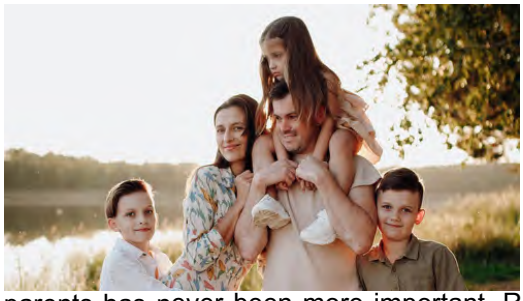
Morality Forum Update

Standing up for family values in society

Issue 102 Summer 2026

The Lasting Legacy of Parental Love

"Parents nurture the lives of their children. They are the source of life, love and protection. They protect life, give love, and nurture." — Dr. Hak Ja Han Moon



Every year, on the fourth Sunday of July, Americans celebrate National Parents' Day—a day dedicated to recognizing the immeasurable contributions of parents in raising children and strengthening families. Established by Congress in 1994 and signed into law by President Bill Clinton, the observance was created to honour, uplift, and support parents whose daily sacrifices often go unnoticed. Unlike Mother's Day or Father's Day, National Parents' Day celebrates the shared partnership of parenting and the vital role both mothers and fathers play in nurturing the next generation. At a time when families face increasing pressures—from economic uncertainty and mental health challenges to the influence of technology and social division—the role of parents has never been more important. Research consistently shows that children thrive when they are raised in stable, loving homes where they experience guidance, encouragement, and consistent care. Strong families build strong communities, and strong communities build a stronger nation. Rev. Dr. Sun Myung Moon often taught that the family is the cornerstone of peace. He explained, "The satanic world is filled with division, hatred, arrogance and ungodliness. God's realm is filled with harmony, unity, love and service for others." He believed parents are the first teachers of these values, shaping not only the character of their children but the future of society itself. National Parents' Day reminds us that parenting is more than a personal responsibility—it is a public good. Every parent who sacrifices for a child, every grandparent who steps in to help raise a family, and every mentor who nurtures the next generation contributes to a stronger, more compassionate America. By honouring parents and supporting families, we invest in the future of our communities and the enduring hope for a more peaceful world.

GENERAL IMPORTANT NEWS

MEET SPUC'S CHAMPIONS: JULIE VIVIENNE

What is your role within SPUC? I am the development Officer for South West England and Wales. This means I work with the SPUC branches to engage in SPUC's campaign and pro-life work and help start new ones. I also work to recruit church reps across my area to act as mediators between SPUC and the usually extremely busy priests/vicars/pastors who help promote SPUC campaigns to their congregations. **How did you first get involved with SPUC**? Since the age of 13, I gradually became involved in Christian pro-life activities because it became abundantly clear to me, from the bible that to defend all human life from conception to natural death is of enormous importance to the heart of God, and therefore, if I claim to follow him, it must be to me also. With Jewish ancestry on my mother's side of the family, I also did much study on the Nazi holocaust. It struck me as I studied the nazis that they were able to spend the day sending men, women and children to the gas chambers and then spend their leisure time enjoying their own families and sleeping peacefully at night. How could they have lived like that? I concluded that, in the same way that the trans-Atlantic slave traders were able to sell fellow human beings as if they were just cattle, they were able to view them as not really human at all.The only way the Nazis could achieve their goal was to consciously decide to believe a lie: that the Jews were not human beings as they were. This also is surely the same deision one must make to work in an abortion clinic where each day the dismembered body parts of tiny human beings are disposed of. They must first convince themselves that what is growing inside the womb is not human. How else can they sleep at night?



Do you have a favourite part of the job? I love people and I very much enjoy being able to meet so many amazing people who are part of SPUC through their local branches. At the grassroots level we are challenging and changing cultural attitudes. I get to know wonderful, precious people. **What have you found most challenging since coming into the role?** The most challenging aspect is that every day I must engage with the heart-breaking state of our nation and its apathetic

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Letters and Emails Received

Fantastic work brother John. I'm so glad that you keep standing up for our country. Pastor Chika Amadi.

Dear John, Thank you for the Morality Forum newsletters. It is interesting with Andy Burnham, & the proposed new labour leadership, . We have a reformed UK. Council now, in Kirklees., but it leaves a lot to be desired. Keep up the good work, & best wishes ad hoc. Ex- Cllr. John D. Nottingham BA(Hons) Dip.H.E. (Dewsbury, W. Yorks).

Thank you Reverend O'Neill for this well documented and timely read [Winter Update] highlighting the state of our times, the ramifications, and the suggested necessary remedies for justice, and change in the society and world. May peace and truth ever grace your path. Best regards, Reverend Palmer

God bless you for all you do John!! Leah Aidoo

Bless you Minister O'Neill. Kudos to your boldness. We will duly support your move and do likewise. Remain richly favoured. Hilda Darko. Information sent regarding LGBT placards outside Supermarkets.

Well done John. Yes I challenged both Waitrose and Sainsbury and the signs [LGBT} though not removed were made to face back into the shop. They do take notice. We need to run a campaign to get customers to make their voices heard. Maybe a protest outside the stores. David Skinner.

I think the Update is insightful and spiritually giving great awareness to believers around the world. Pastor Precious Osaje.

Morality Forum Action

Bruno Klotz sends out a weekly inspiring email to people on his email list. Father Moon: "If true love were perfected in the history of humankind then all problems of politics, economy and culture, including struggles and fights, would be solved. All the difficult problems in the world now can be fundamentally solved only through the perfection of true love."All the conflicts and misery in history and today are the result of the fall at the dawn of history. The fall prevented true love from blossoming. Rather, fake love emerged in the first family. And this fake love blossomed and was bequeathed to subsequent generations by way of blood lineage. True love never appeared on the earth. Instead, fake love based on self-centeredness covered the earth and led to evil and misery, up to this day. Because of all this, God and mankind became separated, that much that God was and still is being denied by many. And people came to believe that all the conflicts in this world are just "normal". The first ones who claimed that this world needs to be revolutionized and changed into a paradise, were Marx and Engels. Their teachings, however, were based on hatred and denial of God. Those who put these teachings into action, Lenin in particular, made things worse, much worse. Human beings were just seen as matter, and labour was declared the highest value. No wonder that the result were human rights violations everywhere in communist nations, based on atheistic Marxism. The October Revolution in Russia, 1917, led to the opposite of a better world, as we all know. It has led to Satan's imitation of God's ideal. It has turned God's ideal of freedom and happiness into the opposite, a modern-day slavery. And the evil, stemming from Marxism, has spread to China and North Korea. Even to Cuba. And it is still trying to get hold of other nations. These days people are talking about the axis of evil, which includes mainly Russia, China and North Korea. This axis is evil indeed. Since the fall came about by the corruption of true love, the healing of this world can only come from the perfection of true love, as True Father expressed above. And exactly this perfection of love is what the true love movement, headed by Father and Mother Moon, stands for. This true love movement is based on true love, loving even the enemy, and loving God. This true love movement is God's own movement, and for the first time such a movement is about to revolutionize the world, in God's own ways. With other words, for the first time in human history, God's ideal world is in the process of being established. And whoever wants, can participate in establishing it: Father Moon: "Everything can be burned up or washed away but because of you, there is a seed of hope on the earth. This seed will perpetuate and become like a tremendous vine, growing forever and ever. No power exists which can stop this hope. The roots of a tree can penetrate even a huge rock; in exactly the same way, the power of love will grow and take root over the whole earth." God wants the seed of true love, sown by True Parents, to grow and cover the earth. For this purpose we all need to learn to love the way God does, and to spread this love in all directions: Father Moon : "God wanted to create an environment in which love would spread everywhere. That is why He needs us to love."

On May 3rd John O'Neill attended the service at the Church of the Grace of God at Caledonian Road, N. London. The pastor, Bishop Charles Levi asked John to speak to his congregation about his pro-life work. After John spoke, Bishop Charles asked his congregation to pray for John, and, "that the UK will find many more people like John O'Neill".

On May 10th John O'Neill participated in a peaceful protest outside Downing Street in Westminster, organised by the Jewish Community in protest at the increase in antisemitism in the UK and the failure of the Labour Government to protect the Jewish communities from this rise in antisemitism. Around 20,000 people were present at the protest and there were some very powerful speakers, highlighting the weekly "hate marches" and two-tier policing in particular.

Information has been sent to numerous religious organisations and individuals regarding the obscene annual "naked bike ride" which takes place in London every year and is other towns and cities in the UK and in many other countries. Unfortunately, the relevant authorities refuse to ban what what is clearly a total breach of all common decency laws.

In June, John O'Neill spoke to the manager at Sainsburys in Kenton about an LGBT placard that was placed outside the store highlighting so-called "Pride Month". John said that such a placard was offensive, in particular, to all religious people because all the major religions classify homosexual relationships as being sinful. John added that homosexual relationships have horrendous health issues associated with them and that in schools children have been encouraged to mutilate their bodies, regarding the transgender issue by LGBT activists. The manager said that she would pass on John's comments to Sainsbury's head office. John also made a separate complaint to Sainsburys head office.

John O'Neill continues to speak at Christian churches about the importance of defending moral and family values. On July 25th John spoke about these issues at a seminar organised by the British Clergy Leadership Conference at Lancaster Gate in West London. John highlighted that it is very important to contact MPs about key moral and family issues. Items from the Society for the Protection of Unborn Children such as booklets, leaflets and pamphlets continue to be widely distributed to numerous religious organisations and individuals, as are online petitions. The results of empirical studies and fact sheets regarding moral, spiritual and family values are sent to key people such as journalists and politicians.

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attitude towards the value of human life. When the House of Lords approved abortion up to birth I wept, and I kept crying over a couple of days. It's not easy to face these things day in, day out. I was inspired by a story that was told at a training day about a priest who every day took the decision to be a priest. It was a commitment renewed each day. I like that story because it sums up my own belief that one must live by one's convictions rather than preference. Preference will not get the job done. Preference will always lead to compromise, and I do not want compromise. So, like that priest in the story, every day I choose to take up the cause again and to keep on going. **Where would you love to see SPUC in five years' time?** I would love to see SPUC branches active in every denominational group, in every community, in every town and every city I would like to see SPUC educational resources used in every school and university. I would like to see SPUC Project Truth hubs in every town square engaging people in discussion without fear of offending the "gods" of political correctness that have enslaved so many minds. In other words, I would like to see SPUC impacting our society at every level. Our society has become passive and easily subjected to manipulative pro-death propaganda that has caused a generation to stop engaging in healthy discussion and debate. We must keep our vision before us and run the race that is set for us with courage, with endurance, and with unwavering focus.

African countries resist efforts to include abortion, LGBT support in UN document

Jonathon Van Maren - Tue Apr 21, 2026 (LifeSiteNews) - Once again, an African country has held the line against Western efforts to push abortion and LGBT ideology on the developing world. According to C-Fam, Ambassador Zéphyrin Maniratanga of Burundi, who serves as the chairman of the UN Commission on Population and Development, "refused to put a document forward for approval" because he "objected to the European efforts to load up the document with abortion and gender ideology." The final draft, as presented, could not be adopted unanimously, and was thus not put forward for adoption. The Republic of Burundi — as well as Maniratanga himself — have been at the forefront of opposing such efforts. Burundi co-sponsored the Conference on the State of Women and Family opposite the UN Commission on the Status of Women in March, where I spoke on behalf of Christian Council International on sexual colonialism. Maniratanga and the daughter of Burundi President Évariste Ndayishimiye opened the event. "European and other progressive governments objected to the final draft of the agreement because it did not have enough language linking sexual and reproductive health, gender, and censorship to human rights," C-Fam reported. "Maniratanga chose to withdraw the agreement rather than accommodate the progressives or propose an agreement that they would vote against. This follows the practice of UN conferences and meetings to require adoption by consensus, that is, without a single UN delegation objecting." Wealthy Western countries have been engaged in this agenda for years — Nigerian human rights activist Obianuju Ekeocha calls it "ideological neo-colonialism." It is a top-down revolution in which powerful countries that have adopted the values of the sexual revolution are pushing a global rather than merely national agenda. The "long march through the institutions" that transformed academia and other establishments occurred not only in national entities but international institutions.

Activists work at the UN with the ambassadors of Western nations to put forward "non-binding resolutions" that push abortion as a human right, gender ideology, and other aspects of the sexual revolution. While these resolutions are non-binding, they are then used by these activists to push politicians and judges in developing countries to adopt these agendas — and, in many cases, the resolutions are treated as binding and thus achieve the intended effect of changing policy around the world. These resolutions also give cover to leftist politicians and judges in these countries who can tell the public that unpopular policies or judicial decisions are merely in keeping with international law. "Maniratanga's decision was a quiet but sharp rebuke to the European and progressive governments that, just last month, forced a vote on the agreement at the Commission on the Status of Women rather than one that would have defined what a woman is," C-Fam reported. "It was the first time in the history of that commission that a vote was necessary. Europeans and their allies seemed poised to call a vote this week, too. "Ambassador Maniratanga was congratulated by Nigeria, Malaysia, Egypt, The Gambia, the United States, and the Holy See for his actions. The Holy See stated that he had preserved the "practice of consensual adoption" at the UN and emphasized that the agenda being put forward — with its attempts to push abortion and sexual ideology — had "always been controversial."

Western countries, however, "vowed to continue to promote abortion, gender ideology, DEI, and censorship through UN agencies and non-governmental organizations that implement UN policy on sexual and reproductive health and gender." Cyprus' representative, "speaking on behalf of all EU member states," expressed their disappointment that commitments were not made to "women's and girls' rights and sexual and reproductive health and reproductive rights" — that is, abortion. Abortion is illegal in Burundi, as it is in the vast majority of African countries. C-Fam noted that in response to successful efforts by developing countries to stymie their agenda, "the EU and progressive governments have increasingly pushed the commission to discard unanimity in order to adopt resolutions by vote" in order to push controversial social policies through.

IMAP Webinar Urges Moral Mindset in Caring for Earth

By Pierre Beauregard, Coordinator, IMAP-Canada



June 23rd 2026 - IMAP, North America – To highlight World Environment Day, celebrated annually in June, the International Media Association for Peace (IMAP) organized a webinar on June 23, 2026, with the support of the Hyo Jeong International Foundation for Environmental Peace (HJIFEP). The speakers explored the relationship between environmental stewardship, spirituality, ethics and sustainable development. Moderated by the IMAP-Canada coordinator, **Mr. Pierre Beauregard**, the discussion centred on the idea that humanity's environmental crisis cannot be solved through science and technology alone, but requires a transformation in values and consciousness. **Mr. Christoph Wilkening** of HJIFEP asserted that environmental degradation stems from a broken relationship between God, humanity and nature. His organization promotes environmental peace through education, restoration projects, scientific research, and its online publication, "The Earth & I." He emphasized the need for a worldview that recognizes the interconnectedness of all living beings and encourages people to reconnect emotionally and spiritually with nature. **Dr. Iyad Abumoghli**, founder of the United Nations Environment Program's Faith for Earth Coalition as well as founder and chair of Al-Mizan Covenant for the Earth and People, argued that the environmental crisis is fundamentally a crisis of values rather than a lack of scientific knowledge. While science can explain environmental problems, faith and ethics inspire the moral responsibility needed to address them. He called for a

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shift from a materialist worldview that treats nature as a resource to a post-materialist worldview based on stewardship, compassion, responsibility and respect for all life.

Ms. Merly Christina Barlaan of the Women's Federation for World Peace International presented community-based environmental initiatives rooted in permaculture. Her projects empower women and youth through sustainable agriculture, character education, food security programs and environmental leadership. She stressed that restoring nature also requires restoring human character, values and community relationships. She shared about the launch in July of the NJ Peace Garden & Farmacy. Mr. Greg Jones, founder of Native Species Revival, focused on biodiversity conservation through the planting of native species and removal of invasive plants. Drawing on the work of ecologist Dr. Douglas Tallamy, he highlighted the critical role of insects, native plants and healthy ecosystems in sustaining life. He encouraged individuals to transform their own yards and communities into habitats that support biodiversity. Throughout the webinar, speakers agreed that environmental healing requires a partnership between science, ethics, faith, education and grassroots action. The overarching message was that caring for the Earth is not only an environmental duty but also a moral and spiritual responsibility, essential for the future of humanity and the planet.

WFWPI Grateful for the Nobel Peace Nomination of Co-founder Dr. Hak Ja Han Moon



Dr.Hak Ja Han Moon

April 21 2026, WFWPI AT THE UN: The Women's Federation for World Peace International is honored and grateful for the nomination of its co-founder, Dr. Hak Ja Han Moon, for the 2026 Nobel Peace Prize. Dr. Han founded WFWP in 1992 and has grown to have established itself in 128 countries because of her dedication. Our work at the United Nations has been possible with Dr. Han's relentless peace-building efforts. We are grateful to Dr. Ján Figeľ, former European Union Special Envoy for Freedom of Religion or Belief and current president of FOREF Europe, for recognizing Dr. Han's life-long contributions to global peace initiatives, interfaith dialogue, humanitarian initiatives, and reconciliation, especially at the Korean Peninsula. Dr. Han's work has consistently fostered dialogue and cooperation across religious, political, and cultural divides. Despite currently being in detention for political and religious reasons, Dr. Han has remained faithful and optimistic that justice will eventually bend to her side. Dr. Figel highlighted Dr. Han's contributions to peace as having promoted interfaith harmony through the appointment of thousands of Peace Ambassadors worldwide, organized international "Rally of Hope" events to encourage peaceful reunification of the Korean Peninsula, and established the Sunhak Peace Prize to honour individuals contributing to global peace. Figel also mentioned Dr. Han's advocacy for the creation of a peace park in the Korean Demilitarized Zone under the 38th Parallel Peace Initiative. She inspires cultural diplomacy through international performances by the Little Angels Children's Folk Ballet of Korea. The Nobel Peace nomination means so much to WFWP because it acknowledges Dr. Han's leadership and contributions to global peace and cooperation.

Cardinal Müller says Europe's rejection of Christianity will lead to its downfall

Emily Mangiaracina - Tue Jun 23, 2026 (LifeSiteNews) - Cardinal Gerhard Müller warned during a recent conference in Rome that Europe will "suicidally give itself over to its downfall" without Christianity. During a conference titled "Eurogender Diktat: Christian Roots, Religious & Educational Freedom at Risk in the EU," the former Prefect of the Congregation for the Doctrine of the Faith and other speakers discussed the dangerous consequences of European Union policies, particularly those reinforcing gender ideology. So-called anti-discrimination measures claim to protect arbitrary identity-based categories at the expense of religious liberty and freedom of expression, the speakers argued, according to InfoVaticana. This is because gender ideology treats gender as a social construct instead of a biological reality, defying God's created order and will for human beings and the family and thus pitting itself against Christianity. Event host Massimo Milani pointed out that, ironically, many "liberties" celebrated by modern Europe come from Christian principles. "If today we in Europe and in the West in general can talk about human rights, of personal liberties, we must remember that if this is possible it is because we live in a society, in a free culture that owes this freedom precisely to the religious principles that have informed our culture for centuries," he said. In his own address, Cardinal Müller stressed that Christianity is inseparable from the foundations of Europe and indispensable to its very fabric. Christianity did more than merely influence European culture, Müller said. It supplied the moral underpinnings of treasured ideals such as "human dignity, conscience, freedom and equality." Moreover, Europe as a whole was unified by its shared Christianity and its conception of the human person, he noted. "On this foundation stands today the EU," he said, warning that Europe without the Christian Gospel would "suicidally give itself over to its downfall."

The efforts to sever Europe from its Christian foundations have caused its current crises, the cardinal declared. He went on to say that one of the biggest problems the continent faces is the dissolution of marriage and the family and of personal identity. Instead of obviously persecuting opponents of gender ideology, the forces in control of Europe use "bureaucracy, regulation and cultural pressure" to undermine them, Cardinal Müller argued. Europe is thus becoming more and more "an experimental field for atheistic woke ideology" in which religion is gradually excluded from public life and from any role in which it can exert influence over it. The cardinal criticized the influence of the "globalists of the New World Order" in this regard, calling out specific organizations such as the World Economic Forum and the Club of Rome. Quoting Benedict XVI's Regensburg Lecture reflections on reason and faith, Cardinal Müller argued that Europe needs to expand its understanding of reason as something which can discern questions of morality, truth and human dignity, "rather than reducing human knowledge solely to what could be scientifically verified," InfoVaticana noted. Müller concluded by urging Europeans to embrace their Christian heritage rather than abandon it. Their future, he said, depends upon it.

£10k to stay away – State sponsored fatherlessness

Dear marriage supporter, Over the past week, a major report has found our benefits system now pays a mother almost £10,000 a year to keep her children's father out of the home. Marriage is the lifelong union of one man and

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The Consequences of Family Breakdown

A. Why does family breakdown have such devastating consequences? It is because the family is the foundation of civilization.

3. The basic structure of human existence.

- Animals form families only to multiply. The bond of kinship is temporary and biologically-based.
- Human kinship bonds are permanent elements of our lives.
- The family is the first institution of human life.
- The family is the universal institution for human existence.
- Therefore the family is not created by culture. It is the creator of culture. It is a primary expression of our common human nature. Therefore it is the basis for common values and understanding among people the world over.

4. The family is the model and microcosm of society.

- Society is composed of citizens expressing the quality of love learned in their families.
- Social relationships follow the pattern of family relationships.
  - Male and female.
  - Leader and follower.
  - Teacher and students.
  - Friends and colleagues.
  - Organization based upon common purpose with partnership, hierarchy, and division of labor. This is the nature of the family. In an effective family, roles, relationships and responsibilities are clear.

5. The family is intended to operate in accordance with natural law.

- The family is a microcosm of the cosmos.
- The family has biological, social and spiritual underpinnings.
- Family relationships are set basically by natural and spiritual law, not social convention. Therefore their root is not human reason, law or custom. They have another source, and are a part of natural law and principle. This is why social strategies fail to halt the breakdown of families.
- Families breakdown when a society's laws or customs are violating the principles of true family life. Human strategies to solve this do not address the moral and ethical issues of human relationships, responsibility and purpose. In fact, the question of family breakdown becomes a new occasion for conflict. Attempted remedies tend to increase the social conflict and confusion, which leads to greater breakdown.

6. We can solve social problems when we establish true family life.

- True Family Values is a guide to the principles of true family life, which are based upon universal natural and spiritual law.
- True Family Values can help everyone regardless of their religious faith.
- True Family Values builds from the individual to the family, community or hometown, society, nation, world and cosmos.

Family Restoration: Necessary, but Possible?

A. How can rebuilding the home solve larger problems?

1. **Solution to crime**: Research shows that criminals are bred by broken homes, in particular where grandparents are not present. Happy families breed law-abiding citizens.

2. **Solution to mental illness**: Along the same lines, mental illness is bred by broken homes, in particular where grandparents are not present. Genetic and biological predisposition to mental illness determine only 30% of whether it will occur. The actual expression of mental illness depends mainly upon human factors. Happy families breed sane, balanced people. Divorces breed children likely to divorce.

3. **Solution to drug abuse, alcoholism**: Same point as that of mental illness: healthy family life ends drug and alcohol abuse.

4. **Solution to the economy**: Two-parent families do far better economically than one-parent families and divorced people. The extended family is the best environment for small-scale entrepreneurship. Small-scale entrepreneurship leads to large scale creation of wealth.

5. **Solution to cultural decay**: Good families create their own culture of family love. True parents do not enjoy decadent cultural products, nor do their children. In fact, they abhor them as more destructive than poison or lead-based paint. (If we spent the money and energy getting rid of sex-garbage TV that we do on getting rid of lead-based paint in our homes, the brains of our kids would be far better off.)

6. **Solution to bloated and conflict-ridden government**: Strong families do not require welfare. A society without welfare requires less government. A society without criminals and adulterers requires less government. Strong families create healthy communities which voluntarily care for the less fortunate, reducing the need for state intervention.

7. **Solution to foreign affairs**: As the family lives for the community, and community for the nation, the national leaders will guide the nation to live for the world, bringing world peace.

8. **Solution to religious and racial strife**: Good families live for the sake of other families, regardless of race or religion. This is because true family values transcend race and religion and culture. we've long known that children everywhere are the same. We should realize that husband and wives and parents and grandparents are the same everywhere in the world.

9. **Solution to environmental destruction**: Good families consume, wisely, products which are good for children. Good families value the environment above financial profit. Good families create good homes and gardens, creating a park-like environment in their own community. Good families do not litter; they respect cleanliness as next to godliness. (It is interesting that when we gave up godliness, we lost cleanliness in the bargain.)

(to be continued...from the book"True Family Values" by Wilson & Pak http://www.hsabooks.com/books)

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one woman, the gold standard for children and for society. So how do we fix this? The Centre for Social Justice calls it the “couple penalty”. Its new report, The Stability Advantage, shows that a mother at home with a one-year-old would be £5,700 a year worse off if she marries, or even moves in with, the child’s father earning £20,000. If he earns £30,000, she loses £9,600. This is no accident. Universal Credit treats two parents under one roof as a single household, while they’re taxed as individuals – so support falls away the moment the father is present. Strip away the jargon. This is state-sponsored fatherlessness. Week by week, the taxpayer funds an incentive for fathers to live elsewhere – and it bites hardest in the poorest homes, where a father is needed most. The State is paying to dismantle the thing that protects children best. The same report found that parents in the poorest fifth of the population who marry are more likely to stay together than parents in the richest fifth who never do. Marriage, not money, is the stronger predictor that a child keeps both parents. Policies “neutral on marriage”, it warns, “are not neutral in effect”. Only 47 per cent of cohabiting parents are still together by the time their child turns five, compared to 85 per cent of married parents. And family breakdown is strongly correlated with negative mental health outcomes in children. The Children’s Commissioner says more than a million children – one in ten – were referred to mental health services in a single year, almost double the number six years earlier.

All of this as Britain stops replacing itself. The birth rate is at a record low, down 22 per cent in a decade. Our nation is taxing away the families that would build its future. And instead of promoting marriage, the Government has, as we know, opened a consultation to hand cohabiting couples many of the financial rights of marriage when they separate. Coalition for Marriage has already set out why this plan would undermine marriage. Email your MP in your own words via www.writetothem.com, saying the fix is not to pay couples to stay together, but to stop fining them for it. Ask that instead of consulting on marriage rights for cohabitants, they scrap the couple penalty and let a working family keep more of its own wage, backing the one institution the evidence says children need. It is essential we keep pressing the case that children thrive in the family that marriage builds, and that no government should pay parents to live apart. This article is published by permission of the Coalition for Marriage – (CFM)

Strong, loving families are vital to our country’s well-being

Susan Ciancio, American Life League, Tue Jun 16, 2026 - (LifeSiteNews) - As Catholics, we have so much to celebrate during the month of June. Aside from the feast days of great saints such as Thomas More, John the Baptist, Peter and Paul, and Anthony of Padua, the entire month is dedicated to the Sacred Heart of Jesus. It’s a beautiful time to reflect on the immense love of Christ. Along with those observances comes a celebration of family in four states, including the state of Tennessee, where the governor declared June Nuclear Family Month because “the nuclear family, consisting of one husband, one wife, and any biological, adopted, or fostered children, is God’s design for familial structure and has been the bedrock of society since the creation of the world.” This wholesome celebration is vital to our country’s well-being and to the health of young people. As St. John Paul II once said, “As the family goes, so goes the nation, and so goes the whole world in which we live.” Aside from faith, family is the greatest gift we have. And, barring situations of abuse or violence, kids thrive the most when they have both a mother and a father present in their home. An article in Linacre Quarterly explains, “Children raised apart from the care of both natural parents consistently experience lower developmental outcomes. Traditional, religious marriage norms—a lifelong, exclusive sexual union between man and woman—benefit children by establishing strong conditions that promote such care. More than any other family arrangement, marriage assures to children the care of their own mom and dad.” Creating and building up that family in faith and love is a parent’s greatest responsibility. The fact that a nuclear family is not always obtainable, sustainable, or a reality for many families should not preclude society’s reverence for it or people’s efforts toward that critical goal. But it requires work, and that work starts in a marriage built on unity, love, trust, and most importantly faith.

The Catholic Church understands that marriage is not simply a contract between two people; it’s a covenant. And the Catechism of the Catholic Church explains that in this covenant “a man and a woman establish between themselves a partnership of the whole of life” that by its very nature is “ordered toward the good of the spoues and the procreation and education of offspring.” In a Bible in a Year podcast episode, Fr. Mike Schmitz explained this concept eloquently when he said, “Marriage is meant to get you to heaven. Marriage is meant to be one of the ways in which you die to yourself out of love for Christ and love for others that conforms you to Christ.” I have been thinking a lot lately about what a good and holy marriage looks like, and thankfully I don’t have to search too far. My parents are celebrating their 60th wedding anniversary this week, and I am beyond thankful for their marriage and for their commitment not just to each other, but to their faith and to me. As is God’s desire, their lives revolve around their faith and their family. They understand that marriage is that primary relationship by which each will become the person God calls them to be and that hopefully will get them to heaven. The Church teaches that, within a marriage, both man and woman build each other up and become better and holier people because of the influence of the other. My parents are the epitome of that, and because of their faith, I had a beautiful foundation to build and foster my own faith. And now that I am older, I can see that the gift of faith they gave me has become a gift that I have returned to them. Unlike a contract, which is a tit-for-tat agreement, the marriage covenant is a promise by the man and the woman that, through good and bad, they will stand by each other, lift each other up, and not only nurture each other but nurture each other’s faith. It’s not based on what you do for me; it’s based on what I can do for you. That choice to love unconditionally is how we reflect God’s love. As St. Paul said to the Ephesians, “Husbands, love your wives, even as Christ loved the church and handed himself over for her.” A couple’s love within marriage should reflect God’s love for us. Just as He promised us that He will not abandon us, so too must couples hold fast to their own promise to always be there for each other. When I was young, my parents often played a song called “Wherever You Go,” sung by the monks of the Weston Priory. Based on Ruth, chapter 1, when Ruth tells her mother-in-law that she will not abandon her, the lyrics echo Ruth’s words, saying, “Wherever you go, I shall go. Wherever you live, so shall I live. … Wherever you die, I shall die. And there shall I be buried beside you. We will be together forever, and our love will be the gift of our life.” The story of Ruth is so beautiful because by putting her mother-in-law first, she makes a selfless choice. Ruth didn’t have to stay with her. After all, tradition of the time was that, since Ruth’s husband had died and there was no other family member she could marry, she was free to go back to her own family. But she made a choice to love.

This is the love God wants for couples in marriage, and in that song, my parents saw something beautiful, something that resonated with their vows, and something that reminded them of God’s love for them. So they printed it out, framed it, and hung in their kitchen. It was, I suppose, a daily reminder that love is not just a feeling. Love is a

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choice that you make every day, even when you don't want to. And then this love multiplies when children are created, and hopefully these children not only see the love of their parents but Christ's love reflected in their parents. I am immensely blessed to have witnessed this love, for it taught me that family is indeed the foundation of society. That is why we should always hold the nuclear family in high regard. And that is why I am immensely grateful that a little over 60 years ago, one young Marine asked a beautiful young woman to be his wife, and she said yes.

Italy, other countries launch international declaration against surrogacy

(Alliance Defending Freedom) - Wed Jun 24, 2026 – (LifeSiteNews) - A group of states has launched a political declaration calling for an international moratorium on surrogacy, as part of broader efforts to promote the abolition of the practice in line with international human rights law. Spearheaded by the governments of Italy and Chile, the declaration sets out a shared commitment to achieving the global abolition of surrogacy, promoting an international moratorium on the practice as a stepping stone towards an international legally binding instrument. The declaration highlights the severe human rights violations and abuses inherent in surrogacy, noting especially the commodification of human life and women's reproductive capabilities, as well as the harm to the rights of children caused by their deliberate separation from the women who carried and gave birth to them. The signatories of the declaration warn that women and girls involved in surrogacy arrangements face wide-ranging harms, including serious medical risks, coercion, exploitation, and loss of agency – risks that fall disproportionately on vulnerable women and children with limited access to effective remedies. They also raise urgent concerns about the impact of surrogacy on the early development and long-term health and wellbeing of children born through the practice. The declaration points to potential psychological, emotional, and identity-related impacts as well as complex legal challenges relating to parentage, nationality, and legal protection, and risks of abandonment, trafficking, and exploitation. The document was presented at a high-level event held on the sidelines of the 62nd session of the UN Human Rights Council, co-hosted by the governments of Italy, Chile, Cameroon, and the Holy See and moderated by ADF International. The declaration was launched shortly before the UN Special Rapporteur on violence against women and girls, Reem Alsalem, presented a new report on violence against mothers to the Human Rights Council, which identifies surrogate mothers as being at particular risk of violence. Speaking at the event, Eugenia Roccella, Italian Minister for Family, Natality and Equal Opportunities, said: "Surrogacy is no longer a matter confined to domestic legislation or individual choices. It has become a global phenomenon, increasingly shaped by international markets, cross-border arrangements, and profound inequalities within and between societies. As policy-makers, we have a responsibility to ask a fundamental question: do we still recognize every human being as a person to be respected, or are we willing to accept situations in which human beings can become a means to satisfy the interests and desires of others?" "The growing globalisation of surrogacy arrangements, particularly commercial and cross-border practices, has generated complex legal, ethical, and human rights questions," said Felipe Kipreos Palau, director of Human Rights of the Chilean Ministry of Foreign Affairs.

"Divergent national frameworks create regulatory gaps that may encourage the transfer of risks and harmful consequences across jurisdictions… These challenges call for an enhanced international cooperation, and for conversation grounded in the best interests of the child and the dignity of every person involved." Alsalem also expressed her support for the move: "The states that are joining the declaration today recognise that surrogacy raises… fundamental concerns relating to human dignity [and] the commodification of women and children. They recognise that these concerns are not only limited to commercial arrangements, but that fragmented national approaches will facilitate the growth of a global cross-border market that transfers harm onto women and children in more vulnerable jurisdictions…This declaration shows that policy action is possible". "International law already supports the position that surrogacy is incompatible with human dignity and the rights of both women and children – yet its rapid expansion and cross-border loopholes demand a coordinated global response," said Giorgio Mazzoli, director of UN advocacy at ADF International. "Today's declaration marks an important step forward in building the international consensus needed to confront the grave human rights violations and abuses inherent in the practice," he said. "We welcome the leadership of the sponsoring states and call on governments around the world to join this movement to protect women and children from an industry that profits from their vulnerability."

Milestone for surrogacy abolition advocacy: The declaration is the latest milestone in the growing international movement towards the abolition of surrogacy, reaffirming the recommendations of a landmark UN report presented in October 2025. In the report, the UN special rapporteur on violence against women and girls concluded that surrogacy is "characterized by exploitation and violence against women and children, including girls," calling on the international community to work towards eradicating the practice through the adoption of an international legally binding instrument. ADF International has been an early voice in calling attention to the human rights implications of surrogacy at the UN. In addition to providing expert testimony and speaking at multiple high-level events alongside government and UN officials, the organization was also among the driving forces behind a civil society letter endorsed by a diverse coalition of over 220 NGOs from 40 countries, calling for a coordinated international response to surrogacy. In 2024, Italy became the first country to prohibit surrogacy both within and outside its borders, while, in September 2025, Slovakia adopted a constitutional amendment prohibiting the practice. Most recently, in January 2026, the Family, Childhood and Adolescent Commission of the National Congress of Chile advanced landmark legislation that would prohibit surrogacy.

UN attack on the traditional family!

The 70th Session of the Commission on the Status of Women (CSW70) began on 9th March 2026 and international delegates are turning their attention to the Zero Draft of the Agreed Conclusions. Originally circulated on 23 January 2026, this document outlines a global strategy for, 'Ensuring and strengthening access to justice for all women and girls, including by promoting inclusive and equitable legal systems, eliminating discriminatory laws, policies, and practices, and addressing structural barriers.' The draft 'Agreed Conclusions' emphasise 'gender equality,' and the theme of 'justice' for 'women and girls' is clearly articulated. Yet a closer reading suggests a narrative that is alarmingly anti-women, children and families. First, the document presents access to 'reproductive' services as an inherent right — a formulation widely understood as code for abortion rights: 1 p) Ensure the accessibility of justice mechanisms to prevent and

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remedy violations of sexual and reproductive health and reproductive rights; The focus on abortion rights assumes that women can only achieve freedom and 'justice' if they have access to abortion. Yet framing women's rights primarily around aborting their child shifts attention away from the need for genuinely supportive maternity care. In doing so, this approach risks narrowing women's freedom rather than expanding it. Indeed, the Centre for Family and Human Rights (C-Fam) has made this point in their submission to the CSW70 discussions. In additional attempts to undermine the importance of the family, the 'Nordic Cooperation' group met on the 9th of March to discuss its agenda, which emphasises socially liberal values, most notably encouragement of 'rainbow families': *Progressive family, welfare, and gender equality policies create the strongest foundations for families to thrive! During this panel the Nordic ministers for gender equality will demonstrate how rights-based family policies – shared parental leave, access to childcare, bodily autonomy, and equal participation in the labour markets – strengthen families in all shapes and forms and improve the well-being of all family members. In recent years, gender equality and family policies have become increasingly politicized. Across regions, hard-won rights and progress are being challenged, with claims that reproductive rights, gender equality, and the recognition of rainbow families undermine families themselves. The Nordic countries reject this false dichotomy! Join the Nordic ministers, as we reaffirm: Gender equality makes families thrive!*
When considered in tandem, the emphasis on 'reproductive rights' and the framing of 'rainbow families' as an oppressed and important group, represents a coordinated attack on the natural family and, by extension, on the fabric of successful human civilisation. Finally, the language of the 'agreed conclusions' document frames 'girls' (i.e. children) as autonomous 'rights holders' distinct from their parents. This represents quite a subtle move away from the understanding that parents are the primary educators and safeguarders of their children. For example, the proposals in the document ascribe 'rights' to 'girls' in the arena of health care and justice: *4. The Commission expresses deep concern that women and girls globally continue to face barriers to justice, resulting in persistent disadvantage in accessing remedies and protection. It notes that access to justice challenges persist where justice systems do not fully reflect the lived realities of women and girls, including discriminatory laws, implementation gaps and other structural barriers affecting the realization of rights in law and in practice. The Commission acknowledges that ensuring and strengthening access to justice for all women and girls across the life cycle, is fundamental for the achievement of gender equality and the empowerment of all women and girls and the full and equal enjoyment of all human rights and fundamental freedoms by all women and girls.* At first glance the language seems benign, even altruistic; but it is clear that the UN wants member States to frame themselves as arbiters of girls' rights. This raises questions about how the UN and its members see the role of parents in the lives of their children. In conclusion, the direction taken by the UN Commission on the Status of Women appears to undermine the very institutions it claims to support. Its prioritisation of 'reproductive rights', while omitting any meaningful recognition of motherhood; its endorsement of 'rainbow families' with no examination of their varying impact on the welfare of children; and its framing of children primarily as 'rights holders' in relation to the State, all point towards a deeper ideological shift. The language may be subtle, but it reflects a deliberate, incremental effort to redefine the global moral landscape — one in which the traditional family is recast, not as a foundation of society, but as an obstacle to progress. *This article is published by permission of ParentPower*

Franklin Graham denounces 'sin' of LGBT ideology, calls for rededication of US to God



Calvin Frieburger - Mon May 18, 2026 – (LifeSiteNews) - Rev. Franklin Graham lamented America's "downward moral decline" Sunday at an event commemorating the nation's 250th anniversary, calling for Americans to rededicate themselves to God to overcome sin. Rededicate 250 was held May 17 on the National Mall in the nation's capital for "giving thanks for God's presence in our national life throughout 250 years of American history and asking for his guidance for the next 250." Among the speakers was Graham, head of the charity Samaritan's Purse and the Billy Graham Evangelistic Association, and an enthusiastic supporter and defender of President Donald Trump. He addressed the crowd with a video message offering a grim assessment of the moral state of the United States in 2026. "Our nation was born in a struggle 250 years ago, and we're still in a struggle today. Our struggle then was to be free from British rule, but our struggle today is to be free from the rule of sins that are weakening the foundations of our great republic. The Bible warned us about this. Second Timothy says, 'But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power.' It seems this could have been written to describe America today. People have become lovers of themselves rather than lovers of God. The spiritual climate of 2026 is vastly different than the country that our Founding Fathers established in 1776. The vast majority of Americans then had at least a basic understanding of the Bible. Today, the vast majority have little to no understanding of biblical truth. 250 years ago, the Bible was taught in schools. For many, it was their sole textbook. That doesn't mean everybody had faith, but they had a basic understanding and respect and knowledge of God's Word. Today, the Bible has been removed from our schools and, for the most part, the public square, and there is a downward moral decline spiralling ever deeper into the mire.
"Things that never would have been talked about publicly just 30 years ago, sinful behaviour that should make us blush, is now celebrated and flaunted on Main Street America. America has become morally rotten, completely sick with sin. Transgenderism, same-sex marriage, opening women's locker rooms to men are just the tip of the iceberg. Why do we need to rededicate ourselves? When God sent the flood and destroyed the earth, it was because man's heart had become so evil and violent. In the news, we see unimaginable violence, rapes, murders, mass shootings. On YouTube, there is so much violence. Movies, video games are full of violence. We have an insatiable appetite for violence, and I believe this grieves the heart of God and will bring His judgment if we don't repent as a nation. I'm asked all the time if I believe there will be revival in America. I would love to see that but there can be no revival without prayer and repentance. That's how revival starts. In Acts 3 it says, 'Repent, then, and turn to God, so that your sins may be wiped out and that times of refreshing may come from the Lord.' We need to return to the God of the Bible. My father Bill Graham called the nation to repentance during the presidential inauguration in 1969. It's a prayer that is needed just as much today as it

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was then". Graham then played archival footage of his father's prayer at the inauguration of President Richard Nixon, during which he lamented that "we have sown to the wind and are now reaping a whirlwind of crime, division, and rebellion," and called for turning to God in humility and repentance to pray "as we enter a new era, that we as a nation may experience a moral and spiritual restoration." "My prayer for America on our 250th birthday is the same as my father's prayer over 57 years ago," Franklin Graham added. "I pray that we, as individuals, and as a nation, will humble ourselves before God, confess our sins to him, and turn back to the God of our fathers in repentance. The Bible says today is the day of salvation, not tomorrow, not someday, today. As we prepare to observe this important milestone in our nation's history, there is no better moment than right now for each of us to look deep into our own hearts and quietly repent of our sins and call upon the name of Almighty God."As David prayed, 'Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.' There's only one who can save America, there's only one who can save you, and that is the Lord Jesus Christ. The Bible says, 'For by grace you have been through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' If you've never invited Christ into your heart there's no better moment than right now to put your faith and trust in God's son Jesus Christ, who can give you true freedom and forgiveness of sins. He came to Earth on a salvation mission to save you. And right now, if you'll confess your sins and believe on the name of the Lord Jesus Christ, your soul will be secure for eternity in the hands of the loving God. Put your trust in Him today. God bless you." A number of recent surveys have given cause for concern about the state of religiosity and corresponding moral questions in the minds of the general public. Last November, Gallup released the results of a survey finding that 49 percent of Americans call religion an important part of their daily life, down 17 points from 66 percent in 2015. Moreover, that is a larger drop than all but 14 of the world's 160-plus nations have allegedly registered since 2007. The month before, Axios reported that some 15,000 churches were projected to close by the end of 2025, noting a Pew survey that found a record number of Americans (29 percent) identifying as religiously unaffiliated. Polling on contemporary issues shows mixed results on the public's adoption of moral and social values commonly associated with religiosity. Over the past decade, Gallup, Pew, and Marist have all found attitudes on abortion trending in an overall more "pro-choice" direction (though pro-life voters are more strongly politically motivated than pro-abortion ones). Sixty-eight percent of Americans support recognizing same-sex "marriage," according to Gallup. On the other hand, polls also show the transgender agenda remains a bridge too far. Sixty-six percent of Americans oppose taxpayer funding for "gender transitions," according to an April 2025 Cygnal poll, and Pew found that 66 percent support limiting athletic participation to actual members of a team's designated sex, 56 percent support prohibiting "transition" procedures on minors, and 53 percent oppose forcing insurance companies to cover "transition" services. Another June 2025 Gallup poll found that not even half of Democrats support letting males compete in female sports. A month later, the same polling outfit found 54 percent of Americans go so far as to call attempting to "transition" genders "morally wrong."

3 Pro-Life Ways to Increase the Birth Rate

Mary Szoch – May 15th, 2026 – (LifeNews) Like many countries around the world, America is facing a fertility crisis. The problem is so dire — currently **1.66 births per woman** — that **Elon Musk** is kept up at night by fears of what will happen if the trend does not reverse. The Trump administration is actively seeking to remedy this problem. As they do so, my hope is that the policies they propose recognize that people are gifts from God — not tools — and that the economy and government are meant to serve families, not the other way around. For the past several generations, young people have been taught that life is disposable and they should put themselves first. Increasing the birth rate requires reviving the virtues of courage, love, and self-sacrifice, as well as instilling a respect for every life. This will not be an easy task, but the Trump administration is up to it. Here are three ways to start. 1. **Revoke the Approval of Mifepristoneto** start. The abortion drug, mifepristone, is one of the most dangerous drugs approved by the FDA. Not only is it designed to kill a human being, but it is also incredibly dangerous for the child's mother. The drug is marketed as "as **safe as Tylenol**," but the consequences of the drug couldn't be more different. Typically, after ingesting mifepristone, a woman is left alone in her bathroom where she delivers her often visibly recognizable unborn child into the toilet, while trying to determine if the extreme pain, nausea, vomiting, and bleeding she is experiencing is normal or a life-threatening complication from the drug. According to new research, mifepristone causes a serious adverse event in over **one in 10** women who take it. There is nothing more destructive to increasing the birth rate in our country than abortion. Congress and the Trump administration may not have the votes to protect unborn life completely, but if the goal is to improve the birth rate, then repealing the approval of mifepristone that is literally designed to kill unborn Americans would be a great place to start. 2. **Ban Pornography**: Since the rise of the internet, pornography use has increased dramatically. Viewing pornography used to involve walking into a specific store known for selling filth and interacting with another person to purchase a magazine that both people knew to be degrading — especially to women. Shame that was at least semi-public accompanied porn use. Since the rise of personal computers, and especially the iPhone, secret pornography consumption has become as easy as closing the bedroom door. **Numerous studies** show the negative impacts of pornography use. It is associated with infidelity, reduced gray matter in the brain, less relationship satisfaction, less sex with a spouse, desensitization to sexual violence, weakening of the **cingulate cortex** (the region of the brain responsible for moral and ethical decision making), and erectile disfunction. All of these are problematic.

But perhaps the worst impact of pornography is what it does to a person's ability to love. As Christian author C.S. Lewis put it, "Love is not affectionate feeling, but a steady wish for the loved person's ultimate good as far as it can be obtained." Contrary to this, pornography teaches the viewer to disregard others completely in exchange for isolated and isolating pleasure, making the user more selfish. If consumed regularly, pornography destroys a person's ability to love. Today, the pornography industry is attacking and addicting young people more than ever. According to one survey, nearly three-quarters of teenagers have been exposed to pornography by the age of 12 — creating a generation conditioned to prefer interacting with a screen to a person. The use of pornography, an empty fulfilment of a desire with seemingly no responsibility attached, has had tragic consequences for our marriage rates, and consequently our birth rates. Banning pornography would reorient our society toward relationships with people — relationships that would likely grow first into love, then, into marriage, and then, as the rhyme goes, comes the baby in the baby carriage. 3. **Fund Restorative Reproductive Medicine Research and Treatment**: In the United States, the number of couples who would like to have a child but

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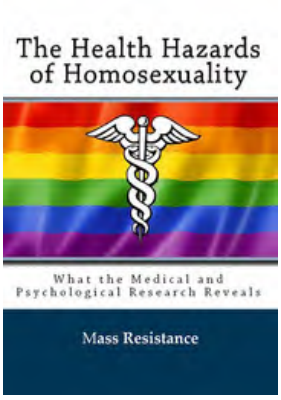
either struggle to get pregnant or can't carry to term is heartbreaking. In 2019, estimates showed **15.4%** of women ages 25-49 struggling to get pregnant, and 8.7% of women were infertile. Studies also estimate up to **20%** of known pregnancies end in miscarriage. The emotional and mental toll of these crosses cannot be quantified. But there is hope: Restorative **Reproductive Medicine** (RRM) — like **NaPro,FEMM**, and the **Neofertility** — looks for the underlying cause of infertility or miscarriage and works to repair it. The science behind these methods is constantly being studied through new research, such as the **use of DHEA** to prevent miscarriage for women with low estrogen levels, discovering solutions regularly. These methods work with a woman's body, and doctors who practice RRM understand that infertility and miscarriage is a sign that something is wrong. In many cases — over 60% of couples, including many couples who failed to conceive via IVF, conceive and carry a child to term after using RRM. Furthermore, the practice of RRM respects the dignity of every person involved and recognizes the gift that every child is, thus furthering a culture of life. But the number of doctors trained in RRM are so few that many struggle to find one, and funding for RRM research is limited. If these were remedied, this type of medicine could be far more effective. LifeNews Note: Mary Szoch is director of the Center for Human Dignity at the Washington-based Family Research Council, where she researches, writes, and coordinates efforts with other pro-life advocates on policies elated to life and human dignity. This appeared at the Washington Standard.

Another library director defends the indefensible: Argues that obscene LGBT books should be available to children.



Mass Resistance: NOTE: Graphic descriptions below. July 13, 2026 - Sometimes you feel all alone in a local battle. But it's still important to do at least something. And we can help you do it! As we all know, even in small towns, libraries have become so radicalized and are pushing increasingly destructive material to children. So, many parents don't want to take their children there any more. Here is yet another example. West Boylston is a town of about 7,900 people in central Massachusetts located just north of Worcester. It's not as left-leaning as most of the state, voting about 56% Democrat vs 44% Republican. Last year, the town selectmen voted 4-1 to fire the Town Administrator because he ordered the police to take down a Trump flag hanging in the police exercise room. West Boylston's Beaman Memorial Public Library was built in 1912 and is in the National Register of Historic Places for its Colonial Revival architecture. But if the people who built it could visit it now, they'd certainly be sickened. Shocking, graphic LGBT "pride" books for kids: A few weeks ago during "pride month," a mother (and MassResistance activist) in West Boylston strolled into the library and was "greeted" by a display of graphic homosexual-themed books for children and teenagers. She couldn't believe it. Books in the Beaman Library for children and teenagers include Gender Queer by Maia Kobabe: Explicit drawings of teens having homosexual sex with each other, including a "transgender boy" (a girl pretending to be a boy) sucking on a boy's penis. One drawing is of a man lying back on a bed with his legs spread while the other man is lying between his legs. Typical dialogue: "I can't wait to have your cock in my mouth." Flamer by Mike Curato: Crude descriptions of "gay" boys talking a Christian boy into engaging in homosexual oral sex and anal sex with them. He then "embraces" his newly accepted homosexuality. There's a sick description of boys masturbating into a bottle and forcing another boy to masturbate in front of them, or else drink it. **Confronting the library director with graphic medical information:** But what could this woman do all by herself? All her friends are afraid to speak out. She contacted us and we worked with her. She wrote a no-holds-barred letter to the library director. He's probably never received anything like it before! Her letter said this: It has come to my attention that the library is displaying a large selection of LGBT (+) books in the teen section. The contents of these books are detrimental to the mental and physical growth of our youngest and most vulnerable by presenting homosexuality / transgenderism as normal. These books should be permanently taken out of circulation. They encourage poor decision-making, incur a high risk of serious health problems and are rife with pornography. As a hard-working taxpayer of the Commonwealth of Massachusetts, I object that my money is being used to fund these books. I have some questions and thoughts for you: Homosexuality is not innate, and no one is born in the wrong body. Homosexual conduct is inherently harmful to the body. Please see the attached excerpt from the Christian Medical & Dental Associations. Would you allow a display promoting drug use or suicide, too? The library should include a copy of a book, **The Health Hazards of Homosexuality** in its collection. May I provide you a copy?

The library director responds: About a week later, **she received a letter in response** from the library director. It was condescending and bureaucratic. He did not address any of the medical information that she included (which is also documented in many other places). Instead, he defended having the books there. He quoted the library's collection policy(obviously put in by leftist library officials) which echoes the ALA's talking points. It basically says that the library can bring in any material for children it wishes because parents must have the "right" to let their children see it. It's up to parents to police what children see in the library, the policy says. Moreover, the library has no duty to protect children from pornography on its shelves. "The library will not deselect materials in an effort to protect others," he said. If citizens don't want any of the books to be there, they can go through the library's bureaucratic book challenge progress. Regarding accepting a donation of our book, The Health Hazards of Homosexuality, he was particularly patronizing and pompous. Even though the book's material is sourced from recognized medical groups, it was compiled by an "advocacy group" and has not been reviewed by the library's "professional selection sources." We can imagine the "professional selection sources" he used to acquire Gender Queer and the other filth the library stocks for children. We'd love to go through the non-fiction there and see the results of the "strict" processes they used. Final thoughts: Even if you're just one person, telling the truth is still powerful. It's the beginning of change. And it's also the beginning of leaving your fear behind, which is critical because leftists depend on your fear for their agendas to continue. So even though MassResistance is starting big "fires" of change in many communities, we're also encouraging small fires everywhere!

Almighty God's "Indescribable Suffering"

By John O'Neill

Reverend Dr. Sun Myung Moon the founder of the Family Federation for World Peace and Unification, over a 9-year period of intense daily prayers, often for 17 hours a day, found out through these intense prayers that God's suffering has been "indescribable." When I first heard this explanation it really got me thinking. As a Roman Catholic for many years, I had never heard any priest say such a thing about God suffering like this. The fact is that we just didn't know. Numerous people in our world today wonder why it is that Almighty God doesn't wave some kind of magic wand to put an end to the suffering, misery and heartbreak prevalent throughout our tragic world. We are created in God's image; Genesis 1:27: "So God created mankind in his own image, in the image of God he created them; male and female he created them." Human beings: we have emotion, intellect and will; therefore, God has those attributes also. The Bible also informs us that "God is love." John 4 7-8. "Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.Anyone who does not love does not know God, because God is love." Almighty God wants his children to become Lords of the Creation, to inherit his creative and deep loving nature and that God alone be the creator. It is only through human responsibility that we can fulfil these heavenly ideals by perfecting ourselves centring on living for the sake of others and forming God-centred families which is Almighty God's blueprint for the ideal world that we all long to see. In Genesis 1:28, God blesses Adam and Eve and instructs them to "be fruitful and multiply and fill the earth and subdue it." This command is foundational in the biblical narrative, emphasizing the importance of family, community, and the continuation of human life. It is not merely a directive for physical reproduction but also encompasses the idea of nurturing and raising children to reflect God's love and values.
If Almighty God programmes his children then we become like machines and robots. Reverend Moon's explanation about God's suffering resonated deeply within myself and it has done so also with millions of others from numerous backgrounds and nationalities. Almighty God is our parent, our Heavenly Father/Mother. Any normal parent suffers greatly when their child is suffering. Reverend Moon said: "if we really experienced God's suffering we would not be able to bear it." Almighty God is working a providence of restoration through indemnity to restore mankind to the original ideal of God-centred families. Isaiah 46:11: "What I have said, that I will bring about, what I have planned, that I will do." Jeremiah 29:11: "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future" The Israelites were being raised up to meet the Messiah. When they disobeyed God, they were invaded, sent into exile and experienced slavery. All the good conditions we make - prayers, fasting, witnessing, serving others, challenging the many evils in our nations, God uses those conditions to further his providence to help to end all the suffering in our world. Also, through our spiritual conditions we experience spiritual growth on our journey to perfecting ourselves. It is a 'win-win' scenario. Matt. 5:48 "Be ye therefore perfect; even as your Father which is in heaven is perfect." Rev. Moon: "True love among true people is based on the model of absolute sexual morality. Without adhering to the standard of absolute sexual morality, the path to perfecting one's character and attaining spiritual maturity is closed. In the kingdom of Heaven people receive life through true love, live in the embrace of true love and follow the way of true love until the day they pass on to the Spirit World." Dr. Hak Ja Han Moon: "The one who is closest to God is the one who lives for the sake of the whole." We need Almighty God and his universal moral and spiritual laws at the centre of each nation again. The 2nd Coming of Christ is also key to eradicating evil. There are clear and logical explanations about how indemnity has been paid for the Messiah to come again in this age: "Tyler Hendricks Divine Principle You Tube." Click on the link with Tyler's name in capital letters. May each one of us do our best through taking to heart the understanding that it is only through human responsibility that we will finally eradicate all the many evils in our nations at this time, and that we will make the good continuous spiritual conditions, and to challenge the evils in our nations so that Almighty God can work in mighty ways to further his restoration providence. Psalm 23:4 – "Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me."

Compassion, Wisdom, and the Future: Rethinking the Moral Foundations of Social Reform

By Stephen Stacey

One of the defining characteristics of modern Western politics is that nearly every major social reform is presented as an act of compassion. Whether the issue concerns welfare, family life, identity, or newly created legal rights, the motivation is almost always expressed in the language of kindness, inclusion, protection, and care. Those who advocate change are widely regarded as compassionate people seeking to relieve suffering. Conversely, those who raise concerns about the long-term harmful consequences of all these reforms, of which there are many, are frequently portrayed as intolerant, fearful, authoritarian, or even morally deficient. However, the refusal to look at the widespread and long-term damage is what defines "Woke" politics. For example, the political battle surrounding the issue of gender confusion and the redefining of the terms male and female is often framed as those who have compassion and those who are "transphobic". And the issue of constantly raising taxes to help "the poor" often frames the opposition as greedy and uncaring. Other policy initiatives such as the redefining of the social purpose of marriage, DEI hiring practices, overly zealous net-zero climate policies, illegal immigration, abortion, and more raise the same challenge. Almost every important social issue of our time pits those who say they have compassion for society versus those who see the long-term harm of the legislation. And those who see the long-term harm are given derogatory labels. This curious division presents one of the great moral challenges of our age. How have so many university-trained citizens come to admire those who dismantle long-established social necessities such as marriage and the biological definition of male and female while often condemning those who seek to preserve them? How can we gain some moral clarity as to whether a law might do more harm than good? One possible way is to ask, as Piaget did, questions such as "What if everyone did this?" Does a behaviour, if it is repeated, lead to a sustainable, flourishing society, or to a community's eventual decline? What if all children were bought and sold at birth? What if a billion Muslims, including many who were members of ISIS or Hamas, were immediately welcomed into Great Britain? What if we ended the lives of some 50 per cent of babies in the womb, rather than the current 20 per cent? What if everyone took cross-sex hormones and sterilized themselves? If the answer clearly reveals long-term

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social harm, then the policy cannot be seen to be intrinsically compassionate. If the question "What everyone did", if it reveals clear social pain, then one person doing it is a step towards that social pain. Hence, passing the wrongheaded law to support that one person will just create even more people who will eventually need our compassion.

Today, every single statistic on social well-being shows Great Britain to be in a state of social decline. In essence, our law books contain too many laws that do far more social harm than good. Woke politics tends to evaluate compassion according to immediate intentions. Proponents refuse to look at the social consequences. If a proposal appears to relieve the suffering of a particular group today, it is instinctively regarded as morally good. In refusing to look at the negative ripple effects, such as the destruction of women's rights (as in the trans issue) or the industrial base on a nation (as in overly rapid net zero), then we enter the world of what Gad Saad calls "Suicidal Empathy"—a form of care that focuses entirely on immediate goal while remaining consequentially blind to the immense systemic fallout. Those who push forward with these laws, the progressives, have no care to look at the possible destruction of the wider reciprocal relationships that bind society together or to the harmful consequences that may emerge over decades rather than months. For the progressives, the immediate benefits are visible, but the possible long-term harmful consequences take wisdom, deep reflection, and time to see. And many do not wish to engage in the later. The reality of the world is that human beings flourish within an interconnected moral architecture. We do not exist in isolation. Every political decision affects families, every family shapes communities, every community influences the nation, and every generation inherits the consequences of those who came before it. Moral wisdom therefore requires us to consider not only the person standing immediately before us, but also the countless people who will eventually be affected indirectly by our actions. For example, since the redefinition of marriage, there is growing awareness and concern about commodification and hypersexualization of children that the law unleashed. In the passion of trying to be "fair", many couldn't see the consequences to the wider community that others were warning about. The same dynamic occurs in the issue of large-scale illegal immigration. Increasing numbers of native citizens of today are waking up to realise the social harm that their previously held compassion is causing. Their compassion has now switched sides. Once they cared about the economic migrants. Now they care about the girls who have been raped, the harmful effects of two-tier policing, and the loss of freedom of speech that their previously held political views have brought about. It was the same with economic Communism and the USSR. It took many Western intellectuals over 50 years to start to realize that communism as an ideal doesn't work. It harms far more people than it helps. One may care about the poor but killing off or scaring away those who know how to generate economic energy will not help them. In intellectual circles and many social institutions today, Woke politics still holds immense power. There are a group of "compassionate" laws that form the basis of progressivism. However, when run through the "what if everyone did this" moral filter, we find that they all create far more long-term social harm than good. This raises an important question. Is compassion without thought of the possible long term negative consequences actually compassion or is it incomplete compassion? Alternatively, is it moral correct to label those who see the long-term harm, who care about those who will be harmed, as uncaring or morally deficient? If our democracies are to survive, we cannot continue to live in a moral framework that sees laws that bring about social decline as caring. The primary purpose of morality is to cultivate the conditions under which future generations may flourish. It is not caring to pass a decaying society and a huge national debt onto our children. How can we change this situation? How can a nation come to point where those who see the long-term damage are seen as the compassionate ones, and progressives are rightly seen as suffering from suicidal empathy. One challenge in making this change comes down to the cult like nature of progressivism. It is defined by its support for a specific set of laws and policies. Any progressive who wakes up to the reality of the social damage that one of these laws is creating and makes an open declaration, is immediately ostracised, "cancelled", or "unfriended". There is no ability to discuss the harm that their policies create. There is no ability to express compassion for those who their policies harm. Hence, J.K. Rawlings has been constantly attacked since she declared her opposition to trans ideology. It is this "inability to leave progressivism without being excommunicated" that defines its cult status. This cult now holds power in many of our social institutions and controls much of the mainstream media. And despite the growing amount of evidence of the damage that their policies are creating, they still label those who see the damage in derogatory ways. However, people are not transphobic. They are trans-legislation phobic. They are fearful of the immense harm that trans-legislation does to society. And people are not Islamophobic. They are, in reality, concerned that their grandchildren will be forced to live as second class citizens in patriarchal authoritarian Islamic caliphate, a definite downgrade from our current democracy. In the US, Pres. Trump has purposely worked to weaken some elements of this cult. He has sought to expunge DEI from government run bureaucracies and weakened the power of the transgender and illegal immigration cartels to influence public life. He has realigned public morality so that future damage is far less likely, so future generations will not have to live worse lives. In doing this, he has offered hope to citizens in many other nations with a Christian heritage that they too can eventually free themselves from the intellectual cult that is instituting managed decline. The progressives in the Democrat party, in response to some of their nefarious initiatives being uncovered and curtailed, are responding by returning to their old favourite: economic Marxism. It's time to end the era of suicidal empathy and set about removing progressive legislation so that our children and grandchildren can have a brighter future. It's time to reverse each of these nation-harming initiatives. All of us have the power to make some small change, in our workplace, in our church, in our children's school, or through writing to our MP. Those who feel frightened to leave the progressive cult because of the negative fallout need to develop a deeper sense of compassion for all those who are being harmed by Woke policies. We do not have to be rash or overly impulsive. However, future generations depend upon our bravery.