



HOMILY by Father Robbie Low

12th Sunday in Ordinary Time-Year B-June 20th 2021

Readings: Job 38: 1. 8-11, Psalm 106, 2 Corinthians 5: 14-17,

Mark 4: 35-41

A couple of weeks ago I was in St. Ives, enjoying a superb breakfast at the Porthmeor Beach Café. The streets were humming with security wallahs. I lost count of the number of big blacked-out window limos cruising around and the drone of ‘choppers’ surveying us from the skies. Offshore ships bulged with special forces and other lethal back-up. In between the smoked salmon and scrambled egg and the promenade to the headland chapel, I mused in vain on where a determined sniper might choose to set up.

The whole apparatus of security was there to protect the dozen or so self-proclaimed leaders of the free world from mortal assault by those who do not share their enlightened values. They have, clearly, a high doctrine of the value of human life – at least when it is their own.

As I walked along the mizzled strand, I thought of the stark contrast in this determination to save life with recent events in the political lives of these democracies. To a man, they have, courtesy of the pandemic, increased the access to the single greatest killer of mankind. Many, the US President most noticeably, have pledged to go further. Those who want to save lives are now and here to be banned from even standing in

silent protest in the vicinity of this, now half century old rolling
holocaust. I refer, of course, to abortion.

As Catholics we find ourselves, as so often in history, in a difficult
position. We cannot accept the flagrant lie that the unborn innocent are
not truly human. Thus we oppose with all our might the Satanic
materialist philosophy that condemns these children as a waste product of
a promiscuous culture or the regrettable collateral damage of
misunderstood freedom.

At the same time we long to reach out to those mothers who did not want
this path, who felt trapped by circumstance and seek healing for the soul
and reconciliation with the child that they have lost.

We have no choice but to continue to condemn the sin while loving the
sinner. Where, after all, would any of us be if this were not the Gospel
truth? But we are also aware that, in almost all of our, once upon a time,
Christian civilisation, the Church is badly losing the culture war. Like the
disciples in the storm tossed boat, we want to know why we seem to be
terminally shipping water while the Lord seems to sleep on and the
powers of darkness wax.

Many, I know, including some in authority, would like to go *sotto voce*
on all this, stop rocking the institutional boat. But this is not an option.

The teaching of the Church, which the Catechism reminds us is both
'unchanged and unchangeable', is that abortion is 'gravely contrary to the
moral law' and an 'abominable crime' against the unborn, the parents
themselves and the whole of society. Those who co-operate in the
procurement of this act are automatically excommunicate, we are told,
and have expelled themselves from the Church.

Furthermore a civil society which denies fundamental rights to a category
of human beings undermines its own foundations (*Donum Vitae* CDF).

Destroying the unborn is to sacrifice the future.

We have a clear choice – either to collaborate with the materialistic view
of life or to consistently proclaim the teaching of the Faith.

Either the unborn are human persons or they are not. There's no wriggle room. The annual worldwide death rate from abortion, according to the statistically reliable pro-abortion Guttmacher institute is 72 million. That's the equivalent of the entire death toll of the Second World War every twelve months.

As passionate defenders of the innocent our pastoral priority is to reach out to those women and girls whose lives have been changed for ever by a terrifying decision made in ignorance, in fear, or under duress. They have to know that there is a way back, the merciful arms of Jesus held out to them in the Sacraments of Reconciliation and the Mass. For a mother who keeps the lonely secret of a lost child, there is hope. Some of the greatest moments of my ministry and where I have witnessed the greatest joys have been in accompanying heart - torn mothers on the journey to reconciliation with God and with their child. Liberation doesn't begin to cover it.

As citizens of the State and as subjects of Almighty God, we have a different task. The Church cannot excommunicate a desperate woman yet leave uncondemned the political process by which she has been ensnared and grievously wounded in the depths of her being.

That a Marxist Materialist, like China's President, should adopt policies of compulsory abortion or compulsory breeding is unsurprising. We would expect little else. But when nominally Christian leaders advocate, enable and effectively procure the deaths of the innocent by legislation, on an industrial scale, we cannot stand by and communicate these men and women at the altar of God without gravely undermining the Faith. If we collude with their evil we jeopardise further our defenceless children. We demean the Sacraments by placing Christ into the hands of those who regularly, deliberately and decisively deny Him.

We encourage the guilty to discern that the Church is not serious about this. Communicating the confectors of mass extermination simply communicates a lie about the nature of God. It makes the Church into a

quasi- Vichy government, a tool of the culture rather than a fearless witness to the truth. The little ship of the Church may be tempest-tossed but the Apostles should remember that Christ is in the same boat and He will not let it sink. 'Qui tacet consentire', is the famous quote from the great English politician, saint and martyr, Thomas More: 'Silence implies consent.'

The Church cannot remain silent on the fundamental right to life because there are some things to which the Church of God can never consent without betraying her mission of salvation for the world and the redemption of the lost.