Dear Editor,

In the cemetery of Aquila a monument in remembrance of unborn babies was erected over a common grave where they are buried. The initiative came from a bishop, and was supported by the usual people of the Pro-life Movement. Everyone has the right to free thought, but we forget, in this case, that abortion is permitted by a State law, and therefore whoever practises it is not condemnable. Instead, this performance sounds like it condemns women, who, according to me, seem to be the victims. What is your opinion?

Giovanna Santini, Aquila

Dear Mrs. Santini,

To be honest, it seems to me that the real victims are those who died before becoming children. You don’t have to be a scientist or theologian to understand that the difference between a fetus and a citizen is only a matter of age. From a moral point of view, therefore, killing a fetus or a young boy is the same thing: it is obvious that the Church mourns and prays for both of them. And why should we lay people prevent them from doing so? What offence is committed toward women? In this case, the offence is toward the poor bodies which, in hospitals and clinics, once extracted (alive) are then thrown into the garbage, piled up in refrigerators and sold to cosmetic companies who extract “precious substances” from them to make miracle creams for women who don’t resign themselves to old age and physical decline. This is a serious offence to women. And also to men. Whereas gathering those little bodies mercifully, wrapping them in a cloth and placing them in the cemetery, that is, where their would-be parents will sooner or later be placed, well, all this seems to me a good deed, which should be praised both by believers and non believers.

Nevertheless, I agree with you that abortion is never a joy, and that the women who undergo it are also victims. But above all victims of themselves, of their superficiality, of their ignorance, of their thoughtlessness; victims of bad choices, including that, at times, of a selfish or ignoble partner. I know my words will provoke anger and controversy. But it doesn’t matter. The truth must be told, without hypocrisy. And the truth without hypocrisy is that out of ten voluntary abortions, only one is due to serious motives (malformation of the unborn baby, the mother’s life is in danger, etc); the other nine are quick solutions to petty problems. The child isn’t wanted? Away with it, we eliminate it. At the expense of health insurance. In short, abortion, from a tragic necessity has become the most widespread population regulator (because of the nonchalance with which it is allowed and is resorted to thanks to a law with too many loopholes). Why use a condom, why take the pill, why abstain? After all, there’s the gynaecologist’s curette. Right?

Vittorio Feltri

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From: Avvenire 7 January 1992

L’Aquila. The children twice without a name

Pier Giorgio Liverani

We can’t even call them children anymore. A mayor who doesn’t have the courage to defend his beliefs had the words “unborn babies” eliminated from the monument in Aquila erected in their name. Now the poor remains of those children, because a certain culture even denies their status as human beings, who do not have a face or a name because no one ever wanted to see or call them, cannot even have a common gender name. Now more than ever has the Virgin Mary without a face in the forbidden monument expressed the condition of those remains which were buried in anonymity.
This course of events of the Aquila cemetery seems to be the expression of an atmosphere, or rather, of a hypocritical culture which must be denounced. When government passed the law which deprived conceived beings even of their own identity (in the Presidential Decree 194 the two words ‘mother’ and ‘child’ never appear), many people called it a civil victory. Legal abortion was described as a kind of feminist liberation. There were even women who carried signs that read: “I aborted”, even if it wasn’t true. Doctors who boasted of practising hundreds of abortions and of receiving millions for it.

Then the culture censorship diminished. Abortion didn’t make the news anymore. Instead, whatever or whoever prevented the abortions did make the news. The guilty ones were medical objectors, Pro-life Movements and Centres, which don’t use words, but themselves in order to help children and mothers in danger of not being born and of not giving birth. Woe to whoever demonstrated how awful an abortion is. Woe to whoever said – whether it’s true or prohibited – I know who aborted. Abortion is a right, a sign of civilization, a state service, a compulsory duty of the Local Health Units, a duty of the medical profession, but there are orders to be silent on the matter. The offence consists in talking about it. The shame of the committed crime, apparently, withstands the arrogance of pro-abortionists and the infamous law. Perhaps it’s not an evil. Before the law, the feeling of guilt at least accompanied the hypocrisy of abortion. Today the culture of so-called civil rights is even ashamed of the silence of a monument. It admits the slaughter of the nameless, but it defines as persecution an inscription which at least gives the victims a name: children.

The media’s censorship is very harsh on the abortion of these innocent children. The other day, instead, the papers that defend civil rights wrote that, because of the noise that New Year’s Eve fireworks caused, two cows in Musano di Trevignano, near Treviso, had a miscarriage and will no longer be able to give birth or produce milk for at least a year.

From “il mondo” February 1992

Is it against the law to be against abortion?

Enzo Lombardi, the mayor of Aquila, committed an error when he resigned following the controversy which arose after the unveiling of the monument dedicated to “unborn babies” in Aquila’s cemetery. He should have remained in his place, refuted the accusations, but above all, after taking such a firm stance (and very praiseworthy, we must add) against abortion, he had the right to insist. He shouldn’t have allowed himself to be frightened by the dissent which, as we understand, not only came from former communists and from so-called “lay” circles, but also from his own Christian democrat party.

The facts are well-known. On the previously-mentioned mayor’s initiative (but by will of the Archbishop of Aquila, Mario Peressin and of the combative Capuchin monk Andrea D’Ascanio who created the anti-abortionist “Armata Bianca”), at the end of last year a monument was erected “in memory of unborn babies”, the first grave which the victims of abortion have ever received. Fifty million babies who, each year, are killed before coming to life. The “monument” is very simple: a moving plaster statue of Our Lady who presses to her heart five barely outlined, almost vanishing, babies, as if the sculptor had artistic difficulties in fixing in the marble that which in the formless flesh has been destroyed.

Because of a monument dedicated to unborn babies the mayor of Aquila is almost lynched

This newspaper, not to go against the tide, but complying with the profound convictions that its director, Nino Longobardi, has always expressed against abortion, doesn’t hesitate at all to side immediately with the Aquila initiative.

The initiative the people wanted to destroy (even the “monument” must be removed) in any case had to be respected. Regardless of its religious matrix, it expressed an opinion, the opinion of those who – and many people in the world have the same opinion – consider abortion neither more nor less than a crime.
No Italian newspaper acknowledged this concept, based on the freedom of thought—and this is very symptomatic. Everyone, in chorus, called it “Aquila of the Middles Ages”, a “frightening backwardness... and even the “desecration of a sacred place”...

And, therefore, the general mobilization with the usual presence of die-hard feminist associations, made up of the same women who, many years ago, shouted in Italian streets: “It’s my uterus and I’ll do whatever I want with it!”

These associations were joined by former Italian communists who still haven’t swallowed the failure of their ideologies and who, as Occhetto keeps on repeating, are waiting for the “birth of something new”. The typical abortion experts of the Radicals were also present, of course (...). Is this language too rough? It may be, but it’s appropriate. It arises from our anger and from the sight of the violent retaliation against a group of good inhabitants of Aquila who, from the peaks of their snow-clad mountains, wanted to send, in this valley of tears, a message of purity, of trust in life, of condemnation against the proliferation of abortion.

Why can’t people respect the feelings of people who simply reject the word “abortion”? Why can’t people think, for a moment, that in this slaughter of unborn creatures, creatures who didn’t “come to light”, but who are alive in their mother’s womb, perhaps they have also killed the Genius who could have done a lot for suffering humanity? How many would-be Pasteurs, Flemings, Salks? And the would-be poets? Writers and other philosophers? Fifty million unborn babies each year: Einstein himself would confirm this probability calculus.

Nevertheless, genius or not, life itself is sacred.

It is a slaughter, a real slaughter.

Like the slaughter of tuna that still takes place in Sicily. However, the tuna are adults because the mothers do not abort. 

This recalls an episode that happened about ten years ago. Three Radicals were chained next to one of the “tanks” in which the tuna slaughter takes place, where they are brought into the so-called “death chamber”. With their gesture, the sensitive Radical souls wanted to prevent the slaughter of tuna. These Radicals are strange people. If someone cuts down a birch tree or if someone even steps on a four-leaf clover, they are capable of going on hunger strikes, in sign of protest, for even months. They love plants, nature and little panda bears. But they have no pity for the human shoots torn (from their roots) from their mother’s womb.

A necessity. Of course, there are cases in which abortion is necessary, even understandable cases. But fifty million abortions each year! A “lay” slaughter, a genocide against the helpless and, although they are alive, they cannot argue with abortion experts from within their mother’s womb.

In the world there is now a strong anti-abortion counterrtrend which however still hasn’t been fully materialized, or manifested in a definitely dissuasive way. The first real and authentic example, a sign that however can no longer be ignored, had come (finally!) from this Italian city called Aquila. But the plaster statue of Our Lady pressing five unborn babies to her chest has been removed and no one has defended it and in its place they want to put a memorial stone in memory of the women who have died from abortion.

And there is talk of “blacklisted” abortionists, but it was an innocent statistic.

Yes, the mayor of Aquila committed a great error when he resigned: he should have stayed in his place and fought his battle all the way.