

**RENAMED: "HE CALLED DOWN  
THE SUN: MATH Of Pax Bonum Prolis"**

## **Volume One: 2000**

### **Premarital Due Process**

**"Marriage Preparations, and Rights,  
The Very Nature Of Marriage, and Priest  
Duties Under Scripture, Contract (Cov-  
enant), Charitable, Canon Law"**

**MATH ONE, also called "LOVE."  
THE OPPOSITE OF "MATED HATE"**

**Brian D. Fusonie, Esq 2000 ejournal**



**The Journal is about *the Very Na-  
ture Of Marriage, and Marriage  
Preparation Rights and Duties,*  
written from Judges, Lawyers, Doc-  
tors, Educators, Lay Married per-  
sons, and Those who went through  
the Marriage Prep Process. It is an  
insightful, legal journal. For All to  
read, timely, and much needed.**

**“PREMARITAL DUE PROCESS, PRIESTS DUTIES,  
YOUR RIGHT, AND TO MORAL CERTAINTY.”**

**“The public interest in preserving constitutional rights against government infringement is paramount. Only private citizens can be expected to ‘guard the guardians.’” - N.H. Supreme Court**

**“It is the role of the Attorney General [ ] to enforce the fundamental duties of charitable institutions.” NH Attorney General, Opinion On Charitable Corporation CMC. (1988)**

Read In This Booklet and in “Abortive Intentions Invalidate Booklet PDF, posted, and also hear at the web sites, Yeshunity.org, thesanctityoflife.com, gis.net/~mlkyway, Audio Admission Of NH Tribunal and Same Chancellor Agent of the NH Bishop, Judge Norman Bolduc, who was killed within 4 weeks after **I warned John Paul II (“Karol Wojtyla”) by filing Jesus’ (Yeshua’s) warnings that A list “would dwindle” on my tape** with Bolduc as the first person audio on the tape and included in that list.” See in this Booklet and the Abortive Intentions Invalidate PDF Booklet, and web sites, that soon after Signed Returned Receipt of that warning, returned from the Vatican, Tribunal Judge Bolduc died. As warned from Yeshua (Jesus) Christ! I could not believe it happened, when it did, and it scared me, to think of His anger at the clergy, and at me if I did not serve Him with those warnings. It changed my life. I misunderstood my role, after that, because such warnings were coming true and documented, with certified mail, and on servers, real documentations, and upheld as not delusions in court cases, See gis.net/~mlkyway that entire site went into evidence, and I testified also in court about Yeshua (Jesus) predicting Judge Bolduc’s death “If the Vatican did not speak the truth, abortive intentions invalidate.” Found competent, not ill, 814 NE2d 393, I am “Jackson” in the case, upheld on appeal there published 2004. I also testified about miracles, and evidence miracle photographs when into court file, See Affidavit of Tania for that case, posted. It was two day trial about religious paranormal, abortion articles, and predictions of deaths of Bolduc and of Twin Towers collapsing. Priests, Lawyers, saw Miracles of Yesh. You can review those in the booklets and web sites. I ask for your prayers, and for them.

Please take time to read what is in this booklet.

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Susan J. Bellavance, Mother, Cath. Teacher, “Promise To The Child, To Bring Them Up In The Law Of Christ”



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And Tribunal Vicars, Norman Bolduc, Lawrence Wrenn, Lasislav Orsy, and Canonist Judge Rev. Peters, San Diego, Attny Connelly and others. Some not included in the Booklet shortened version, here.

READ THE BACK PAGE FIRST, AS UPDATE, AND OVERVIEW, REAL NEED FOR PRAYERS, INTERCESSIONS, PIO STYLE. SPIRITUAL MOTHERS, I NEED YOUR FASTING, MASS OFFERINGS, COMMUNIONS, ROSARIES, LITANIES, DAILY ADORATIONS, AND SACRIFICES. LIFE OFFERINGS, AS SAINT PIO, TERESA, MARY. “MAY WE BE ONE, GIFTS TO GOD”

**\*Prelude To Another Journal Booklet: The Married Priest, The Role Of The Apostles Chosen of Christ: ‘[The Church] holds that it is not admissable to ordain women to the priesthood, for very fundamental reasons. These reasons include: the example recorded in the Sacred Scriptures of Christ choosing his Apostles from among men [ mostly married men ]; the constant practice of the Church [which for centuries included predominantly married priests], which has imitated Christ in his choosing only men [again, most of whom were married] ...’” - John Paul II (Karol TV), cit. Paul VI (Read that booklet PDF when posted. “The Married Priest.”)**

**Abortive Intentions, Excommunicating Intention:**

Rotal Judge Cormac Burke writes that because of “the extreme barbarity” of tolerating abortion with “indifference,” the Church is right “to emphasize the gravity of this ‘abominable crime’, by decreeing an ipso facto excommunication . . . for the woman who procures an abortion . . . Code of Canon Law; canon 1398 and canon 1329.”

**Logic Training. Required Consistency Of Christ.**

**One Definition For All, Fits All Possibilities.  
Not many “marriages.”**

If marriage could be so reduced to a “minimal requirement” that permits the reservation of a right to murder a child in the womb provided the parties intend to accept children “at some point,” such a contrary definition of marriage would permit marriage to be contracted when a man or woman are reserving a right to have as many as 5, 10, or 20 abortions. Certainly, Christ would not permit any of his priests to teach He would join such men and women in marriage.

The only definition of marriage that pushed to its logical extreme is consistent, requires as its essential property the mutual exchange of sincere vows of consent to order “the whole of” their lives to accepting each child lovingly from God.

**Read “Abortive Intentions Invalidate A Marriage” (see below). Hear the Audio Testimony of The Diocese.**

## **A Reflection On Moral Certainty:**

### **A WARNING (5/99)**

*\*The following message is offered for the reader's reflection on the fact that it is not the intentions of the man and woman that join them in valid marriages, but it is the consent of Christ to their intentions and His act of joining them in Himself in marriage.*

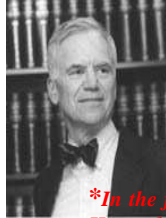
**“Would I who was willing to give My life rather than to sin against My Father’s commandments for marriage, join as ‘one flesh’ in Me those who are willing to murder a child I may grant them, or who would artificially prevent conception against His laws for marriage? Would I who gave My life that all may be consecrated in truth, now at My Father’s side consecrate them in valid marriages?**

**\* \* \* (ADD OTHER PART FILED AT VATICAN)**

**“I remind My priests, it is I who gave My life to reconcile marriage in Myself, and I who as High Priest will forever refuse to be an accomplice to any corruption of that sacred contract. My priests gravely misrepresent Me who teach that I would act by My same Person in and through those who harbor such intentions so as to join them in valid marriages. I will never consent to joining them as one in Myself.”**

We Together Conducted Several Surveys, One of Catholic Men’s Conference in Lowell, with Bernard Law there, and over half of the 650 Men attending and two Adoration Community polls and churches all responded, and said as published, and reported in booklets and internet: “About 90 % of those asked replied “Jesus would never celebrate a wedding (join public) a man and woman reserving any openness to using abortifacient pills (abortion). Surveys also showed: Over 75% of repeatedly said Jesus would not marry those who are “intending to use contraception.” Mt 19:6-9 : “Not joined by God if reserved ‘porneia’ (porn-ia)(por-NH)

## Marriage Instruction and Annulments:



by H. Philip Howorth, J.D.,

Civil Law Judge, NH

*\*In the following article, H. Philip Howorth, Justice of the Nashua, New Hampshire District Court and graduate of Harvard Law School, examines the purposes of marriage and the ecclesiastical requirements for premarital investigations. He explains that couples have a right to a thorough instruction and investigation about the purposes and nature of marriage, including each intention that might prevent a licit and valid celebration. (Canons 213,1066) Justice Howorth further explains how a uniform observance and documentation of this required investigation would reduce annulments.*

**“The parties have the right to be fully informed . . . instructors have the duty to give them complete information . . .”**

The purpose of this article is to explore how marriage instruction is impacted by the debate over the hierarchy of the purposes of marriage. It will also suggest a method of bringing the practice more in line with Church doctrine, and making the annulment process more rational and stable.

It is an open secret that there still rages in the Church an ongoing debate over the purposes of marriage. Under Canon 1013 of the 1917 version of the Canon law, the primary purpose was procreation. All other purposes were secondary.

During and after Vatican II, some have suggested that the Church should take a different view. The principal document issued by the Second Vatican Council on the purposes of marriage is *Gaudium et Spes*. Article 50 contains a lengthy, but blurred, discussion of the issue. Footnote 168 of the America Press edition makes it clear the ambiguity was intended: “The Commission charged with drafting this text made every effort to avoid any appearance of wishing to settle questions concerning a hierarchy of the ‘ends’ of marriage. . . . it may be useful to cite the Latin: ‘non posthabitis ceteris matrimonii finibus.’” (Other ends of marriage are not considered of lesser value.)

Some now take the view that procreation and union are both primary purposes, and that neither takes precedence over the other. Still others argue that union is

primary, and that procreation is secondary. This second view is urged, against the historical teaching of the magisterium, to justify the use of artificial contraception. It also dovetails with the contraceptive mores which have prevailed for at least the past 20 years. It is likely that the average person, including the average Catholic, under the age of 40, would be quite surprised to learn that the Church once took an extremely hierarchical view of the purposes of marriage, and relegated the unitive purpose to second place for almost 2000 years of Church teaching.

To be sure, both Pope Paul VI and Pope John Paul II have reaffirmed the longstanding importance of procreation. Most notably is Paul VI's issuance of *Humanae Vitae* (*On Human Life*), which instructs:

**“In the task of transmitting life . . . (marriage partners) must conform their activity to the creative intention of God, expressed in the very nature of marriage and of its acts, and manifested by the constant teaching of the Church. ... [T]he Church, calling men back to the observance of the norms of the natural law, as interpreted by its constant doctrine, teaches that each and every marriage act (quilibet matrimonii usus) must remain open to the transmission of life. That teaching, often set forth by the magisterium, is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning and the procreative meaning. ... To use this divine gift destroying, even if only partially, its meaning and its purpose is to contradict the nature ... of their intimate relationship, and therefore it is to contradict also the plan of God ...”**

John Paul II has repeatedly confirmed this, often quoting *Humanae Vitae* when expounding that the unitive and procreative natures of marriage may never be lawfully separated. In light of this, there is no question they are joined purposes. There remains only the question of which ranks first among them?

Canon 1055 of the current (1983) Canon Law, quoted verbatim in Article 7, 1601 of the *Catechism of the Catholic Church*, recites: “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordained for the good of the spouses and the procreation and education of offspring . . .” (See Latin

text, and later commentary) One interpretation of the quoted canon is that “the good of the spouses” is on par with “the procreation and education of offspring.” This reading is encouraged by the failure to state the primacy of procreation. Those wishing to use only the Canon Law as a basis for their thinking are left with procreation and union being presumably equal purposes of the marriage covenant.

Article 7, 1652 of the Catechism, under the heading “The openness to fertility,” is apparently a move, at least slightly, in the direction of elevation of procreation over union: “By its very nature the institution of marriage and married love is ordained for the procreation and education of the offspring ...” (Lat.) The insert paragraph under this quoted language states: “... God blessed man and woman with the words: ‘Be fruitful and multiply.’ Hence, true married love and the whole structure of family life which result from it, without diminution of the other ends of marriage, are directed to disposing the spouses to co-operate valiantly with the love of the Creator and Savior, who through them will increase and enrich his family from day to day.”

Article 7, 1643 defines “open to fertility” by quoting a passage by John Paul II in which he cites *Humanae Vitae*, n. 9, which also instructs: “Marriage and conjugal love are by their nature ordained for (L.) the begetting and educating of children . . .” Not coincidentally, this language from *Humanae Vitae* is embodied in both Canon 1055 and in Article 7, 1652. The paragraphs that precede and follow that text explain: “Marriage is . . . the wise institution of the Creator to realize in mankind His design of love. By means of the reciprocal personal gift of self . . . to collaborate with God in the generation and education of new lives,” and this “very nature of marriage . . . [requires] that each and every marriage act (quilibet matrimonii usus) must remain open to the transmission of life.” (Emphasis added) The “very nature of marriage” described in *Humanae Vitae* must be read consistent with the “very nature” of marriage in 1652 and Canon 1055.

If a couple uses contraception, it can clearly be stated that they are NOT “cooperating valiantly” with God’s love, and are acting against the norms required by Canon Law, the Catechism, and *Humanae Vitae*.

Of course, **Canon 1066 requires: “Before a marriage is celebrated, it must be evident that nothing stands in the way of its valid and licit celebration.”** The canons that follow provide procedures to make sure Canon 1066 is



met. However, to an extent the canons beg the question of just what specific inquiries must be made, since **Canon 1066** specifies only that no marriage may be celebrated where it is not certain its celebration will be both “licit” and “valid.” While this includes, for example, that the parties must agree to the “openness to fertility” requirement constituting part of the very nature of marriage, such specific requirements are notably missing.

There is the danger instructors who do not adhere to the teaching that marriage excludes contraception, might speculate they are free to allow the parties to sort out for themselves the extent to which they are obliged not to contracept.

There is, however, a fairly easy way to deal with the issue in marriage instruction. That is simply to give equal importance to the procreative and unitive purposes of marriage. **There is no question that procreation is at least one purpose. There is also no question that the Catechism gives preeminence to the duty of the parties to a marriage to be open to fertility, and that the very nature of marriage confirmed by Paul VI and John Paul II requires them to do so in “each and every act.” The parties have the right to be fully informed, and marriage instructors have the duty to give them complete information, under Canon 213.** If they reject this openness, there is a basis for denying them the sacrament. Whether that intention is or is not believed to invalidate a marriage, it is nonetheless against its lawful nature and thus its licit celebration.

This writer would also suggest that those giving marriage instruction have a further duty to make an in-depth inquiry into all aspects which may later become the basis of an annulment request. If those giving marriage instruction take the trouble to become aware of all the factors which form the basis for annulment, and explore those factors in depth with the parties, there would be considerable assurance that the parties were given the benefit of all the instruction to which they are entitled. Further, there would be a responsible a priori ecclesial determination that they had no impediment that would prevent a valid celebration.

What is clear is that debates about the importance and hierarchy of the ends of marriage and resulting indifference in premarital inquiries have had a major contributory effect upon the high growth in annulments within this country. Whether one believes this increase is a salutary development in the Church, or a scandal, there is no question the growth has occurred. According to

one author who has made an agonizing study of the current annulment situation, on the order of 90% of annulments requested in recent years have been granted. This is a marked change from the situation earlier this century.

A complete inquiry into the parties' capacity and discernment would provide a considerable basis for an annulment tribunal to find no impediments existed when the parties were married. If a complete set of written findings and rulings is made at the time of the marriage, and kept as a permanent record, as is often done in civil law, the annulment tribunal would merely have to examine this record to conclude the matter should stand as originally decided. This is referred to in the civil law as the doctrine of *res judicata*: the matter has been examined and decided, and should not be relitigated.

If marriage instructors follow the above precepts, it is perhaps not too much to hope that eventually there would be a sharp reduction in the number of annulments granted. Only those who sincerely intend to collaborate with God by observing each of his laws governing marriage, and who have the capacity and discretion to enter into matrimony, would be allowed to marry in the Church. Those annulments which were granted would be limited to cases where there had been little, or inadequate, marriage instruction. \*

**Consider The above with the Remaining Articles and Legal Admissions Of Catholic Roman Rotal Diocesan Bishop's and Their Tribunal Courts, Judges:**

**See and Read The Scanned Letters from Dioceses and Canon Law Professors, Judges in the pages that follow.**

**Share the evidence and articles. Also the web sites:**  
<http://yeshforpres.com>; <http://yeshunity.org>; <http://eucharistmiracles.com>; <http://thesanctityoflife.com>; <http://gis.net/~mlkyway>; for evidence and booklets.



**HOCUS “FOCUS” / The Misuse Of The Focus Test As Ground For Liability. \*1999-2000 investigation report.**

Despite the claims of certain pastors and other clergy that “I don’t have to ask those questions because that is the responsibility of the marriage preparation program, and I send all my couples to marriage prep courses offered and run by the Diocese, where they take the FOCUS test, and are asked specific questions,” the fact is this statement is a criminal admission.

The “FOCUS” form questionnaire which engaged couples must complete together — in part to determine if they are compatible as well as if they are qualified to marry at all — in its 173 questions about their understanding of marriage and intentions in approaching the sacrament, not one question asks their thoughts about abortion. Not one about contraception. Nothing to determine if they are intending to use Natural Family Planning. It is one of the most negligent and obtuse investigative aids which I have seen. It makes no mention of, nor inquires about, the “very nature of marriage.” If you need a copy of the FOCUS questionnaire I can fax one to you.

It is hard to believe, especially as a lawyer, those in positions of fiduciary trust and power are being so careless with the rights of couples and the safety of children who have been promise a careful screening and education in order to make certain they will contact valid sacramental marriages, and will not find themselves in broken homes from divorce after Christ refused to “join” with His Consent to enter into His own reciprocal promises to join and hold them together in Himself. The result of HOCUS FOCUS is the over 50% divorce rate among professed “catholics” and the 70-99% annulment petitions being granted in most dioceses. Presto false marriages resulted in presto multiple divorces, and millions of aborted children, and broken families. Lives and dreams sacrificed for the quick and convenient marriage “manuals” and “questionnaires” that is anything but about marriage.

On contacting the Family Life Office of the Archdiocese of Omaha, Nebraska, which publishes the FOCUS questionnaire, I was informed by Ms. Kathy Butler, a FOCUS Coordinator in charge of distribution, that its the computerized answer form and its accompanying questions were authored by the three women listed on the top of the answer sheet, being Barbara Markey, Ph.D., Mary Micheletto, M.A., and Anne Becker, ACSW. are “not intended to be a teaching tool about marriage,” “nor doctrinal” and is “not the end all in marriage preparations,” but is “only intended to be a small part of the whole process” of marriage preparations.

Dr. Marley, whose training is in clinical psychology, stated repeatedly that FOCUS is not to be used or relied upon as an “investigative” aid in the premarital process.

She similarly stated that FOCUS “is not intended to inquire into the couples readiness for marriage, or whether they are or are not prepared for marriage. It is not designed for that purposes. And to use it that way would be a grave misuse of it.” She said FOCUS is designed to be only “a means of beginning the couples discussion about areas of agreement” in their relationship, and should lead to further discussion about actual requirements of marriage necessary for it to be lawful and valid. “It does not get into asking specific questions” about the nature or purposes of marriage and the couples understanding or agreement about them. She said “that is the duty of the pastor.” “It is the pastor’s canonical duty to make certain the couple is prepared” to contract a valid sacramental marriage, that they understand the very nature and meaning of marriage. Dr. Markey further agreed that it is “absolutely right” that every couple has been promised a due process right by canon law to a proper premarital education and investigation in both the premarital preparations conducted by the pastor and in any authorized pre-cana courses. When given the example of a pastor who prepares roughly seventy engaged couples a year for marriage and who says he does not care about canon law, “You can quote canon law to me all day, it won’t make a difference,” Dr. Markey stated: “That is a man who is clearly — He is clearly guilty of **malpractice.**” **We both agreed to that point.** It was apparent from our conversation that she agreed that if there is any thought in a pastor’s mind or in the minds of those taking the “test” that it will investigate as to whether they will have a valid and lawful marriage, they are sadly and legally mistaken! It is criminal malice.

**THE FORM QUESTIONNAIRE: AMONG THE MOST GRAVE & LOUDEST RACKETS and DELIBERATE ‘MAL-PRACTICES’** I have seen! It has no questions about true Doctrine, contraception, abortion, gays, *Humanae Vitae*, *Donum Vitae*, *Evang. Vitae*. Void. Plain federal and state racket, having no guts to be real priests, with real **SUBSTANTIVE DUE PROCESS PRE-WEDDING INVESTIGATIVE QUESTIONS.** None. Read them. Unethical, Not Christian premarital due process, not as Jesus would do if Visible Present. See the “Surveys Polls Taken, Would Jesus Celebrate a Wedding for contraceptive or abortive? Nearly all in both questions said, “Never would Jesus celebrate such as weddings, nor in His Church.”

In the past I sent around or posted The Diocese “Prenuptial Form Question” Papers used to determine if the couple can marry in the Catholic Church or with a priest, and they are bogus. No substance, nothing about the list of necessary understanding of “The Very Nature Of Marriage” as defined from Christ. It is beyond romper room, immature, and not worthy of Christ. He would never permit such casualness, such lazy heartedness be called “His Church” or “Christianity,” nor “Saved,” “Marriage” if He was Visible Present as Father’s Image and High Priest. He would tear those papers to shreds as “unlawful” not remotely “catholic,” “not remotely faithful, heresy.”

Consider Who I was Responding To Here. Someone on the “Marriage Tribunal” whose major writing thesis and publications are on the abuse of children.

July 5, 1999

Rev. Michael S. Foster, J.C.D.  
Associate Judicial Vicar  
The Metropolitan Tribunal  
One Lake Street  
Brighton, MA 02135-3800

Dear Michael,

Thank you for your recent letter in response to the abbreviated article I sent to you. I write now to confirm our prior conversations and to address your most recent letter.

As you recall from our prior conversations, you stated that the current approach among canonists is that an alleged distinction between the exchange of the right versus an intention to misuse the right does not apply to the requirements of marriage concerning the good of children which prohibit abortive intentions. In keeping with the conclusions expressed in the article by Kenneth W. Schmidt, The ‘Raising Of Children’ As An Essential Element Of Marriage,’ which you forwarded to me as an article substantiating the conclusions to which we each agreed, you stated that an intention to take the life of a child, even when children are intended, invalidates a marriage.

My concern is with the parenthetical in your letter: “pro-abortion mentality (followed by an abortion),” which is, and I suspect inadvertently, inconsistent with your prior conclusion. As you are aware, the intention to engage in adultery is itself an invalidating intention against fidelity, which is an essential requirement of the marriage contract. They cannot promise fidelity who reserve the right to engage in adultery.

Nonetheless, if a man and woman reserve the right to commit adultery, the marriage is invalid not because of the intention ‘followed by’ an act of adultery, but the marriage is invalid from the beginning, at the moment the requirement to remain faithful for life was never sincerely vowed. The same is true with the physical bonum prolis (educatio prolis) that is expressed in the required vow to “accept children lovingly” as sent by God and to properly raise them — i.e., the “procreation and education” property of marriage which, as cited below, you accurately write is an “essential” requirement of the covenant. The marriage is not made “null” only when an act of abortion follows, but it is invalid from the moment the educatio prolis, manifested by the obligation to accept, love, and educate their children, is never truly vowed. (c. 1001.2) It

is without question a grave lack of discretionary judgement to believe marriage permits the right to murder a child. (c. 1095)

I am grateful for your own comments in this area, particularly in regard to this very nature of marriage, about which you wrote in your earlier article that you sent to me: "This concept of education is to be interpreted broadly. It includes not only the physical and intellectual needs of the child but also the emotional and spiritual need as well[ ] ... Clearly a parent's primary educative role is an integral part of the procreative dimension of Christian marriage and an essential element of the marital covenant." The good of each and every conceived child must be intended, as we discussed, otherwise you would have the absurd scenario where marriage would permit men and women to intend to use abortion as their chosen means of birth prevention, intending as many as ten or twenty abortions, provided they intend to have children at some point. Christ would never tolerate any of His priests teaching this.

I appreciated your concerns about the request for decisions made on the grounds of an abortive intention. What I am requesting is redacted transcripts or summaries from the various dioceses, in which names have been removed or replaced, as is done when, as one diocese has related, they are "cleaned up" for publication.

The response to the letter and article I sent has been very encouraging. I am optimistic about the possibility of seeing in the near future universal diocesan reforms in premarital interrogatories and preparations. As stated in a letter by a Judicial Vicar in response to the recent mailing, the invalidating effect of reserved abortive intentions "should be stressed in pre-marital preparations and in general marriage education in our schools and religious education programs."

Again, thank you for our prior conversations, and the articles which you sent. Should I have misread the above noted difficulty in your letter, please let me know.

With every good intention, I remain

Yours In Christ,

Brian D. Fusonie, Esq.    [yeshunity.org](http://yeshunity.org), Ecumenical Site

[thesanctityoflife.com](http://thesanctityoflife.com), [gis.net/~mlkyway](http://gis.net/~mlkyway);  
[YeshForPres.Com](http://YeshForPres.Com), [stigmatists.org](http://stigmatists.org), [marianapparitions.org](http://marianapparitions.org),  
[piopadre.com](http://piopadre.com); [jesusforpres.org](http://jesusforpres.org); [messagesofvirginmary.com](http://messagesofvirginmary.com),  
[miraclesofsaintjoseph.com](http://miraclesofsaintjoseph.com); [shroudofturin.com](http://shroudofturin.com);  
[trymtime.com](http://trymtime.com); [holytrinityname.com](http://holytrinityname.com); [drawnonwater.com](http://drawnonwater.com);  
[mrymfusionstudios.com](http://mrymfusionstudios.com); [statuerepairs.com](http://statuerepairs.com) (restore His Image)

Diocese of San Diego  
***Divorce And Contraception -  
Factual Observations By A Judge Of Annulment Cases***  
Edward M. Peters, J.D., J.C.D.  
Emeritus, Office for Canonical Affairs  
Judge, Tribunal  
Natural Family  
Planning  
by Edward Peters, J.D., J.C.D. 2000

*\*Edward Peters has served as a matrimonial judge with the Diocese of San Diego. In this article, he shares his observation of a “significant contraception - divorce link” as compared to the “remarkably, some might say astoundingly, low divorce rates” among those who intend to honor the very nature of marriage which requires that “each and every act remain open to the generation of life.” He writes that of the over 1,500 failed marriage attempts he has reviewed as a Judge at the marriage tribunals, nearly “all” were associated with contraceptive use, while only “one, maybe two, cases” where Natural Family Planning was “seriously considered” by the man and woman instead of artificial contraceptives or abortifacients.*

Canon law requires ecclesiastical judges to determine petitions for declarations of matrimonial nullity. Now, even if one accepts, as I do, that the great majority of annulment cases in America are being decided correctly (albeit sometimes ineptly), there is little good news contained within the soaring annulment statistics which are in turn based partly on soaring divorce rates. However, even those who dispute the results reached in American annulment cases or the analytical methods used to reach those results cannot dispute the facts which are presented for adjudication in annulment cases. Facts are facts, and the facts in post-divorce annulment cases - concerning things like family history, the conduct of the parties before marriage, and the chronology of marriage collapse - are reliably ascertained by tribunal judges before being interpreted in light of canon law. But if the facts being presented in annulment cases portend little good news for society, they might still contain some important news, important, at least, to those who wish to take a more proactive stand against the disintegration of marriage and family life.”

Every tribunal judge knows the high frequency of annulment cases with histories inclusive of such things as parental divorce, drug and alcohol abuse, sexual abuse, premarital promiscuity, abortion, contraception and so on, and sociologists can demonstrate the huge increases in such factors today over, say, the typical young adult of 1965. But while it is the province while it is the province of canon law to assess carefully the degree to which such factors might constitute obstacles to marriage or otherwise negatively impact one's consent to marriage, surely it is imperative to recognize and respond to the prevalence of such deleterious factors among people attempting marriage today, that is,



people similar to those whose marriages we know have ended in divorce, (see the graph provided above), regardless of whether those failed marriages are ever declared canonically null (as often many never seek annulments, for personal fear of the tribunal process or guilt, or they received inept rather than careful consideration of what is required to obtain Christ's consent to join them as one in and with Himself.)

The antithesis which contraception poses to marriage is so serious and so common that responding to it vigorously should be among our highest pastoral priorities. As a first step, though, one needs to recognize the prevalence of contraception among failed marriage attempts ending in divorce and an annulment.

According to various studies, the lowest reasonable estimate of contraceptive use among Americans seems to be around 85%, with professed "Catholics" being statistically indistinguishable from the populations at large.

Among divorced persons, Catholic or otherwise, coming before a diocesan tribunal as part of an annulment case, my estimate is that some form of contraception was used during all or a significant part of the failed marriage attempts (commonly, well before the invalid wedding ceremony) in 99% of cases. I am reasonably confident that a contraception-specific inquiry into typical annulment cases would yield a result at or very close to the figure asserted above.

One can, and should for argument sake, question whether the high correlation between contraception and divorce proposed above is significant. After all, I imagine 99% of divorced people have driver's licenses, or eat meat twice a week, or were born within three weeks of their due date, and so on; yet none of these factors would seem to be related in any way to their eventual divorce, to say nothing of the possible nullity of their marriage. On the other hand, none of these other factors has been the subject of a clear and constant Church warning about the destructive nature of such activities to individual holiness and happiness and that they "contradict the very nature of marriage" as unerringly defined and offered by Christ himself. See *Casti Connubii*, Pius XI, and *Humanae Vitae*, Paul VI.

Contraception, obviously, has been the subject of such warnings numerous times and now, it is clear, there might be some inescapable numerical support for establishing a link between it and the failure of attempted marriages, for even the most ardent skeptics to be forced to reconcile with the plain and evident facts.

(\**Editorial note*: Here Tribunal Judge Peters points out that facts are not political. They simply confirm the consequences of grave error, as opposed to the fruit of accepting and adhering to the truth. "You shall know them by their fruits.")



To be sure, moreover, there are a host of other factors which, if present between a couple, could well contribute to their eventual divorce and which, if proven, would be relevant in any subsequent annulment case — factors such as abortions, drug abuse, and so on. But, these factors, are much less common among divorced than is contraception. (Here, Edward Peters neglects to include the fact that so-called ‘contraceptives’ are often and increasingly abortifacients. See *infra*. Yet his observations concerning the statistical prevalence of an intention to use a contraceptive, are close depictions of the prevalence of that intention against marriage. ) In my experience, no single factor as directly and as gravely injurious to marriage, as taught by the Church, occurs nearly as frequently in the histories of those who eventually divorce as does contraception. This applies whether the case involves non-Catholics or Catholics, toward whom there has been precious few concerted efforts to promote and defend the Church’s teaching on this matter for ever 30 years. (\*Note: See your page, from the tribunal staff.)

After a decade of working on annulment cases, I have studied some 1,500 marriage and divorce histories, probably more. Yet, I can recall only one, maybe two, cases where Natural Family Planning, as opposed to some form of contraception, was seriously tried by the parties. This kind of figure, of which I am very confident, should be read in light of informal reports by the Couple to Couple League and others which amply demonstrate that regular practitioners of Natural Family Planning (NFP) have remarkably, some might say astoundingly, low divorce rates.

If a statistical, rather than merely legal-doctrinal, correlation between contraceptive use and eventual divorce has not emerged here, I don’t know where it would.

I think the choice to contracept is the fruit of the grave ignorance about the ends of natural, to say nothing about the ends of Christian, marriage which it betrays.

But if contraception and divorce are stems of the same root, as it were, contraception (or the willingness to contracept) necessarily appear before the divorce, and very often it is manifest before the wedding. That simple fact should provide the basis for proactive intervention on the part of pastors. The presence of contraception or contraceptive intention is a warning that a given marriage attempt is in trouble, and it provides a basis for putting the brakes on the plans of yet another couple to attempt marriage with contraceptive plans. Based on statistics observed above, this would again be a necessary statistical imperative regardless of whether such intentions would be sufficient, standing alone, to declare the canonical nullity of the marriage. In brief, would it not be a grave pastoral disservice to avoid discussing in a deliberate way with those preparing for marriage and, even better, with those not yet committed to a wedding?

Certainly nothing in tribunal work has ever caused me to doubt this point. I have been repeatedly struck by the depth of truth which supports the Church's teaching against contraception and the importance of that teaching for marriage and healthy society. So, the Church, and a few other voices, are right about the bane of contraception. They are right about the beauty and soundness of Natural Family Planning. The 'negative confirmation' of the Church's teaching, by the negative consequences statistically associated with its intended use, might not qualify as a silver lining cure all to help end all divorces and annulments, but it might provide some much needed rainfall on an earth parched for the truth below. Divorce rates among practitioners of NFP are demonstrably tiny. The frequency of contraceptive use among divorcing is markedly elevated. Serious NFP instruction should be required in every marriage preparation program.

For the ardent skeptic, however, the best reason for them to change may be no more intellectually honest than the fact that by doing so the skeptic must at least admit he is simply playing the odds.

#### Letter To The Editor:

"I fully agree with Brian Fusonie's views. Priests should inform engaged couples that there is no valid Catholic marriage for those who reserve a right to abort their offspring. Priests also should instruct engage couples that the birth control pills and certain birth control devices like the IUD are abortifacient.

Adding to Brian Fusonie's recommendation, I suggest there are several other intervention points where Bishops, priests and Catholic laity could intervene to affirm the Church's position against abortion. At these interventions points, the Church is failing Catholics in general and Catholic youth in particular. Please allow me to explain! I will address each intervention point in order.

(1) How does a child get through sixth grade without having a firm understanding and strong conviction about the Catholic Church's view on abortion? For grammar school children, at least for sixth graders, an introduction to two things is essential: (A) The biological facts of life which prove an individual human being grows inside a mother's womb. I suggest each child be provided with a copy of How I Was Born, photographs by Lennart Nilsson, who holds an honorary M.D. Nilsson's exquisite color photographs are most compelling and convincing. Better than any words, they show what pre-natal life is. Teach children the biological facts about prenatal life and they will be pro-life for the rest of their lives. Nilsson's book is suitable for youngsters, in my estimation. (B) The second thing for youngsters to learn are the words of Mother Theresa who said "Abortion is the great evil of our time", and similar

words from the Pope's encyclicals, as well as the clear text of the Catechism of the Catholic Church. Human life is an inviolable gift from God. Abortion is the killing of an innocent human being. These are the lessons for grammar school. Teach them with pictures and words. ...

(2) I have heard Catholic high schools students flippantly echo pro-choice rhetoric, saying, for example, "A woman has the right to control her own body", without acknowledging the simple biological fact that the fetus has its own body, too. For high schoolers, I suggest two additional books should be mandatory reading. The first is *A Child Is Born*, a more advanced text with photographs by Nilsson and written by Lars Hamburger, M.D., Professor and Chairman of Obstetrics and Gynecology University in Sweden. The second book should be *Reverence for Life* by Albert Schweitzer, practicing medicine in Africa, serving the poorest of the poor. Let's arm our children with facts and inspire them with real life heroes. (3) Catholic Universities should be purged of misleading professors, such as Boston College Professor of Theology Lisa Sowle Cahill who identified herself in an article in America as "a moderate on abortion." How many young Catholic women and men have been misled by the malicious tactics and lies of these fiduciary "professors" to believe the Catholic Church embraces moderation on abortion? *(\*Editor's note: It is not only unethical for her to teach this, but it is unlawful. Students have paid for an honest education. They did not pay tuition to be sold lies. She is misrepresenting herself and what she teaches as "Catholic," when she is not. In truth, groups using such inducing slogans as "Catholics For Abortion" are violating the law. There is no "Catholic" who is "for choice" of abortion, only those who have rejected being Catholic. There is no debate to this. It is unlawful. Not only is it "likely to mislead" but it is a deliberate attack on what is required to be by definition a "Catholic." Period. )*

(4) Finally, I end with a brief anecdote. A dear friend, who has three teenage daughters and a son, attends Mass every Sunday with his family and is very active in his parish. One day, at lunch, he told me that the Catholic Church was "ambivalent" about abortion. I couldn't believe my ears. I thought, "What a monumental failure of teaching by local priests. I attend St. Ignatius Parish at the foot of the campus of Boston College. In the last ten years, I have heard abortion mentioned once. This is a parish filled with professors and college students, and there is no moral teaching, no mention of this most fundamental moral issue while an epidemic of abortion plagues America. In contrast, a much smaller parish, St. Anthony's on Cape Cod, explicitly remembers "pregnant woman and unborn children" in prayers at Mass. Every church in America should do the same every week at Mass until professed "Catholics," at least, understand clearly what our faith teaches about abortion.

I close by applauding Brian Fusonie for bearing witness to the truth.

Sincerely, William M. Connolly, Esq.

## Abortive Intentions Invalidate A Marriage :



\*version posted at our web site

Brian D. Fusonie, Esq 2000

“Yes, the intention of reserving a right to abortion and the intent to contract a Christian marriage are mutually exclusive. This follows from the truths of our religion” - Ladislav M. Orsy, S.J., Canon Law Author and Professor at Georgetown University Law Center.

“Certainly, Christ would not join those who are contemplating using a known abortifacient method of birth regulation.” “That is my understanding of how the birth control pills prevent births, that they prevent the implantation of a conceived child.” “I would never celebrate for any couple reserving a right to use an abortifacient method of birth regulation.” - John J. Mahoney, Jr., Judicial Vicar, Diocese of Manchester, NH

“[M]arital invalidity from abortive intention ... should be stressed in pre-marital preparation and in general marriage education in our schools and religious education programs.” - Edwin F. Gearhart, Judicial Vicar, Archdiocese of Cincinnati, OH.

The marriage judges and authorities with whom I have spoken agree that an engaged couple does not contract a valid marriage if at the time they exchange their marriage vows they reserve a right to commit an abortion. Those authorities include Frs. Ladislav M. Orsy, S.J., Lawrence G. Wrenn, Judicial Vicar John J. Mahoney and Tribunal Judge and Chancellor Norman P. Bolduc of the Diocese of Manchester, New Hampshire (audio also include here), and Michael S. Foster, an Adjutant Judicial Vicar for the Archdiocese of Boston’s Tribunal.

### More Than ‘Mere Begetting’:

Marriage has always been viewed as a legal contractual relationship by the Church, and from the earliest times, including in Scripture. The ancient Jewish ketubah which was the marriage contract used at the time of Christ, required the exchange of specific legal obligations and valuable consideration between man and woman in order to validly contract a marriage according to Jewish law. The contractual nature of marriage is likewise confirmed by the many doctors and councils of the Church, with the term contract repeatedly integrated into the doctrine of marriage for over 2000 years of Catholic teaching, as included in the doctrines of Clement, Basil, Augustine, Aquinas, and many other

popes throughout history, including in recent centuries, popes Leo XIII, Arcanum, Pius XI, Casti Connubii, and John Paul II in numerous letters and addresses, and as codified in the 1917 Code of Canon Law, and the 1983 Code of Canon Law.

Vox Communitatis was able to conduct a survey of the men attending a recent New England Catholic Men's conference. Over 91% of those who attended said Jesus would not marry a man and woman who "intend to have children" but "reserve a right" to abort a child He may entrust to them, even though they intend to have children. 81% of them said Jesus would not marry those who are "intending to use contraception" until they are ready to begin having their children. (\*Bernard Law has a copy of this survey.) These results were confirmed by two smaller surveys, together finding well over 90% agreeing Jesus would not join them in matrimony. The Protestants with whom I have spoken, including my former law school roommate, who is no a Methodist minister, similarly agreed that Jesus would not marry men and women who come to Him as their Lord and Priest claiming a right to murder a child He may co-create with them. This is a truth about Christ to which Catholics and Protestants agree. It is a starting point for building unity among Christians, by first accepting that marriage is only valid where Christ would as High Priest celebrate the wedding because He approves of and Personally consents to their intentions. "Therefore, what God has joined," (Mt 19:6) excludes any interpretation that a man and woman are validly "joined" by their own intentions and desire to be joined, when they reserve intentions which are against the very nature and purposes for and by which Christ ordained and circumscribed marriage. Jesus is "the same yesterday, today, and forever."

He will not now act as hidden High Priest to "join" by His consent and act of will those who He would refuse to join if He visible among us.

The magisterium has constantly taught that the duties inscribed in the marriage contract for children include more than merely being open to having children "at some point." As Pius XI reaffirmed in Casti Connubii, the duties of the marriage contract to children are "not completed by the mere begetting of them, but something else must be added ... For the most wise God would not have failed to make sufficient provision for children [by the marriage contract]." A couple must intend to order their lives to only good will toward each child they conceive. Even the unitive requirements of marriage were instituted by God to benefit the procreation and upbringing of children, "since, unless men were bound together by some form of permanent tie ... propagation and rearing of the offspring would not receive satisfactory provision ..." Id. The marriage contract is God's means of securing the well being and proper upbringing of His children.

Forty years later, the U.S. Catholic Conference reported: “Rotal jurisprudence has tended to view the bonum prolis [good of children] as involving a full notion than mere begetting of children, i.e., providing for the physical and spiritual well-being of the child. Orsy, in which he observes about “the procreation and education of children” required by Canon 1055 as part of the nature of marriage: “Education [Educatio] is a broad concept. It includes more than providing for the physical needs of the child; the parents must attend to his emotional and spiritual needs as well.” Hence, the bonum prolis encompasses a broad continuum of physical, emotional, and spiritual considerations; a conclusion confirmed by other canonists and authors.

#### **Published By The CLSA :**

An article by Kenneth Schmidt, J.C.D., published by the Canon Law Society of America for a recent Annual Proceeding, CLSA Proceedings 59 (1997) 223-266, and in *The Jurist*, 55 (1995) 243-280, under the title *Educatio Prolis And The Validity Of Marriage*, reports the same near universal agreement that an “intention to procure abortion, kill the offspring, abandon them, or mutilate them ... renders a marriage invalid.” “In the canonical tradition ... [the] expression ‘physical bonum prolis’ [‘physical good of children’] indicates the conception, the birth, and the protection of the life of offspring. ... [I]t sustains the natural progression of what begins with natural conjugal acts. In line with earlier authors, an exclusion of the physical bonum prolis occurs when one impedes the natural development of a fetus, or intends physical harm to offspring. ... There is more or less unanimous agreement among authors that marriage ... demands ... the protection of the natural evolution of any child who is conceived.” *Id.*, at 255-256, 259.

The same article cites *Coram* decisions confirming, *inter alia*, that (1) the essential rights and obligations of marriage preclude the reservation of a right to “do anything contrary to offspring,” and therefore that marriage requires the contractants to intend (2) “to permit the birth and accept the child;” (3) to “not kill the offspring after birth;” (4) “not to neglect, abandon, or expose the offspring to danger of death;” and (5) “not to mutilate the offspring” or to “maim them.”

The **Pax Et Bonum Prolis**, Aquinas, And Augustine :  
*“PAX ET BONUM PROLIS” “GOOD WILL (BENEVOLENCE) TO ALL CHILDREN”*

As a Rotal Judge, Cormac Burke similarly observed that the bonum prolis extends beyond mere procreation to include “the ‘good’ (the welfare or interest) of the offspring,” for which he observes: “Gaudium et Spes expresses itself in this way on several occasions. It says . . . that [marriage] is for ‘the good of the children,’ as well as of the spouses and society . . . .” He explains that St. Aquinas taught that situations contrary to the true dignity and freedom of children “is an impediment to marriage also from the viewpoint of the bonum prolis

[good of children].”

Cormack Burke concludes the *bonum prolis* is clearly an essential property of marriage. “St. Augustine, as we have noted, uses the expression *bonum prolis* in the sense of an essential property of marriage ... Augustine’s main concern was to defend the goodness of matrimony.” “Thus one sees clearly that St. Augustine is speaking not of ends or finalities of marriage, but of its values: its essential properties.” Msgr. Burke concludes that a “property” of marriage is its required purposes for which Christ ordained marriage, (“*ad prolis generationem et educationem ordinatum*,” c. 1055; “ordained for the generation, welcoming and upbringing of children”) i.e., what the parties must intend and promise to observe, while an “end” is the actual realization of that intention. Hence, properties would include promising to engaging in procreative acts and to protect the life and welfare of all conceived children. An end, on the other hand, is the actual realization of begetting a child.

#### **The Required Consent Toward Children:**

A couple must fully intend to order their lives to ensure the well-being of their children, intending only good will toward each child conceived. This required consent is manifested by the sincere exchange of the marital vow to “accept children lovingly from God,” which is only genuinely exchanged if neither party reserves in their heart the right to reject and abort a child they may conceive at a time when they do not want one, even though they intend at some point to have other children. As stated by more than one diocesan official, “It would be a lie” if a man and a woman exchange the vow to “accept children lovingly” while reserving a right to murder a child. They also stated Jesus would never join them. Judicial Vicar John J. Mahoney concluded that under c. 1101 § 2, the same intention amounts to “simulation” of consent to an essential requirement, which he said invalidates the marriage. Canonists conclude, as also reported in the same CLSA Proceeding, an intention against life is an invalidating impediment under Canon 1095, as a “grave lack of discretion of judgment concerning essential matrimonial rights and duties” rendering them “incapable of contracting marriage.”

#### **A Mandatory Part Of “PreMarital Preparation”**

On December 2, 1999 a meeting was scheduled with Judicial Vicar John Mahoney and lay administrative chair of Catholic Charities and the Diocese’s “Toward Marriage” Preparations of engaged men and women, Mr. Raymond Mailloux, at the instruction of Bishop John B. McCormack. During that meeting both indicated their agreement that a marriage attempt is invalid if the couple are reserving a right to use what may murder a child, as Christ will not join them. It was admitted that some clergy in the Diocese were not honoring their obligations to properly prepare and screen engaged persons entrusted to their “due pro-



cess” investigations. “We agree with everything you have been saying,” they admitted throughout the meeting. They assured me the Bishop “is committed to making certain that marriage preparations in this Diocese are conducted properly and that no one is falling through the cracks, so to speak.”

Earlier, I was written by Msgr. Norman P. Bolduc, S.T.L., J.C.D., Judge for the Manchester Tribunal, and Secretariat for Pastoral Services, who wrote to me: “Should a couple, however, exclude marriage itself, some essential element or an essential property of marriage, it is invalidly contracted (c. 1101.2) On an objective basis, therefore, an intention on the part of either party at the time of marriage to abort a child would at least exclude *educatio prolis* as an end of marriage and would therefore invalidate a marriage. They must objectively intend to surrender and conform “the whole of their lives” to observing in each detail the very nature of marriage as defined and offered by Christ. Canon 1066 requires that “Before a marriage takes place, it must be firmly established that nothing stands in the way of its valid and lawful celebration.” In addition, no wedding may be lawfully permitted “unless both parties are ... instructed about the purposes and essential properties of marriage, which are not to be excluded by either party,” Canon 1125(3), and the parties complete the pre-marriage Affidavit that must also be signed by the priest. The Affidavit of the priests legally attests his promise that “the Bride and Groom have been instructed in accord with the law of the Church.” The failure to do is a violation of, *inter alia*, Canons 213, 219, 840, 843, 1066, 1125.

Msgr. Bolduc’s letter was an official response to a letter I sent to Bishop John B. McCormack concerning the same issue in relation to marriage preparation. Msgr. Bolduc’s letter continues: “The program of premarital preparation in the Diocese of Manchester does require those preparing couples for marriage to investigate their intentions,” indicating the promise of this diocese that engaged couples will be investigated for possible openness to having an abortion as required by ecclesiastical laws.

### **A Continuum Of Malice :**

The promise to accept and love each child extends from the moment of conception and throughout the continuum of each child’s natural development in the womb and after birth. Accordingly, Frs. Orsy, Wrenn, and other canonists agree a marriage is invalid if a couple reserves an intention to physically beat and abuse a child, to deprive a child of “basic life needs,” or, as stated above, to deprive a child of life. **As a civil State or court would not knowingly convey parental rights in an adoption proceeding to men and women who reserve a right to physically abuse or murder a child the State might entrust to their care, so too Christ, knowing each person’s heart and intentions, will not offer the marriage contract — and thereby promise to legally recognize men and woman as having a right to be parents of His**



children — if they reserve a right to abuse or murder a child He may entrust to them. It is a matter of common sense that Christ restricts the marriage contract to those who reserve no right to physically abuse nor mortally harm either their intended spouse or their children. Marriage is a “covenant of good will.”

One of the best means we have as a Christian community of reducing the number of abortions is to make it clear that men and women will not be able to obtain their dream of being lawfully and validly married in the Church if they believe they have a right to murder a child they may conceive at an “inconvenient” time. Marriage permits no such “right.”

“From the beginning ... it was divinely ordained that [marriage] instituted by God ... unchanged in its full integrity ... by His will and mind that [it] might adequately attain the very reason for which it was made. ... Marriage ... has the power [by its very nature] ... to secure the educationem prolis [the physical, temporal, and spiritual good of children] ... [T]he Church wishes the properties of marriage to be preserved in all possible ways, so that no harm may come to the children.” Leo XIII, *Arcanum* \*Again, the very purpose of marriage is “to secure” that “no harm may come to children.”

“No human society can run the risk of permissiveness in fundamental issues regarding the nature of marriage ...” John Paul II, *Letter To Families*, 17.

“I think of ... preparation for marriage ... Christian couples, want and are looking for sure norms ... No one has the right to disappoint these expectations or to be inattentive to these appeals, by concealing authentic norms out of timidity, insecurity or false respect or by offering norms that are not morally certain to conform to Christ.” John Paul II, *TPS*, v. 25, 346-47.

If marriage could be so reduced to a “minimal requirement” that permits the reservation of a right to murder a child in the womb provided the parties intends to accept children “at some point,” pushed to its logical extreme, such a contrary definition of marriage would permit a valid sacrament to be contracted even when abortion is intended as their primary method of family planning. It would redefine marriage to be valid when a man or woman are reserving a right to have as many as 5, 10, or 20 abortions. Certainly, Christ would not permit any of his priests to teach He would join such men and women. The only definition of marriage that is sure, careful, and consistent, requires as an essential property the mutual exchange of sincere vows of in consent (“acceptance of Christ’s offer”) to order “the whole of” their lives to accepting each child lovingly from God.

#### **Consent To ‘The Pill’ & Other Abortifacients:**

Consistent with that consensus, the tribunal officials and judges of this diocese with whom I have spoken,

including the current and former Judicial Vicars, John J. Mahoney and Donald J. Gilbert, agree that an intention to use a method of birth control that is a “known abortifacient” invalidates a marriage. As Pope John Paul II observes in *Evangelium Vitae*, (The Gospel of Life), the use of “chemical products, intrauterine devices and vaccines which, distributed with the same ease as contraceptives, really act as abortifacients in the very early stages of the development of the life of the new human being,” must be treated morally and doctrinally as abortive procedures and devices — and therefore as consent to having an abortion. (n. 13; see nos. 57, 60, 61) Hence, abortion by any means, surgical or “abortifacient medicines,” must be treated the same. The intention to use those methods is the reservation of a right to murder a child.

#### **Must A Priest Also Discuss These Effects? Yes.**

The Church is clear the priest must both educate and investigate all such intentions that are prohibited by the “very nature” of marriage. “Priests, in their catechesis and in their preparation of couples for marriage are asked to maintain uniform criteria with regard to the evil of the contraceptive act . . .” “A specific and more serious moral evil is present in the use of means which have an abortive effect, impeding the implantation of the embryo which has just been fertilized or ...causing its expulsion” *Vademecum ...On Conjugal Life*, 3:16,14; 2:5..

“To hide the truth is indeed an abuse and a grave omission ... [O]ver the years, there has been, just as there is now, a culpable silence ... [about] so-called contraceptives that also have an abortifacient effect.” *The Pontifical Council For The Family, Instr. Lab., I.*

“The use of substances... which impede the implantation of the fertilized embryo or which cause its premature detachment is also an act of abortion. [One] who would knowingly prescribe or apply such substances or means would cooperate in the abortion” committed by the person using it. *Charter For Health Care Workers*, 142

“Let us consider next a case in which someone has a product whose precise character is uncertain. It may be [contraceptive in nature], it may be [abortive in nature] preventing implantation’ . . . If one is willing to do evil, being unsure precisely what evil he does, he is willing to do the worst of the evils which he thinks he might be doing.” *Contraception & The Natural Law*, Appendix re: Abortifacients, Germain Grisez, Seminary Professor. ..Consent to using such methods of birth prevention is the reservation of a right to murder a child. By law, priests must discuss this and determine the parties’ intentions before ever permitting a ‘celebration.’

**How Would You Define The Contract If You Were Christ?** You are a Divine King. You have the duty of defining marriage as your chosen means to secure the good of your children who you create. You are Infinitely Wise and loving and want to provided a stable and nurturing home for each child, and want with all your

heart to make certain to obtain each man and woman's commitment never to abuse nor take the life of your child. Will you define your offered marriage contract so that any man and woman can obtain your official Consent and Seal of approval to joining them in a legally recognized marriage by your own act to join them even if they reserve a right to murder your children? Or will you define marriage so that you refuse to Consent to and join any couple in marriage who reserve a right to murder a child? "For the Most Wise God would not have be so utterly incompetent as to fail to make sufficient provision for the good of His children by the marriage contract."

### **The King's Case: "Let The Little Children Come"**

A King defined marriage and then hid Himself invisible as the Minister who alone can Consent to and "join" men and women in Him in marriage. He entrusted His Diocese to a Bishop and priests as His charitable stewards to protect, teach, and administrate His defined marriage contract. They said among themselves: "Our Master is long in returning, certainly He has asked too much of us, to expect we can administrate and require His very nature of marriage! Surely we can conspire to pretend we did not hear Him, do not know Him, do not need Him — and require of ourselves something less, a different kingdom, a different set of laws and doctrines. A different 'marriage.'" "When He returns He will look at all the money we collected and will agree that we have a right in our individual "parishes" to liberate the world from even the need to obtain His Consent, to free them of the Sovereign Master's commands; His very definitions of reality. His very nature of a created truth. We are the creators now. The schismatics.

That is our church." Every engaged man and woman has an inviolable right to be instructed as Jesus would instruct them for marriage. This includes the right to be permitted to celebrate weddings only when and as He would permit or restrict marriages, to be morally certain they will in fact contract a valid and lawful marriage that Christ will "join" in Himself as "one flesh." Church officials and priests are the agents of Christ, with authority only to do and teach as He would do. That requirement alone preserves the Church's authority as a true agency of Christ, acting always on His behalf, "in His name." (Infra, "Blasphemy, The Meaning Of" )

### **The Master's Return :**

When the Master returns He finds millions of His children murdered because the clerics refused to require of anyone the very nature of marriage He defined "to secure" the loving acceptance and nurturing of each conceived child. One of them is brought to trial first. The King calls as His witnesses 12 little innocent children. He asks each of them if He Who Is Truth and Love would "join" by His Defining Consent those who would murder His child?

"Let the little children come to me. The kingdom belongs

to ones such as these. Better it is that the one who teaches these little children to sin was never born!”

### **Are you Por-NH or PRO-NH?**

NH means “welcoming, giving, sustaining, nurturing LIFE.” NH root semitic, Hebrew.

### **ASINCERITY CHECK.**

Question #1: An ape is conceived in a test tube by the joining of a male ape’s sperm with a female ape’s egg cell (ovum). The scientist then takes the newly created ape conceptus (zygote, embryo) in the glass dish and inserts the ape embryo into either :

1. a kangaroo
2. a rabbit
3. a dog
4. a human woman

He then tries to tell you that the ape offspring was not “conceived” until inserted into and implanted in the lining of the rabbit endometrium, the kangaroo pouch lining, the dog endometrium lining of its uterus, or not until inserted and implanted into the endometrium lining of the human female’s womb.

Do you believe him that the ape embryo was not conceived until inserted into the woman? No credible medical person or scientist would dare stand before Christ and say the ape embryo was not conceived at the moment of fertilization, but not until put in the woman’s uterus! How much more valuable are we as individual human beings! They are playing with words, and with your rights and lives, and those of your innocent children! It’s time to fight back and put a stop to their deceptions. You matter. Your innocent children matter.

**Question #2:** A human child is conceived in a test tube by the joining of a woman’s egg with a sperm of a man. The scientist then inserts the child (conceptus, zygote, embryo) into a mechanical womb. The Planned Parenthood “scientist” tries to tell you the newly created human child is not “conceived” until “implanted into the artificial plastic womb.” Do you believe her? Why is she lying? Money. “Making” millions by deceiving teens.

### **Hierarchy Of Essential Properties:**

The Properties of marriage thus include each intention for which Christ created the contract to secure, i.e., the promise to accept and love each child and to raise them in His laws and Church. Secondly, the essential properties of marriage include the additional means by which He sought to secure the stable and loving environment in which this would be accomplished, including permanence and exclusivity between the man and woman (to exclude distrust, divorce, and all that would cause the home of the child to be unloving). These means chosen to secure the essential purposes for which He created those added means, must be interpreted as being subservient to the very reasons for

which they were ordained to secure: i.e., the good of children and the good of the spouses. His required promises toward children do not serve those means He ordained to ensure those promises, but they serve the children as Christ's required beneficiaries of that nature (obligations) of marriage inscribed in the marriage contract. Fidelity and indissolubility are His requirements for the good of children and of the spouses, they are means to secure the Paramount Purpose of the good of the children. Fidelity and indissolubility are therefore not superior properties, but are inferior properties intended to serve the Primary property of promising the children's well-being.

**“As a mutual gift of two persons, the [good of spouses], as well as the good of the children, imposes total fidelity on the spouses ...”** Second Vatican Council, GS, n. 48.

Again, fidelity is imposed by the requirement of promising the good of each child, and the good of each spouse, and is not a property of marriage that alone is fulfilled if it is divided and removed from its necessary condition as a requirement imposed to secure that Paramount required goodness (benevolence) toward every child. It is therefore completely illogical to say “Marriage requires fidelity, but not the promised good (bonum) to each child, nor promised good to both man and woman.” Yet some have tried to say marriage required “promise to be faithful,” and no real promise to faithfully honor the very meaning of that promised fidelity and the very purpose therefore it was ordained to secure. It is a required means to secure Christ's much more important requirement of never reserving a right to be a malice (malicious, harm) to but one of His innocent children.

**The Children Are Required Beneficiaries: (see below for further discussion)**

God repeatedly initiated contracts with persons that were by their very nature ordained for the good of a child as its required and intended beneficiary property. As an example, the contract God made with a childless Hannah for the procreation and education of Samuel, dedicated to the Lord to be raised as a perpetual Nazarite. The contract by its required terms gave Samuel a right to the promised beneficiary right to be so raised as dedicated to God. 1 Sam 1:11,22,28. As another example, God contracted with Monoah and his “barren” wife to give them a son, Sampson, who was by the terms of the contract to be “consecrated to God from the womb” and again educated as a perpetual Nazarite. Jdgs. 13:3-5. God required specific obligations to be promised toward Sampson in regard to his upbringing as a child dedicated to God, or no contract. Had either Hannah or Monoah reserved a right not to procreate and educate the children as required by the Abortive Intentions Invalidate A Marriage very nature of those contracts, they would have been invalid — and therefore there would have been no true binding agreement with God.

They either said “Yes” to God’s terms of His offered contract, or no contract. In the same way, the promise to lovingly accept and raise each child conceived is a required beneficiary property of the marriage contract.

### **Augustine Confirms The Impediment:**

Augustine wrote to defend the “goodness” of marriage, teaching that the marriage contract requires both an openness to procreation, and the exclusion of any “criminal conduct” or “malice” against the conception, birth, and proper religious upbringing of children. He unequivocally defined the bonum prolis, “the good of children,” as including ( within his definition of the term “offspring”) the entire duty of “the receiving of them lovingly, the nourishing of them humanely, the educating of them religiously.” Augustine, On Genesis According to the Letter 9.7, CSEL 28:276. To him the essential “conditions” for a valid marriage, as those required properties without which there can be no true marriage, include the intention to exclude all forms of malice against the conception or birth of children “conceived in the womb.” Augustine defined marriage so that either (1) a total exclusion of children or (2) “any” intended “act” to prevent a child from being born into the world excludes the essential “conditions” for a valid marriage.

**“The question is also usually asked whether this case ought to be called a marriage: when a man and a woman ... have intercourse ... with this pledge between them, that [they] will not perform this act with another ... Yet perhaps not without reason this can be called marriage, if this has been agreed upon between them even until death of one of them [i.e., they promise permanence and exclusivity] and if ... they [1] do not refuse to have children [i.e., total exclusion of children] nor [2] act in any evil way so that they will not be born. But, if both or either of these conditions [to what he calls the marital ‘contract,’ and also the marital ‘agreement’] is lacking, I do not see how we can call this a marriage.” Augustine, The Good Of Marriage, Chp. 5.**

By definition the term educationem in the required definition of marriage (c 1055) includes the “welcoming and educating their children.” Catechism, 1641.

The thought of defining marriage merely as requiring an openness to having one or more children while at the same time reserving the right to murder as many other children a man and woman may conceive, is radically opposed to Augustine’s understanding of Christ’s doctrine and impediment of “porneia” (often translated in to english incorrectly as “fornication” or more generally as “immorality” or sexual “impurity;” also “unlawful marriage, which is a rather circular definition

that begs the question of why it is an unlawful marriage?” Porneia is those unnatural and unlawful intentions which make a marriage unlawful, but it does not itself mean “unlawful marriage,” as some texts summarily interpret it. See *infra*.)

### **The “Condition” For A Valid Marriage Confirmed**

Augustine confirmed in several other texts this broader contractual definition of the *bonum prolis*, writing, as quoted by **Pius XI, “If both man and woman are party to such [anti-life] practices they are not spouses at all; and if such was there character from the beginning, they have not come together by true wedlock” Marriage and Concupiscence, 15** \*Another english text reads in fuller context: **“They who resort to these, although called by the name of spouses are really not such; they have no trace of true matrimony, but pretend the honorable title as a cloak for criminal conduct. ... They hate to nourish and retain [\*i.e., accept lovingly] those whom they were afraid they would beget. This infliction of cruelty on their offspring so reluctantly begotten ... resorts to such extravagant methods ... to destroy the conceived embryo by some means ... slain before it was born.” Id., I, 17.**

Augustine is not here concerned with the total exclusion of children, but plainly his concern was with acts that are malice against the purposes for which Christ ordained the marriage contract. In particular in the above passages, with criminal malice (criminal intentions) against the conception and birth of children — which to Augustine prevent a valid marriage “contract.”

Aquinas similarly confirms: “Thus, then, there are three goods (*bona*) of matrimony as a sacrament of the Church: namely, offspring to be accepted and educated for the worship of God; fidelity ... and the sacrament ...” *Summa Contra Gentiles* IV, nos. 5, 6.

Not uncoincidentally, these are the required vows of the Latin Rite of marriage in order to contract a marriage in the Church. This brings us full circle to the definition of the “essential properties” of marriage reaffirmed by Pius XI, when as Vicar exercising his judicial authority concerning the nature of the *bonum prolis*, he reaffirmed: “the nature of matrimony is ... subject to its divinely-made laws and its essential properties. For [St. Aquinas], writing on conjugal honor [fidelity and permanence] and on the offspring [\*which by his definition of the *bonum prolis* are ‘to be accepted and educated’; see *supra*]... says: ‘These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage.’” *Casti Connubii*, I.



As you recall, Pius XI also wrote in the same encyclical that this essential property, the “bonum prolis,” requires more than “mere begetting.” His teaching shares much in content with that of the Second Vatican Council and The Catechism: “[T]he married state ... with its own proper laws ... is rooted in the contract of its partners ... by which the partners mutually agree to surrender themselves to each other; for the good of ... the children ... By its very nature the institution of marriage ... is ordained for the procreation and education of the offspring and it is in them that it finds its crowning glory. ... [it] involves a consideration of their own good **and the good of their children** already born or yet unborn” GS, 48; 50. “Marriage ... creates rights and duties ... between the spouses and toward their children.” Catechism, 1631.

### THE SCRIPTURAL IMPEDIMENT “PORNEIA”

Test your analytic prowess. See if you can think of many other examples where the same roots are in words today revealing the meaning of pr or phr. “Phr-t-l” is one clue.

An e-version to get your logical deduction flowing:

“poriyyah” in context of the Scriptural texts “qepen proiyyah” meant a “vine that is fruitful.”

“produce” “prosper” “be fertile and multiply” “frt” “fruit” “prt” “prtty” “(pr) fertile (b)ty (beauty)”

“A woman that arouses the desire to make t (family) with.” “pure” “purr” “pr-oriented” “pr-rude” vs. “prurient” (each which later took on abusive connotations rather than their favorable or at least pr-o-per (pr-o-pr) meanings.

The “pr-oper-ty” is “that which belong to it. “ That which is “proper” — what marriage is.

“Ephraim” “the original etymology of the name Ephraim is [a] derivation from hebrew prh, “to be fertile.” ... (Gen 41:52, Hos 13:15). ... har’epayim (Josh 20:7) as “pasture mountain,” hence a green-field, verdent pasture, a fertile soil, rather than a “poor” soil. In English Dictionaries one still finds that the word “por” or “poor” connote “lacking fertility” “fruitless,” “infertile” soil. St. Paul repeatedly admonished the Gentiles that by God’s law of marriage one could not contract a wife intending porneia, what he properly and synonymously defines to be “akarpus deeds of darkness. “ “Akarpus” is the Greek relative of the Hebrew words meaning the same, and it is the same as porniyyah (porneia). Akarpus is (a=contra, aka [as in against] also = contra, rp = fertility, s = act of making, doing, intention, thought); or in reverse (soprak(n)a [ s o pr aka]). Not only does the word emphasize that it is a specific thought or action of making an act infertile, as an act or intention opposed to the natural fruit or seed (spoken of synonymously), the explaining words “deeds of darkness” leaves absolutely



no mistake that Paul reiterated the teachings of Christ as related in the Sermon on the Mount (Mt. 5) and when teaching again on the validity and invalidity of attempted marriages in Mt 19, and as affirmed again in the Council of Jerusalem in Acts 15, all confirming with the Holy Spirit that none can obtain Christ's consent to be "joined" by Him in marriage who reserve a right to engage in "deeds" that are "made" "infertile" "against nature."

"Porniyyah" This includes women and male "poranyyahs" devouring the lives of their own children. peru, peri means pruit, fruit. pear. prune. peach. preach. plum. praise. persist. prosper. PROPER.

Unless your name is "charity." "promote" meant to "make fruitful, to act to give fruit, to make fruitful a plan." "pr-stitution," is a kin to "sub-stitution." There are many "stitutions." Here it meant "fr" "pr" "stitution," the "substitution for fertile acts." Which meant unlawful sexual acts for gratification without the responsibility for the God ordained nature and fertility of the act. Prostitutes. See below.

There is not such thing as "pro" "abortion" because one can only be "pro" something which is an act to make "fruitful." To "produce." Abortion is the opposite of "pro." It is "POR-NH." It is most of then the consequence of also "POR-NH." There is only "PRO-LIFE," meaning "PRO-NH." There is no such intention as "PRO-ABORTION." Only "POR-NH," which included abortion. No persons should ever say: "pro-abortion." It is a nonsensical statement! prono, or ponor (donor, in the since of "planting the seed") is opposite of

porno. to. yah, as Yah sees it! pr-nh pr-n = PORN.  
 "AGAINST CONCEIVING LIVES" "PROSTITUTES."  
 "ARTIFICIAL METHODS OF BIRTH PREVENTION."  
 "PORNO to Christ." por-nh. porneia. por-neai-scent.

### **"Against God's laws of fertility."**

Most have an idea of what "porn" means. It is found today in words that come from Semitic origins, translated into Hebrew, Greek and Latin, i.e, pornography, or 'porn' videos, etc. But are told that Christ used a word with this same root word "porn" as defining specific immoral intentions that He would not "join" in valid marriages. Mt 19.6-9. Christ defined an impediment to marriage known as "porneia."

Porneia includes a number of intentions that were prohibited by God's law as against His requirements for marriage. Because they were prohibited by divine/ natural laws governing the procreation and education of children in marriage, they were "immoral," "unnatural," "impure" "relations against nature." Porno acts, as Paul wrote, prevented "true marriage." The root words are revealing: pr as in prurient, por or poor as in "poor nature" toward children ("nh"). Poor-nh

(porneia) is “against the good of children.”

One of the universally recognized impediments included in “porneia” is incest—which is codified in The Code of Canon Law as an invalidating impediment. It was imposed by Christ to protect the good of children. In fact among the Hebrew characters that comprise the words used for “incest,” one finds the characters: “against the good of children.” (Read the Hebrew characters).

The fact that “porneia” is listed as an impediment in Christ’s teaching on marriage in Mt 19:9 and is universally admitted to include “incest” because it is against the good of children, reveals the impediment of “porneia” consists, at least in part, of those intentions that are by their nature contrary to the life and well-being of children. In fact, porneia, as seen in the writings of Saints Paul, Clement, Basil, and Augustine includes more than just intentions against the good of the children from incestual sexual relations. Rather, among other intentions, it clearly includes all “malicious” acts “against the begetting and birth of an unborn child.”

Porneia, as stated by scholars, is intended to translate the Hebrew word zanut (meaning sexual immorality, unnatural sex, pr-stitution (sub-stitution) that seeks sex but hates a child. It included all illicit / “aka-rp-os / aga-pr-os deeds of darkness,” as Paul calls them. One can examine the plays on the roots: z-phr-t-l. pr-znh, przny, aga-frtl. aka-the fruit also as illustrative inclusions. Zanut similarly has the root meaning: “against-life.” The character “z” meant “opposed to, at war with, contra, against,” and the root word ‘nh’ meant “life,” “life giving,” “giving life,” and hence also “salvation.”

Pr-z-nh, would be pr (fertility) z (at war with, against, contra) nh (life). We suggest the reader here look up the Polish meaning of this same root word “prozny”

“invalid”

Are you “por-nh” (against-life) or “pro-nh” (Pro-Life)?

### **“No Human Power Can Supply Christ’s Consent”:**

Christ’s Consent, which is Himself, the same yesterday, today, and forever, is an essential property of the marriage contract, as its Author and Offeror, which “No human power may supply” for Him when He does not give it Himself. No man and woman of their own intentions and consent join themselves “by God.” They need Him. They must obtain His Consent and Act. They cannot marry outside of, or without Him.

“Let marriage be honored among all and the marriage bed be kept undefiled, for God will condemn those who commit acts of porneia and adultery. ... Jesus Christ is the same yesterday,

today, and forever.” Heb. 13:4, 8. (NOTE: *porneia* IS NOT “ADULTERY” as less than honest people try to insert into Mt 19 and 5, etc. Often throughout Scripture “porneai” is listed as a separate word and offense than “adultery.” Often there is a list of offenses and *proneai* is one, and adultery is listed as another. Paul did this several times. So did Christ! Read Scripture. These examples show how Christ, the apostles, and those of Christ’s day understood the word that was translated to *porneia*. Why would some try to insert “adultery” there, rather than the meaning of POR-NH? PORN. POR-N, versus PRO-N. Scholars know what I just said there. And that is why Paul uses “*proneai*” to indicate all unnatural acts, between man and woman, and also homosexual acts (which is not “prone.” There is a difference between not prone nuptial acts (vaginal) and what is typically and graphically associated as “not prone” position acts! SODOMY includes contraception and also anal (not prone position). Why is the word “prone” used for natural sexual realtions, and “not prone” indicative of “from behind” — because those words used to mean also “front” versus “anal.” “FRO-n-t” “FRO-nh” FRO-NH” versus “FOR-NH” “FORN” “PORN.” Some tribes still say they can use “anal” as a means “to prevent conception of a child.” They use it as “contraceptive mentality ‘sex’ It is bestial inhuman behavior. Forbidden. Read Paul in these contexts: “*akarpōs* deeds of darkness done in secret” (“acts against fertility against (darkness not the LIGHT OF CHRIST) done in secret.” )

John Paul II warns: “It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop. . . . Only respect for life can be the foundation and guarantee of the most precious and essential goods (bonum/bona “essential/necessary”)” *Evangelium Vitae*, n. 101 This is equally true of the essential goods (bonum necessary/essential) of marriage, which require the loving welcome (acceptance) and protection of each child, “the crowning” good of every marriage. Id., quoting the Second Vatican Council, GS. The following is from “Abortive Intentions”: “We need only ask ourselves ‘what good to children did Christ desire to secure’ for children and we inevitably see the essential nature of marriage. Marriage is The Creator’s ‘good’ gift to His children. It was made for them as much and more so than for the mutual companionship of the man and woman. Scripture begs us to ask with Christ: ‘What Father would create, define, and offer a malice as a contract against the good of His children? If you who know how to provide good gifts to your children when you are imperfect in knowledge and wisdom would not sign a contract that would permit the murder of your

own child, how much more so will your heavenly Father create a contract ordained by its very nature to require the loving acceptance, welcoming, nurturing and proper formation of His own children. Yet, there are those who have so blasphemed our Father by their arrogance to suggest that He would create marriage to permit as a 'valid' marriage contract reserving the right to wholesale sacrificing and murdering of his children on the altar of 'free choice.'" It is blasphemy, of the gravest sort. You cannot hope to enter heavenly holding onto such a arrogant pretense of "marriage" at the gate of decision and no return — either heaven or hell then.

"Secondly, the very nature of marriage required for validity becomes transparent and easily visualized once we ask ourselves what intentions alone will Christ Consent to celebrate and join as the same Lord visible or invisible, in Himself, as a 'marriage' — one flesh in Him, in His Nuptial Contract? If we have any sincerity, the answers are certain."

"Attempting to contract a marriage dead in sin. No marriage." This was and is the teaching of the Church, as stated by the early Church and throughout the centuries.

Certainly, there is no hope of obtaining Christ's Consent to "join" when one is "Dead to Christ."<sup>8</sup> "Cut off" from salvation.

"PRO-NEW HAMPSHIRE (NH) is PRO-LIFE(NH)." — Hebrew.

### **"Receiving them lovingly, Nourishing them humanely"**

In defining the bonum proles as an essential property of marriage, Augustine taught that the marriage contract requires both an openness to procreation, and the positive exclusion of any "criminal conduct" or "malice" against the conception, development, birth, and proper religious upbringing of children. **Augustine defined the bonum proles, "the good of children," as including the entire duty of "the receiving of them lovingly, the nourishing of them humanely, the educating of them religiously."** Augustine, *On Genesis According to the Letter 9.7*, CSEL 28:276.

**As part of these essential "conditions" for a valid marriage - its essential properties, without which there is no marriage - Augustine clearly knew that "either" (1) a total exclusion of children or (2) "any" reserved "act" to prevent a child from being born into the world excludes the essential "conditions" for a valid marriage. "But, if both or either of these conditions [to the 'contract'] is lacking, I do not see how we can call this a marriage."** Augustine, *The Good Of Marriage*, 5. "Furthermore, the Christian perfection and completeness of marriage are not comprised in ['exclusivity and permanence'] alone ... For, first, there has been vouch-

**safed to the marriage union a higher and nobler purpose ... By Christ own command, it not only provides for the propagation of the human race, but for the bringing forth of children for the Church ... so that ‘a people might be born and educated [brought up] for the worship and religion of the true God and our Saviour Jesus Christ. ... In like manner, ... if there be any union of a man and a woman among the faithful of Christ which is not a sacrament [not joined with, in, and by God’s commitment to join and preserve them daily as one legal-juridical binding contract with Him], such union has not the power and nature of a proper marriage.’** Leo XIII, *Arcanum*, 10, 40 (anot. added for emphasis of doctrine.) The true definition of the marriage contract as a sacramental agreement/reality with Christ “has the power to secure” the physical and spiritual well-being and therefore acceptance and nurturing of children (*bonum prolis*). *Id.*, 26.

Hence, no one can contract the sacrament with Christ to be “joined by Him” in His own Nuptial Covenant, as one flesh, who reserves a right to reject His sacramental grace. He Is the promised Grace. He is the required intention. They must intend His proprietary, Nuptial rights — His offered marriage contract, or there is no marriage. He will not join Himself. Do you want His Consent? Do you want to be “joined”?

#### **SUMMARY:**

“Let us consider next a case in which someone has a product whose precise character is uncertain. It may be [contraceptive in nature], it may be [abortive in nature] . . . If one is willing to do evil, being unsure precisely what evil he does, he is willing to do the worst of the evils which he thinks he might be doing.” *Contraception & The Natural Law*, Appendix re: Abortifacients, Germain Grisez, Moral Theologian, Seminary Professor

“Intrauterine device (IUD) acts as an abortifacient. Birth control pills may act as contraceptive ... or may act as an abortifacient by altering lining tissue of uterus and interfering with implantation.” *The Nat’l Conf. Of Cath. Bishops*, “Handbook...For Marriage Prep.” pg. 43

“Abortion ... includes the interval between conception and implantation of the embryo.” *The Catholic Bishops’ Ethical And Religious Direct.*, 15

““Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo . . . nor can he or she consent to it, either explicitly or implicitly.” *Evang. Vitae*, 57.

“Since it must be treated from conception as a person, the embryo must be defended in its integrity ... like any other human being.” *The Catechism*, n. 2274.

### Summary (Continued):

“The use of substances... which impede the implantation of the fertilized embryo or which cause its premature detachment is also an act of abortion. [One] who would knowingly prescribe or apply such substances or means would cooperate in the abortion” committed by the person using it. Charter For Health Care Workers, 142

“Anyone who causes an abortion or cooperates directly with it, even if only by consent, commits a very serious sin . . .” Paul VI, ‘78 “All” such persons are by that fact “automatically excommunicated.” John Paul II, ‘95

“I am supposing , then, ... you are not for the sake of lust obstructing the procreation of children by an evil intention (wish, desire to avoid giving birth) or an evil act (deed, conduct of actually acting to prevent a live birth). Those who do this, although they are called husband and wife, are not; nor do they retain any reality of marriage, but with a respectable name cover a shame.” Augustine, Marriage and Concupiscence 1;17:17.  
“Sometimes this malicious lust , or lustful malice, goes so far as to procure potions to prevent fertility, and if these fails the embryo conceived in the womb is in one way or the other coated [with the poison] or evacuated, in desire to murder to child conceived before it is born. If both man and woman are like this (reserving such intentions), they are not married, and if they were like this from the beginning they come together not joined in matrimony, but in porneia.” Pope Pius XI, Casti Connubii, IV, quoting the same text by Augustine.

In defining the bonum proles as an essential property of marriage, Augustine taught that the marriage contract requires both an openness to procreation, and the positive exclusion of any “criminal conduct” or “malice” against the conception, development, birth, and proper religious upbringing of children. Augustine defined the bonum proles, “the good of children,” as including the entire duty of “the receiving of them lovingly, the nourishing of them humanely, the educating of them religiously.” Augustine, On Genesis According to the Letter 9.7, CSEL 28:276.

As part of these essential “conditions” for a valid marriage - its essential properties , without which there is no marriage - Augustine clearly knew that “either” (1) a total exclusion of children or (2) “any” reserved “act” to prevent a child from being born into the world excludes the essential “conditions” for a valid marriage.

“But, if both **or either of these conditions** [to the contract] is lacking, I do not see how we can call this a marriage.” Augustine, The Good Of Marriage, 5.

“Furthermore, the Christian perfection and completeness of marriage are not comprised in [‘exclusivity and permanence’] alone ... For, first, there has been vouch-

safed to the marriage union a higher and nobler purpose ... By Christ own command, it not only provides for the propagation of the human race, but for the bringing forth of children for the Church ... so that 'a people might be born and educated [brought up] for the worship and religion of the true God and our Saviour Jesus Christ. ... In like manner, ... if there be any union of a man and a woman among the faithful of Christ which is not a sacrament [not joined with, in, and by God's commitment to join and preserve them daily as one legal-juridical binding contract with Him], such union has not the power and nature of a proper marriage." Leo XIII, Arcanum, 10, 40 (anot. added for emphasis of doctrine.)

The Church has taught this all those years, from the beginning in Mt 19:10, and there around, and Acts, the apostles knew, Paul knew, they all taught that contraception invalidates marriage attempts, and that clearly also and worse, abortifacients invalidate wedding attempts! The church today is not the same, it is not Christ! It is run over by media and money and Planned Parenthood, and it has not real priests! Not as Yeshua Father Almighty if Visible Present would be as Priest! They sell death beds as if they are "Consented to from Christ, as if He would celebrate and raise His Body and Blood in honor of ABORTIFACIENT WEDDING CEREMONIES! It is horror! Unthinkably arrogant and unChristianity! The opposite of Christ visible Priesthood. They are His opposites! And they know it, and do it for pride, money, 'population control,' shyness, vanity, ego of wanting not to say no to any of the people wanting weddings! Ego of self, wanting to be liked, not hated if they say "No, you cannot have a wedding ceremony with condoms, or pill, injections, IUDs, patches, vaccines." And the one who fought those "death bed 'sacraments' is the one Yeshua (Jesus) Father Almighty shamed to 'death bed pills' refusing now 'sacraments,' He hands out as if candy to all the little girls and women wanting rings and to have babies. I am ashamed of it all. Period. I know I would have NH, PrNh, if welled. They instead are malicious and do of "good counsel," "priests, orders," and death bed pills are raised with Host Body and Blood, celebrant Yesh? (Jesus), while he refuses His prolife lawyer mystic sacramental giftedness, for dementias, thinks I would not have done if well. Good counsel tells me, they agree I am forgiven, and was not well, not real death bed, as are those who get "weddings" and "orders," and "holy communion," "absolutions," "Last rites," "sacraments." They counsel death as "sacramental marriages." They raise Christ's Body and Blood in honor of "death bed weddings." I raise Him in attempt at salvation, and He condemns, shuns! I did so ill, what I would never dare do if myself, if healthy. They do what they are taught and want to do, calling it healthy, vibrant church priestly care for souls. It is upside down. Not as Christ would be if Visible Present.

That is my post 2000, after 2003, addendum, on how can Jesus (Yeshua) flaunt death beds as "sacraments" when He Isaiah 24:1-4 my mind to death bed, no sacraments? Please pray for my mercy, Jn 17, that We May Be One.



## **The Pre-Cana Weekend: Payment Without Substance.**



*by Michelle Lapiere*

When Dan and I first got engaged we were so excited. We began meeting with an older couple from the parish to discuss relationship issues. The experience was truly beneficial. With their guidance Dan and I were able to openly talk about some areas in which we didn't completely agree and some we hadn't even thought about before. After such a positive Christ centered experience we were both looking forward to going on the pre-cana weekend. What a shock it would be. Having to pay for a mandatory weekend didn't seem so bad, though as expected finances were tight at that time. The cost of the weekend for the two of us was rather expensive. It turned out that it was not at all worth what we paid for it. The structure of the pre-cana weekend was first to listen to two married couples share with the group in order to help guide our discussion, then there was time to write our thoughts in journals and share with partners. After Friday night, however, few couples were doing much more than joking around and openly boasting with each other how they live together and some openly shared that they were using birth control. Several engaged partners left Saturday night to go purchase and consume alcohol in town.

### **Where is Christ in this weekend?**

Dan and I alternately tried to talk the others into leaving as we felt this weekend was doing more harm than good. The leaders of the weekend behaved as moderators not teachers. Teachers, is what was desperately needed. Obviously, these young adults needed to be taught the teachings of the Catholic Church, not befriended. We were there to learn about the sacrament of marriage, ourselves, our prospective spouses and Christ's relationship with us. Yet the facilitators seemed more eager to be liked by the group than to make certain we were taught the truth — trying to please them, than to clearly explain to us the true meaning of marriage and its laws and obligations. Natural Family Planning was mentioned, but not in detail and in a non-authoritative presentation that left much confusion and doubt as to what it is all about.

Having taken three weeks of classes for NFP, I felt I



could have presented it better and with more enthusiasm than the Diocese personnel discussing it on the pre-cana weekend showed.

The subject was allotted little more than two minutes of our time, while we heard for two hours about a couple's first date. Let's talk priorities! Many of the couples on the weekend were getting married at the church where Dan and I are parishioners. They were paying around \$500 each engaged couple in order to celebrate a wedding in that church. While on the pre-cana weekend, as I stated, some of these same engaged couples were admittedly using artificial birth control and living together. How ironic this was since Dan and I, who seemed to be the only couple there intending to rely on Natural Family Planning, could not celebrate our wedding in our parish, as the church was completely booked for every Saturday night the whole fall season. It's a beautiful church though, and I suppose they only wanted the best for their ceremony and to capture the surroundings of a Church few of them attended in photographs, like a rental resort. We ended up having a beautiful Mass at another local church where our pastor performed the ceremony.

Is this how a Catholic pre-cana retreat is designed to help young adults fully appreciate what marriage is all about before they are permitted to celebrate a wedding, and in order to help them grow to have Christ filled marriages?

There is a great need for changes to be made that will better prepare engaged adults for a Catholic marriage.

## **WELCOMING THE CHILD:**

## **THE TRUE NATURE OF MARRIAGE**

by Jennifer L. Swope



It is no exaggeration to say that the society in which we live has a sad view of marriage and children. The evidence is all around us: in songs, movies, and books. Love is portrayed as self-gratification. Marriage, when not ridiculed, is reduced to an agreement to stay together until one or both partners is no longer satisfied. Children are often seen as extensions of their parents' egos and personal ambitions, to the point that even abortion is justified, and often proclaimed as a right of women.

What a contrast between this view of marriage and that of the Catholic Church! In the light of our faith, marriage and family are great gifts from God. The Church teaches us that married love is a reflection of God's own love, for "from the beginning," God created men and women "in His image." This means one of the many gifts that God

has given to the human race is the ability to freely give and receive love. The married couple who grows through the years in love for each other, far from limiting their self-fulfillment, becomes more fulfilled and happy, as their love becomes more pure, selfless and unending, like that of God.

### **The Real Meaning Of Marriage :**

But there is more. God, “the Lord and Giver of Life,” was not satisfied with man and woman simply sharing this relationship of love between themselves. So he gave them the inestimable treasure of fertility, so that through the love that they show to one another, they may become sharers in God’s creative power, bringing to birth children destined for eternal life.

Can you imagine a more beautiful picture of *the real meaning of marriage*? Or can you imagine anything farther from the truth than the picture that the world around us paints, a picture which glorifies selfishness and impurity, and considers children as burdens, or as property to be used or disposed of as the parents see fit?

### **A Sublime Purpose :**

John Paul II writes in his moving encyclical, *Evangelium Vitae* (“The Gospel Of Life”), that each new marital family “has a decisive responsibility” in welcoming each child they conceive. n. 92. “This responsibility flows from its very nature as a community of life and love, *founded upon marriage, and from its mission to ‘guard, reveal and communicate love.’*” [] . . . Within the family, *each member is accepted*, respected and honored precisely because he or she is a person . . . It is truly ‘the sanctuary of life: the place in which life - the gift of God - can be properly *welcomed and protected* against the many attacks to which it is exposed, and can develop in accordance with . . . authentic human growth.’” *Id.*

To welcome the children that God sends and to bring them up in an atmosphere of *love* and *acceptance* is one of the sublime purposes of marriage. It is a great joy and privilege of parents, as well as a challenge.

### **A School Of Love :**

But how does this translate into everyday life? It means we must fully resolve to welcome both the child who is planned and the unexpected child who arrives at a difficult time. It also means we must strive to foster unity and peace within our family, keeping in mind marriage is a school of love, and our teachers are the spouse who needs extra attention after a hard day at work, the hungry newborn crying yet again in the middle of the night, the toddler with his incessant refrain of, “Why?” — when it is hard to keep in mind our sublime calling. But the sacrament of marriage gives us the grace to live this calling to the full.

We who know the truth about marriage have much to offer. With the patience and forgiveness that we show to our family members and the trust in God with which we welcome each new child, we will become beacons of light in a world of darkness, proclaiming to all around us God's truth about marriage and family.

As recognized by Church's jurisprudence, a man and a woman do not actually contract a right to conceive a child, since the ability to conceive is beyond their power to guarantee and promise one another in contract. Rather the contractual promise is to abide by the laws governing marriage and its sexual acts, and to remain at all times open and committed to accepting children lovingly from God when He may grant them. In the same way, a man and a woman do not actually contract with Christ for Him to be bound to grant them children. He is free to desire that they fulfill the *parental nature* of marriage by adopting children instead. It does require for a valid marriage, however, that Christ be able in good conscience to publicly attest before the whole community, that He confirms each contractant is (1) sincerely promising to "accept children lovingly from Him" when He grants them; (2) sincerely intending what would be a good parent in His eyes, in accordance with the demands of His covenant laws, and (3) that they are objectively capable of fulfilling those obligations of the marriage contract that are required in order that they be a good stewards of His children.<sup>8</sup>

### **A Lesson From Mother Teresa!**

Mother Teresa said at the National Prayer Breakfast in 1994 concerning abortion: "But I feel the greatest destroyer of peace today is abortion, because Jesus said, 'If you receive a little child, you receive me.' So every abortion is the denial of receiving Jesus, the neglect of receiving Jesus." Mother Teresa continued, "[Abortion] is really a war against the child, and I hate the killing of the innocent child, murder by the mother herself. And if we accept that the mother can kill even her own child, how can we tell other people not to kill one another? How can we persuade a

woman not to have an abortion? . . . By abortion, the mother does not learn how to live, but kills even her own child to solve her problem. And by abortion, the father is taught that he does not have to take any responsibility at all for the child he has brought into the world. . . . So abortion just leads to more abortion. Any country that accepts abortion is not teaching its people to love one another but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion." "I know that couples have to plan their family, and for that there is natural family planning. . . . In destroying the power of giving life or love through contraception, a husband or wife is doing something to self. This turns the attention to self, and so it destroys the gift of love in him and her. In loving, the husband and wife turn the attention to each other, as happens in natural family planning, and not to self, as happens in

contraception. Once that loving is destroyed by contraception, abortion follows very easily. That is why I never give a child to a family that has used contraception, because if the mother has destroyed the power of loving, how will she love my child?"

### **Would Christ Do Less?**

The question here is if Christ as a visible priest on earth found Himself holding an infant whose natural parents had just passed away, would He give His child to a man and a woman who are open to having an abortion to selflessly raise, nurture, and educate in His laws? Would not also refuse to give the same child to a man and a willingly break faith with His laws for marriage and have in the words of Mother Teresa, "destroyed the power of loving" — Would Christ not also say with greater conviction, "How will they love my child?" If Mother Teresa would not give her children to those who have used contraception, and who she also feared, as history has proven, will be more likely to go one step further in placing their own desires and passions above the duty to take responsibility to welcome a child as the natural consequences of their sexual relations by choosing to abort a child should they conceive a child despite the use of contraception — and if willing to abort, then why not also abuse or neglect a child given them if the child becomes an inconvenience or burden.

When would Christ consent to joining a man and woman in Himself and give them a legal marital right to conceive and raise His children who come to Him already willing to murder a child He may send to them? Would He consent to giving them a parental right as part of a valid marriage contract, when they have no sincere resolve to welcome and love every child they conceive? Surely, He would not consent to contracting with them this right.

**Violence Against A Child:** violence against the child is violence against the child. A willingness to murder a child, is a heart disposed to also abuse a child who the same man and woman decide to allow to be born. There is no moral certainty they will not one day give into the same weaknesses of character for which they are willing to murder a child in order to free themselves of their responsibility to welcome, love, and nurture each child they conceive at all times, when inconvenient to welcome and love them, and when inconvenient to love them, and to subject those children they allow to enter the world to neglect, or other physical and emotional abuses. If they reserved a right to murder a child to save their own lives, personal freedom, or ambitions, these same social and emotional conflicts will undoubtedly confront them repeatedly throughout their lives once they permit a child to enter the world. They will likely retreat into the same selfish lack of love.

<http://YeshForPres.com>; <http://yeshunity.org>;

<http://thesanctityoflife.com>; <http://gis.net/~mlkyway>

### **A BRIEF LIST OF CANONS: A BILL OF RIGHTS.**

The following canons and statements are provided for the reader to know your rights. There are certain phony “pastors” who knowing these guaranteed rights, and admitting their existence as ecclesiastic law, reduced your rights to a phrase related to “the transfer of priests” which they claim entitles them to ignore the guarantees promised you as your “rights” in order to do what they instead feel is best for the “salvation of souls.” That passage reads: “The Procedure For The Transfer Of Parish Priests: ... Can. 1752 In cases of transfer, the provisions of can. 1747 are to be applied, always observing canonical equity and keeping in mind the salvation of souls, which in the Church must always be the supreme law.”

I had one marriage and evangelization minister repeat what the parish pastor instructed him to say, that none of the “rights” promised before that one passage, which is the entire Code of Canons, are binding on a pastor, because the “Code says that the salvation of souls is the supreme law, so the pastor can do whatever he feels is best for anyone’s salvation.” “It does not matter, all the laws you are quoting. Read that passage.” I told him that “I have read it,” and that I certainly “as a lawyer know and assure you, and warn you, that passage does not nullify the entire Bill of Rights before it.” The Jurist and CLSA and their head canonists also admit and call the canonically guaranteed rights promised to the laity their “Bill of Rights,” which have been guaranteed by the Church, and by each Diocese, to induce the laity’s patronage and contributions. Certainly, I said, you would not, nor would I, nor would anyone of sound mind wanting to be validly joined by Christ by being told and consenting to His laws, instead of a different “preferred” definition, consent to have those promised rights ignored and trampled upon because some false pastor thinks he has a right not to honor my right to be told the truth and to be given a premarital inquiry sufficient to be morally certain that I know and am intending the very nature of marriage defined and offered by the only one who can join me with the woman of my dreams! Period. Does that pastor claim this to be his right to have caused an over 50% civil divorce rate and a 90% annulment petition approval rate for those who petition after he and his kind have “saved their souls by not telling them the truth!” Tell the millions of dead babies, broken children, battered women, broken homes, teen addicts, uneducated pagan children, teen pregnancies, social disintegration of all that belonged to Christ, that you have the right to so violate and trample upon the Gospel that commanded you to “God, therefore, ... teach them all I have commanded.” They are heretics! Pagan schismatic “pastors.”

There is no way the entire Code of Rights promised to us, nor the entire Constitution of New Hampshire, nor of the United States, can be said to be nullified, outright completely eradicated, and merely a matter of a pastor’s or judge’s personal whims about if he feels obeying his

promised duty to uphold, administer, protect, and defend my guarantees would better “save” me, because some sentence somewhere says “by the way, this entire Constitution is meaningless,” because you as a biased, lazy, timid, corrupt administrator has not the guts to observe the laws promised by that Constitution — but can slavery any and every person you like to sell and slave trade as your own property “for their slavation”!

“All Christ’s faithful have a right to be immune (guaranteed protection) from any form of coercion in choosing a state in life.” Can 219.

This includes “slavations.” Also known as “salvery.”

A “Dear John” Letter sent Nov. 1999: “St. Thomas Moore is dramatized in a famous play to have made a statement that is also a relevant critique to the present situation: “Where would you hide if you leveled all the laws?” — in this case doing so ‘in the name’ of “saving souls” — laws that were designed and required to create the just order and respect of peoples’ dignity and rights, including their inviolable and guaranteed rights of freedom and consent, in order to secure the salvation of souls? Can a man and woman be deceived into a lifelong slavery and lie — for the price of a rental fee — because a priest felt that by so deceiving them he might eventually save their souls? Is that the definition of fiduciary care and candor to which the Church wants to legally attest, as things stand now? Is anyone guaranteed any right if all is up to the fears and discretion of each pastor? The whole canons become an illusion — a bold fraud perpetrated against the community and each engaged man and women. It would be without question “likely to deceive.”

“Where will they hide when there is no Church, no laws, no Diocese, only pastors doing whatever they please and claiming they have the right to be unfaithful and timid because canon 1752 overrides in their eyes every other canon and right — leaving all to the individual pastor. Not a Church. Not a hierarchical or organic union held together by binding canon laws. Not a Constitutional theocracy as she was intended to be, nor even a democracy; but individual kingdoms and nations unto themselves on each street corner, with each parish headed by its own ruler and arbiter of the laws. It has become an issue for the courts to decide.”

This led to the Diocese calling me for a meeting, at the Diocese, with “Dear John” and Raymond Mailloux. “We agree with everything you are saying” was what they repeated, numerous times. But they could not commit to actually doing a single damn thing to protect the rights of the many men and women and their children who have been and are continuing to be the victims of their frauds and cowardices. Their hope

was to pacify the appearance of honoring the laws by suggesting “refresher courses for parish priests,” which I said was candy-luke warm-and filthy water. [\*NOTE, I LEAVE THIS IN AS EXAMPLE OF EARLY CHRISTIAN/ MYSTIC CONVERT, BAD EXAMPLE IN TONES, SOME WAYS, AND GOOD PERSON] I am grateful to see those “pastors” in jail where they belong. (\*3 Years ago I wrote to the Catholic hierarchy and other Catholic medical and legal people, and activist organizations, and warned: “Christ will remove Bernard Law. He wants him deposed and removed, or buried.” He is now gone. And very lucky if no jail before he dies, which is worse for him than jail if he does not come clean about all he knew but would not require! That is my warning. It too will come true, Bernard. You can ease the longer suffering from everlasting to purgatory, and shorten purgatory some many distances by candid exposure of true doctrine that you knew but would never require nor honor. You will meet that judge face to face soon, and He knows you and they knew it all along! He awaits that day, with much vengeance, Bernard, unless you become sincere with him now before He takes you. Consider: Padre Pio would never have done what you did with your lives, and he suffered agonies day after day, the wounds and beatings of Christ, and he still was sentenced (not as penance, but sentenced) to suffer agonies in PURGATORY. That was after he just prayed Mass and others offered Mass thereafter as he fell ill for him, and Last Rites, confession, all of it, more than most, a whole town and world prayed for him those last hours, and he went to PURGATORY. You will not make it there Bernard, that is warning. There are two popes they call “saints” who are in HELL. Two you can recall.)

1. “Christ’s faithful have the right to be assisted by their Pastors . . .” Can. 213
2. “According to their respective offices . . . pastors of souls. . . have a duty to ensure that those who ask for the sacraments are prepared for their reception.” Can. 843 § 2
3. “[I]n the celebration of the sacraments . . . the sacred ministers . . . must show great reverence and due care.” Can. 840
4. Pastors can only permit those to celebrate the sacraments, including marriage, who “are properly disposed and are not prohibited by law from receiving them.” Can. 843 § 1
5. “Before a marriage takes place, it must be established that nothing stands in the way of its valid and lawful celebration.” Can. 1066 \* “This canon is a reminder that the right to marry is contingent on fulfilling certain legal pre-requisites. [It] enunciates a basic fact about marriage . . . that a wedding cannot take place unless the pastoral minister is morally certain that it will be valid and licit. (\*) Moral certainty is only when all agree Christ would Himself visibly consent to celebrate and join them! Which He does not in most cases, and we have over 70-



90% annulment petitions granted to prove it!) . . . This canon is concerned not only with impediments which may be present but with any factor which would render the marriage invalid or illicit . . . [including the] rejection of the Catholic concept of marriage . . . The parties have a right to a thorough, unbiased investigation of their readiness for marriage grounded in their right to . . . adequate pastoral care. (c.213).” Anot., CLSA

6. “Since the bishop must . . . press for the observance of all ecclesiastical laws . . . [h]e is to ensure that abuses do not creep into ecclesiastical discipline, especially concerning the ministry of the word, the celebration of the sacraments, . . .” (Can. 392) (This canon mandates the enforcement of canon 1066 by every bishop.)

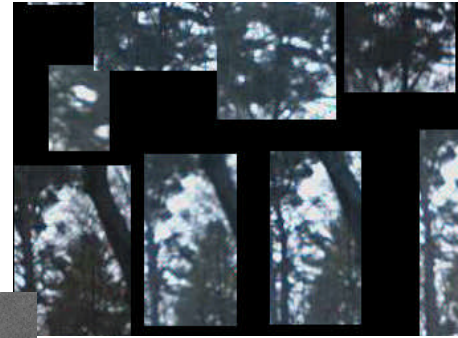
7. “Pastors of souls are obliged to ensure ... the married state is preserved in its christian character . . . by personal preparation for entering marriage, so that spouses are disposed to the holiness and the obligations of their new state.” Can. 1063

8. “All Christ’s faithful have the right to immunity from any kind of coercion in choosing a state in life.” (can. 219) A fiduciary duty exists to investigate and prepare the engaged. The omission of that duty for fear they may choose not to marry in the Church or to leave their parish if required to observe the true obligations of marriage, is an illicit act of “coercion.” They have a right to be told the truth by their priest in order to make a “free” act “based upon the facts” “in choosing a state of life.” The bishop, priest, or his agents must discuss all they have a right to know and consider in order to freely consent to the very nature of marriage as defined by Christ. To do differently is to violate the promises of the Church, to steal from the man and woman and their children not only their lives and rights, and thus their freedom.

It is to make them the slaves of the Church, or pastor.

**READ THE ABORTIVE INTENTIONS  
OnLineBooklet.PDF” to see Fuller evidence  
of Yeshua (Jesus) foretelling Judge Norman  
Bolduc’s Death to the Vatican, and press.;**

The Abortive Intentions Audio Tape Set I made with legal voice recorded admissions of Norman Bolduc as first person voice when the tape starts, was signed for at the Vatican August 30, 2000. Then Bolduc died. And read the back page of that booklet first, to see it is an overview and statement of intent. I ask for your prayers, and “to accomplish the work You gave me to do, Father,” as Yeshua (Jesus) prayed, in John 17. Pray with and for me. I need your help, prayers, fasts, conversions. Please pray for Norman’s soul, and for my soul. And for all the priests, and laity.



# BOLDUC

(Continued From Page A1)



This truth is taught by Christ in Scripture and admitted by: Popes John Paul II, Clement I, Leo XIII, Pius XI, Paul VI; Saints Basil, Augustine, Aquinas; The Councils of Jerusalem, Elvica, Trent, and Second Vatican Council; The Codes of Canon Law (The Decretum, The 1917 & 1983 Codes); The Catechisms; Cormack Baker, Tribunal Judge; James H. Provost, The Jurist & CLSA; Ladislav M. Oray, S.J., of Georgetown University Law Center; Lawrence G. Wrenn, Judge for the Archdiocese of Hartford; Michael S. Foster, Adjutant Judicial Vicar, Archdiocese of Boston; Judicial Vicars John J. Mahoney and Donald J. Gilbert of the Diocese of Manchester, NH; Bishop John B. McCormack, NH; Norman P. Bolduc, Chancellor and Tribunal Judge, NH; Paul L. Bouchard, Judge, NH; Bishop Peter Novocosky, Manchester, Canada; Judicial Vicar Daniel J. Seiker, Lincoln Nebraska; Judicial Vicar Edwin F. Gearhart, Archdiocese of Cincinnati, OH; Patrick Cogan, Magistrate & Spokesman for the Canon Law Society Of America; Kenneth W. Schmidt, Judge, Kalamazoo; Jonathan DePolice, President, St. Anselm College, a Canon Lawyer; Abbot Matthew K. Leavy; and Abbot Gerald E. McCarthy, NH (in his memory & the millions of children who should be with us).

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ing lane and struck the car. Bolduc died instantly. State Police Troop E is in

church as serving the town's priesthood and was a brother when working with his fellow

or over a Rite of Reception of the Body at 3 p.m. today at Our Lady of the Lakes Church in Laconia. At 7 p.m., the Most Rev. Francis de Christain, auxiliary bishop of Manchester, will preside at solemn vespers. Calling hours will also be today from 7 to 9 p.m. at the church in the city's Lakeport section.

## Member Msgr. Bolduc



Msgr. NORMAN P. BOLDUC Jr.

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**Secretariat for Pastoral Services**  
*Diocese of Manchester*

June 8, 1999

Mr. Brian D. Fusione, Esq.  
P.O. Box 1665  
Manchester, NH 03105

Dear Mr. Fusione:

Bishop John B. McCormack, Bishop of Manchester, has referred to me your recent letter concerning the program of marriage preparation offered by the Diocese of Manchester. That program, as you know, seeks to fulfill the obligation of c. 1063 of the Code of Canon Law.

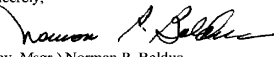
While the issues you raise in your letter and in the many conversations you have had with members of the diocesan staff over the past several months are important, I can assure you that the our diocesan pre-marital program of preparation does address the morality of family planning and does specifically stress that, should family planning be morally justified in the case of a particular couple, the method of Natural Family Planning is the only method morally approved by the Catholic Church. Certainly in no instance is abortion ever morally justified or ever to be considered a method of family planning.

C. 1055 states that "the matrimonial covenant... is by its nature ordered toward the good of the spouses and the procreation and education of children." C. 1096.1 states that those intending marriage "at least not be ignorant" that marriage is a permanent consortium ordered toward the procreation of offspring. Should a couple, however, exclude marriage itself, some essential element or an essential property of marriage, it is invalidly contracted (c. 1101.2). On an objective basis, therefore, an intention on the part of either party at the time of marriage to abort a child would at least exclude *educatio prolis* as an end of marriage and would therefore invalidate a marriage.

The program of premarital preparation in the Diocese of Manchester does require those preparing couples for marriage to investigate their intentions. I have brought your concerns to those who oversee our program and your request that our efforts in this regard be redoubled. I have every confidence that the issues you raise will be carefully considered.

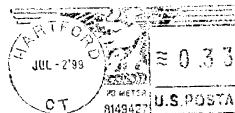
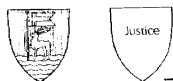
With every good wish, I am

Sincerely,

  
(Rev. Msgr.) Norman P. Bolduc  
Chancellor  
Secretary for Pastoral Services

153 Ash Street, P.O. Box 310, Manchester, N.H. 03105-0310  
Tel. (603) 669-3100 FAX (603) 669-0377

The Metropolitan Tribunal  
Archdiocese of Hartford  
134 Farmington Avenue  
Hartford, Connecticut  
06105



Brian D. Fusione Esq.

July 2, 1999



Dear Brian

Thank you for the letter and abbreviated version of the article on Marital Invalidity from Abortive Intentions.

Keep up the good work and God bless you.

Fr. [Signature]



GEORGETOWN UNIVERSITY LAW CENTER

Dear Mr. Fusonie:

Thank you for your letter of June 21. I was away from Washington; I'm sorry that I could not acknowledge it earlier.

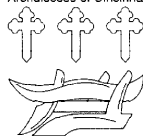
Yes, the intention of reserving a right to abortion and the intent to contract a Christian marriage are mutually exclusive. This follows from the basic truths of our religion; theologians and canon lawyers can only voice it.

With best wishes for all you work,

Yours sincerely,

Adrian O'Connell

Archdiocese of Cincinnati



**Tribunal Office**  
100 East Eighth Street  
Cincinnati, Ohio 45202  
513/421-3145  
513/723-1035 FAX

June 25, 1999

RE: ABORTIVE INTENTION DECISIONS

Brian D. Fusonie, Esq.  
Managing Editor, Vox Communis  
P.O. Box 1665  
Manchester, NH 03105

Dear Mr. Fusonie:

I appreciate the abbreviated article on marital invalidity from abortive intention.

However, I am sure that this tribunal cannot honor your request for copies of "all" actual decisions on this ground. That would be a violation of the confidentiality to which people have a right and we are sworn to uphold (**canons 1457, 220, and 1475**). Decisions that have been done and cleaned up for publication to protect the individuals are published in periodicals to assist judges. I leave that task to the Roman Rota and others.

I do think that your basic point should be stressed in pre-marital preparation and in general marriage education in our schools and religious education programs.

Sincerely yours in Christ,

Edwin F. Gearhart

Rev. Edwin F. Gearhart,  
Judicial Vicar

November 28, 1999

Judicial Vicar John J. Mahoney, Jr.  
Diocese Of Manchester  
153 Ash Street  
Manchester, NH 03105

Dear John,

I had a rather disturbing conversation with a minister at St. Mary's (who addresses marital issues in his position of employment in the Church at times by his own admission). Apparently, Frank Howard contacted a "canon lawyer" from the Diocese about premarital due process requirements after I sent a personal message to him expressing my concerns about the practices of Marc Montminy. Marc had previously stated to me that I could quote canon law all day and it would not change him. He did not want to prepare each and every engaged man and woman entrusted to his fiduciary care as to the very nature of marriage and its prohibition of any use of contraception or openness to abortion. One of his answers was that he sends engaged persons to the "Diocese's marriage prep programs."

I have included Marc Montminy in the Appeal I am forwarding to Rome, and will be filing further complaints against him, as is necessary. It appears, however, that Frank was told by the Diocese's "canon lawyer" that "By canon law, a priest has no right to restrict the sacrament to anyone — period — unless they openly state that they are intending an outright total exclusion of children." He reiterated, that according to the Diocese's "canon lawyer," a priest cannot refuse the sacrament to anyone who is intending to use artificial birth control. He said he is relying upon that assertion (misstatement) of the law as a minister at St. Mary. He also then asked me what my reading of "the last canon is," which he was misled to believe is an "interpretive" canon — which I will address later in this letter. I told him that what was related to him by the "canon lawyer" is not the law, and that I would pursue it.

In light of that grave breach of fiduciary honesty and professional responsibility by a "canon lawyer" counseling priests and others as to the premarital due process required by canon law, and required by canon law in order to lawfully and validly witness to marriage vows in this State, I request the immediate correction of that representation to Mr. Howard. As permitted by civil and ecclesiastical laws, I intend to question him as to each premarital and due process canon, step by step, to get his statements on record as to what they actually require. I intend to also ask him where in the Revised Code it states that "a priest has no right to refuse a man and woman the sacrament" who intends abortion (abortifacients), in vitro fertilization (which is also a consensual act of typically multiple abortions), contraception, sodomy, and other crimes against marriage as defined and offered by Christ? I will also ask him if Christ would consent to him teaching what he taught? Further, I intend to ask him if Christ would celebrate for a man and woman reserving each of the above intentions, and thus if Christ would raise His body and blood in celebrating Mass in honor of those reserving a right to use

abortifacients or contraceptives? The public has a right to hear him answer each of those in a sworn testimony by canon and charitable laws.

Thursday morning, in our meeting, I would like provided to me a “cc” copy of a letter sent by that presently unnamed “canon lawyer” to Frank Howard correcting his gross and intentional deception. I request that letter plainly include the canons which I provide as an attachment to this letter, in addition to the letter that was written to me by Msgr. Norman Bolduc on behalf of Bishop John McCormack, as Chancellor and Tribunal Judge admitted a quite different obligation. That letter both expressly promises and implies, as a fiduciary agent of the Bishop of Manchester, a contrary obligation, creating an intentional and clear impression by his promises on behalf of the Bishop that premarital due process is required by the Diocese to investigate men and women as to abortifacient intentions. I request a copy of the requested letter correcting the statements made to Frank Howard be supplied as documentation that in fact the correction of his fiduciary fraud and violation of his canonical promises and ordination promises has been made. It is better that he correct his statements now, rather than later.

I look forward to your assistance in this matter as the Judicial Vicar of the Diocese of Manchester, and as a charitable-fiduciary agent of the Church. As I am sure you are aware, I have both canonical and civil duties and rights to obtain the correction of that statement and to have your timely assistance and cooperation in correcting the fraudulent advice by a canon lawyer of this Tribunal to a teacher and minister of the Church to whom Marc Montminy at times entrusts parishioners and others for advice and counseling about marriage and NFP.

“[N]onprofit charitable institutions . . . are bound by a social contract to the local community. Through their trustees and management, [they] have a fiduciary duty to preserve and to protect their charitable assets [including their buildings] and to ensure that those assets are used for purposes consistent with the fundamental charitable missions of the respective institutions.” (Pg 1) ... “The traditional reference point for the behavior of charitable trusts was articulated by New York’s Judge Cardozo in 1929: ‘Many forms of conduct permissible in a workday world for those acting at arm’s length, are forbidden by those bound by fiduciary ties. A trustee is held to something stricter than the morals of the market place. Not honesty alone, but the punctilio of honor the most sensitive, is then the standard of behavior. As to this there has developed a tradition that is unbending and inveterate. Uncompromising rigidity has been the attitude of the courts of equity when petitioned to undermine the rule of undivided loyalty (to the promised social contract, here of Christ and His Church).’ (Meinhard v. Salmon, 164 N.E. 545, 547 (N.Y. Ct. App. 1929) (emphasis added).” (pgs 1-2)

“Judge Cardozo was speaking of duties of a trustee in a commercial context, but his analysis has been applied to the management of a charitable corporation. The heightened duty of loyalty to the beneficiary community requires that the managers of charitable trusts be judged by a stricter standard of duty and care than the managers of ordinary for-profit corporations, who are accountable to the company’s shareholders, not to the community as a whole. More broadly, as public charities ... and any organization which purports to control them — owe their served communities important duties of candor ... Stated simply, this means that a public charity must deal with its community honestly and is required to fully and completely disclose facts relevant to its charitable mission.” (Id.)

Chapter 637 of The New Hampshire RSAs provides in part that “A person commits theft if he obtains or exercises control over property of another by deception . . .” The statute continues by defining that “deception occurs when a person purposely ...

(a) Creates or reinforces an impression which is false and which that person does not believe to be true, including false impressions as to law, value, knowledge, opinion, intention or other state of mind. ... (b) Fails to correct a false impression which he previously has created or reinforced ...or which he knows to be influencing another to whom he stands in a fiduciary or confidential relationship; ... (c) Prevents another from acquiring information which is pertinent to the disposition .... (d) Fails to disclose ... [a] legal impediment ... [TO MARRIAGE!] (e) Misrepresents or misleads any person, in any manner, so as to make that person believe that ... the proceeds of such solicitation or sales promotion shall be used for charitable purposes, if such is not the fact. ... (IV.) A person commits theft under this section notwithstanding that the victim has suffered no actual or pecuniary loss.”

#### THE AMERICAN WAY: UNITED WAY & CATHOLIC CHARITIES — ONE AND THE SAME ORGANIZED CRIME.

These standards apply to civil as well as criminal fraud, since deception is actionable at an lower burden of proof and intent in civil law than in criminal law. But the definition of what is “deception” in criminal law undoubtedly will establish civil liability.

There are numerous other statutes, civil, and criminal laws, including those relevant to tax evasion and failure to report income derived from the rental of facilities by a registered nonprofit which do not conform to the fiduciary-charitable promises made by the nonprofit. I intend to show in every way necessary in my own work and writings, in order to seek reforms, that the Church owes the government large amounts of money because it evaded taxation illegally by operating fraudulent “for pay celebrations” and “for pay” fraudulent “preparation” programs without properly paying taxes for those deceptive and nonconforming business schemes. She also owes the reimbursement of men and women she



induced to pay money to be “prepared” to know and intend the “very nature” of marriage defined and offered by Christ. Or consider a pastor who rents the parish owned building for the production of a counter-Christian musical? Were taxes paid for that rental income generated by non-Catholic business rentals? I also intend to prove, as is necessary, that it used the U.S. Mails to perpetrate and carry out its planned and intentional scheme of refusing to properly perform the required and necessary “qualifying disclosures” to correct the false impressions it intentionally created that men and women would be prepared as to all that Christ requires for Him to celebrate and join them in marriage. This I intend to do to the best of my abilities, in exercise of my canonical and civil duties, to obtain the correction of all those who insist on continuing such false, blatantly deceptive, and so called “pastoral” violations.

\*Specific to yourself, a fiduciary, such as the agent of the Diocese’s Tribunal and its officers and employees, which has promised to provide specific services to the community, has a legal obligation to affirmatively act to correct any false impression, whether created by that fiduciary or another, which the fiduciary knows “to be influencing another to whom he stands in a fiduciary or confidential relationship.” Hence as a Judicial Vicar, Tribunal judge, or canon lawyer in this Diocese advising priests, ministers, and laity as to the canons and the required premarital due process, and in advising 1067 compliance with, inter alia, cans. 213, 219, 840, 843, 1055, 1057, 1063(2,3), 1066, 1095, 1101(2), 1125(3) (including the later canons governing perjury and the omission of a legally promised duty), you have the non-delegable duty to make certain Frank Howard is properly corrected as to the requirements of canon law.

Moreover, in reference to Frank Howard’s earlier noted comment, Canon 1752 cannot be misused to undermine the fiduciary promises of the Church as was related to Mr. Howard. That canon was grossly misrepresented to him as an “interpretive canon,” and in doing so was taken completely out of its context. That canon relates to the circumstances that arise and give necessity to the proper “transfer of the parish priest.” It makes a closing commentary which addresses the specific concern for the salvation of souls entrusted to a pastor, and what concerns should govern the timely and proper transfer and obviously replacement of a pastor for the safety and salvation of the souls. The “supreme law of the Church” governing the transfer of priests must be the “salvation of souls,” with due regard for the requirement of preserving “canonical equity” in the respect for the rights and dignity promised to each parishioner, including each engaged man and woman. The very purposes for the canons in each of their specific guarantees is to help assure the salvation of the entire body of Christ, as explained by John Paul II in the quote provided below.

That canon does not provide a general clause for “interpreting” the remaining canons (as Frank Howard related to me) that gives pastors discretion to absolve themselves of the due process right and duties promised and guaranteed by the Church. I am certain a civil judge will not think nor believe

that the Church's fiduciary promises and guaranteed due process rights, or the entire Code and all its promised laws, are obviated and come down to one sentence in a section mentioning the "salvation of souls" in context of requiring the timely and proper displacement and transfer of a pastor. I intend to have a judge look at this and write about it for publication. Nor will a judge rule that a sentence in that canon gives the pastor a right to subjectively and for his own perceived reasons ignore and avoid the entire rights of the laity because he feels it will serve the "salvation of [their] souls." Such an interpretation plainly contradicts the Magisterial statement provided by John Paul II, when as the promulgator of the Code he provided a clear explanation of its purposes and his legislative intent, writing an official address and promise to all Christ's faithful which has been printed as a forward to The Revised Code:

"As the Church's fundamental legislative document, and because it is based on the juridical and legislative heritage of revelation and tradition, the Code must be regarded as the essential instrument for the preservation of right order, both in individual and social life and in the Church's zeal. Therefore, over and above the fundamental elements of the hierarchical and organic structure of the Church ... and besides the principal norms which concern the exercise of the threefold office entrusted to the Church, it is necessary for the Code to define also certain rules and norms of action ... which looks to the duties and rights of Christ's faithful and specifically the laity ... And in fact a Code of Canon Law is absolutely necessary for the Church. Since the Church is established in the form of a social and visible unit, it needs rules, so that ... its exercise of the functions divinely entrusted to it, particularly of sacred power and of the administration of the sacraments, is properly ordered ... with the rights of each safeguarded and defined ... Finally, canonical laws by their very nature demand observance. For this reason, the greatest care has been taken that during the long preparation of the Code there should be an accurate expression of the norms and that they should depend upon a sound juridical, canonical and theological foundation."

Is there any right to do or permit what Christ would not do, nor consent to, nor celebrate as a Priest among us? Is there any right before the Father to act "in Christ's name" in celebrating or calling valid or lawful what Christ would not dare celebrate and join before the Father? Does canon law anywhere give a priest that right? Is there any "sound juridical, canonical, and theological foundation" to any claim a priest may absolve himself of doctrine and canon laws and act in the name of "saving souls" in a way that Christ would not act before His Father as High Priest to "save a soul" for the Father? To act outside of and against Him in whom the entire priesthood must remain. "Outside of me you can do nothing." I assure you, John, priests are going to hell because they refused to honor this and offer Mass in honor of known, suspected, or unquestioned contraceptive intentions.

The Pope could not, nor did not, teach that the canons are necessary to establish, define and safeguard the rights of each laity — particularly to the proper order and administration of the sacraments and right to the "entire" nature of marriage and

right to due care in guaranteeing the promised right to premarital due process — nor did he promise that the “canonical laws by their very nature demand observance” if the whole Code he promulgated to be binding upon all is vitiated by the so called “pastoral” whims and fears of each priest, bishop, or canon lawyer.

St. Thomas More is dramatized in a famous play to have made a statement that is also a relevant critique to the present situation: “Where would you hide if you leveled all the laws?” — in this case doing so ‘in the name’ of “saving souls” — laws that were designed and required to create the just order and respect of peoples’ dignity and rights, including their inviolable and guaranteed rights of freedom and consent, in order to secure the salvation of souls? Can a man and woman be deceived into a lifelong slavery and lie — for the price of a rental fee — because a priest felt that by so deceiving them he might eventually save their souls? Is that the definition of fiduciary care and candor to which the Church wants to legally attest, as things stand now? Is anyone guaranteed any right if all is up to the fears and discretion of each pastor? The whole canons become an illusion — a bold fraud perpetrated against the community and each engaged man and woman. It would be without question “likely to deceive.”

I promise to ask each priest if they would not feel deceived if they attempted to marry and a priest refused to ask or prepare them as to the “very nature of marriage” defined and required by Christ before He would celebrate a wedding for them as High Priest? Or if they were deceived into being the instruments of the grave sacrilege of offering Holy Mass in honor of abortive or contraceptive intentions? Or if they paid money for it?

Concerning the misrepresentation made to Mr. Howard, does a priest preserve his own soul as the alleged “supreme law of the Church” when he commits perjury, deception, sacrilege, blasphemy, i.e., the misrepresentation that Christ would celebrate and join a man who He would not, breach of charitable duty and promises, theft, tax evasion, fearful running away from the rights of men and women and the lives of the unborn children Christ entrusted to the priest to give his life to protect them and make certain they celebrate lawful and valid marriages respectful of Him, His laws, and of life? Do they exercise and observe this law of the “salvation of their own souls” as the “supreme law” they must observe when they so readily and with no apparent concern choose instead to raise His body and blood in celebration of Mass in honor of those they refused to tell what marriage is defined in its very nature to require by Christ and who are intending to use artificial contraception? When they ask other to be participants and conspirators in this sacrilege and deception. I intend to ask them this. The public has a right to their answers pursuant to ecclesiastical law and their Charitable duties.

“Lay members of Christ’s faithful have the duty and rights enumerated in the canons of this title, in addition to those duties and rights which are common to all Christ’s faithful and those stated in other canons.” c. 224 Can a priest force a man to believe Christ would permit them to marry if they intend

to use contraception and coerce them by deception into doing what they would not do if they knew Christ would not Himself tolerate nor consent to celebrating such a “wedding”? Surely you do not attest that the “law of the salvation of souls” is “supreme” to their promised right as an engaged man or woman not to be so deceived or coerced into doing what they would never do as a matter of informed consent, as if expecting that in any required review of those practice, a civil or criminal law judge or jury would agree? Surely the pastor’s subjective fears, prejudices, and infidelities (masked as “saving souls”) are not “supreme” to each engaged person’s right and dignity as a free human being, having a right to the truth , or rather “not honesty alone, but the punctilio of honor the most sensitive” concerning their promised “rights”?

Integrated into the above canon, and additional canons, are the Church’s fiduciary -charitable duties and laws governing them, and the laws prohibiting criminal acts of fiduciary coercion, deception, perjury, the omission of a canonical duty, which are subject to Church and State sanctions.

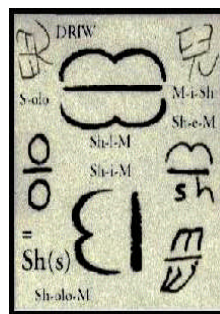
Where will they hide when their is no Church, no laws, no Diocese, only pastors doing whatever they please and claiming they have the right to be unfaithful and timid because canon 1752 overrides in their eyes every other canon and right — leaving all to the individual pastor. Not a Church. Not a hierarchical or organic union held together by binding canon laws. Not a Constitutional theocracy as she was intended to be, nor even a democracy; but individual kingdoms and nations unto themselves on each street corner, with each parish headed by it own ruler and arbiter of the laws. It has become an issue for the courts to decide.

I look forward to your cooperation in this matter to prevent further harm to men and women and the deception of our priests and ministers by the Tribunal, including its officials, judges, and canon lawyers.

In Christ,

Brian D. Fusonie, Esq.

cc: Paul L. Bouchard



[YeshForPres.Com](http://YeshForPres.Com), is Ecumenical site: [yeshunity.org](http://yeshunity.org)

[holyltrinityname.com](http://holyltrinityname.com), [trymtime.com](http://trymtime.com), [drawnonwater.com](http://drawnonwater.com)

Another truth they so often intentionally ignore:

“A marriage is invalid when one of the two persons was baptized ... and the other was not baptized.” Can. 1086.

“The other sacraments [including matrimony] and all the apostolic works of Christ are bound up with, and directed to, the blessed Eucharist.” Can. 897 (\*The eucharist is the consummation of the New Covenant, the joining of the Betrothed Groom to His bride, becoming one flesh! What is “marriage”? How did God promise “I will marry you, when he promised this would be His Covenant joining with and among His people? There is no other “I will marry you” than what He defined to be the “Bridegroom” and bride shall “be made one flesh.” Those who deny the true body and blood of Christ in the Eucharist deny the marital vows of Christ, and they cannot be consummated members of the bride! Therefore they are not consummated members of the marriage! Common sense, “but not so common” any more.)

Can those who are not adult members of the marriage with Christ, marry with and by Christ? Certainly not! But those wanting a different Covenant always attempt to look to the former Covenant (i.e. as if nothing was changed by Christ and His marriage to His people as a new Covenant). They do not like much the fact that Christ came and changed everything, so that an acceptance of His nuptial vows is the very nature of the New Covenant and the rights that are part of that nuptial Covenant, including the right for the members of His bride to be “joined” by Him in marriages in His Nuptial Covenant communion. True marriage now subsists in and participates in His Nuptial Covenant. It cannot contradict that Covenant communion and its requirements and still be marriage, because Christ will not “join” them “outside of Me.” Jn 15, Jn 6.

“One who assists at a marriage acts unlawfully unless he has satisfied himself of the parties’ freedom to marry in accordance with the law ...” Can. 1114.

“Whoever unlawfully causes harm to another by a juridical act, or indeed by any other act which is deceitful or culpable, is obliged to repair the damage done.” Can. 128, see 392, 86, 1125(3).

“Where a number of persons conspire together to commit an offense, and accomplices are not expressly mentioned in the law or precept, if *ferendae sententiae* penalties were constituted for the principal offender, then the others are subject to the same penalties or to other penalties of the same or lesser gravity.” Can. 1329.

9. “[T]he exchange of consent . . . [is] the indispensable element that ‘makes the marriage.’ If consent is lacking there is no marriage.” Catechism, 1626, cit. Can 1057.

10. “The consent must be . . . free from coercion . . . No human power can substitute for this consent. If this freedom is lacking the marriage is invalid.” Catechism, 1628, citing Can. 1057. (Church and civil authorities may not exercise “any kind” of coercion undermining the parties’ right and duty to freely consent to each obligation of the very nature of marriage. This guarantee precludes judicially ‘supplying’ consent that is lacking. The right belongs to the couple.)

11. “The internal consent of the mind is presumed to conform to the words or the signs used in the celebration of marriage. If, however, either or both of the parties do not intend any essential property (\*i.e. they do not truly intend any part of the vows they promise during the ceremony, or they change their minds at any time after the ceremony but before the act of consummation, for example they exclude from their consent in their hearts a sincere and total commitment to “lovingly accept” each child God sends despite the fact they publicly recite that vow), such party contracts invalidly.” Can. 1101 § 2 (Illustration added) (Since the parties must freely consent to the terms of marriage, should one or both parties restrict their internal consent by willing (i.e., resolving or intending) what excludes an essential element or property, the marriage is invalid. Because no human power can supply what they withheld from their consent, it is invalid whether or not they knew they were intending what excluded a requirement of marriage. Where proof of a contrary intention is missing the parties will be presumed to have intended their vows. As there is no ‘negative act of the will,’ any act of willing what is contrary to Christ’s requirements will invalidate. If Can. 1101 required a greater act of exclusion, it would nullify the requirement of consent, and would unlawfully supply it. See Cans. 1157, 1095.

12. “. . . both parties are to be instructed about the purposes and essential properties of marriage, which are not to be excluded by either contractant.” Can 1125(3) “This [requires] . . . that both parties know and do not exclude the essential ends and properties of marriage . . . and the obligations . . . concerning the baptism and education of the children in the Catholic Church.” Catech., 1635. (Here again is the right to be informed of the entire nature of the purposes, ends, elements, and properties of marriage, and the duty to not exclude any.)

13. “The marriage covenant . . . [is] a partnership of the whole of life, which of its own very nature is ordered to the good [well-being] of the spouses and to the procreation and education [upbringing] of children, has, between the baptized, been raised by Christ the Lord to the dignity of a sacrament. Consequently, a valid marriage contract cannot exist between baptized persons without its being by that very fact a sacrament.”

(Marriage is by its very nature a “contract.” They mislead couples who teach it is only an “analogy” to a contract.)

14. “The following are incapable of contracting marriage . . . those who suffer from a grave lack of discretionary judgment concerning the essential matrimonial rights and obligations to be mutually given and accepted.” Can. 1095 (A grave lack of discretionary judgement exists whenever a party intends what contradicts essential matrimonial rights and obligations, i.e., its very nature. Example: The belief they have a right to murder or abuse a child.)

15. “Marriage cannot be validly contracted subject to a condition concerning the future.” (Can 1102) (An intention not to have children until an uncertain event or circumstance occurs, is an invalid marriage, as it may never occur.)

16. “The parish priest must ensure that the word of God is proclaimed in its entirety...” “The diocesan Bishop is bound ... to ensure that ...the whole of christian teaching is transmitted to all.” Cans. 386, 528

17. “A person who abuses ecclesiastical power or an office . . . [or] who, through culpable negligence, unlawfully . . . performs or omits an act of ecclesiastical power or ministry or office, is to be punished with a just penalty.” Can. 1389

18. “Lay members of Christ’s faithful have duties and rights enumerated in the canons . . . in addition to those duties and rights which are common to all Christ’s faithful.” Can. 224 (The above list of rights is not an exhaustive list. This canon integrates all natural, ecclesiastical, and civil law rights to which the Christian faithful are entitled.)

“Go...teach them to observe all that I have commanded you.” Mt 28:19-20

“Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven.” Mt 5:19

“Since [sacraments] derive their efficacy only from divine appointment, those conditions must be jealously guarded. Hence comes the theological notion of the ‘substance’ of the sacraments which the Church has no power to vary. . . . Where there is any possibility of doubt as to the content of the substance of a sacrament, nothing must be neglected which there is even slender ground for supposing necessary. The safer course of including it must be followed in practice.” *Encyclop. of Religion and Ethics*.

“The safer course of inclusion conforms to the doctrine



of Christ that “not the smallest letter or the smallest part of a letter will pass away” from His doctrines, as opposed to “human traditions” which dilute or “nullify” doctrines, including the very nature of marriage.

“To diminish in no way the saving teaching of Christ constitutes an eminent form of charity for souls.” Paul VI, HV

Moral theology teaches that where an act or omission would likely not be a grave offense and its effects would be only minor and temporary, it may be just to err in favor of “permissiveness.” When the act or omission, or its effects, would be grave and ‘irremediable,’ doubt must be resolved in favor of requiring all Christ might require. Neither justice nor equity is preserved by any lesser standard of due care, especially in defining and safeguarding the integrity of marriage.

“No human society can run the risk of permissiveness in fundamental issues regarding the nature of marriage . . .” John Paul II, Letter To Families, 17.

“I think of all that needs to be done in the matter of preparation for marriage ... Christian couples, want and are looking for sure norms which will enable them ... to live their Christian ideal in regard to fidelity, fruitfulness and the education of their children. No one has the right to disappoint these expectations or to be inattentive to these appeals, by concealing authentic norms out of timidity, insecurity or false respect or by offering norms that are uncertain, even if not openly opposed to the teaching of Christ ...” John Paul II, TPS, vol. 25, 346-47.

“In the task of transmitting life . . . they must conform their activity to the creative intention of God, expressed in the very nature of marriage ... [T]he Church, calling men back to the observance of the norms of the natural law, as interpreted by its constant doctrine, teaches that each and every marriage act (quilibet matrimonii usus) must remain open to the transmission of life.” Paul VI, *Humanae Vitae*, 10-11.

“[T]he acts proper to (properties of) married life are to be ordered according to authentic human dignity and must be honored with the greatest reverence. When it is a question of harmonizing married love with the responsible transmission of life, it is not enough to take only the good intention and the evaluation of motives into account; the objective criteria must be used, criteria drawn from the nature of the human person and human action, criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love ...” GS n. 51

“Marriage and married love are by nature ordered to the procreation and education of children. . . . Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby cooperating with the

love of God the Creator ... This involves the fulfillment of their role with a sense of human and Christian responsibility ... it also involves a consideration of their own good and the good of their children already born or yet to come ...” GS, n. 50.

“The marriage covenant . . . [is] a partnership of the whole of life, which of its own very nature is ordered to the good [well-being] of the spouses and to the procreation and education [upbringing] of children . . .” Can. 1055

“Reason attests that there are objects of the human act which are by their nature ‘incapable of being ordered’ to God, because they radically contradict the good of the person made in his image. ... With regard to intrinsically evil acts, and in reference to contraceptive practices whereby the conjugal act is intentionally rendered infertile . . . If acts are intrinsically evil . . . they remain ‘irremediably’ evil acts; per se and in themselves they are not capable of being ordered to God and to the good of the persons. ...” John Paul II, *Veritas Splendor*, nos. 80-81.

Paul VI condemned the belief that marriage can be reduced to permitting “the finality of procreation” to “pertain[] to the ensemble of conjugal life, rather than to its single acts.” He reaffirmed the constant “doctrine” that “the very nature of marriage” requires that “each and every marriage act ... must remain open to the transmission of life.” The very nature of marriage is radically rejected by any effort to reduce marriage to an intention merely to engage in non-contraceptive acts at some time. That intention is not exchanging a right that is intended to be misused. To the contrary, it is the exclusion of the very nature of marriage. *Humanae Vitae*, 3-4, 10, 13-14.

“[Marriage] justifies the existence of sexual relations ... not an isolated act but a regular succession of acts. Marriage is therefore a ‘state’ ... Every such act must have its own internal justification, for unless justice is done there can be no question of a union of persons.” John Paul II, *Love & Responsibility*, Chp. IV.

St. Augustine confirmed both a total exclusion of children or intended acts of contraception or abortion prevent a valid marriage: “The question is also usually asked whether this case ought to be called a marriage: when a man and a woman ... have intercourse ... with this pledge between them, that [they] will not perform this act with another ... Yet perhaps not without reason this can be called wedlock, if this has been agreed upon between them even until death of one of them and if, although they do not avoid it, so that they [1] do not refuse to have children nor [2] act in any evil way so that they will not be born. But, if both or either one of these conditions [to the “contract”] is lacking, I do not see how we can call this a marriage.” *The Good Of Marriage*, 5.

“If both man and woman are party to such practices they are not spouses at all; and if such was their character from the beginning, they have not come together by true wedlock ...” *Marriage and Concupiscence*, 15.

”They who resort to these, although called by the name of spouses are really not such ...” Augustine, *Marriage and Concupis.*, I, 17.

The “exchange of the right” versus an “intention to misuse the right” is a derivative of a distinction which sought to justify a virginal (non-consummated) relationship as a valid marriage. It was reasoned to be valid if the “right” to sexual relations was “exchanged” but was never intended to be “used.” Today, there is no question those intending to never have sexual relations do not contract validly, and that distinction is no longer valid. It was however taken another step, whereby the derivative phrasing — “exchange of the right to natural sexual relations,” versus an “intention to misuse the right” — was alleged to justify as a valid marriage an intention to misuse the sexual right with contraception. It attempts to reduce the very nature of marriage to requiring only an intention to engage in procreative acts at some point during the ensemble of acts; which is expressly rejected by Catholic doctrine.

“No human society can run the risk of permissiveness in fundamental issues regarding the nature of marriage . . .” John Paul II, *Letter To Families*, 17.

“[A]s an immutable and inviolable fundamental doctrine . . . [marriage] arises only from the free consent ... by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power. ... [B]ut the nature of matrimony is entirely independent of the free will of man ...[in] its divinely-made laws and its essential properties. For the Angelic Doctor, writing on conjugal honor and on the offspring ... says: ‘These things are so contained in matrimony by the marriage contract itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage.’” Pius XI, *Casti Connubii*, I

Where the contract is an adhesion contract (non-negotiable), the reservation of a right to do what violates a required term of the contract prevents a valid contract. It amounts to “a counter-offer,” or rejection. *Restatement Of Contracts*, Second. Marriage is an adhesion contract defined by Christ. But even where a contract is subject to negotiation of its requirements, should the parties promise to perform an obligation but reserve between themselves the right to not honor that promised requirement as they desire, the contract is “illusory.” They never truly bind themselves to the obligations which they alleged to promise.

Canon law commentaries recognize: “As marriage is a state created by the contract of the parties, that contract must have all the essentials of a contract, namely, persons qualified to make it, an object for which the agreement is made, consideration (or *quid pro quo*), offer and acceptance or the mutual agreement of the parties, freedom of consent ... [to] the object of the marriage contract” (If any of the requirements for a valid contract is missing, the marriage is invalidly contracted.)

“All whose consent or advice is required are obliged to give their opinions sincerely. If the seriousness of the matter requires it, they are obliged carefully to maintain secrecy, and the Superior can insist in this obligation.” (Can. 127 sec. 3)

“Whoever unlawfully causes harm to another by a juridical act, or indeed by any other act which is deceitful or culpable, is obliged to repair the damage done.” (Can. 128)

What is certain is that they did not want Christ’s consent, nor for Him to give His advise and opinions. They wanted Him out of the way, forgotten, abandoned, rejected, denied, trampled upon, as if they were the ones who could fabricate His consent! They were the one’s who could pretend He would not ask, would not teach, would not require, would not refuse, would do anything and everything, just let them all enter through the doors because to them “I AM The Divine Prostitute!”

That is what they taught Christ to be: A Prostitute.

**“The following are morally illicit, speculation in which one contrives to manipulate [the true value of a good to be exchanged or contracted] ... [and] corruption in which one influences the judgment of those who must make a decision according to law ...”**  
(Catechism, 2409) **“Pax et Bonum (Good) Prolis” is an exact detail in the Covenant, or no weddings. Period.**

#### **Fiduciary Promises:**

Priests are the fiduciary agents of a registered charitable institution having a “contract with the community” to guarantee each engaged couple proper premarital due process investigations, and thus to ensure that all are prevented from celebrating ‘weddings’ who intend what is not morally certain to be a valid licit marriage.

The laws of “charitable trusts” require that a church building not be misused to celebrate unlawful weddings, i.e., ones prohibited by its laws, including Canon 1066.

“[N]onprofit charitable institutions ... are bound by a social contract to the local community. ... [They] have a fiduciary duty to preserve and to protect their charitable assets [buildings] and to ensure that those assets [buildings] are used for purposes consistent with the fundamental charitable missions of the respective institutions.” “Not honesty alone, but the

punctilio of honor the most sensitive, is then the standard of behavior. The heightened duty of loyalty to the beneficiary community requires that the[y] ... be judged by a stricter standard of duty and care...” Attorney General of New Hampshire, quoting Justice Cardoza, from the AG’s 1988 Opinion on Non-Profit Duties. The Church, via each required obedient agent bishop registered as a non-profit charitable institution in this Country and State, and in doing so promised the community it registered to serve that it could rely upon the procedural and substantive rights, including premarital due process rights, that the Church guarantees to them through doctrine and ecclesiastical laws. Those promises form both its Charters and Material Inducements for patronage and contributions. Like the State of New Hampshire, the Church has promulgated a constitution, the Code of Canon Law, which promises engaged men and women specific rights to be instructed in the “entirety.”

OFFENSES AGAINST TRUTH: Christ’s disciples . . . are to ‘put away all malice and all guile and insincerity . . . .’ (2475)

“He becomes guilty: . . . - of rash judgment who, even tacitly, assume as true, without sufficient foundation,” hence by not properly investigating the man and woman’s true understanding and intentions concerning marriage, therein included. (2477)

“Promises must be kept and contracts strictly observed . . . All contracts must be agreed to and executed in good faith.” (2410) “OFFENSES AGAINST TRUTH: Christ’s disciples . . . are to ‘put away all malice and all guile and insincerity...” (2475)

“False witness and perjury. When it is made publicly, a statement contrary to the truth takes on a particular gravity. In court it becomes false witness. When its is under oath, it is perjury. Acts such as these contribute to condemnation of innocent, exoneration of the guilty, or the increased punishment of the accused. They gravely compromise the exercise of justice and the fairness of judicial decisions.” (2476)  
 “respect for reputation of persons forbids every attitude and word likely to cause them injury. He becomes guilty: - of rash judgment who, even tacitly, assume as true, without sufficient foundation, the moral fault of a neighbor - of rash judgment who, even tacitly, assume as true, without sufficient foundation,” specific intentions or faults of others, - of detraction who, without objectively valid reason, discloses another’s faults and filings to persons who did not know them; - of calumny who, by remarks contrary to the truth, harms the reputation of others and gives

occasion for false judgments concerning them.”  
(2477)

“The following are morally illicit, speculation in which one contrives to manipulate [the true value of a good to be exchanged or contracted] . . . [and] corruption in which one influences the judgment of those who must make a decision according to law . . .” (Catechism, 2409)

\*DID YOU EXAMINE THE TONGUES ON AUDIO  
WITH COMPETENT LANGUAGE EXPERTS  
BEFORE YOU FILED ? NO.

### ***THE TRIBUNAL REPLIES: ONE CASE OF MIXED IDENTITY “JUSTICE”***

Ironically, since I sent eight hundred abbreviated versions of the article on Marital Invalidity From Abortive Intentions to bishops, tribunal judges, and priests, the only response I received in which a canonist appears to have claimed the bonum prolis requires no more than “the spousal right to acts per se apt for the generation of children,” actually convincingly disproved that contention, writing instead: “In your effort ... to safeguard the bonum prolis through ‘the duty to honor and protect each child’s right to life from the moment of conception ....’ you have narrowed the meaning of the bonum prolis required for marriage. . . . You quote from Kenneth Schmidt’s convention presentation reprinted in the 1997 CLSA Proceedings and its version in *The Jurist* 1995. However, you selectively emphasize abortion or physical harm to children when his work is much more comprehensive than that focus. In fact, Schmidt’s purpose is to study the nature of education of children, in its various modes, in relation to the procreation of children as these are complementary and organically within the bonum prolis.” That tribunal justice knows how irreconcilable the entire admissions of his letter are with the few sentences attempting to absolve himself and his director ( ) of any legal responsibilities! We will discuss this matter later, the both of us one on one, and then with that director. At least your conscience forced you to admit all of the above invalidates attempted marriages.

#### **The “Parental” Nature Of Marriage:**

As stated in first article of this issue, the duties to children inscribed in the marriage contract include more than the duty to be open to children. As Pius XI wrote, the bonum prolis, or “good of children” is “not completed by the mere begetting of them, but something else must be added . . . For the most wise God would not have failed to make sufficient provision for children . . .” “Pius XI reaffirmed the doctrine that the marriage contract was created by God to “make sufficient provision for children,” which he taught includes the “right and duty of educating their offspring” in the faith; an obligation he said “they are indeed forbidden to leave unfinished...”

Integrally woven into the essential nature of the marriage contract is a conjugal nature (“the good of the spouses”) and a parental nature (“the good of the children”). “In the sacrament that reflects Christ’s unifying love . . . [t]he act of consent is a public proclamation . . . [made by] exchanging marriage vows,” which creates a contract by which “a man and woman share the mission and right not only to be spouses but also parents” so that “a conjugal and parental relationship arises thereby. . . . [by] reason of the sacramental consent (I.) to the conjugal-parental life of loving partnership . . .” (U.S. Cath. Conf; see c. 1055)

Hence, there is in the constitution of the marriage contract, as an essential property of marriage, a distinct parental nature which includes all that Christ would require of a man and a woman before He would consensually contract with them the marital right to lawfully procreate, raise, and educate children with Him as partner joining and thereby promising to hold them together as one. As constantly taught by the Magisterium, marriage exists, in part, to secure the moral and religious formation of His children; i.e., to safeguard their eternal well-being as much as their physical and temporal well-being.

“The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children by education. Parents are the principal and first educators of their children.” Catechism, 1653.

“A vivid and attentive awareness of the mission that they have received in the sacrament of marriage will help Christian parents to place themselves at the service of their children’s education with great serenity and trustfulness, and also with a sense of responsibility before God, who calls them and gives them the mission of building up the church in their children.” John Paul II, *Familiaris Consortio*, n. 38.

**Bonum Proles Requires “Spiritual Procreation” —**  
**(“Not merely born, but reborn” — Augustine, Luther & Calvin)**

Writers agree that Augustine did not limit his definition of the bonum proles to merely procreation. A convincing example of this is the clear admission of John T. Noonan, Jr., whose former militant anti-Catholic convictions in this area are known to most canonists, nonetheless openly admits in commenting on *The Good of Marriage* by Augustine: “In a climactic chapter, Augustine gives his answer in a succinct formula” ‘All these are why marriage is good: offspring, fides, [sacrament] [proles, fides, sacramentum].’ ... ‘Offspring,’ however, does not mean mere physical multiplication of human beings. In the context of the opening chapter, the value of offspring appears as the friendly society of the human race created by the marital engendering of children. More specifically, for a Christian the good of offspring means



the generation of members of Christ. ... As Augustine's later commentary *On Genesis* expresses it, by offspring as a good is meant not merely their procreation, but 'the receiving of them lovingly, the nourishing of them humanely, the educating of them religiously' (Augustine, *On Genesis According to the Letter* 9.7, CSEL 28:276)."

Noonan then adds in the footnote connected with this passage, "In a later work Augustine ... [in] *Marriage and Concupiscence* 14.5, CSEL 42 ... says here, "By offspring I mean not merely that they be born, but that they be reborn'. (ibid. 1.17.19)."

As another commentator on *The Good Of Marriage* and Augustine's doctrine of the *bonum prolis* reports: "To have children who would people the kingdom of God is the primary purpose of marriage. However, when Augustine spoke of the procreation of children, he was thinking also of their moral or spiritual procreation and education." *The Fathers Of The Church, Intro to De bono coniugali*.

Luther and Calvin, as Noonan illustrates, were similarly certain that marriage excludes intentions against the proper generation and welcoming of children, excluding all anti-life practices aimed at preventing the birth of a child. Both Calvin and Luther condemned contraceptive and abortive practices. Luther's own doctrine of marriage retained the clear reasons for which Christ first created the marriage contract, as requiring of men and women to contract marriage "with the purpose to live together, to be fruitful, to beget children, to nourish them, and to bring them up for the glory of God." Werke, ed. J.K.E. Knaacke et al., vol. XXX (Weimar, 1910). Extending the malice against the procreational and educational requirements of marriage to the act of procreation, Calvin condemned contraceptive practices as being "doubly monstrous" in that "It is to extinguish the hope of the race and to kill before he is born the son who was hoped for." Noonan, 353; quoting Calvin's *Commentarius in Genesim* 38.8-10, Opera, ed. J. W. Baum et al., vol. XXIII (Brunswick, 1882).

#### **A COVENANT OF "BELONGING":**

"I swore an oath to you and entered into a covenant with you; you became mine . . ." Ezek 16:7-8 "You are my beloved son; this day I have begotten you." Ps 2:7 The marital promises not only exchange a right to the performance of specific obligations, but also a right to one another, so that each may say: "you are mine." This element of "belonging" to another by mutual contract of consent is one of the defining aspects of the nuptial covenant. "You are my spouse, you belong to me." The covenant family and the required beneficiary property of marriage (i.e., "for the good of their children") created by the marital vows, can be paraphrased: "You are our child, you belong to us. We promise to welcome you as part of our family, to accept you lovingly as a gift to us from God." "Any child you grant us will be lovingly accepted

as belonging to us, as one union in and with You our God and Creator, and we will honor the child and raise them in Your laws and Church.” “Your child is our child, we will collaborate with You in their procreation and education, for their good, for Your good and glory.” Enough said. There is no other “marriage.” Only His offered contract. And He loves His children.

This alone symbolizes Christ’s nuptial covenant and its promise to welcome the children sent to Him by the Father: “I make a covenant for their own good and that of their children, to do good to them . . .” Jer 33:22 “They belonged to you, and you gave them to me . . . they are your gift to me.” Jn 17:6,24. “Every[one] that the Father gives me will come to me, and I will not reject anyone who comes to me . . .” Jn 6:37-39

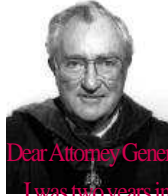
John Paul II has repeatedly written of the duty to receive each new child as a “gift.” There is a great responsibility of stewardship when the contract gives to another the right of belonging to the family, and thus of not being rejected, abused, nor treated as unworthy of being a welcomed gift to the family.

COINCIDENCE? After writing part of the above section, I went to the local Chinese take-out restaurant. While I assure you I do not believe in horoscopes, fortune telling, etc., I do believe God has a sense of humor. In that light, I admit having received a number of well-timed fortune cookies at the end of such meals. After having an article published in Ethics & Medics, a Catholic medical-ethics publication by the NCBC, while I was doing medical research on a topic, I received two fortune cookies in one meal that both read: “You could prosper in the field of medical research.” I had to laugh. The night I finished writing on “a covenant of welcoming and belonging” the fortune read: “You are always welcome at a gathering.” Gathering images the union of persons in the Trinity, in marriage, and in the Church. I distinctly heard in my heart: “You are Our child, you belong to us; you are welcomed by us.”

**The following insert, pages, from “Deceived By Contraception, The Abortive Nature of Pills,” Is short abbreviated form, and not a substitute for the Entire 26 page Booklet, PDF published, at the web site for you to have home or professionally printed in the towns, and nations, that Booklet “Deceived By Contraception” has many details missing here, and are very important. Vital.**

**Please make certain to download and read each of the Booklets Posted at the [YeshForPres.Com](http://YeshForPres.Com), [yeshunity.org](http://yeshunity.org), [thesanctityoflife.com](http://thesanctityoflife.com) web sites of this Catholic/Ecumenical movement. I decree myself under Rome, and also as Canon Law protects and insists, I speak on matters within my legal and artistic training, catholic mystic experiences, failures and successes, to help teach the youth and old, to be prepared for valid marriages, and to be good stewards of life, and the miracles of the Trinity.**

## Deceived By ‘Contraception’ : The Abortive Nature Of The Pill. (\*Short version, see not this page).



By Dr. William F. Colliton, Jr., FACOG  
and Brian D. Fusonie, Esq. 2000

Dear Attorney General McLaughlin and Director DeLucia,

I was two years into my private practice of obstetrics and gynecology when the birth control pills (BCP's) were approved by the FDA in 1960. A three-fold mode of action was, and continues to be described for these medications: (1) Inhibition of ovulation at the hypothalamic-pituitary-ovarian level (a contraceptive action). (2) A thickening of the cervical mucous to make sperm transport more difficult (a contraceptive action). (3) **An alteration of the endometrium to make implantation of the early developing child unlikely (an abortifacient action).** ... **In addition, many medical reports and commentaries published by abortion promoters admit the existence of post-implantation mechanisms for the IUD and BCP's. ...**

A clinic and its health care providers must operate on the *established fact* that a woman will likely have episodes of ovulation, potentially numerous months in which she releases an ovum. *It and they must responsibly treat and counsel each woman as if she will be on the higher end of the ovulation spectrum. To do differently would be a grave presumption and indefensible as a matter of advertising and medical ethics.* They cannot simply assume that a woman will be on the lower end of that spectrum, or even worse, to assume, as Planned Parenthood does in its advertisements that every woman will not ovulate or will never experience a fertilized ovum while on the pill.

Countless Catholics and other Christians and their institutions refuse to prescribe the IUD or hormonal birth prevention because of this abortifacient action. My understanding is that over 43 states now have statutes expressly protecting the right of physicians and other health care providers from being coerced into prescribing medications or partaking in procedures which are morally offensive to them. **Common sense and simple decency mandates that this same right extends to consumers, especially women who have now for 40 years been inadequately informed about the action of the BCP's and IUD's.** Planned Parenthood has been and remains a particularly egregious offender in this area. ... I agree completely with the sentiments expressed by my medical confreres in support of Attorney Fusonie's complaint.

I respectfully submit this letter along with the complaint, confident that the Attorney General of New Hampshire will ensure that the young women of the State will be treated as having an equal right of conscience to refuse to be deceived into using a medication which may cause her to take the life of her child.

Sincerely,

A handwritten signature in dark ink that reads "William F. Colliton, Jr." with a stylized flourish at the end.

William F. Colliton, Jr., M.D.  
Clinical Professor of Obstetrics and Gynecology (Ret.)  
George Washington University Medical Center

## Bill of Rights For The Engaged,

from Brian D. Fusonie, Esq.

### A. Overview :

Contract law is the moral law of when M will hold persons bound in promise to and with Him to justify His righteous imposition of moral duty to perform, upon Himself and upon those with whom He enters into such agreement (as a contracted state of new legal rights and duties). “You shall know true marriage by its fruits.” Because, He makes return promises when He Consents to “join.”

#### i). Judicial approach:

The proper standard of due care in each situation, as recognized by legal scholars and governing bodies, is proportionate, inter alia, to (1) the gravity of the harm that would or may foreseeably result from an error; [1] (2) the duration or permanence that the harm may endure; [2] (3) whether there has been a promised right and therefore guarantee to receive careful procedural and/or substantive due process in the definition and/or administration of a protected right to a status, service, or good, or as necessary to protect a person against foreseen harms from errors that might otherwise result; [3] (4) the irreformable or inviolable nature of the right to a status, service, or good, as opposed to a right subject to “give and take” “course of business” adjustments, negotiations, or alterations, since the former would result in graver consequences and personal harm if a lower standard were permitted or given; and (5) whether the promised right or due process safeguard is a natural or fundamental right, or merely a civilly created right, since the latter requires, a lower degree of constitutional scrutiny to alter or change the nature of the right (a natural / fundamental right cannot be changed). [4] Where the right is a natural right conditioned upon and having a specific nature, and proper due process has by ecclesiastic law been promised and guaranteed, and when the duration of the obligations that would be commenced by the exercise of that right are permanent and indissoluble, and the harm that would result from an error would be grave, irreparable, and potentially lifelong, then the level of care to make morally certain that the actual and fullest definition and purpose intended by the Author of the right when creating and offering it is safeguarded and enforced by its charitable-fiduciary administrators, is imminently grave. [5] This is the case in regard to the natural-fundamental right to marry according to Christ’s definition and requirements of marriage. There is no other right to marry that is not the right He alone offers and will consent to celebrating and consummating in Himself. It compels a thorough due process - required by law of every pastor and priest by doctrine and ecclesiastical guarantees to each engaged man and woman. [6]

.ii) A Moralist Approach (also integrated into the above)  
An additional aspect of this equation, is simply to analyze the moral dimension of “permissiveness” or

### Conception Is At Fertilization:

Human conception takes place at fertilization. Conception is the biological event at which the child *is created* with a unique individual human *concept* inscribed in the child's very being. At *conception* the child's sex, eye color, hair, body shape and height are determined. At no other point during pregnancy is the child created, no other point will the child receive a different living *concept*, another life, a different biological identity. There is no other time of *concept-ion*. Implantation does not create a new human life. It changes only the child's location. A child is not implanted with hope the child will be a different life then after implantation than the child was when conceived at fertilization. Words we can change, but the truth we cannot.

**"Conception:** 1. The formation of a zygote [zygote: the cell formed by the union of two gametes.]... b. entity so formed; embryo; zygote. 2. ... Something that is *conceived* ...; a *concept*, plan, design" [\*that is all his or her own, a living human child with her own genetic constitution, her own *concept*, her own biological identity.] The Am. Heritage Dictionary, 2nd College Ed., with bracket comment added for explanation and emphasis.

The Court stated in *Roe v. Wade* it "accepts the medical definitions of the developing young ... See *Dorland's Illustrated Medical Dictionary* 478-479, 547 (24th ed. 1965)." That medical dictionary reported the established definition of "conception" is: **"Conception:** [L. *conceptio*]. 1. *The fecundation of the ovum*. 2. Concept." **"Conceptus:** [L.]. The whole *product of conception*, at any stage of development, *from fertilization of the ovum* ..."

**"Conception:** ... The precise moment of conception is that at which the male element, or spermatozoon, and the female element, or ovum, fuse together." **"Contraception:** is the prevention by artificial means of fertilization of the ovum ensuing from sexual intercourse." Black's Medical Dictionary, 31st Ed. (1976)

**"Conception:** The beginning of pregnancy. As to human beings, the fecundation of the female ovum by the male spermatozoon" **"Contraceptive:** Any device or substance which prevents fertilization of the female ovum." Black's Law Dictionary, 6th Ed. (1990).

**"Consent:** A concurrence of wills. ... *Consent is an act of reason, accompanied with deliberation, the mind weighing as in a balance the good and evil on each side.* It means voluntary agreement ... in the possession and exercise of ... *an intelligent choice* ... It supposes... *a moral power of acting*, and ... *free use of these powers.* ... *It is an act unclouded by fraud*" *Id.*

**"Conception:** 1. The ... process of forming an idea. 2. The union of the male sperm and the ovum." Taber's Cyclopedic Medical Dict., 11th Ed. (1970). **"Zygote:** The fertilized ovum." *Id.*

**"Conception occurs when the genetic material from the egg and sperm unite. ... This process is called fertilization.** Fertilization of the egg by the sperm usually occurs in a fallopian tube, and the resulting new cell is called a zygote." *Lifespan Human Development*, 4th Ed. (1989), a Biology text for High School and College.

**"Ingestion:** The process ... by which a cell takes in foreign particles." **"Digestion:** The process by which food is broken down ... chemically ... and is converted into absorbable forms." **"Absorption:** The passage of a substance ... into body fluids and tissues." **"Resorption:** Act of removal by absorption, as resorption of an exudate or pus." Taber's, 11th. Her child.

“diligence.” This approach arrives at the same conclusion. As a matter of moral theology alone, where a potential moral error (sin) would “not be grave” and its effects not lasting, but only minor and temporary, it is in some situations reasonable and just to err in favor of “permissiveness” where it appears more likely that Christ would permit the conduct than prohibit it.[7] Conversely, when the sin, would be a “grave” injustice, as in binding a man and woman together, apparently indissolubly, but in an objectively “null” marriage without the grace of the sacrament, and the harm would be enduring and permanent, even apparently indissoluble, then the gravity of the harm absolutely mandates that every moral doubt be resolved in favor of requiring all that Christ would require before He would permit such actions. In this case, all that He would Himself require before He would — as same High Priest — would celebrate and join the in marriage.[8] Neither justice nor equity is safeguarded by any lesser standard of due process and due care, especially in defining and safeguarding the integrity of marriage.[9]

In fact to deliberately decide to “marry” two persons without first determining if they intend what may invalidate the marriage or make it illicit — which is the due process premarital right of investigation which The Revised Code promises to each hopeful contractant[10] — because one fears asking the important questions out of timidity or concern that they may have to refuse the couple the sacrament, is to ecclesiastically bind a man two persons to an indissoluble personal service contract where their was never true consent to the terms of that irreformable contract. It amounts to a Church imposed indissoluble restraint of their individual rights, freedoms, and liberty, not founded upon any sincere definition of mutual consent or a meeting of the minds to the essential nature of marriage, but solely by an ecclesiastically impose “presumption of validity.” That presumption requires the couple to prove with moral certainty that they in fact did not intend the obligations of the marriage contract before they will be issued an annulment. It is a presumption that is only just if in the first instance, before permitting the wedding, the burden of proof is upon the Church to establish with due diligence and fiduciary care that in fact the couple is intending only what makes it morally certain that they will in fact contract a valid marriage, and therefore are intending only what Christ will Himself as required Priest and Minister Consent to celebrating and joining as one in Himself.[11] The presumption of validity is only just and equitable if moral certainty of validity is first required before a marriage be permitted.[12] Marriage would otherwise be one of the most oppressive systems of law devised by humankind, since it would justify as “holy” and as a “sacrament,” as the very “sign” and “symbol” of Christ’s union with His bride, the binding of two persons for the rest of their lives to obligations about which the fiduciary agents of the Church never instructed them, and, as a result, without truly knowing to what they were by law being juridically bound without a sincere exchange of personal informed and free consent.

iii) A Covenant Approach: More than mere intention to do acts, but to “Give Themselves.” (also integrates the above principles & requirements)

As the Catechism of The Catholic Church teaches, “Marriage introduces one into an ecclesia order, and creates rights and duties in the Church between the spouses and toward their children.”[1] By marriage, a man and woman are “consecrated . . . by a special sacrament,”[2] and to these duties, which the “grace proper to the sacrament of Matrimony is intended to perfect,”[3] as the same Catechism recognizes the “welcoming and educating their children.”[4] Moreover, since the marriage contract is also an enduring covenant, an analysis which merely examines the essential properties of the marriage contract as requiring only mutual promises “to do or not do something” for the welfare of their children, would be incomplete. It requires more. The couple must intend and promise to give themselves, not only of themselves, for the health and safety of their children.[5] If they reserve a right to withhold themselves from this essential obligation, they cannot be said to have covenanted a gift of themselves for the purposes of the marriage contract.[6]

[1] Catechism, at 1631

[2] Catechism, 1638, citing CIC, can 1134: “From a valid marriage . . . spouses are by a special sacrament strengthened and, as it were, consecrated for the duties and the dignity of their state.” “Father . . . [by My sacrifice to join as one flesh them in and with Me] I consecrate them in Truth.” (Jn 17) “Remain in Me, . . . for outside of Me you can do nothing.” Jn 15.

[3] Catechism, 1641

[4] Catechism, at 1641.

[5] National Conference of Catholic Bishops, See our booklets.

[6] Id., Canon Law Society of America, 1997 Annual Proceedings.

“[A]s an immutable and inviolable fundamental doctrine . . . [marriage] arises only from the free consent . . . by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power. . . . [B]ut the nature of matrimony is entirely independent of the free will of man . . . [in] its divinely-made laws and its essential properties. For the Angelic Doctor, writing on conjugal honor and on the offspring (bonum prolis, “the good of children”) . . . says: “These things are so contained in matrimony by the marriage contract itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage.” Pius XI, *Casti Connubii*, I

Where the contract is an adhesion contract (non-negotiable), the reservation of a right to do what violates a required term of the contract prevents a valid contract.



It amounts to “a counter-offer,” or rejection. Restatement Of Contracts. Marriage is an adhesion contract defined by Christ. But even where a contract is subject to negotiation of its requirements, should the parties promise to perform an obligation but reserve between themselves the right to not honor that promised requirement as they desire, the contract is “illusory.” It is a lie. An “illusion” that was never validly contracted. They never truly bind themselves to the obligations which they alleged to promise. (“I promise to lovingly accept each child from God.”)

Canon law commentaries recognize: “As marriage is a state created by the contract of the parties, that contract must have all the essentials of a contract, namely, persons qualified to make it, an object for which the agreement is made, consideration (or quid pro quo), offer and acceptance or the mutual agreement of the parties, freedom of consent ... [to] the object (“very nature”) of the marriage contract” (If any of the requirements for a valid contract is missing, the marriage is invalidly contracted.)

“Promises must be kept and contracts strictly observed . . . All contracts must be agreed to and executed in good faith.” Catechism, 2410 They cannot pretend to exchange that vow. If they do, it is invalid. They must do more than merely promise to accept children when sent by God, for since it is a covenant total giving of one another to create a “marriage” they must “totally give themselves for the good of their children who Christ sends, whenever He send them.”

“[T]he fundamental task of marriage ... is to be at the service of life.” Catechism, 1653. The Vow To “Accept Children Lovingly From God . . .”

The couple’s required consent is evidenced in part by a sincere exchange of the Latin Rite vow to “accept children lovingly from God, and bring them up according to the law of Christ and his Church.”[1] Again, this vow is only truly and objectively exchanged if neither party reserves in their heart a “right” to reject and abort a child.[2] “A historical review of canon law and jurisprudence demonstrates that ... valid marital consent must include consent to protection of the life, health, and safety of children, both during the period of gestation and after their birth.” *Educatio Proles And The Validity Of Marriage*, at 272. (published in *The Jurist*, and same author’s text by The Canon Law Society of America’s Annual Proceedings.)

“Simulation relative to the essential element of *educatio proles* exists when a person at the time of marital consent has an intention contrary to the physical life or health of the offspring ... [or] while maintaining an intention to give birth, but then sell the children, or completely hand them over to the care of other persons ... or an intention to deny any religious education to any offspring who may be born.” *Id.*, pgs 272-273. Canon 1095 provides: “The following are incapable of contracting marriage . .

.those who suffer from a grave lack of discretionary judgement concerning the essential matrimonial rights and obligations to be mutually given and accepted.”  
 “Therefore, if a person lacks capacity to consent due to a grave of discretionary judgement about the essential rights and obligations associated with the [acceptance and] education of offspring, then the marriage is invalid. ... a person must ... possess sufficient critical evaluation concerning the essential obligation of *educatio proles*.”  
 Id., pg 274.

“Ignorance concerning the substance of an act results in the invalidity of that act (c. 126) ... in which a person does not know that marriage demands safeguarding the life and caring for all offspring who are born. In other words, a person may believe that it is consonant with marriage to kill the offspring of a certain gender. Such persons do not possess the requisite knowledge [to contract a valid marriage].” Id., pgs 276-277.

Confirming the covenant nature of this vow as obligating a total gift of persons to the children as to one another, when discussing this vow, the U.S. Catholic Conference/National Conference of Catholic Bishops reports: “At the beginning of the witness of the marriage promises, the priest questions the couple: “Will you accept children lovingly from God, and bring them up according to the law of Christ and His Church?” . . . In consulting commentaries and recommendations concerning the . . . [marital] rite, . . . one notes a suggested personally composed prayer of the couple to be recited after the exchange of vows or rings or during the period of Communion thanksgiving . . . The bride might say in this prayer: ‘I ask from you the assistance I need to be a good wife and mother. . . . If you bless me with motherhood, I promise to give myself totally to the children . . .’ and the groom: I ask for the assistance I need to be a good husband and father . . . If you bless us with children, I promise to love them, to care for them . . .”[4] This annotation reveals that the commentaries who provided this prayer for couples to recite during the marriage rite, as a petition to God to help them fulfilling their vows to Him as recited in the Latin Rite, interprets those vows as a promise to give a “total” gift of self as well to the children, not merely to one another for the good of the children.[5] This is an important emphasis which I will return to later when discussing the nature of the beneficiary rights vowed for and to the children.[6] (\*See *Vox Communitatis: The Journal*, Volume One, available at our Store shortly, for the citations. See also the booklet version at our Store, “Abortive Intentions Invalidate A Marriage,” and our Box Set of Tapes by that same title. The box set is more interactive and is designed to introduce you to Christ, to have that personal conversation with Him.)

In addition, that Church sanctioned interpretive prayer reveals as well that the vows are made equally to God, i.e., “If you [God] bless us with children, I promise to give myself totally to them.” This reiterates the fact that the marital covenant includes a *quid pro quo*, a bar-

gained for exchange of rights and duties with God, who acts not only as the witness to the sincerity of the vows, but as He who upon judging the true disposition and intentions of the hopeful contractants, either chooses to enter a contracted covenant with them (changing His own rights and duties in relationship to them), or He rejects their intentions or psychological immaturities, and refuses to contract with them new and binding duties and rights.

He either “joins” them, or refuses to join them as one in and with Him to consciously collaborate with Him as Primary Partner to the whole of the marriage, in the co-creating and educating of children with and for Him — or He refuses to take part in their intentions.

There is no other “middle ground.” His “yes” is “yes” and His “no” means “no.”

The vow of the Latin Rite of Marriage is required as an “external manifestation” of the interior consent God requires in order to contract a valid marriage.[9] Again, this vow is understood by canonists as binding promise to honor each child’s right to life and to a proper religious upbringing.[10] It reiterates the teachings of Augustine[11] and Aquinas [12] that as part of the true nature of the marriage “contract,”[13] the “properties” (“goods”) of marriage include the “intention” (“purposing”) that “offspring” are “to be accepted” “from” and “for ... God.” [14] In confirming that the contract is also a sacrament once duly contracted, St. Aquinas wrote of the property of that contract that makes it a sincere sacramental “sign” of Christ’s Nuptial Contract: “Since, then, the union of husband and wife gives a sign of the union of Christ and the Church, that which makes the sign must correspond to that whose sign it is.” Christ. Would He as a human man among us reserve a right to murder a child the Father co-creates with Him? No. Would He as High Priest among us, a visible man-God, by His own Consent “join” those who are reserving a right to murder any of His children He may create? ... Again, to say He would is grave blasphemy.

#### The Required Intention (Purpose) :

“The good of children” “Matrimony, then, ...consists in ...intending (purposing) to generate and educate children for the worship of God, is a sacrament ... Thus, then, there are three bonum (goods/properties of a thing) is its goods; that which belongs to it as its very nature of matrimony ...namely, children (bonum prolis) to be accepted and educated for the worship of God; fidelity ... and the sacrament (‘joined by and with God’).” St. Thomas Aquinas, *Summa Contra Gentiles*, 4. “[M]atrimony has the procreation and education of children as its principal purpose (the primary reason for which it was created by Christ to secure).” Aquinas, *Supplementum*, q. 65, art. 1. (Anot. added)

The Restatement of Contracts, Second provides the following rule of construction for interpreting the requirements of Christ's defined and offered contract: "if the principal purpose of the [author] is ascertainable it is given great weight." Id., Sec. 201(1). "[A]n interpretation which gives a reasonable, lawful, and effective meaning to all the terms is preferred to an interpretation which leaves a part unreasonable, unlawful, or of no effect." Id., Sec. 203 (a). The contract must be seen to require His primary purposes for children. To remove from the contract "a single letter" of His intended purposes for the welcoming, acceptance, nurturing, and education of children is a grave act against Christ and marriage.

"Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven." Mt 5:19  
 "Go...teach them to observe all that I have commanded you." Mt 28:19-20 "Porneia invalidates."

"Since [sacraments] derive their efficacy only from divine appointment, those conditions must be jealously guarded. Hence comes the theological notion of the 'substance' of the sacraments which the Church has no power to vary. . . . Where there is any possibility of doubt as to the content of the substance of a sacrament, nothing must be neglected which there is even slender ground for supposing necessary. The safer course of including it must be followed in practice." Encyclop. of Religion and Ethics. BUT HERE IT IS CERTAIN!

Where an act or omission would likely not be a grave offense and its effects would be only minor and temporary, it may be just to err in favor of "permissiveness." When the act or omission, or its effects, would be grave and 'irremediable,' doubt must be resolved in favor of requiring all Christ might possibly require. BUT HERE IT IS CERTAIN! Neither justice nor equity is preserved by any lesser standard of due care, especially in safeguarding the integrity of marriage.

"To diminish in no way the saving teaching of Christ constitutes an eminent form of charity for souls." Paul VI, HV

"No human society can run the risk of permissiveness in fundamental issues regarding the nature of marriage . . ." John Paul II, Letter To Families, 17.

## BILL OF RIGHTS - PART II : ABORTIFACIENTS

"Let us consider next a case in which someone has a product whose precise character is uncertain. It may be [contraceptive in nature], it may be [abortive in nature] . . . If one is willing to do evil, being unsure precisely what evil he does, he is willing to do the worst of the evils which he thinks he might be doing." Contraception & The Natural Law, Appendix re: Abortifacients, Germain Grisez, Moral Theologian and Seminary Professor

“Intrauterine device (IUD) acts as an abortifacient. Birth control pills may act as contraceptive ... or may act as an abortifacient by altering lining tissue of uterus and interfering with implantation.” The Nat’l Conf. Of Catholic Bishops, “Handbook ...For Marriage Prep.” pg. 43

“Abortion ... includes the interval between conception and implantation of the embryo.” The Catholic Bishops’ Ethical And Religious Directives, 15

““Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo . . . nor can he or she consent to it, either explicitly or implicitly.” John Paul II, *Evang. Vitae*, 57.

“Since it must be treated from conception as a person, the embryo must be defended in its integrity ... like any other human being.” The Catechism, n. 2274.

“The use of substances... which impede the implantation of the fertilized embryo or which cause its premature detachment is also an act of abortion. [One] who would knowingly prescribe or apply such substances or means would cooperate in the abortion” committed by the person using it. Charter For Health Care Workers, 142

“Anyone who causes an abortion or cooperates directly with it, even if only by consent, commits a very serious sin . . .” Paul VI, ‘78 “All” such persons are by that fact “automatically excommunicated.” John Paul II, ‘95

“I am supposing , then, ... you are not for the sake of lust obstructing the procreation of children by an evil intention (wish, desire to avoid giving birth) or an evil act (deed, conduct of actually acting to prevent a live birth). Those who do this, although they are called husband and wife, are not; nor do they retain any reality of marriage, but with a respectable name cover a shame.” Augustine, *Marriage and Concupiscence* 1;17:17.

““Sometimes this malicious lust , or lustful malice, goes so far as to procure positions of to prevent fertility, and if this fails the embryo conceived in the womb is in one way or the other coated [with the poison] or evacuated, in desire to murder to child conceived before it is born. If both man and woman are like this (reserving such intentions), they are not married, and if they were like this from the beginning they come together not joined in matrimony, but in porneia.” Pius XI, *Casti Connubii*, IV, quoting the remainder of that same text by Augustine. . *Magisterium Encyclical*.

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**SPIRITUAL ABORTION:** A Covenant For The Good Of Offspring. Throughout history, Yahweh entered covenants made also for the good of the children. “Teach [my statutes] to your children, speaking of them at home ... that you and your descendants may always prosper” Dt 11:19; 12:28 “For I, the Lord, your God, am a jealous

God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation, on the children of those who love me and keep my commandments." Ex 20:4-6 The promises for children was an essential part of the quid pro quo Yahweh offered in exchange for the people's return promise of fidelity, being included in the Ten Commandments.

This promise has a renewed significance as part of Christ's marital covenant with His people, becoming "one flesh" with His bride. By that nuptial covenant, Christ has promised to preserve the good of His children, "the children of God." "I will give them ... a lasting covenant [that] I will make with them. ... For the Lord ... makes your land his spouse. As a young man marries a virgin, Your Builder shall marry you." [1] "I will make a new covenant ... One heart and one way I will give them, that they may fear me always, to their own good and that of their children after them. I will make with them an eternal covenant, never to cease doing good to them . . . so I will bring upon them all the good I promise them." [2]

As an essential part of the same nuptial covenant, Christ vowed to never turn away nor reject any child who the Father sends to Him. "Every[one] the Father gives me will come to me, and I will not reject anyone who comes to me . . . And this is the will of the one who sent me, that I should not lose any[one] he gave me . . ." [3] Had Christ reserved an intention to reject but a single child who the Father sends to Him (i.e., who sincerely "comes to Him," then His nuptial promises would have been insincere, and all would have been lost. Because the sacrament of marriage "subsist in" and "signifies" Christ's marriage, the required marital promises must reflect and participate in Christ's nuptial vow to accept children lovingly from the Father, and "never to reject any [child] who" the Father sends them, nor to "lose" any child by willingly leading them into apostasy.

[1] Is 61:8-9; 62:4-5.

[2] Jer 31:31, 39-42.

[3] Jn 6:37-39; see also, "My Father, who has given them to me . . ." (Jn 10)

CHRIST APPROACHED HIS NUPTIAL VOWS HUM-  
BLY ADMITTING AND HONORING THAT HE IS BUT  
ASTEWARD OF HIS FATHER'S CHILDREN HIMSELF.  
HE DID NOT ATTEMPT TO REDEFINE THE FATHER'S  
REQUIREMENTS FOR HIS HOPED FOR MARRIAGE  
TO THE PEOPLE. HE ACCEPTED HIS FATHER'S  
DEFINED OFFER, WITH HIS TERMS. HAD HE  
SOUGHT TO MAKE A DIFFERENT "ACCEPTANCE"  
IN ORDER TO FIND AN EASIER PATH — A WAY OUT  
FROM HIS VOWS AND OBLIGATIONS — THEN  
THERE WOULD BE NO SALVATION.

### **III. Duty To Christ: Blasphemy, Sacrilege & Simony :**

What sort of callous heart would claim to be a priest and would permit a man and woman to enter Christ's sanctuary and "celebrate" for them in His Presence the exchange of promises to leave open a right to murder His children? What sort of person would dare to raise Christ in the Eucharist in honor of murder? Who would dare "celebrate" such a "joyous" occasion for Him! They spill His blood across the altar of their own arrogance, selfish ambitions, and deception. In addition, they betray His trust and rights, and the trust and rights of the engaged man and woman sold in to a lie.

"Whoever unlawfully causes harm to another by a juridical act, or indeed by any other act which is deceitful or culpable, is obliged to repair the damage done." Can. 128, see 392, 86, 1125(3).

"Where a number of persons conspire together to commit an offence, and accomplices are not expressly mentioned in the law or precept, if *ferendae sententiae* penalties were constituted for the principal offender, then the others are subject to the same penalties or to other penalties of the same or lesser gravity." Can. 1329.

"A person who as an act of simony 'celebrates' or attempts a sacrament, is to be punished with an interdict or suspension." Can. 1380; see Can. 86, 392, 1066, 1125(3).

"A person who unlawfully traffics in Mass offerings is to be punished with a censure or other just penalty." Can. 1385.

"A person who ... pretends to administer [celebrate, administrate] a sacrament, is to be punished " Can. 1379.

"Clerics or religious who engage in [false-wedding and parish rental] trading or business contrary to the provisions of the canons [392, 86, 840, 843, 124, 126, 1066, 1125(3), 1055, 1057, 1095, etc.], are to be punished according to the gravity of the offence." Can. 1392.

### **Rights Are Protected By Sanctions:**

"The following can be punished . . . a person who, in a public ecclesiastical document, asserts something false." Can. 1391 The Premarital Question-naire requires a priest to legally attest, by his signature, that "the Bride and Groom have been instructed in accord with the law of the Church." It is an ecclesiastical document also protecting the community. To sign it without investigating the intention to honor the very nature of marriage as excluding contraception is perjury. "A person who, in asserting or promising something before an ecclesiastical authority, commits perjury, is to be punished with a just penalty." Can. 1368



“Where a number of persons conspire together to commit an offense . . . if *ferendae sententiae* penalties were constituted for the principal offender, then the others are subject to the same penalties . . .” Can. 1329 Priests may not conspire by encouraging each other that they need not honor the premarital rights of the engaged, i.e., Canon 1066.

Further, “Ignorance which is crass or supine or affected can never be taken into account when applying [canonical sanctions].” Can. 1325 No priest can claim ignorance of canons or doctrines. Excommunication: (see below)

#### IV. Can The Church Ever Validly Change The Nature Of Marriage To Permit What Christ Would Refuse To Celebrate?

The Answer: No. There is no “maybe” or “possibly.” Only “No, she may never change one letter of Christ’s defined law of marriage.

Papal Teaching on this point is clear :

The definition of marriage ordained by Christ can never be minimized nor altered by human traditions. This doctrine has been repeatedly confirmed by the Magisterium, including Leo XIII (*Arcanum*), Pius XI (*Casti Connubii*), Paul VI (*Humanae Vitae*), and John Paul II (*Veritas Splendor*). While Christ has entrusted to the Church a degree of “legislative and judicial” authority, this authority is given only to administrate (enforce) His definitions, hence to enact further safeguards necessary to protect the “unchanged,” “whole and undefiled . . . doctrine” of marriage, in its “full integrity,” including the “very purposes” “for which it was made.” Leo XIII. The gravity of the Church’s guardianship of the marital contract is commensurate with the fact that the intention to remain faithful to its requirements of the “divine/natural law” marriage contract, and therefore to never willfully attempt to avoid or alter those obligations which Christ chose to be “constitutive of” of “the very nature of marriage,” is “equally necessary for [the] salvation” of its hopeful contractants, (Paul VI), and therefore also “equally necessary” for the salvation of every Bishop or priest charged with preserving “the entire” doctrine of marriage in the proper preparation of engaged. Id. “From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent . . . those base unions which are opposed to reason and to nature . . . [T]o circumscribe in any way the principal purposes of marriage laid down in the beginning by God Himself . . . is beyond the power of any human law.” Pius XI, *Casti Connubii*, Ch. I

\*But the conspiracy against Christ says: “I cannot refuse anyone a ‘wedding.’” This is a criminal lie, and “intrinsically grave sin” “mortal sin” of “Blasphemy” and “Sacrilege” and also “Simony.” They are representing that Christ would celebrate for them when all credible texts and authorities of the Church and scholarship admit that “Christ would not celebrate if visibly among us,” and therefore will not as the “same Lord yesterday,

today, and forever.” Ironically, most of these same persons who want to blaspheme Christ to pretend they can “celebrate a wedding,” when “God will not join” admit “Christ would refuse them a marriage” when they are asked what He would do instead. Yet they claim to “act in His Name” by saying “I have no right to refuse anyone a celebration.” They obviously have not read the Commandments, Doctrine, The Code of Canon Law, or their civil fiduciary promises.

“:LET IT BE REPEATED:”

“[L]et it be repeated as an immutable and inviolable fundamental doctrine . . . these laws cannot be subject to any human decrees or to any contrary contract even of the spouses themselves.” Pius XI, Casti Connubii.

“There exists not, indeed, in the projects and enactments of men any power to change the character and tendency with things have received from nature.” Leo XIII, Arcanum

“The Church has always devoted herself to catechesis as one of her principle duties. ... There is an intrinsic connection between catechesis and all ... sacramental celebrations, since in the sacraments ... Christ Jesus acts” John Paul II.

MATTHEW 19:6-9 : “Not joined by God if reserved ‘porneia’ (porn-ia)(por-NH)

### THE NATURAL LAW OF CONTACTS:

3. “[T]he exchange of consent . . . [is] the indispensable element that ‘makes the marriage.’ If consent is lacking there is no marriage.” Catechism, 1626, cit. Can 1057.

4. “The consent must be . . . free from coercion . . . No human power can substitute for this consent. If this freedom is lacking the marriage is invalid.” Catechism, 1628, citing Can. 1057. (Church and civil authorities may not exercise “any kind” of coercion undermining the parties’ right and duty to freely consent to each obligation of the very nature of marriage. This guarantee precludes judicially ‘supplying’ consent that is lacking. The right belongs to the couple. “Free” consent is actual, not fictitiously “supplied” consent.)

**“Consent:** A concurrence of wills. ... Consent is an act of reason, accompanied with deliberation, the mind weighing as in a balance the good and evil on each side. It means voluntary agreement ... in the possession and exercise of ... an intelligent choice ... It supposes... a moral power of acting, and ... free use of these powers. ... It is an act unclouded by fraud,[or] duress ” Black’s Law Dictionary, 6th Ed. (1990).

**“Fiduciary duty:** A duty to act for someone else’s benefit, while subordinating one’s personal interest to that of the other person. It is the highest standard of duty implied by law (e.g. trustee, guardian).” — Black’s Law Dictionary, 6th. Ed. (1990).

**“Constructive fraud** often exists where the parties to a transaction have a special confidential or fiduciary relation ...[ ] A course of dealing between persons so situated is watched with extreme jealousy and solicitude; and if there is found the slightest trace of undue influence or unfair advantage, redress will be given ...[ ]” “Where a confidential or fiduciary relationship exists, it is the duty of the person in whom the confidence is reposed to exercise the utmost good faith ... to make full and truth full disclosures of all material facts, and to refrain from abusing such confidences by obtaining any advantage to [itself] at the expense of the confiding party.[ ] Should [it] obtain such advantage [it] will not be permitted to retain the benefit ... even though it could not be impeached had no such relation existed, [ ] whether the unconscionable advantage was obtained by misrepresentations,[ ] concealment or suppression of material facts, [ ] artifices, [ ] or undue influences.[ ]” - Fraud, 37 Am. Jur. 2d § 15. (Citations omitted.)

**“To refuse to take part in committing an injustice is not only a moral duty; it is also a basic human right. . . .In this sense, the opportunity to refuse to take part in ...these acts against life [including ‘chemical products, intrauterine devices ...distributed with the same ease as contraceptives [that] really act as abortifacients’] must be guaranteed ... ‘the beginning of freedom is to be free from crimes ...like murder, ... theft, fraud’” -John Paul II, Evangelium Vitae, n. 74, 13.**

“ Even today, some advertising is simply and deliberately untrue. Generally ... the problem of truth in adver-

tising is somewhat more subtle: It is not that advertising says what is overtly false, but that it can distort the truth by implying things that are not so or withholding relevant facts. As Pope John Paul II points out, on both the individual and social levels, truth and freedom are inseparable; without truth as the basis, starting point and criterion of discernment, judgement, choice and action, there can be no authentic exercise of freedom.”  
- The Vatican, Ethics In Advertising, 15

#### **Fidelity To God Means Natural Family Planning :**

Natural Family Planning is the only Church sanctioned method of birth regulation, which is now scientifically as effective as the most popular methods of artificial birth control, with between a 94-99% rate of effectiveness when carefully followed, although it too has its surprises. Couples using NFP report greater marital intimacy, and divorce is almost unheard of between them. There is between a 1,000 to 7,500 % increase in divorce between those who are open to or who choose to use artificial methods of birth regulation, including sterilization, than among those who are firmly resolved to remain in Christ and His laws governing marriage as reaffirmed in by the Magisterium in Casti Connubii, Humanae Vitae, inter alia, a doctrinal tradition that has throughout the centuries repeatedly reiterated and warned the faithful that marriage as defined and offered by Christ to men and women, as an adhesion contract which must be

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## A PROMISE TO THE CHILD:

**“TO BRING THEM UP IN THE LAW OF CHRIST”**

by Susan J. Bellavance



Everyone I know understands that marriage in the Church is a lifetime commitment. On our wedding day we vow to stay together for the rest of our lives. Unfortunately, not everyone knows that marriage by its very nature requires us to be open to life. This means not buying into the lie of the contraceptive mentality about which Pope Paul VI wrote in his encyclical *Humanae Vitae*. But there is another aspect of this openness. On our wedding day we publicly proclaim that we will “accept children lovingly from God,” which means that marriage has embedded in its fiber and bond, an openness, a welcome that is so pure and sincere in its disposition to God and to the children He may grant us, that it would never harbor a willingness to abort a child. It means not treating the lives of our children as expendable “choices” we can either accept or reject.

Fewer know that on our wedding day not only do we promise to *lovingly accept* children from God, but we also promise before God and all the witnesses present to “bring them up according to the law of Christ and his Church.” This means we promise to spend our lives teaching, forming, nurturing, and arming them in the truths of the Faith that they may be able to battle the world and its many temptations.

### **A Promise Is A Promise :**

If I were to spend a few days with a man with a nice car and lots of money, it might raise some eyebrows, especially my husband’s — not to mention my pastor, my family, and my friends. Since I have publicly promised fidelity to my spouse through my marriage vows and must keep that promise for life, don’t I also owe my children that same fidelity? Didn’t I also make a promise to them on my wedding day to welcome them and to

faithfully pass on to them the profound gift of faith that they may live a life of hope and peace?

They are royalty, actually, heirs to a kingdom that is not of this world, which was promised by Jesus who obtained their inheritance at the price of His Blood. I have often seen the bumper sticker that says, “We are spending our children’s inheritance.” Parents are doing this in a more profound way than they think by not preparing their children to receive their inheritance as children of God. The Church exhorts parents to honor this promise, saying “Parents have the most grave obligation and the primary right to do all in their power to ensure their children’s physical, social, cultural, moral and religious upbringing.” Code of Canon Law, Canon 1136. Parents are duty-bound before God to keep with the same effort all the promises made the day they say “I do.”

What is at stake if I don’t?

### **Do Children Have Souls?**

It is not hard to determine that a child is alive biologically. A child issues forth from the womb, quaking and screaming for attention. It is universally accepted this child must be fed, clothed, and nurtured; there are even legal repercussions placed on parents if this is not done properly. Yet it is startling to realize how many individuals do not fully grasp that a child has a soul created by God that is destined to live forever, which is placed in our keeping to love, instruct, and protect. Nor do they seem to appreciate that the soul of each child will live forever in eternal joy or eternal devastation, and that we will be accountable for our participation (or lack thereof) in their eventual happiness or misery.

### **The Great Abortion:**

Not honoring the promises made on our wedding day places our children at risk. In our society, the image of a child at risk generally calls to mind a physically

or emotionally abused child, or one whose fate is being decided by the mother and the doctor in the abortuary. No one seems to worry about children whose souls are at risk through parental neglect. If it was a physical sickness that was destroying the life of our child, how much effort, money, prayer and worry we would pour over

the little one, leaving no stone unturned until we had secured his or her well-being. Yet in our culture there is little concern over the spiritual well being of a child, as if it really didn’t matter. How much at odds we are with the Gospel, where Jesus, when contrasting the importance of health of body and soul, says, “And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both body and soul in Gehenna.” Mt 10:28 And in another passage,

“Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea” Mt 18:6.

When parents choose not to nurture the souls of their children, they leave the task to a culture named by the Holy Father “the Culture of Death.” Their moral and spiritual formation relegated to the movies, crass or violent video games, MTV and a host of other sewage channels. Parents, in their lack of participation, are responsible for the ignorance that can lead to the death of their child’s soul.

It is an abortion of sorts, a spiritual one, where death occurs through a parental choice not to nurture the spiritual life of their child. By allowing our children to imbibe fully the Culture of Death and neglecting to pass on faith in Jesus Christ, our children are denied the way, the truth, and the life.

Parenting: A Ministry In The Church Married couples are forever underestimating the vital and indispensable impact which the fulfillment of their vocation as parents has on the Church. Even emphasis on extraordinary works which distract a parent’s efforts and attention from his or her spouse and children can be contrary to the teachings of the Church, which refers to spouses “as receiving a kind of consecration in the duties and dignity of their state.” *Gaudium et Spes* n. 48. St.

Thomas Aquinas compared parenting to the ministry of priests. Yet, because parenting is simple, ordinary, low profile and without much recognition, it tends to be viewed by most of the laity as fit for only those with no

special calling and those lacking in any particular ‘ministerial’ gift.

At mass when we pray for vocations we are typically praying for extraordinary vocations to the priesthood or religious life. Yet I will wager that no single event has unhinged the world or adversely affected the Church as significantly as the lack of faithfulness to the marriage vows: to love unto death, to be always open and welcoming to life, and to raise our children in the Faith. n

#### **A Case For The Child:**

A man and a woman marry in the Church, properly exchanging the vows to bring children up “according to the law of Christ and his church.” Children are born and have attended Mass each Sunday, participated in a CCD education, family Bible study and prayer. Suddenly, the man wants a divorce. He now believes in pagan gods. He wants to remove the children from Catholic education programs, and enroll them in his pagan religion. The wife remembers their vows, as the required consent to contract a valid Catholic marriage. She says: “We have a contract. You promised me and our children that you



would raise them in the law of Christ and his church.” (1) Can she require him to honor his contract? (2) Can the children petition to have the same promise enforced which was intentionally made for their benefit as required beneficiaries of the marriage contract? The children want to remain Catholic. In the past, jurisdictions have upheld prenuptial or marital contracts agreeing children will be raised in the Catholic faith. “[The husband] openly ... announced that [his] children should no longer be nurtured in the Catholic faith ... [thus] indicated the strongest intention to utterly repudiate the promises that he had made at the marriage altar, and so solemnly subscribed, *as part of the consideration entering into his marital relations with [the children’s mother]*. Their can be no question but that this ... agreement was based on the highest and most sacred consideration, and is a covenant of the highest order and most solemn import.” (*In Re Minors of Luck*, Ohio Dec., Vol. X, enforcing the promise to raise the children Catholic.)

In truth, both the wife and children should be able to enforce the promise. The children as required beneficiaries of the covenant, and the wife as having been induced to give her body and whole life to a man because he promised her he would raise their children Catholic. In fact, this essential consideration element is substantiated by the very fact that no Catholic may consent to marrying another person unless certain she will can sincerely promise God and the community that she is doing “all in her power in order that all the children be baptized and brought up in the Catholic Church.” She also must be certain, before she may consent to giving herself, that “both parties know and do not exclude the essential ends and properties of marriage and the obligations ... concerning baptism and the education of the children in the Catholic Church.” Can. 1125; Catechism, 1635. Her consent is sacred, and must be conditioned on the promise to raise the children in the Catholic faith, or she is free to consent where Christ would never permit His sister or daughter to consent to marry. Christ ordained the marriage contract to ensure the Catholic upbringing of His children.

In practice, unfortunately, civil courts often ignore the contract, but will consider it in determining “the best interest of the child.”

### **An Essential Requirement:**

“Matrimony, then, ... consists in the union of a husband and a wife purposing to generate and educate children for the worship of God ...” St. Aquinas

“The primary end of marriage is the procreation and education of children.” Can. 1013, Former Code of Canon Law

“The marriage covenant ... of its very nature is ordered ... to the procreation and education of children...” Can. 1055, 1983 Code of Canon Law

“[T]he efforts of canonists have reaffirmed the full meaning of the *bonum prolis*. This integral process of procreation and education thus recovers its proper place as a constitutive element of the essence of marriage and ... an element of the formal object of marital consent.” K. W. Schmidt, J.C.D.

“[T]he procreation and education of children: again, the institution [of marriage] is ordered to these purposes. The spouses must appropriate the same goals, otherwise they fail to enter the married state. ... Education is a broad concept. It includes more than providing for the physical needs of the child; the parents must attend to his emotional and spiritual needs as well.” Rev. L.M. Orsy, Professor, Georgetown, University.

“Clearly a parent’s primary educative role is an integral part of the procreative dimension of Christian marriage and an essential element of the marital

covenant.” Michael S. Foster, J.C.D.

Associate Judicial Vicar, Boston, MA.

#### **Promises To The Child:**

“We promise to accept you lovingly from God, and to raise and educate you to respect God and His laws.”

#### **Christ’s Promise:**

When Jesus consents to joining a man and woman, by His decision He promises their future children and the whole community: “I judge the contractants fit to receive and raise My children in My laws and Church.” He will not join anyone He cannot in good conscience attest is “properly disposed” to the parental obligations He inscribed in marriage.

#### **The Priest’s Promise:**

By his consent to celebrating a wedding, the priest promises the future children and community that he has properly investigated the party and is morally certain they are intending what Christ requires as part of the “parental” property of marriage, including the proper education of children in Christ.

#### **Mandatory Censor:**

“Parents, and those taking the place of parents, who hand over their children to be baptized or brought up in a non-catholic religion, are to be punished with a censure or other just penalty.” Can 1366

#### **A COVENANT OF “BELONGING”:**

*“I swore an oath to you and entered into a covenant with you; you became mine . . .” Ezek 16:7-8 “You are my*

*beloved son; this day I have begotten you.” Ps 2:7* The marital promises not only exchange a right to the performance of specific obligations, but also a right to one another, so that each may say: “you are mine.” This element of “belonging” to another by mutual consent, is one of the defining aspects of the nuptial covenant. “You are my spouse, you belong to me.” The covenant family and the *required beneficiary property of marriage* (i.e., “for the good of their children”) created by the marital vows, can be paraphrased: “You are our child, you belong to us. We promise to welcome you as part of our family, to *accept you lovingly* as a *gift* to us from God.”

This alone symbolizes Christ’s nuptial covenant and its promise to welcome the children sent to Him by the Father: “*I make a covenant for their own good and that of their children, to do good to them . . .*” Jer 33:22  
*“They belonged to you, and you gave them to me . . . they are your gift to me.” Jn 17:6,24. “Every[one] that the Father gives me will come to me, and I will not reject anyone who comes to me . . .” Jn 6:37-39*



Born “twins” May 5/21  
 Taught “twins” “Twinity  
 (Holy Trinity Name, MW  
 Shape); WM Law School,  
 Vox Clamantis 88, Name,  
 Predicted “Twin Towers  
 911”; was “Twin wounds”  
 as Mary promise me  
 when a youth. I failed  
 that step. Pray for my  
 soul, Trinity “twin” anew.  
 Numerous other clues.  
 And I lost, need your  
 prayers, to Jn 17, restore.

### **A Note Of Apology, and Forewarnings.**

Please share this text with other, as their research pages. I gave my life to accomplish the miracle of saving babies, and Christ’s foreknowledge, power. B

<http://YeshForPres.com>; [yeshunity.org](http://yeshunity.org)  
<http://thesanctityoflife.com>; [gis.net/~mlkyway](http://gis.net/~mlkyway)

This text was published under duress, of anguish, making editing difficult, and also I made the decision not to alter what was pasted into these booklet pages as texts, from year 2000. When the booklet was made and formatted. There may be some duplicate segments, some rehashing on several pages, rough draft content, and notations, annotations absent. It however stands as a better document than the Rotal betrayers wanted, and it was compiled with my planned filing legal against Planned Parenthood, that became part of the testimony in 814 NE2d 393 (2004) in which I testified that I was forewarned and filed federal and state agencies, emails, and on media other, and to press and laity, that "If George Bush signed embryo murder 'stem cell' research bill, the TWIN TOWERS in NY would 'Melt' as if in nuclear war, I was shown, them collapsing, melting Towers, and Yeshua (Jesus Christ) who also I testified in that court case had foretold Norman Bolduc's death (and I had the certified mail and returns with me in court that day I so testified about Prophecies of (1) Bolduc's death/ Abortive Intentions Tape sent to Rome, and (2) the Twin towers would melt, 911, in case 814 NE2d 393, 2003, 2004 upheld I was not ill, nor proved ever ill in the past, rather I had prophecies, tongues, healings, catholic. Witness testified to my paranormal, and the web site and photograph and audio miracles of Yeshua (Jesus) went into evidence. I testified, when I sent warning to the Bush camp and govt agencies, Yeshua also put these words in the warnings about The Twin Towers NY melting, collapsing, fire everywhere, He said to type and I did in that text: "Afgan-I-stan(d)," "Pakistan." "If you sign that bill, death comes." "Towers will melt, as in nuclear war, they will collapse, melt." I saw the fire. I saw the building melt and collapse in vision from Yeshua (Jesus). I sent that email and other media to many, numerous persons, before George Bush Jr. signed the Bill To Kill Babies calling them "stem cells" "research bill." He signed it, and as Yeshua warned, the Twin Towers melted. As He predicted Norman Bolduc's death before, if the Vatican did not speak "Abortive Intentions Invalidate. They did not speak. And then I also failed, 2003. Please pray for my deliverance, and salvation, restoration, to accomplish the work I was supposed to complete, in this life.

I pray the Vatican and priests all speak. Loud. And that they also pray for my soul. We are in this together. I needed not to fail. They needed not to fail Him also! We need to help and pray for one another, please have mercy Lord. Amen. Brian Fusonie, Esq. Manchester mystic, was code name then some called me, before 2003 failed, and I was as Miriam, made false mystic, leper, as Moses' sister. I failed. Pray He restore. And Jn 17: "May we be one," and "May I accomplish the good work You gave me birth to do, Father." As our Lord prayed, He accomplish before His death and resurrection. Jesus (Yeshua) lives! May his babies live. And may I live, who fought and gave my life, through threats, to save babies, that they would live. Pray for the world, and my soul. Holy Trinity, Yeshu and Mary, **save your B.** Mercy W. Mn  
 Love and Peace, Brian Fusonie, Esq.  
 2008, added plea for mercy, and helpers.

