"A Worldwide Vigil for All Nascent Human Life"

A good day to you and to each of my esteemed listeners! Welcome to EWTN's Open Line Tuesday edition! I'm Barbara McGuigan, alive and grateful for oh, so many things! God is extremely good, extremely forgiving and extremely restoring at all times, including the tough times, if only we have the eyes to see! His Majesty's airwaves are open, and here are the numbers to call:

In North America call 1-800-585-9396

Outside North America call 1- 205-271-2985

Our email address is always Openline@ewtn.com

Brothers and sisters, we know that Our Lord and Redeemer, Jesus Christ, handed over the keys of the Kingdom to St. Peter, making him the very first Vicar of Christ on Earth. Jesus told St. Peter, "and so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it." St. Peter had to fulfill a unique mission: To spread the Name of Jesus, to evangelize all nations, to preserve the sanctity and integrity of the Church founded by Christ and to announce and safeguard the teachings of the Church.

Why? The answer is very simple: to lead every human being, down through the ages, in the one, true Faith. Pope Benedict XVI, the 264th successor to Peter, the Vicar of Christ on Earth, continues to do what St. Peter did and what every Pope since has done... do his utmost to lead us to Heaven.

And now, as part of his mission to lead us to Heaven, Pope Benedict XVI has asked every bishop in the world to have his diocese join in an unprecedented worldwide "Vigil for All Nascent Human Life," to take place on Saturday, Nov. 27.

"Nascent Human Life," of course, is scholarly talk; it just means, "Preborn Babies." And by the way, when you look up synonyms for the word "nascent," you will find words that might well bring tears to your eyes: budding, promising, embryonic, emerging, blossoming, burgeoning, hopeful and growing.

After all, we need to pray that all Americans will finally begin to hear the silent screams of the 52 million unborn babes in the womb who have been slain by the brutal attack called abortion: Budding, promising, embryonic, emerging, blossoming, burgeoning, hopeful and growing preborn babes, all sacrificed on the altars of convenience, choice, research and reproductive technologies. It is a disgusting travesty for which our Vicar of Christ has asked us to pray to beg God's supernatural intervention. Yes, only a miracle will stop the mass killings. Why do I sound less than cheerily optimistic? Here's why.

I have in my hands a sermon that I believe will go down in history. It is possibly the greatest pro-life homily I've ever known of. A great Jesuit, Fr. Paul Mankowski, a learned Scripture scholar who was ordained in 1987, whom I've never had the privilege of meeting, gave this homily in 1991; and it later appeared in the Massachusetts Citizens for Life News. The title of the homily is, "Making a Treaty with Evil: Two Holocausts Reveal Our Compromises."

So to answer my less than cheerily optimistic statement that only a miracle will stop the wholesale killings called abortion, here is what Fr. Mankowski said:

> Those who have to some extent "gone public" in their opposition to abortion are familiar with open hostility. But I want to suggest that the experience of Dachau teaches us that the real adversary, the opponent most to be reckoned with, is not the person spitting and shrieking across a picket line, not the brutal policeman, nor even the stalwart pro-abortion politicians. The single biggest obstacle we face is the normality of the abortion industry, its success in becoming an accepted part of our lives. One abortion is a tragedy; a million and a half unborn children become another statistic for the Department of Public Health, which it reports with no more fanfare than issuing a phone book. Unpleasant, yes, but part of the everyday business all the same. No fire and brimstone had rained down from heaven; the sun rises and sets as usual, every winter is followed by spring, young people get married, old folks die, babies (sometimes) are born, children sent to school,. It's worthy of reflection that, for every college student in America today, the local abortion clinic has been a constant from the time of his first memories, as much a part of city real estate as a branch bank or a 7-11, and more venerable than such recent developments as the video rental store or the tanning salons.
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> What clue does, say, an eighteen-year-old have that something is radically wrong with our public life? It is in the nature of the banality of this evil that he should have none. For example, because the very mention of the words "concentration camp" makes our flesh crawl, I think we forget that this expression was once a euphemism -- a minor masterpiece of bureaucratic newspeak. The word was intended to soothe, not to terrify, originally suggesting nothing more than a relocation of displaced persons. By the same token, the language of "reproductive health center" and the "women's pavilion" is deliberately designed to obscure the reality: it allows us to pretend that nothing disruptive is happening inside these sinister, functional buildings. I believe that today everyone in Brookline (Massachusetts' abortion capital) has a good idea of what goes on in Pre-Term, just as every eighteen year old in Dachau in 1941 had a good idea of what went on behind the barbed-wire. The language doesn't really deceive, but it somehow gives permission to those who want it to keep up the charade, to make believe that the incinerators are only burning garbage, to make-believe that the people in white coats are in the business of healing the sick. What the young person learns from this use of language is that there are some truths which ought not to be

> spoken, that some lies are necessary to citizenship and propriety. He is schooled in an etiquette of mendacity which is in its own way as strict as any morality.
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> We are sometimes told that the prevalence of abortion in our country is an example of moral callousness. I don't think this tells the whole story. Callousness suggests insensitivity to moral questions, but I believe the residents of Brookline (like those of Dachau before them) have a conscience as tender as a sunburned neck (to pilfer a line from Flannery O'Connor). Yet the pain which makes them shriek in outrage is provoked not by the evil itself, but by those who call attention to it. Their strategy, their moral survival technique is, in the words of C.S.Lewis, "to let sleeping worms lie," to make a treaty with evil of mutual co-existence: You stay off my conscience; I'll stay off your incinerators. You leave my security and normality alone; I'll leave your suction machines and forceps intact. You keep to your lab coats and discreet professional buildings; I'll stay quiet in my living room. The one thing which neither party to the contract wants is that someone should call a spade a spade.
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> And that, of course, is our task. To give things their proper names. To replace euphemism with the stark truth. To speak about what goes on inside those brick walls. To call evil evil – no matter how foolish or awkward it makes us appear, no matter how chilly or furious our fellow citizens become. And, above all, to work with every resource at our disposal to hinder, frustrate and bring to a standstill the engines of human destruction.

And so, our beloved Pope Benedict XVI is requesting that we hold a vigil on November 27th to do this very thing. To call attention to the abortion holocaust, to call a spade a spade, to ask for the direct intervention of Almighty God "to hinder, frustrate and bring to a standstill the engines of human destruction." May we all be available and equipped with our special prayers.

My brothers and sisters, I welcome your comments and questions. Are you prepared to call evil evil? Let's talk about it... Here are the numbers to call: 1-800-585-9396 and 1-205-271-2985.

Closing: A thousand thanks are in order for your edifying calls and emails! May God shower you with His graces! Special thanks to my producers, Tom, Elena and Mike.

I'd like to close with the words of Martin Niemoller, a Protestant pastor, that have become very important to all of us. He wrote:

> In Germany they came first for the communists; I did not speak out because I was not a communist. Then they came for the Jews; I did not speak because I was not a Jew. Then they came to fetch the workers, members of the trade unions; I did not speak because I was not a trade unionist. Afterward, they came for the Catholics; I did not say anything because I was a Protestant. Eventually, they came for me, and there was no one left to speak...

Brothers and sisters, you and I are the only ones who can speak for the voiceless, defenseless preborn babies. Let's speak to God for them, in our daily prayers and in the prayer vigil on November 27; and let's speak for the babies in public, too. We can each find our own effective way of doing that.

Until next week on Open Line, Blessed be God and may He mightily bless you!

Bye for now!