

Secondly, Slater lies because the unanimous consensus of the Church Fathers and other Catholic theologians teach that life does not begin at conception but sometime after the body is conceived. And even the nominal Catholic theologians unanimously teach the same up until the 18th century. Hence the common consensus of theologians that Slater is speaking of is the nominal Catholic theologians from the 19th century onward because in the 18th century the heresy was only held by a minority. But Slater does not say this because he wants his readers to believe that all of the theologians from the birth of the Church in AD 33 commonly teach this heresy, which is a huge lie and deception. If someone read only his work on this topic, he would be led to believe this lie and would thus take it for granted that Slater's belief that life begins at

[60] See RJMI book *The Great Apostasy*: Sins of Omission and Non-Judgmentalism and Non-Punishmentalism. For a few examples of non-judgmentalism, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: 1) "History of the Scholastics' Hellenization of Christianity: Other evil fruits of the University: **In the 15th century apostate Jean Gerson spoke of the corruption at the University**"; 2) "The Scholastics: **Thomas More (1477-1535)**"; and 3) "The Stoic and Epicurean Philosophies: Some stoics: Apostate Thomas à Kempis (1379-1471) and his book *Imitation of Christ*: **His heresy of non-judgmentalism.**"

[61] *A Manual of Moral Theology*, by apostate Rev. Thomas Slater, S.J. Nihil Obstat: H. Davis, S.J. Imprimi Potest: Gulielmus Bodkin, S.J. Nihil Obstat: J. R. McKee, C.O., Censor Deputatus. Imprimatur: Edm. Can. Surmont, Vicarius Generalis, Westmonasterii, Die 1 Decembris, 1924. Published by Burns Oates & Washbourne, Ltd., London, 1925. Publishers to the Holy See. B. 6, pt. 5, p. 201.

conception was taught by most of the theologians from the 1st century onward. I always say that these apostate bastards lie worse than gangsters![62]

The Anti-Church Father Gregory of Nyssa was the only one who taught the heresy until the 18th century

From the information I have, until the 18th century the apostate Gregory of Nyssa was the only theologian (of the Catholic and nominal Catholic theologians) who taught the heresy that the body in the womb always has a soul from the instant of the body's conception:

> Apostate Gregory of Nyssa, *On the Soul and the Resurrection*, 4th century: "There remains the question of the *when* of the soul's commencement of existence… There is no question about that which is bred in the uterus both growing and moving from place to place. It remains therefore that we must think that the point of commencement of existence is one and the same for body and soul… As, then, in the case of those growing seeds the advance to perfection is a graduated one, so in man's formation the forces of his soul show themselves in proportion to the size to which his body has attained. They dawn first in the foetus, in the shape of the power of nutrition and of development: after that, they introduce into the organism that has come into the light the gift of perception: then, when this is reached, they manifest a certain measure of the reasoning faculty, like the fruit of some matured plant, not growing all of it at once, but in a continuous progress along with the shooting up of that plant… We grasp from these considerations the fact that in the compound which results from the joining of both (soul and body) there is a simultaneous passage of both into existence; the one does not come first, any more than the other comes after."

Because Gregory of Nyssa was an apostate, he was not a Church Father but instead was an Anti-Church Father. Consequently, his teachings are null and void and therefore not part of the consensus of the Church Fathers. He was an apostate 1) for glorifying Origen and philosophy, 2) for believing in the Universal Salvation heresy, and 3) for believing that original sin is not a real sin and thus does not merit punishment.[63] And with this new information I have received, he was a heretic for denying the dogma that the soul is created in its body in the womb sometime after the body is conceived.

But Gregory went further. He taught another and most absurd heresy, that souls and thus life is in the male seed regardless if it fertilizes the female egg or not:

> Apostate Gregory of Nyssa, *On the Soul and the Resurrection*, 4th century: "Also we affirm that, just as the earth receives the sapling from the hands of the husbandman and makes a tree of it, without itself imparting the power of growth to its nursling, but only lending it, when placed within itself, the impulse to grow, in this very same way that which is secreted from a man for the planting of a man is itself to a certain extent a living being as much gifted with a soul and as capable of nourishing itself as that from which it comes. If this offshoot, in its diminutiveness, cannot contain at first all the activities and the movements of the soul, we need not be surprised; for neither in the seed of corn is there visible all at once the ear. How indeed could anything so large be crowded into so small a space? But the earth keeps on feeding it with its congenial aliment, and so the grain becomes the ear, without changing its nature while in the clod, but only developing it and bringing it to perfection under the stimulus of that nourishment… Seeing, then, that that which

[62] See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: The Theologians Replaced the Magisterium and the Bible.
[63] See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: The Anti-Church Fathers: Gregory of Nyssa.

> is secreted from one living being to lay the foundations of another living being cannot itself be dead (for a state of deadness arises from the privation of life, and it cannot be that privation should precede the having…"

The apostate Basil did not teach the heresy

Some interpret Basil of Caesarea's following ambiguous teaching in the heretical sense to mean that life begins at conception and thus there is no stage in the womb of formed and unformed:

> Apostate Basil of Caesarea, *Letter 188*, 4th century: "II. The woman who purposely destroys her unborn child is guilty of murder. With us there is no nice enquiry as to its being formed or unformed. In this case it is not only the being about to be born who is vindicated, but the woman in her attack upon herself; because in most cases women who make such attempts die. The destruction of the embryo is an additional crime, a second murder, at all events if we regard it as done with intent. The punishment, however, of these women should not be for life, but for the term of ten years. And let their treatment depend not on mere lapse of time, but on the character of their repentance."

Firstly, even if he did teach the heresy, he was an apostate, he was not a Church Father but instead was an Anti-Church Father. Consequently, his teachings are null and void and therefore not part of the consensus of the Church Fathers.[64]

Secondly, while his statement can be taken in the orthodox or heretical sense, the orthodox sense is the more probable. In the orthodox sense, he considers abortion as murder whether or not the infant is formed or unformed. In the case of the unformed, and thus the fetus, he accuses the mother of murder by intent but not by fact:

> "The destruction of the embryo is an additional crime, a second murder, at all events [whether formed or unformed] if we regard it as done with intent."

The Immaculate Conception does not defend the heresy

Some were led into believing the heresy that life begins at conception when apostate Antipope Pius IX attempted to infallibly define the dogma of the Immaculate Conception:

> *Abortion and the Catholic Church: A Summary History*, by apostate John T. Noonan, Jr., 1967: "The rational soul, Zacchias argued, must be 'infused in the first moment of conception.' …The theory [RJMI: heresy] of Zacchias had no immediate impact on the theologians dealing with abortion… The theologians themselves were slow to respond to the new arguments… In the nineteenth century the theologians, who had been slow to surrender a theory [RJMI: the dogma that life does not begin at conception] with so many famous supporters, inclined now to the idea [RJMI: heresy] of Zacchias. In 1854 Pius IX proclaimed as a dogma of the Catholic Church that Mary was free from sin 'in the first instant of her conception.'[65] The new dogma dealt the old formula [RJMI: dogma] a glancing if not fatal blow."
>
> Ibid.: Footnote 75: "That a being does not have a rational soul at conception formed a principal objection for him [Thomas Aquinas] to the doctrine of the Immaculate Conception of Mary, which he denied, *In Libros Sententiarum* 3.1.1: she was 'sanctified' in the womb, but 'when it definitely was, is uncertain.' "

[64] See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: The Anti-Church Fathers: Basil of Cesarea.
[65] Footnote 127: "Pius IX, *Ineffabilis Deus*, Denzinger 1641."

I say that Pius IX *attempted* to infallibly define the dogma of the Immaculate Conception because his teaching was null and void because he was an apostate antipope. Nevertheless, the doctrine of the Immaculate Conception (which I firmly believe will be made a dogma by the next pope) does not support the heresy that life begins at conception.

Just like other humans, Mary's body was conceived first but in her case it was conceived immaculate and thus did not have the venom of original sin, which causes the concupiscence of the flesh and injects original sin into the soul the instant the soul is created within its body. Hence when Mary's soul was created about 40 days later within her body, it was immaculate because original sin was not injected into her soul.

Pius IX's decree speaks of Mary's soul being infused (created) within her body and that from that instant her soul was preserved free from original sin:

> Apostate Antipope Pius IX, *Ineffabilis Deus*, 1854: "Hence the words of one of our predecessors, Alexander VII, who authoritatively and decisively declared the mind of the Church: 'Concerning the most Blessed Virgin Mary, Mother of God, ancient indeed is that devotion of the faithful based on the belief that her soul, in the first instant of its creation and in the first instant of the soul's infusion into the body, was, by a special grace and privilege of God, in view of the merits of Jesus Christ, her Son and the Redeemer of the human race, preserved free from all stain of original sin…' "

Nowhere in his decree does Pius IX teach that Mary's soul was created within her body the instant her body was conceived, nor does he teach that it was not.[66] He obviously left open the possibility of both, and thus he presented as allowable opinions the dogma that life does not begin at conception and the heresy that it does and thus was a heretic on this point. Hence the definition part of his decree can also be taken in either way:

> Ibid.: "Wherefore, …We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful."

"In the first instance of her conception" can be taken in two ways:

1. At the first instant when Mary's soul was created in her body and thus she began to exist as a human person because the soul has original sin, not the body. And Mary did not begin to exist as a person until her soul was created.
2. At the first instant when Mary's body was conceived and thus her soul was also created in her body at that instant.

The problem with both explanations is that a soul is created and not conceived. It is created by God in its body. Hence the body is conceived, but the soul is created. Yet, Pius IX does not say that the soul is created. However, he could be using the word "conceived" in the non-strict sense regarding Mary's soul in which it means created, and in the strict sense regarding her body in which it means it came from pre-existing materials (the male seed and female egg). Hence he could mean that Mary was free from all stain of original sin when her soul was created in her conceived body and thus when she began to exist, when she became a human person. Yet, he is very careful not to teach one way or the other if Mary's soul was created at the instant her body was conceived or sometime after.

[66] Even if Mary's soul had been created the instant her body was conceived, her soul would still have been free from original sin because her body was conceived immaculate and thus had no venom of original sin to inject original sin into her soul.

The dilemma is that if conceived is taken in the strict sense regarding Mary's soul, then Pius IX would be teaching that Mary's soul was not created but instead came from St. Joachim's or St. Anne's soul or some other soul, which is heresy. This heresy denies the dogma that souls are created by God and thus are not generated from other souls. Indeed, the Talmudic Jews hold this heresy. They believe that the soul of an infant is begotten from the mother's soul and thus conceived and not created, which is why they hold another heresy, the Matriarchal Line heresy. The Matriarchal Line heresy teaches that a human's race is determined by his mother and not by his father because, according to their other heresy, the human soul comes from the mother and not from God. This heresy is contrary to the clear words of the Bible in which a human's race is determined by his father (from the Patriarchal Line) not by his mother (from the Matriarchal Line). And the Bible, and more importantly Catholic dogma, clearly teaches that the human soul is created by God and thus is not generated from other souls.

Apostate Antipope Pius IX's invalid decree on the Immaculate Conception, then, is very deficient. A future pope's infallible definition on the Immaculate Conception will be more precise. For a more in-depth teaching, see RJMI book *The Miracle of the Immaculate Conception*.

Consequences Regarding Abortion

If an abortion takes place when the soul is in the body, then that is the mortal sin of murder. Hence those who obtain, participate in, or condone these abortions are guilty of the mortal sin of murder, regardless if they believe that life begins in the womb or not, because the natural law tells all men that the abortion of a formed and moving infant in the womb is murder. Try as they may to ignore or bury this natural law in their hearts, it is still there and holds them guilty when they violate it.

If an abortion takes place before the soul is created within the body, the following mortal sins are committed by those who obtain, participate in, or condone these abortions:

1. The mortal sin of contraception
2. The mortal sin of denying that procreation, the begetting of children, is the primary purpose of relations between man and woman[67]
3. The mortal sin of stealing for stealing a body that was being prepared for a soul to enter into. You can call the offenders "body snatchers."
4. The mortal sin of unjust mutilation, which is a mortal sin against the Fifth Commandment
5. The mortal sin of murder by intent for those who obtain, participate in, or condone abortion and believe that life begins at conception. Even though murder is not committed, they believe it is committed because they believe that life begins at conception.

And Catholics who procure, support, or defend abortion <u>in any way</u> incur automatic minor excommunication even when there is no soul in the body when it is aborted.

Male Souls and Female Souls

Gender is not only in the body but also in the soul. Hence souls are either male souls or female souls. Male souls are created in male bodies, and female souls are created in female bodies.

[67] See RJMI book *Natural Family Planning to Prevent Conception Is Contraception*: Procreation Is the Primary Purpose of Sexual Intercourse.

Hence saints in heaven who have only their souls are either male or female, such as St. Peter and the Good St. Anne.

Other Points Regarding Abortion

Faithful Jews believed in the dogmas long before Aristotle

That Aristotle believed the dogma that life begins in the womb and the dogma that life does not begin at the conception of the body but sometime after, when the soul is created in its body, is no great thing. These dogmas can be known by the natural law and reason and thus known by all men, even pagans. The faithful Jews taught the same thing long before Aristotle existed. (See in this book The Septuagint version of Exodus 21:22-23 teaches that bodies are conceived first, p. 17.) Hence beware of those who pretend that Aristotle was the first or at least most influential or, even worse, the most authoritative person who taught these dogmas. In fact, Aristotle's teachings on these dogmas were deficient because they contained the heresy that a man has three souls; whereas, the faithful Jews held the dogma that a man has only one soul. It was the faithful prophets, teachers, and religious rulers during the Old Testament era that had the charism of infallibility, not Aristotle. Hence it is their infallible teachings that were the most authoritative, not Aristotle's.

Teachings and laws against abortion

Didache, 1st century

> *Didache*, 1st century: "Thou shalt not procure abortion, nor shalt thou kill the new-born child."[68]

Didascalia, 1st to 3rd centuries

> *Didascalia*, 1st to 3rd centuries: "Thou shalt not kill a child by abortion, for it is the image and spirit of God."[69]

Apostolic Constitution, 1st to 4th centuries

> *Apostolic Constitution*, 1st to 4th centuries: "III. …You shall not slay your child by causing abortion, nor kill that which is begotten; for everything that is shaped, and has received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed."[70]

[68] c. 2.
[69] c. 35, vii, 3.
[70] b. 7, sec. 1.

Heretic Tertullian, d. 220

> Heretic Tertullian, *De Anima*, c. 208: "The law of Moses, indeed, punishes with due penalties the man who shall cause abortion, inasmuch as there exists already the rudiment of a human being, which has imputed to it even now the condition of life and death, since it is already liable to the issues of both, although, by living still in the mother, it for the most part shares its own state with the mother."[71]
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> Heretic Tertullian, *Apology*, c. 197: "…We may not destroy even the fœtus in the womb… To hinder a birth is merely a speedier man-killing."[72]

St. Hippolytus, d. 235

> St. Hippolytus, *Refutation of All Heresies*, c. 225: "Reputed believers began to resort to drugs for producing sterility and to gird themselves round so as to expel what was conceived on account of their not wanting to have a child either by a slave or by any paltry fellow for the sake of their family and excessive wealth. Behold, into how great impiety that lawless one has proceeded by inculcating adultery and murder at the same time."[73]

Council of Ancyra, 314

> *Council of Ancyra*, 314: "Canon 21. Women who prostitute themselves, and who kill the children thus begotten, or who try to destroy them when in their wombs, are by ancient law excommunicated…"

Apostate Basil of Caesarea, d. 378

> Apostate Basil of Caesarea, *Letter 188*, c. 375: "The woman who purposely destroys her unborn child is guilty of murder. With us there is no nice enquiry as to its being formed or unformed… The destruction of the embryo is an additional crime, a second murder, at all events if we regard it as done with intent. …Women also who administer drugs to cause abortion, as well as those who take poisons to destroy unborn children, are murderesses."[74]

St. Ambrose, d. 397

> St. Ambrose, *Hexameron*, c. 390: "Those who are very poor expose their infants and refuse to lay claim to them when they are discovered. Even the wealthy, in order that their inheritance may not be divided among several, deny in the very womb their own progeny. By the use of parricidal mixtures they snuff out the fruit of their wombs in the genital organs themselves. In this way life is taken away before it is given."[75]

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[71] c. 37.
[72] b. 9:4.
[73] b. 9:7.
[74] pars. 2, 8.
[75] b. 5, hom. 8, par. 58.

Heretic John Chrysostom, d. 407

> Heretic John Chrysostom, *On Romans*, Homily 24, c. 390: "Why sow where the ground makes it its care to destroy the fruit? Where there are many efforts at abortion? Where there is murder before the birth? For even the harlot thou dost not let continue a mere harlot, but makest her a murderess also. You see how drunkenness leads to whoredom, whoredom to adultery, adultery to murder; or rather to a something even worse than murder. For I have no name to give it, since it does not take off the thing born, but prevent its being born. Why then do you abuse the gift of God, and fight with his laws, and follow after what is a curse as if a blessing, and make the chamber of procreation a chamber for murder, and arm the woman that was given for childbearing unto slaughter? For with a view to drawing more money by being agreeable and an object of longing to her lovers, even this she is not backward to do, so heaping upon your head a great pile of fire. For even if the daring deed be hers, yet the causing of it is yours."

Apostate Jerome, d. 420

> Apostate Jerome, *Letter 23*, 384: "13. …Some, when they find themselves with child…use drugs to procure abortion, and when (as often happens) they die with their offspring, they enter the lower world laden with the guilt not only of adultery against Christ but also of suicide and child murder."

St. Augustine, d. 430

> St. Augustine, *On Marriage and Concupiscence*, c. 420: "Sometimes, indeed, this lustful cruelty, or if you please, cruel lust, resorts to such extravagant methods as to use poisonous drugs to secure barrenness; or else, if unsuccessful in this, to destroy the conceived seed by some means previous to birth, preferring that its offspring should rather perish than receive vitality; or if it was advancing to life within the womb, should be slain before it was born."[76]

Quinisext or *Trullan Council, 692*

> *Quinisext* or *Trullan Council*, 692: "(91) Whoever gives or receives medicine for destroying the fruit of the womb, shall be punished as a murderer."

1917 Code of Canon Law and post-Vatican II Canon Law

Even though the 1917 Code of Canon Law and post-Vatican II canon laws are invalid and heretical, they correctly automatically excommunicate those who procure an abortion. However, they heretically do not also automatically excommunicate those who consent to, support, promote, or defend abortion. That is heresy because those who consent to, support, promote, or defend abortion share equally in the guilt of those who procure abortion:

> Invalid and heretical *1917 Code of Canon Law*: "Canon 2350. § 1. Persons who procure abortion, the mother not excepted, automatically incur excommunication reserved to the Ordinary at the moment the crime takes effect; if they are clerics, they shall also be deposed."

[76] b. 1, c. 17.

> Invalid and heretical *Post-Vatican II Canon Law*: "Canon 1398. A person who procures a completed abortion incurs a *latae sententiae* excommunication."

Hence these canon laws are guilty of the heresies of non-judgmentalism and non-punishmentalism for allowing those who consent to, support, promote, or defend abortions (such as pro-choice nominal Catholic politicians) to remain in good standing and go un-denounced and un-punished. While an individual mother who procures an abortion is guilty, pro-choice politicians are much more guilty because they give her and all others the right to procure abortions and thus they make it legally possible on a massive scale. Indeed, they are mass murderers of infants.

Nominal Catholics who procure or promote abortion

Nominal Catholics who support abortion acknowledge that it is murder

Because most if not all nominal Catholics believe that life begins at conception, they cannot deny that abortion is murder. Hence they cannot use the excuse, the lie, the heresy, that life does not begin in the womb and thus abortion is not murder. Nevertheless, many nominal Catholics procure or promote abortion. In the USA, they mostly belong to the Democratic Party, the extreme lefty-liberal party. For example, some nominal Catholic politicians who promote abortion are Nancy Pelosi, Joe Biden, Tim Kaine, and John Kerry.

These nominal Catholic politicians have the power and authority to vote for laws that ban or limit abortions or to vote against laws that allow abortion or allow more abortions, but instead they vote *against* laws that ban or limit abortions or *for* laws that allow abortion or more abortions. That is no different from placing a newborn infant before them and they have the power and authority to kill it or let it live and they choose to kill it.

It is one thing to tolerate abortion laws in which Catholics have no power to change them, but quite another thing (and a mortally sinful and heretical thing) when they do have the power to change them by voting for laws that ban or limit abortion but instead vote against the laws and thus promote abortion or more abortions.[77]

Added to their mortal sins for promoting abortion are their mortal sins of lying and hypocrisy. They never address the rights of the infant in the womb but only the reproductive rights of the mother, as if there is no live infant in her womb when they know there is. They never speak of the rights of the living infant but only the rights of the mother. And what right do they say she has? The right to murder her infant! —which is not right according to God but very wrong, very evil, very sinful, to murder the fruit of her own womb. If women care so much about their reproductive rights and do not want children, then they should be chaste and thus not use their reproductive rights.

The hypocrisy of these nominal Catholic politicians is evident when they say that they are "personally against abortion" but have no right to dictate to others what they can or cannot do. Hence they have denied their obligation to profess the Catholic faith when necessary and denied the corporal work of mercy of looking after the health of their fellow men, infants being the most vulnerable. It is no different from saying "I am personally against rape and pedophiles but I have no right to dictate to rapists and pedophiles what they should or should not do!" And now for even more hypocrisy—these nominal Catholic politicians do vote for and promote laws that ban or limit things but not when it comes to abortion.

[77] See RJMI book *On Voting for the Lesser Evil*.

Nominal Catholic abortionists are not declared to have been excommunicated

The penalty for Catholics who procure or promote abortion is automatic minor excommunication. When it is manifest that a Catholic has procured or promoted abortion, it is the duty of the bishop to declare him to have been automatically excommunicated by a minor excommunication in order to punish the offender, to warn and deter others, to purify the Catholic camp from obstinate sinners, and to avert scandal. When this is not done, the sin in question grows in the Catholic camp like the plague, brings down God's curses upon the whole camp, and scandalizes believers and unbelievers alike.

The penalties for minor excommunicates are deprivation of not only religious communion with other Catholics but also civil communion if possible. Hence minor excommunicates are banned from receiving the sacraments and praying with other Catholics.

However, a so-called Catholic who publicly promotes abortion is a formal heretic for presenting to the public the murder of infants as no sin. Hence these so-called Catholics are formal heretics and under a major excommunication and thus are not Catholic on this point alone. It is one thing to commit a sin and keep it as secret as possible, knowing that it is a sin, and quite another thing and heresy to either believe that a sin is not a sin or to publicly promote the sin and thus present it to the public as if it is no sin, regardless if the promoter believes that it is a sin or not.

Yet not one Catholic or nominal Catholic who procures or promotes abortion is declared to have been automatically excommunicated, let alone denounced or punished. Hence they are even allowed to attend Mass and receive the Holy Eucharist, which is the added mortal sin of sacrilege, the desecration of the Body and Blood of Jesus Christ in the Holy Eucharist. The main offender in this regard is the apostate Antipope Frances I. By not judging, denouncing, and punishing abortionists, he, as well as other prelates and priests, shares in the mortally sinful guilt of the abortionists. Speak as he may against abortion (which he does very weakly), his actions speak louder than his words. His actions prove him to be an abortion supporter, a baby murderer, at heart. They are also guilty of mortal sin for denying by their actions the spiritual works of mercy of admonishing, punishing, and converting sinners.

And apostate Antipope Frances I's insufficient condemnation of abortion also convicts him. For example, when he visited the USA (the number one promoter and enforcer of abortion around the world), he did not even mention abortion and thus did not condemn abortion and denounce those who procure or promote abortion, not even the prominent nominal Catholic politicians who promote abortion. His deadly silence was deadly indeed, deadly not only to souls and bodies of aborted infants but also deadly to the souls of those who procure or promote abortion and deadly to souls of those who will fall into this sin because the sin was not condemned and the sinner not denounced and punished and hence come to believe it is not a sin or at least not a deadly sin. And, even worse, his deadly silence gives the Catholic God, Church, and Faith a bad name in the eyes of non-Catholics who know that abortion is murder and sufficiently speak out against it and those who procure or promote it. Hence his scandal prevents these non-Catholics from even considering entering the Catholic Church and thus becoming Catholic.[78]

Apostate Antipope Frances I was asked why he does not condemn abortion and denounce abortionists when he should. And he said words similar to this: "Abortion has already been condemned many times in the past and thus does not need to be re-condemned." Firstly, he did not address his obligation to denounce and punish those who procure or promote abortion, which is an ongoing thing. Why? Because he himself does not denounce and punish them. Secondly, it is his obligation to bring to the hearts and minds of the people, time and time again, sins that many of them are obstinately committing. Hence it is his obligation to condemn abortion from the

[78] The same applies to the scandal caused by the idolatries, heresies, and immoralities not sufficiently condemned or the offenders not sufficiently denounced or punished, especially from the time the Great Apostasy began in the 11th century, such as the desecration of Catholic places; and the Hellenization of Christianity and its attendant idolatries and heresies, homosexuality, and pedophilia.

housetops so that people do not rest comfortably in this sin. Ss. Peter and Paul said that it was necessary for them to re-teach things even to the faithful so that they would not become unmindful of them:

> "Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Savior." (2 Pt. 3:1-2)

> "As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you is necessary. Beware of dogs, beware of evil workers, beware of the concision [beware of abortion, abortionists, and abortion promoters]." (Phili. 3:1-2)

Abortionists who pretend to be defenders of human rights actually destroy human rights

While the lefty liberals say that they are defenders of human rights and the environment, they are mass murderers of infants and thus strike at the very propagation of the human race. What good are human rights and a clean environment if there are no humans to enjoy it, or only a few evildoers who murder their own infants? Better to have a world with no humans than evil humans who murder their own infants.

They want to save animals but murder infants. They allow rights to criminals by not sufficiently punishing them but deny infants, who have committed no crimes, the right to life by murdering them in the womb. They say that it is against human rights to separate children from their criminal parents (such as by putting parents who are illegal immigrants in jail) while they say it is not against human rights to separate an infant in the womb from its mother by murdering it.

They speak of human rights but deny human rights to true families, the anchor of all societies—a father who rules and takes care of his house; a wife who obeys her husband, raises and not murders her children, and manages and performs the household duties; and children who obey their parents.

While many of the lefty liberals' claims that the environment is being destroyed are false, some are true. But even true environmental disasters have not killed more humans than abortion. And no human disaster, not even the two World Wars, have killed more men than abortion.

Pro-lifers

Catholics can join with non-Catholics in fighting and protesting against abortion

It is the duty of Catholics to fight and protest against abortion not only with other Catholics but even with non-Catholics. Hence Catholics can join with non-Catholics in fighting and protesting against abortion. However, Catholics cannot pray with the non-Catholics or perform any other act of religion with them.

Some ways that Catholics can protest with non-Catholics is by marching with them in pro-life marches and standing with them outside abortion clinics. And Catholics can financially support groups, even non-Catholic groups, whose purpose is to oppose abortion. Catholics are not supporting the non-Catholics' false gods and false religions but supporting their just cause in fighting against abortion. In so doing, Catholics are working to preserve as many infants as possible and thus allowing them to be born and have a hope to attain everlasting salvation. If

these infants die in the womb, there is no hope of salvation for them. They are damned to hell forever.[79]

Kinds of pro-lifers

Not all pro-lifers have the same positions regarding abortion. The Catholic position and thus the true (the dogmatic) position is that all abortions are sinful, even those in which the mother was raped or her physical life is in danger. Only if it is certain that an infant is dead in the womb or the fertilized egg will never come to fruition, can an abortion be performed.

The reason for allowing the mother to die to save the infant is that the mother has a chance to be saved while the infant has no chance while in the womb. For example, a Catholic mother in a state of grace who dies to save her infant is born to everlasting life. She is saved! And her infant who is born to this life has a chance to be saved by getting baptized into the Catholic Church; whereas, if the infant dies in the womb, he will be damned to hell forever.

Some pro-lifers are not full pro-lifers because they allow abortion if the mother was raped or her physical life is in danger. However, they are not as evil as those who support abortion for any reason. Hence Catholics can even work with these partial pro-lifers to limit abortions.[80]

Pro-lifers' methods for banning or lessening abortions

The Catholic's ultimate goal is to ban all abortions except when it is certain that an infant is dead in the womb or the fertilized egg will never come to fruition. Because in many cases this goal cannot be achieved right away, Catholics' secondary goal is to at least limit abortions and thus save the lives of infants who would have otherwise been aborted.

In doing so, Catholics, other pro-lifers, and partial pro-lifers must be wise as serpents and simple as doves in limiting abortions. Jesus said, *"Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves."* (Mt. 10:16)

Some of the ways that abortion can be limited are as follows:

- Put the fear of God in abortion promoters by telling them that abortion is the mortal sin of murder and that these aborted infants will be forever in hell.
- Lessen the time in which abortions are allowed by law; such as from 9 months to 5 months, or from 5 months to 3 months. If abortions can be limited to under 40 days, then infants are not murdered because a human person does not exist in the womb until 40 days after conception. That is why the heartbeat law is a much lesser evil law that hence Catholics must support because it does not allow abortion after a heartbeat is detected, which is about 20 days after conception. Hence murder is not involved.
- Pass laws that defund or shut down groups (such as Planned Parenthood) that promote abortion.
- Pass laws that close down abortion clinics or at least make it difficult for them to operate.
- Protest against abortion in marches and in front of abortion clinics.

[79] See *RJMI Topic Index*: Infant Idolization: Damned Infants.
[80] See RJMI book *On Voting for the Lesser Evil*: When Catholics Must Vote for Lesser-Evil Laws.

- Display pictures of aborted infants in order to shock abortionists into coming to their senses and thus no longer procuring or promoting abortion.
- Pass laws that require the mother and father to see a sonogram of the live infant in the womb before the mother gets an abortion.
- Pass laws that make mothers wait a period of time to reflect upon their decision to abort their infants.
- Pass laws that do not allow minors to get abortions without the permission of the parents or other guardians.

Hence Catholics can work with not only full pro-lifers in banning all abortions but also with partial pro-lifers in limiting abortions according to the current laws.

Warning Regarding My Earlier Works

Some of my works (documents, audios, and videos) previous to this revision on 5/2020 may contain the heresy or allow for the heresy that life begins at conception and thus that the body and soul are created simultaneously. I have corrected the works that I know about. However, if anyone comes across a work of mine that contains this heresy, let me know.