

**Comboni Missionaries' First Evangelisation,
Abortion, The Gospel of Life. - Part I: a Reflection
Formation of People's Conscience -**

Evangelisation MCCJ - Ref. XVII General Capter - JPIC – EV. (*Evangelium Vitae*)

Reflecting on our Comboni Missionaries Evangelisation in our present world situation in Africa, and especially in South Sudan, I was asking myself how we are tackling the matter of the formation of a “Christian Conscience” in a context where the Globalised World News enormous speed is practically filling up the heads of people, consciously or unconsciously, with opinions, ideas and ideologies which certainly do not leave them, especially Young People, unaffected and “create a mentality”, frequently quite different and frequently totally contrary to the spirit of Gospel message. These were my questions:

1. How strong is the impact of our Gospel proclamation on every day people's life compared to the impact of other secularised medias messages, especially on youth?
2. Another was: is it enough “to proclaim the Gospel” and just stop there without a careful accompaniment in its growth so that the weed may not suffocate it. So, which approach can we use and how to plan for it?
3. In front of the secularized medias and press, how do we tackle the formation of people, especially youth and families, so that a true and sound Christian critical conscience may develop in them in front of so big confusion of proposals?
4. How can we counter-balance the lies and deceits of many national and international organizations which present themselves as “trustworthy” but, in reality, their real agenda is kept purposely hidden to the eyes of people, while appearing to them as organization which want their real good, especially in the field of Health Services.

I thought that these are points to be tackled within the field of direct evangelisation and J.P.I.Creation according to their topic. The first instance (direct evangelisation) takes care of message in itself, Jesus and the Kingdom of God, and the other one (JPIC) takes care of the fruits and values of the Kingdom present among us. Both of them intrinsically linked to one another.

In every evaluation of our evangelising mission, words like “*post-modernity*”(1), “*neoliberal ideology*” (2) “*globalization*” (3) and “**Multinationals**” (4), are our daily food in tackling our present situation in the world and affecting every corner of it. In all our Chapter Documents the above ideologies united with the economic, commercial and financial power of leading rich and powerful countries, **have been proved capable of interfering into the economies and legislations of weaker countries**, subjugating them to a **neo-colonization** even worse than the former one. While leaving the countries apparently politically “free” because they have and are ruled by their own leaders, in reality they are totally dependent from outside/abroad and the head of states become the “**link collaborators**” through whom they do their business.

What I have said until now is “a common reflected reality” and we find it in all the Comboni Documents and reports linked to Evangelisation and JPIC. All of them try to discern the positive aspects of them and denounce and take action upon the negative ones. Especially we, Comboni Missionaries, “*humbly*” feel to be leading prophets who see and denounce all these evil and, being for the “*most poor, abandoned and marginalized people*”, we “*feel proud*” to work in those situations of frontier as fish in their own waters.

A Glance to our Chapter Documents and Ratio Missionis

While examining “*with a bit of Comboni pride*” all this situations “**where we are inserted**”, I felt that there was still something not fitting and missing in the whole picture. “*We are into every possible visible life-abuse situation*”, yes, but there is one less visible that we never mention and about which, I myself I would not be able to answer “**why ?**” though we all know that it exist and how terrible it is.

This is precisely “**the abuse of life and its killing before it comes to light**”, that is the whole reality of “**inducted abortion**”. Statistics say it is beyond one billion in the whole world, **a real hecatomb, a real massacre and a real holocaust much beyond Hitler and Auschwitz one.**

Our Evangelisation Priorities

What do I mean with what I said above? I mean that in our Evangelising Priorities I have the impression that something is really missing and it should not be. **But why?** We probably are “not yet equipped” to deal with that in or First Evangelisation. It may be that what happens in the very first stage of life or a person “is not our Charism” but the charism of other institution. Is that we have developed our charism for “big events of grown up life”, like slave trade, refugees, and all other evils situations of today to be denounced but not the massacre of the first stage of life?

Also our “campaigns”: how much is our practical support pro-life campaigns organised by others? What percentage of us would feel directly involved? Are we Comboni Missionaries just bystanders in this regard? I have the real impression that, in general, we are.

Thus we (especially in South Sudan) leave the matter to “others” (except when we tackle the matter of HIV/AIDS) in our workshops. For the rest, it seems to me that we leave it to “Others”. And who are this “others”? **They are precisely the people we are questioning in our documents like the Chapter Generals (the Chapter Acts), Evangelization, JPIC, Formation etc.**

It is precisely the “Formation of people and their consciences” to the “Gospel of Life”, in particular Young People (who may be called to any type of vocation although, normally, to married life) and Married People (Families) in facing their concrete problems of marriage and procreation.

Certainly South Sudan is, being the newest born country in Africa, is also, together with the north, the one who suffered more the consequences of the war and of the Moslem pressure, thus hindering an harmonic Christian religious growth in the lived faith. Other countries like Uganda, Kenya etc. were certainly able to organize a more Christian professional help to them, having higher number of better prepared religious and lay people up to this very important task.

For us Comboni, it may also be true that “we ourselves” in a “conscious or unconscious ways” are affected by the same mentality we oppose in our documents, or we prefer to go along with it without really taking concrete action.

We Speak about(JPIC No.7) *Increasing poverty, uncontrolled urbanization, corruption, the international debt, the arms trade, the problem of refugees and displaced persons, demographic concerns and threats to the family, the spread of AIDS, the survival of the practice of slavery in some places, figure among the fundamental issues in Africa.*

And we can confirm that, (JPIC no. 21)....*In the Comboni missionary family we have a good tradition of this struggle for transformation.*

<http://www.comboni.org/contenuto/view/id/100875>, which reconfirm what is found practically in all our MCCJ (and CMS) documents. So, we feel quite at ease with it, it is our job. The other one, instead, it is not so clear.

Who, in the pastoral field, would openly tackle the “*condom mentality*” with people and youth? Who would tackle it without being labelled as “traditionalist and conservative”, “backward” and “un-capable to understand and welcome modern methods”. Then, the fear of remaining speechless in front of the well prepared arguments of the “opposition”?

Who would be so courageous to tackle it in a workshop where “pro-condom” health personnel, without a sign of doubts, present its unfailing benefits, especially in front of “merciful cases”, infective sickness, above all in the HIV/AIDS? Treatment?.

Again, who else would have the courage to present the “*natural way of birth control*”, like the “**Billing Natural Methods**”, “**sex abstention**” before marriage and “**faithfulness**” in married life when the other artificial ones presented and forced in by all national and international “**Planned Parenthood**” associations and federations seem to be the quickest and most reliable ones. **Which argument would we put in favour of natural methods? The Catholic Church?** No way, that is the main target of IPPF, the greatest enemy. If you do it you must be really backward and an enemy of “freedom of human rights and progress.” Will I, will you so have the courage of being labelled?

Then in truth, I suppose that with the speed medical and genetic issues develop, a good numbers of confreres (except those in the medical field and medical sisters), would not feel fit to tackle properly. This can hinder also the good will of doing it, especially if among the audience there are medical personnel of the opposite view. Then, by not having medically well prepared and sound “Christian Personnel, especially lay medical Christian personnel, we may give up, thus, leaving the task of forming people’s consciences to “others”, almost all of them affiliated and helped with funds from International Planned Parenthood Federation or similar national association or foundations.

The “Planned Parenthood” federations/association, national and international

What is in reality their own aim? They have an *immediate goal* and a *long term one* to be implemented with scientific and professional methods, both in words and in planning.

Planned Parenthood (5) http://www.stopp.org/index_printable.php takes its inspiration from and is linked to the “**eugenic**” movement / ideology, which word from the Greek “*eugenēs*”, well born, = (eu- + -genēs = good + born). <http://dictionary.reference.com/browse/Eugenists%27> seeks to have better generations, better quality of life, a better situation in the world where also the population will not be out of control and so its resources. ***But, behind the euphemisms, the crude truth is another which we will see later.***

Their immediate aim is to create in people, especially young people, a new mentality of freedom and relativism starting with sex, eg. “**the condom mentality**”, have safe sex, feel free in your sexual life). Once you start with this, the rest will follow automatically and everything will possibly be acceptable and detached from every moral law (be it religious, human or traditional). So, if by unforeseen reasons, you have a pregnancy, no problem, “**a termination of gravidance**” is possible (that is “Abortion / killing of the foetus”). Then abortion for all other reasons until Euthanasia....

As Pope John Paul II says in “The Gospel of Life” no. 4, “...*but no less grave and disturbing is the fact that conscience itself, darkened as it were by such widespread conditioning, is finding it*

increasingly difficult to distinguish between good and evil in what concerns the basic value of human life.” (6)

The long term aim, instead, is clearly according to the “**eugenic**” mind: full scale **contraception**, with all means, with all artificial devices, with abortifacient pills, **abortion (7)**, **population control**, **sterilization especially of races and people considered not fit (eg. mentally sick, poor people, and people at the margins of society)** to end with “**euthanasia**”, in their euphemism, “*good/gentle death*”, in truth “*assisted murder.*” This is totally the opposite of the Christian attitude. (8)

In fact, this is the reason of that “**eu**”, *in Greek = Good*, which they put in front of everything. Their tactics is always to use “**euphemisms**”, that is, “**neutral terms**”, “**alternative words**” in order to lead people into believing that what they offer is not only innocuous, but very positive, effective and safe. Never will they tell about possible side effects, lest they will induce doubts into the minds of sound people that there may be something wrong. In fact right and wrong should never be mentioned, should be removed all together from the minds of people, and therefore also God.

Again Pope John Paul II in “The Gospel of Life” no. 13 says “*...In order to facilitate the spread of abortion, enormous sums of money have been invested and continue to be invested in the production of pharmaceutical products which make it possible to kill the foetus in the mother's womb without recourse to medical assistance. On this point, scientific research itself seems to be almost exclusively preoccupied with developing products which are ever more simple and effective in suppressing life and which at the same time are capable of removing abortion from any kind of control or social responsibility.*”(9)

So this people are the one who, with enormous amounts of money and fat donations from various foundation (10) <http://www.eurongos.org/Default.aspx?ID=1474> . IPPF, of course, is proud to publish the list of its clients (11) <http://woodseerclient.wordpress.com/category/ingos/>

They are supporting Government and other medical agencies all over the world, especially in third world countries. Africa is full of them and South Sudan as well. They will, then, organise and give free workshops to people and youth everywhere and lead them to believe in the goodness of their own “doctrines” and “policies” uncritically.

We Comboni Missionaries

Coming back to us Comboni Missionaries, especially we of South Sudan, how would our “First Evangelisation” include the care of this formation of Leaders, People, Families and Youth?

Going through the Chapter Documents on Evangelisation I did not find any quotation or reference of our own which may suggest that this is “one very important issue” in the proclamation of the Gospel. Even the Encyclical Letter “**Evangelium Vitae**” of Pope John Paul II is never quoted on our documents, though I tried to check all through. (*If I am wrong, please correct me, and I will be very joyful to admit my short sight*).

In no place of official Comboni Missionaries Documents there is a clear statement or encouragement to take positive action towards thi issue: does it mean that this is not part of our Comboni Prophetic Charism?. Even in the Ratio Missionis “we” never mentioned this issue, not even as acknowledgement (*I say “we” because I, myself, have never wrote anything about this issue until now*).

As the **letter to the members of the three Comboni Institutes on Justice/Peace and the Integrity of creation quotes:** *“The Synod for Africa offers a concrete application: ‘If the proclamation of justice and peace is an integral part of the task of evangelization, it follows that the promotion of these values should also be a part of the pastoral program of each Christian community.’ ”*(12)

In fact it is among the **“Other Documents”** of JPIC that the only reference to the Encyclical Letter of Pope John Paul II is found and that is in the presentation of Dr R. L. Walley of Matercare, when he says: *“MCI aims to be a prophetic witness by reflecting on the Gospel values of Life and Love as presented to us in the late Holy Father’s Encyclical, **Evangelium Vitae**, and most recently in the present Holy Father’s first Encyclical **Deus Caritas Est**.”*

<http://www.comboni.org/contenuto/view/id/101941>

So, being aware of this big gap in our **“prophetic role”**, how can we possibly be *“inspired anew by Comboni’s passion for the regeneration and transformation of (Africa) and of the world”* (13) without taking up seriously also this challenge, which as Pope John Paul II prophetically tells us that, together with the old ways of undermining life we are already used to face, this is a new tragedy of our world challenging each one of us (14) and it affects, in particular, the places where we Combonis are the proclaiming the Good News of Life of Jesus (15).

Induced abortion are over one Billion world-wide, of which 400.millions only in China: are these figures just cold numbers? (16). Are they not the voice of God telling us now *“I heard the cry of my unborn Children”*..... Go yourself to Pharaoh!.....(17).

KATTOLICO.it offers to web readers the **possibility of downloading a well known video of an abortion, thank to Dr. Nicolini**. Pro-abortion lobbies and the so-called “progressive world” denounced the film also on legal ground for very obvious reasons: **it was revealing the crude truth** behind their linguistic euphemism. **The video occupies 32 megabytes and lasts 18 minutes**. If you are interested just click on this link. At the bottom of it you will find further instructions.

<http://www.kattoliko.it/leggendanera/modules.php?name=Urlosilenzioso>

Evangelium Vitae

The Encyclical letter of Pope John Paul II, Evangelium Vitae, (The Gospel of Life) is really prophetic in our present society. The acute perception of evil threats to human life, already praxis at the time he wrote it, has developed so seriously bad that, when a person tries to look honestly, without prejudice and with clear light into it, finds himself lost in dismay, utterly shocked. The same way people were shocked in front of the tragic reality and the macabre scenery unfolding in front of their eyes in the concentration camps of Auschwitz and others. This is specifically the tragic reality of “Abortion” when you look into it.

The so vast network of abortion societies and clinics can rightly be compared to a huge and monstrous Pacific Ocean Octopus (Piovra) whose tentacles have reached and caught every human aspect of life, strangling it, thus, leaving no hope for survival. Even more threatening is the fact that a huge number of people whose life is threatened by its deadly grasps seem non to realise the gravity of their situation and even enjoy and cooperate enthusiastically with this monster, which seems to have given them new freedom and made them discover their rights kept hidden along the past millenniums of history.

Looking at the Future with Hope

Luckily, as the Encyclical Evangelium Vitae “The Gospel of Life” says: **“There are still many married couples who, with a generous sense of responsibility, are ready to accept children as “the**

*supreme gift of marriage", Nor is there a lack of families which, over and above their everyday service to life, are willing to accept abandoned children, boys and girls and teenagers in difficulty, handicapped persons, elderly men and women who have been left alone. **Many centres in support of life**, or similar institutions, are sponsored by individuals and groups which, with admirable dedication and sacrifice, offer moral and material support to mothers who are in difficulty and are tempted to have recourse to abortion. Increasingly, there are appearing in many places **groups of volunteers** prepared to offer hospitality to persons without a family, who find themselves in conditions of particular distress or who need a supportive environment to help them to overcome destructive habits and discover anew the meaning of life.*

***Medical science**, thanks to the committed efforts of researchers and practitioners, continues in its efforts to discover ever more effective remedies: treatments which were once inconceivable but which now offer much promise for the future are today being developed for the unborn, the suffering and those in an acute or terminal stage of sickness." (18).*

This is precisely **the work of "liberation"** God is doing in the middle of a culture of death. The above mentioned people are the new "Moses", "*the meekest and most humble person on earth*" (Numbers 12:3), led by true hope (19) in the most powerful God present among his people in Jesus his beloved Son. They, like Moses, will be able to free humanity from that monstrous Pacific Ocean Octopus (Piovra).

The hope which led St Josephine Bakhita in her life story (20) and the first Christians of the Roman Church under a Roman empire without God will be the one leading humanity to salvation (21), because God is Love (22) and no power of darkness will overcome it. Then the Encyclical EV. ends with a prayer to Mary, entrusting all this "disturbing reality" to her, but especially, all the hopes of people who, like her, have said yes to God and to life and look at her, as their mother, for inspiration and intercession. Not just an (*eu-logic*) end with a pious prayer of good wish, but a bold profession of faith in her motherly powerful intercession to God as the "New Eve" chosen by God.

Questions

- We Comboni Missionaries MCCJ and CMS are involved in Health Care through our hospitals or Diocesan Church Hospitals: how can these confreres and sister be of help and support to our confreres, priests, brothers, sisters and lay people involved in pastoral work so that the Gospel "of life" may be proclaimed to youth, people and mothers in a truthful way ?
- As "Missionaries" we normally refer to the missionary documents of the church: Ad Gentes, Evangelii Nuntiandi, Catechesi Tradendae, Redemptoris Missio. Together with the R.C.I.A., the New Catechism and the Social teaching of the Church, and continental Synods, I really think that the recent encyclicals, especially "Evangelium Vitae", should be an integral part of our missionary reflection as a Church "prophetic" sign-post in evangelisation, without which we may lose the wider church prophetic bond and, at time, to refer only to "our own prophetism" in "First Evangelization".
- About abortion, can we just say: "let us leave it to other congregations", it's not into our charism?
- For South Sudan: how can we better develop a catechesis which takes into consideration this important and uneasy issue? Can we really say we are evangelizing if we allow the "weed" to be spread/sown first without us taking any better action to enlighten the minds and assuring the hearts of people in the truth about life, before and after it is conceived and to find the right "cultural terms" to tackle the issue and to accompany families on their journey, until the final stage of life ?
- How could topics as Natural Family Planning be developed, how to make people, and especially youth and women and families, aware of the dangers of entering into the "contraceptive mentality", which almost always will end up with abortion, and to care for good legislation on life's matters.

- How to point out the evil and make people alert about asking for delicate pre-natal services in pro-artificial birth control and abortion NGOs and health institution ?
- Finally, I am sure that other MCCJ provinces (especially Uganda, Kenya, Ethiopia and Sudan (North) have done a long journey also in this issue: how can they share the positive results of their better planned evangelization of the family and of Youth on this issue? (Wau and Mapuordit in South Sudan may also help to enlighten the topic).

Conclusion:

This article is not certainly exhausting the topic presented, but its intention is to share the concern and create a wider sharing of opinions on the validity or not of the topic and a deeper inclusion of such a reflection in our Comboni Missionary Evangelisation in relation to JPIC.

Thanks to you for your attention.

Next topic:

The Eugenists and the consequences of their thought and praxis.

Quotations:

- (1) **Postmodernity** (also spelled **post-modernity** or termed the **postmodern condition**) is generally used to describe the economic or cultural state or condition of society which is said to exist *after* **modernity**. Some school of thought hold that modernity ended in the late 20th century, in the 1980s or early 1990s^[1] replaced by postmodernity, while others would extend modernity to cover the developments denoted by postmodernity, while some believe that modernity ended after World War II. <http://en.wikipedia.org/wiki/Postmodernity>
- (2) The term **neoliberal** is now used mainly by those who are critical of legislative market reforms such as free trade, deregulation, privatization, and reducing government control of the economy. <http://en.wikipedia.org/wiki/Neoliberalism>
- (3) The term globalization has been in increasing use since the mid-1980s and especially since the mid-1990s.^[6] In 2000, the [International Monetary Fund](#) (IMF) identified four basic aspects of globalization: [trade](#) and [transactions](#), [capital](#) and [investment](#) movements, [migration](#) and movement of people and the dissemination of [knowledge](#).^[7] Further, environmental challenges such as [climate change](#), cross-boundary water and air [pollution](#), and [over-fishing](#) of the ocean are linked with globalization.^[8] Globalizing processes affect and are affected by [business](#) and [work](#) organization, [economics](#), [socio-cultural](#) resources, and the [natural environment](#). <http://en.wikipedia.org/wiki/Globalization>
- (4) A **multinational corporation (MNC)** or **multinational enterprise (MNE)**^[1] is a [corporation](#) that is registered in more than one country or that has operations in more than one country. It is a large corporation which both produces and sells goods or services in various countries.^[2] It can also be referred to as an **international corporation**. They play an important role in [globalization](#). http://en.wikipedia.org/wiki/Multinational_corporation
http://en.wikipedia.org/wiki/List_of_multinational_corporations
- (5) http://www.stopp.org/index_printable.php (PP targeting Latino teens audience)
- (6) EV (Evangelium Vitae) no. 4
- (7) http://www.parrocchie.it/correggio/ascensione/pianificazione_mondiale.htm (Rockefeller, H.Kissinger, IPPF etc.)
- (8) SP (Spe Salvi) no. 38. "The true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society. A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through "com-passion" is a cruel and inhuman society..... The Latin word *con-solatio*, "consolation", expresses this beautifully. It suggests *being with* the other in his solitude, so that it ceases to be solitude."
- (9) EV (Evangelium Vitae) no. 13
- (10) <http://www.eurongos.org/Default.aspx?ID=1474> (Euro NGOs for Sexual and Reproductive...)
- (11) <http://woodseerclient.wordpress.com/category/ingos/> (IPPF and Clients)
- (12) Letter to the members of the three Comboni Institutes on Justice/Peace and the Integrity of creation.
- (13) Ibid.
- (14) EV (Evangelium Vitae) no.29
- (15) <http://www.kattoliko.it/legendanera/modules.php?name=News&file=article&sid=565> (Rino Cammilleri) Contro la Fertilita': I paesi in questione erano l'India, il Bangladesh, il Pakistan, la Nigeria, il Messico, le Filippine, la Thailandia, la Turchia, l'Etiopia, la Colombia e il Brasile.

- (16) <http://www.asianews.it/news-en/With-its-one-child-policy,-China-has-killed-400-million-children,-now-it-is-enough-26966.html> (Asia News)
- (17) EV (Evangelium Vitae) no. 16
- (18) EV (Evangelium Vitae) no. 26
- (19) SS (Spe Salvi) no. 2: “The dark door of time, of the future, has been thrown open. The one who has hope lives differently; the one who hopes has been granted the gift of a new life.”
- (20) SS (Spe Salvi) no. 3
- (21) SS (Spe Salvi) no. 5: “. . . many of the early Christians belonged to the lower social strata, Yet from the beginning there were also conversions in the aristocratic and cultured circles, since they too were living “without hope and without God in the world”. Myth had lost its credibility; the Roman State religion had become fossilized into simple ceremony which was scrupulously carried out, but by then it was merely “political religion”. Philosophical rationalism had confined the gods within the realm of unreality. The Divine was seen in various ways in cosmic forces, but a God to whom one could pray did not exist.”
- (22) DCE (Deus Caritas Est) no.1: “God is love, and he who abides in love abides in God, and God abides in him” (*1 Jn 4:16*). These words from the *First Letter of John* express with remarkable clarity the heart of the Christian faith: the Christian image of God and the resulting image of mankind and its destiny. In the same verse, Saint John also offers a kind of summary of the Christian life: “We have come to know and to believe in the love God has for us”.
We have come to believe in God's love: in these words the Christian can express the fundamental decision of his life. Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. Saint John's Gospel describes that event in these words: “God so loved the world that he gave his only Son, that whoever believes in him should . . . have eternal life” (3:16).

Priests for life offer world links on Pro-Life

<http://www.priestsforlife.org/doctors/>
<http://www.priestsforlife.org/plgroups/europe.htm>
<http://www.priestsforlife.org/plgroups/africa.htm>
<http://www.priestsforlife.org/plgroups/asia.htm>
<http://internationalfiamc.blogspot.co.uk>

Pro-Life Medical International Webs

“World Federation of Catholic Medical Associations”
 “Federation Internationale des Associations de Medecins Catholiques”
<http://www.fiamc.org/> with several other links
<http://www.fiamc.org/texts/fiamc-texts/decisions/new-fiamc-publication/> (world links)
<http://www.ncbcenter.org/> National Catholic Bioethics Centre (NCBC)
<http://www.ncregister.com> National Catholic Register (a service of EWTN)
<http://www.ncregister.com/site/article/creating-communities-centered-on-marriage/> (Family)
<http://www.usccb.org/issues-and-action/marriage-and-family/natural-family-planning/awareness-week/> Natural Family Palanning (NFP) = Social / Pastoral Links
F.E.A.M.C. FEDERATION EUROPEENNE DES ASSOCIATIONS MEDICALES CATHOLIQUES
<http://frblin.perso.neuf.fr/feamc/europe.htm>
EUROPEAN FEDERATION OF THE CATHOLIC MEDICAL ASSOCIATIONS
<http://www.osv.com/tabid/7621/itemid/11139/Doctor-keeps-medical-practice-in-line-with-Catholi.aspx> (our Sunday Visitor)
<http://www.matercare.org/>
<http://www.youthdefence.ie/blog/sample-page/> Young people who believe that life is worth protecting
<http://www.prolifeinfo.ie/> information
<http://www.abortionfacts.com/> facts and principles for everyone

Fr. Francesco Chemello mccj.
 Leer - Unity State - Republic of South Sudan
 22/08/2013 – “Mary Queen and Mother”

Comboni Missionaries' First Evangelisation, Abortion, The Gospel of Life. - Part I: References Formation of People's Conscience

MCCJ Documents - References – Websites

Evangelisation MCCJ - XVII General Chapter

Evangelisation (the Chapter Acts on Evangelisation) <http://www.comboni.org//contenuto/view/id/105260>

Justice, Peace and the Integrity of Creation (JPIC) <http://www.comboni.org//contenuto/view/id/105260>

25. To become more aware of the themes of JPIC

25.1 We are aware of the need to establish clear directives about the treatment of our workers so that they comply with ecclesial and civil legislation in the different countries (cf. Code of Conduct, 122.2.5).

25.2 We reaffirm the choice made at the previous General Chapter regarding our involvement in the direction of the Social Ministry Institute at Tangaza College in Nairobi because of its significant role in the formation of leaders on the African continent (CA 2003, 123).

25.3 The GC, in consultation with the Circumscriptions at continental level, should organise specialisations for confreres, in particular for Brothers, in relevant areas of JPIC.

26. Lobbying and advocacy

26.1 Circumscriptions should, together with other bodies, promote activities of lobbying and advocacy at continental level, paying particular attention to immigrants and refugees.

(GPIC)

Letter to the members of the three Comboni Institutes on Justice/Peace and the Integrity of creation

<http://www.comboni.org//contenuto/view/id/100875>

.....The Synod for Africa offers a concrete application: "If the proclamation of justice and peace is an integral part of the task of evangelization, it follows that the promotion of these values should also be a part of the pastoral program of each Christian community." .

Africa

7. Africa is a continent with diverse situations. In a world controlled by rich and powerful nations it is often considered an irrelevant appendix but in fact is exploited and even manipulated.

.....Increasing poverty, uncontrolled urbanization, corruption, the international debt, the arms trade, the problem of refugees and displaced persons, demographic concerns and threats to the family, the spread of AIDS, the survival of the practice of slavery in some places, figure among the fundamental issues in Africa.

America

8. In America we encounter problems that threaten the dignity of the human person, the family, marriage, education, working conditions, the quality of life and life itself. Neo-liberalism leads to massive external debt,

Asia

9. Rapid changes are taking place within Asian societies.....

.....Tourism has a devastating influence upon morality in many Asian countries, manifested in the degradation of young women and even children through prostitution.

.....Several Asian countries face difficulties related to population growth, which is not merely a demographic or economic problem but especially a moral one.

Europe

10. In Europe we find an increasing economic inequality between East and West, with violent nationalism and hedonistic individualism as negative consequences.

Ecological Concern

11. The consumption of fossil fuels together with the ongoing deforestation produces a greenhouse effect

There is a global and systematic attack on life. Many species of animals and plants are threatened by extinction.

The Kingdom of God and life giving relationships

18. Jesus never defined the Kingdom of God. He described it in parables and in concepts like life, glory, joy and light.

Paul describes the content of the Kingdom of God with "justice, peace and joy." In the New Testament the concept of justice is linked to the Kingdom theme insofar as justice refers to life-giving relationships. The whole ministry of Jesus is geared towards re-establishing those relationships on which the covenant was built. His image of God as the compassionate one and the Good Shepherd is concerned with life-giving relationships.

Integrity of Creation

19. We belong to creation and creation has been entrusted to us,.... Based on our faith in Jesus Christ, we are continuously challenged to respond in a creative way to today's problems concerning the integrity of creation.

Shalom - the fullness of life

20. Peace is a reality that follows wherever justice reigns. Peace cannot exist without justice.

God needs us to set people free

21. The Lord is determined to set oppressed people free and end the suffering of this world. But he needs people who are willing to give their talents and gifts to discover new ways through which he then will accomplish his dream. God has created us for a specific service which he has not given to any other. The privilege of being a missionary consists in having been called to share in a special way in the mission of Christ for a life giving transformation of the world into God's final design. In the Comboni missionary family we have a good tradition of this struggle for transformation.

Comboni's holistic option

22. Daniel Comboni had the transformation of the African world of his time at heart. He was sensitive to the human, social, religious and cosmic cry of Central Africa. It needed to be liberated from idolatry and superstition, but also from slavery, hunger, disease, famine and marginalization. That is why Comboni not only wanted seminaries for the formation of local priests and pastoral agents, but also universities for the training of African leaders in the political, cultural and scientific fields.

Our dreams

24. With the beginning of the new millenium we live in a favored time. It challenges us to make a special effort in building life giving relationshipslook towards the future with hope, share the natural environment and preserve the beauty and species of the animal and plant world for the generations to come.

We long for a society based on solidarity and fundamental equality and complementarity of women and men where nobody is exploited because of sex, age or race. We long for a society where globalization serves the human person rather than aiming at profit.

Re-qualification of our missionary service

28. There is a wide scope for re-qualifying our missionary service. This means that some will need a preparation in the field of economics, politics, human rights questions, conflict resolution, peace building and social communication. Some will need a specific preparation to live and work in situations of violence and war.

VI. Pointers for concrete action

Local level

34. To allow our commitment for justice, peace and integrity of creation to come down from "our head to our heart"In analyzing the personal, community and social/political context and after community discernment we may discover surprising opportunities to heal internal conflicts and also to develop initiatives in areas like: liturgies, reconciliation, awareness building, marginalization, ecology, situations of violence, human rights issues, land issues, employment, ethnic conflicts, corruption, child labor, role of women, homeless, landless, lobbying etc.

VII. Conclusion

40. The Jubilee Year

Celebrating the jubilee of redemption, in the context of the present social, economic, political and religious difficulties, we are inspired anew by Comboni's passion for the regeneration and transformation of the world. Our common tradition invites us to make a fresh start into the third millenium with the impetus and courage of blessed Daniel Comboni and move from the Pierced Heart of Jesus - the source of life and reconciliation - to the Heart of today's world.

Other Documents

<http://www.comboni.org/contenuto/view/id/101941>

Dr R.. L. Walley <http://matercare.org/>

The 7th conference of Catholic Obstetricians and Gynecologists (ob/gyns) organized, by MaterCare International (MCI) was held in Rome from the 5th - 9th of November 2008.

This retreat style conference brought together a distinguished group of international speakers to consider Hope in the light of the Holy Father's Encyclical Spe Salvi, and discussed International Human Rights Legislation, Humanae Vitae, Training and the Ethical Practice of Obstetrics. A special forum was held on the right of ob/gyns to practice according to conscience.

The proceedings may be found on MCI's website, www.matercare.org.

MCI aims to be a prophetic witness by reflecting on the Gospel values of Life and Love as presented to us in the late Holy Father's Encyclical, **Evangelium Vitae**, and most recently in the present Holy Father's first Encyclical Deus Caritas Est.

IPPF Clients

<http://woodseerclient.wordpress.com/category/ingos/>

- PHBI, Indonesia and FPOP, The Philippines
- UNICEF
- IPPF
- Mercy Malaysia
- MSF Operational Center OCG
- PT Foundation – ISEAN/Hivos – Global fund
- Seksualiti Merdeka
- Arogya Holisitc Care Centre
- MSF Operational Center OCBA
- MSF Operational Center OCG
- The Safe Clinic
- MSF International and MSF India
- MSF Switzerland
- Redi Centre
- MSF Operational Center OCG
- PT Foundation / Yayasan PT
- MSF South Africa
- DonAid
- MSF Operational Center OCBA
- MSF Hong Kong
- Skytrex Adventure Sdn bhd

• CATEGORIES

- Business
- Expertise Centers
- Government
- INGOs
- NGOs & CBOs

Worldwide Abortion Statistics

Facts and figures relating to the incidence of abortion worldwide.

[The Alan Guttmacher Institute \(AGI\) along with the World Health Organization \(WHO\)](#)

(Pro-Abortion) provides data on induced abortion worldwide.

WORLDWIDE INCIDENCE AND TRENDS

- The number of induced abortions declined worldwide between 1995 and 2003, from nearly 46 million to approximately 42 million. About one in five pregnancies worldwide end in abortion.
- For every 1,000 women of childbearing age (15–44) worldwide, 29 were estimated to have had an induced abortion in 2003, compared with 35 in 1995.
- The decline in abortion incidence was greater in developed countries, where nearly all abortions are safe and legal (from 39 to 26 abortions per 1,000 women aged 15–44), than in developing countries, where more than half are unsafe and illegal (from 34 to 29).
- Most abortions occur in developing countries—35 million annually, compared with seven million in developed countries— a disparity that largely reflects the relative population distribution.
- On the other hand, a woman’s likelihood of having an abortion is similar whether she lives in a developed or developing region; in 2003, there were 26 abortions per 1,000 women aged 15–44 in developed countries compared with 29 per 1,000 in developing countries.
- More than one-third of the approximately 205 million pregnancies that occur worldwide annually are unintended, and about 20% of all pregnancies end in induced abortion.
- Of the 23 million pregnancies that occur in developed countries, more than 40% are unintended, and 28% end in induced abortion.
- Of the 182 million pregnancies that occur in developing countries, more than one-third are unintended, and 19% end in induced abortion (8% are safe procedures and 11% are unsafe).
- Worldwide, medication abortion has gained broad acceptance. At least 39 countries have registered mifepristone, 35 in the last 10 years.

REGIONAL INCIDENCE AND TRENDS

- The most dramatic decline in abortion incidence occurred in Eastern Europe, a region where abortion is, for the most part, legal and safe: the rate fell from 90 to 44. The decrease coincided with substantial increases in contraceptive use in the region.
- Although abortion rates and ratios (the number of abortions for every 100 births) in Eastern Europe have fallen significantly in recent years, they remain higher than in any other region. In 2003, there were more abortions than births in that region (105 abortions for every 100 births).
- The estimated number of induced abortions in Africa has increased since 1995; however, the region’s abortion rate has declined because of an increase in the number of reproductive-age women.
- Induced abortion rates and numbers in Asia and Latin America show modest declines since 1995.

- The lowest abortion rate in the world is in Western Europe (12 per 1,000 women aged 15–44). The rate is 17 in Northern Europe and 21 in Northern America (Canada and the United States of America).
- Because the world's population is concentrated in Asia, most abortions occur there (26 million yearly); nine million of these take place in China.
- Between 1998 and 2007, the grounds on which abortion may be legally performed were broadened in 16 countries: Benin, Bhutan, Chad, Colombia, Ethiopia, Guinea, Iran, Mali, Nepal, Niger, Portugal, Saint Lucia, Swaziland, Switzerland, Thailand and Togo. Two territories and one state in Australia and six states in Mexico also liberalized their laws. In contrast, El Salvador and Nicaragua changed their already restrictive laws to prohibit abortion entirely.

The following chart is also taking from the AGI/WHO report:

INCIDENCE AND RATES				
Global and regional estimates of induced abortion, 1995 and 2003				
Region and Subregion	No. of abortions (millions)		Abortion rate*	
	1995	2003	1995	2003
World	45.6	41.6	35	29
Developed countries	10.0	6.6	39	26
Excluding Eastern Europe	3.8	3.5	20	19
Developing countries †	35.5	35.0	34	29
Excluding China	24.9	26.4	33	30
Estimates by region				
Africa	5.0	5.6	33	29
Asia	26.8	25.9	33	29
Europe	7.7	4.3	48	28
Latin America	4.2	4.1	37	31
Northern America	1.5	1.5	22	21
Oceania	0.1	0.1	21	17
*Abortions per 1,000 women aged 15-44				
† Those within Africa, the Americas, excluding Canada and the United States of America, Asia, excluding Japan, and Oceania, excluding Australia and New Zealand				

<http://www.asianews.it/news-en/With-its-one-child-policy,-China-has-killed-400-million-children,-now-it-is-enough-26966.html>

LA PIANIFICAZIONE MONDIALE DELL'ABORTO

di Rino Cammilleri

<http://www.kattoliko.it/leggendanera/modules.php?name=News&file=article&sid=565>

http://www.parrocchie.it/correggio/ascensione/pianificazione_mondiale.htm

Contro la Fertilita'

Il mensile del Pontificio Istituto Missioni Estere (PIME), Mondo e Missione, ha recentemente rivelato un altro documento a firma di Kissinger. E' giusto di quegli anni (1974); Kissinger allora presiedeva il Consiglio di Sicurezza degli Stati Uniti e Bush era direttore della CIA.

Si tratta di un memorandum segreto, intitolato National Security Study Memorandum 2000, contenente direttive da applicare in tredici Paesi del Terzo Mondo e indirizzato a poche persone (tra le quali il direttore della CIA).

I tredici Paesi in questione erano l'India, il Bangladesh, il Pakistan, la Nigeria, il Messico, le Filippine, la Thailandia, la Turchia, l'Etiopia, la Colombia e il Brasile.

Questo memorandum era incentrato sulla necessità per gli Stati Uniti di modificare entro il Duemila i livelli di fertilità dei suddetti tredici Paesi, i quali, a causa del rapido aumento demografico, avrebbero potuto, in un futuro non troppo lontano conseguire un crescente ruolo politico e strategico.

In soldoni, c'era da aspettarsi che la lievitazione della popolazione avrebbe spinto tali Paesi a rialzare il prezzo delle esportazioni delle materie prime da essi prodotte, compromettendo seriamente gli interessi degli Stati Uniti.

Foundations helping in Family Planning and Population Control

- [Konrad Adenauer Stiftung e.V. \(KAS\)](#)
- [The Andrew Mellon Foundation](#)
- [The Bill and Melinda Gates Foundation](#)
- [The European Foundation Center](#)
- [The David and Lucile Packard Foundation](#)
- [The Ford Foundation](#)
- [The John D. and Catherine T. MacArthur Foundation](#)
- [The Rockefeller Foundation](#)
- [The Summit Foundation](#)
- [The William and Flora Hewlett Foundation](#)
- [Wallace Global Fund](#)

- See more at: <http://www.eurongos.org/Default.aspx?ID=1474#sthash.3wIMINUr.dpuf>

EuroNGOs and World-Wide Organisations (Pro-Abortion)

The European NGOs for Sexual and Reproductive Health and Rights, Population and Development

Useful Links

Main topics:

- International and National Governmental Organisations
 - International Non-Governmental Organisations
 - European Non-Governmental Organisations (EuroNGOs)
 - Scientific and Research Institutions
 - Magazines and journals
 - Networks
 - Foundations
-

International and National Governmental Organisations

- Council of Europe
- European Commission
- European Parliament
- European Union HIV/AIDS Programme in Developing Countries
- Eurostat - Statistical Office of the European Communities
- WHO Europe
- Joint United Nations Programme on HIV/AIDS (UNAIDS)
- United Nations Children's Fund (UNICEF)
- United Nations Commission on the Status of Women (CSW)
- United Nations Commission on Population and Development (CPD)
- United Nations Women
- United Nations International Research and Training Institute for the Advancement of Women (INSTRAW)
- United Nations Population Division (POPIN)
- United Nations Population Fund (UNFPA)
- World Health Organization (WHO)
- U.S. Agency for International Development (USAID)
- World Bank PovertyNet
- Womenwatch

Scientific and Research Organisations

- Global Reproductive Health Forum at the Harvard School of Public Health (GRHF)
- Johns Hopkins University (Center for Communications Program)
- Laboratory for Social and Economic Demography, University of Geneva
- Netherlands Interdisciplinary Demographic Institute (NIDI)
- Princeton University's Office of Population Research (OPR)
- Reproductive Health Online
- Royal Tropical Institute (Health and Sustainable Development)

Magazines and Journals <http://www.eurongos.org/Default.aspx?ID=1474>

- AIDS
- BMJ
- Entre Nous magazine
- Exchange on HIV/AIDS, Sexuality and Gender (KIT-Royal Tropical Institute)
- PLANetWIRE
- Reproductive Health Matters
- Studies in Family Planning (Population Council)

Non-governmental organisations

The full list of EuroNGOs Members is available [here](#).

- Gutmacher Institute (AGI)
- Catholics for a Choice (CFFC)
- Center for Reproductive Rights
- Centre for Development and Population Activities (CEDPA)
- EngenderHealth
- Family Care International, (FCI)
- Family Health International (FHI)
- Global Alliance for Women's Health
- Global Health Council
- International Women's Health Coalition

- Ipas
- John Snow, Inc. (JSI)
- Médecins sans Frontières (MSF)
- National Family Planning and Reproductive Health Association (NFPRHA)

- Planned Parenthood Federation of America (PPFA)
- Population Action International, (PAI)
- Population Communications International (PCI)
- Population Council
- The Population Institute
- Population Reference Bureau (PRB)
- The Panos Institute

- Worldwatch Institute

Networks

- Asia Pacific Alliance (APA)
- ASTRA Network
- BOND
- CONCORD
- KARAT Coalition

- WIDE

Fr. Francesco Chemello mccj.
Leer - Unity State - Republic of South Sudan
 22/08/2013 – “Mary Queen and Mother”