



Introduction: The Silent Drama that Cries to Heaven

We live in a time where freedom is promoted as the ability to choose anything—even life and death. In the midst of this moral confusion, abortion is presented as a right, a medical procedure, a choice. But for the Church, abortion is not an option: it is a tragedy, a grave sin, a deep wound in the heart of God and in the soul of humanity.

This article is not a condemnation but a guide. It is a call to truth, to mercy, to conversion. Through history, theology, and pastoral practice, we will explore why the Church cannot, must not, and does not want to remain silent in the face of this reality. And above all, how you, as a Christian, can be light and salt on this most urgent issue.

I. The History of Abortion: From Hidden Infanticide to Global Legalization

Abortion is not a modern phenomenon. Even in ancient civilizations such as Rome and Greece, abortion was practiced, often accepted or even required for economic, social, or eugenic reasons. Parents held absolute power over their children—even before birth.

With the arrival of Christianity, this worldview radically changed. The first Christians strongly opposed abortion and infanticide, considering them forms of homicide. The *Didache*, one of the earliest Christian documents outside the New Testament (1st century), states clearly:

“You shall not abort a child or commit infanticide.” (*Didache* 2:2)

For centuries, the Church upheld this unwavering position. However, in the 20th century, with the rise of moral relativism, the sexual revolution, and radical feminism, abortion began to be legalized in many countries. Today, millions of lives are terminated every year, often without even mentioning the word “life.”

II. Theological Foundation: Why Does the Church Oppose Abortion?

1. The Inviolable Dignity of Human Life



Every human person, from conception to natural death, possesses infinite dignity because they are created in the image and likeness of God (cf. Genesis 1:27). Life is not a possession but a gift.

“Before I formed you in the womb I knew you, before you were born I consecrated you.” (Jeremiah 1:5)

From the moment of conception, there is a human life with a soul, a vocation, and a place in God’s plan. Abortion, then, is not only an attack on flesh but on divine will.

2. Abortion as a Grave Sin

The Catechism of the Catholic Church is clear and direct:

“Direct abortion, that is, abortion willed as an end or as a means, is gravely contrary to the moral law.” (CCC 2271)

It is a sin that cries out to heaven, like the murder of Abel by his brother Cain. His innocent blood still cries out from the earth (cf. Genesis 4:10). And this cry is not only of judgment but also of mercy and hope, if there is conversion.

3. Mercy for the Wounded

The Church does not abandon those who have experienced abortion. She is a mother. Saint John Paul II, in his encyclical *Evangelium Vitae*, spoke directly to women who have had abortions:

*“Do not give in to discouragement and do not lose hope. The Father of mercies is ready to give you His forgiveness and His peace.”
(Evangelium Vitae, 99)*

God can heal. God can forgive. God can restore. The Church, faithful to Christ, offers the path



of forgiveness—especially through the Sacrament of Reconciliation.

III. Practical Applications: What Can You Do in the Face of the Abortion Tragedy?

1. Form Your Conscience: Know the Truth to Love the Truth

In a world filled with manipulation and ambiguity, the first step is to know the truth. Read the *Catechism*, study *Evangelium Vitae*, listen to the voice of the saints and the Popes. Formation is key to resisting cultural pressure.

2. Live with Coherence: Your Life is Your Testimony

It is not enough to be against abortion. We must be in favor of life at all its stages. This includes supporting pregnant women in difficulty, welcoming abandoned children, and respecting the elderly and the sick.

3. Speak with Charity, Not Condemnation

Many support abortion out of ignorance or unhealed wounds. We cannot remain silent, but neither should we shout in judgment. Love is the most persuasive force. A word spoken with compassion can change a heart.

4. Support Pro-Life Initiatives

There are many Catholic organizations that help pregnant women, offer free ultrasounds, food, counseling, and real alternatives. Support them with your time, money, or talent. Be part of the solution.

5. Pray and Offer Sacrifices

The battle for life is, above all, spiritual. The Rosary, Eucharistic adoration, the Mass offered for the unborn—all have immeasurable power. Do not underestimate the value of your prayers.

“*This kind can only come out through prayer and fasting.*”



| *(Matthew 17:21)*

IV. Spiritual and Pastoral Guide for Accompanying in Contexts of Abortion

For priests and pastoral agents:

- **Welcome without Judgment:** Many women arrive broken, afraid, and not knowing where to turn. They do not need sermons—they need open arms.
 - **Listen Deeply:** Behind every abortion there is a complex story. Listening attentively is already a form of healing.
 - **Offer God’s Forgiveness:** Through the sacrament of Confession, with delicacy, prudence, and charity, peace can be restored.
 - **Accompany in Grief:** Post-abortion syndrome is real. Spiritual accompaniment should include times of silence, prayer, and eventually, specific retreats.
 - **Teach without Fear:** Truth is not imposed but proposed firmly. Communities must be formed in a culture of life—from childhood catechesis to Sunday preaching.
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V. A Final Word: The Culture of Life Begins with You

We cannot expect governments to change, nor laws to convert themselves. But you can make a difference. In your family, in your parish, in your workplace. Every gesture in favor of life, every word spoken with courage, every Rosary prayed with faith, is a wall raised against the culture of death.

Jesus came “that they may have life, and have it abundantly.” (John 10:10) And we, as His disciples, must be bearers of that life—in body and soul, in truth and love.

Conclusion: The Heart of the Church Beats with Every Human Life

This is not a political issue. It is not an ideology. It is the Gospel. It is the heart of Christ that beats in every conceived human being. It is the tenderness of the Church leaning over the



small, the defenseless, the discarded.

May this article be for you an impulse to live your faith more intensely, to be a bold witness of life, and to embrace with love all those who have fallen—knowing that the Lord never rejects a contrite heart.