

A Layman Has an Important Message from God

To whom it may concern,

Grace and peace of our Lord Jesus Christ be with you. My name is Daniel, and I am the webadmin of EternalGospelSociety.com (the website of a new apostolate to come). I'm writing to the bishops and elders of every Church which claims the name of Christ, so that you can be made aware that a layman has an important message from God (ie. a new annunciation or neangel), which needs to be announced at every Christian place of worship. The message is not divisive at all. In fact, it is unitive.

It contains an invitation to participate with God in stopping the unholy sacrifices, which are currently happening at an unprecedentedly high rate. Christians participate by simply signing a petition for the bipartisan bill of law, which would give every pregnant female an option that she can exercise to disincentivize coercive termination of pregnancy. No Christian, regardless of political persuasion, will have a reason to turn down the invitation.

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I. John is Given the Ability to Discern Signs

John accidentally discovered the way that a Gentile can be given the ability to discern signs.

A layman, whose middle name is John, was pedobaptized by affusion in a catholic church. He was raised by devout catholic parents, receiving also the sacraments of reconciliation, first communion, and confirmation. John became engaged to the daughter of a Church of Christ missionary. They wedded in the Catholic Church. After God joined them together, John flew thousands of miles with his wife to visit her family.

His father-in-law offered to credobaptize John while he was there. Since he had never been credobaptized, he saw nothing wrong with accepting his father-in-law's offer. So, John accepted the offer and was credobaptized by immersion.

The ability to discern signs from a spiritual source is the gift of the Holy Spirit called "discerning of spirits" (1Co. 12:10). The gifts of the Holy Spirit are received through Baptism (Acts 2:38). Only the circumcised would require a sign (1Co. 1:22). Therefore, the ability to discern signs was only given to the circumcised through credobaptism.

Since pedobaptism replaced circumcision, the ability to discern signs can also given to the pedobaptized through credobaptism. Unbeknownst to John, he was given the ability to discern signs when he was credobaptized. John is a telebaptist, because the prefix "tele-" means far off (in space or time) and John was credobaptized far off (in miles and years) from his pedobaptism.

II. John's Church is Named the Annunciation of the Lord

John's church was named after the message of the Lord, which was announced to the virgin Mary in a vision and to her betrothed husband Joseph in a dream (Luke 1:26-38, Mat. 1:18-25).

The Annunciation of the Lord is the unbelievable announcement that was made by an angel to the virgin **Mary** in a **vision** and to her betrothed husband **Joseph** in a **dream**. The announcement in Mary's vision was that she would soon conceive the Son of God, and the announcement in Joseph's dream was that she had conceived the Son of God.

So that she would know that nothing is impossible with God, the angel also told Mary that her kinswoman **Elizabeth**, despite her old age, had conceived a son, who would later become known as **John** the Baptist. After hearing the unbelievable announcement, Mary went to see Elizabeth, and sure enough, she was six months pregnant!

Elizabeth had been keeping her pregnancy a secret, and her **well-born** husband, who had been born into the Jewish priesthood, couldn't talk. So, he wasn't about to tell anyone about the miraculous pregnancy either. Mary stayed with Elizabeth and her husband for three months, just long enough for Mary to help them with the birth of John the Baptist.

After Mary returns home, Joseph finds out that his betrothed wife is pregnant. But he has no idea who the Father of her child is. Since he does not want to make her a public example, he plans to put her away privately. But then Joseph had a dream about an angel making the unbelievable announcement to him, that Mary had conceived the Son of God.

If Joseph was wise, and I believe he was, then the next thing he would have said to Mary was, "Who is the Father of your child?" That way, her answer would either prove or disprove the announcement in his dream. Then, when she told him about her vision and the fact that she became pregnant without knowing a man, he would know that the Annunciation of the Lord was true. Mary truly was carrying the Son of God in her womb!

Mary and Joseph acted upon their vision and matching dream by bearing the Son of God, naming him Jesus, and raising him.

III. A Sign is Given to the Annunciation of the Lord

The altar in John's church was overturned in a way that only a divine Father of Jesus could have orchestrated.

One day, the weirdest thing happened during Mass at John's church, the Annunciation of the Lord. The centerpiece of the church, which is the altar, was overturned and broken into pieces by a couple of vandals. While they were being detained, the priest led the parishioners in prayer, asking the Lord to be forgiving and to help them make sense of why such a senseless thing happens.

Since John was curious as to why it happened, he searched the newspaper reports that came out in the coming days about the incident. What he found was shocking. He found that the One who orchestrated the Annunciation of the Lord, so that His Son could be born into a good two-parent home, is the same One who orchestrated the overturning of the altar!

That's right. The altar was overturned in a way that only a divine Father of Jesus could have orchestrated. It was therefore a sign from Him, and John was the only parishioner who was able to discern the sign, because he was the only parishioner who had been both pedobaptized and credobaptized. The story that follows comes from the newspaper accounts of the incident. As you read it, please pay special attention to the antitypes.

The Attack on the Altar at the Annunciation of the Lord

On the outskirts of town lived a divorced woman, whose middle name was **Marie**. She was living with her boyfriend, whose middle name was **Joseph**, and a young married couple, whose middle names were **Beth**, which is short for Elizabeth, and Eugene, which means **well-born**. One night in late September, on or shortly before the Feast of the Archangels, Marie has an iconoclastic **dream** of her and Joseph tearing up a church.

She does not tell Joseph about it. A few days later, which was a Friday, Joseph has an iconoclastic **vision** of him and Marie tearing up a church. When Joseph tells Marie what he saw in his vision, she tells him that she dreamt the same thing a few nights earlier. Unable to dismiss it as a coincidence, they come to believe that God is speaking to them.

But they know that God is not telling them to literally tear up a church, because that is a felony which would only result in them having to serve prison time and pay a hefty fine. So, they come to believe that God is telling them to just spread the message that a peaceful iconoclast might spread, namely, to stop worshipping objects and start worshipping God. But Sunday is only two days away, and they have no idea which church they will bring the message to first.

The next day, John's church is the one that is featured in the weekly 'Religion' section of the Saturday newspaper. It's named after the announcement in Mary's vision and Joseph's dream, and it's the church in Marie's dream and Joseph's vision. But Marie and Joseph don't know any of that, because they don't read the Saturday paper, at least not the 'Religion' section.

The newspaper story was about the relics, which were under the centerpiece of John's church, the altar. Unbeknownst to Marie and Joseph, they were going to wake up the next morning, go to the church in their vision, and tear up the centerpiece of that church during Mass. Their vision was going to be literally realized after all.

The next day comes, and it is Sunday, the Feast of the Guardian Angels. Joseph and Marie still have no idea which church they're going to bring their message to first. They drive into town with their two friends. They see John's church, pull into the parking lot, and get out of the car. Then, they wander into the middle of the 11 AM Mass. Nothing was going through Joseph's mind.

But Marie knew what to do. Right after communion, she goes up to the altar and starts preaching their message. She tells the parishioners that it is idolatry to worship objects, such as the centerpiece. Then, Joseph goes up to the altar too, but he inexplicably deviates from the plan. Instead of preaching, he lifts the altar, and shoves it down the steps, where it smashes into pieces, tearing up the carpet. Later, he told reporters that he couldn't see what he was doing.

Marie told the reporters that God must have elevated their abilities, because she does not like to speak in front of crowds and Joseph cannot lift a 500-pound altar. Beth and Eugene would not talk to reporters. But Marie gave them the conclusion of the whole matter by saying, "God allowed us to be His puppets."

Everything written above can be found in newspaper reports about the incident. None of it is made up. You cannot make that stuff up... unless you are the divine Father of Jesus. Without a doubt, the overturning of the altar at the "Annunciation of the Lord" was a sign from Him; and only **John** the Tebaptist was given the ability to discern it.

IV. The Sign Means that an Unholy Sacrifice is Happening

John interprets the meaning of the altar being overturned at his church. It means that the time has come for God to reveal that the souls under the altar in the Fifth Seal are the unbaptized victims of an unholy sacrifice.

Overturning an altar reveals what was under it. To reveal is to make something known, which was previously unknown, usually in a surprising manner. It was already known what was physically under the altar. The relics were. But it was not known what is spiritually under the altar. Therefore, by giving the sign to the parish, God was revealing to them what is spiritually under the altar.

Only St. John got a glimpse of what is spiritually under the altar, and he recorded what he saw in the Fifth Seal of his Apocalypse (Rev. 6:9-11). He saw the souls of martyrs. Since the altar is the place of sacrifice, the souls under it are either the baptized martyrs, who gave up their lives as a holy sacrifice, or unbaptized martyrs, who are victims of an unholy sacrifice.

The Catholic Church has always thought that they are the baptized martyrs. After all, the fact they gave up their lives as a holy sacrifice is the very reason why their relics are placed under the altar. But God would not orchestrate the overturning of the altar just to tell the Church that it has been right all along. Therefore, it must be that the souls under the altar are unbaptized victims of an unholy sacrifice.

The meaning of the sign is that the time has come for God to reveal to us that the souls under the altar in the Fifth Seal are the unbaptized victims of unholy sacrifices, which must be happening at an unprecedentedly high rate, since God is only now giving us the revelation. Let's prayerfully study the text of the Fifth Seal to see if we can prove or disprove the apparent meaning of the sign. We will begin with Revelation 6:9.

Revelation 6:9 (MKJV)

And when He had opened the fifth seal, I saw under the altar the souls of those who had been slain for the Word of God, and for the testimony which they held.

The Lamb (our Lord Jesus) is the one who opened the fifth seal, and St. John is the one who saw the souls under the altar. They were slain for two reasons. The first is "for the Word of God." This could apply to anyone, because it was through the Word of God that all things, including these souls, came into being (John 1:1-3).

The second reason is "for the testimony which they held." This also doesn't tell us much. But it's interesting, because the terms "Word of God" and "testimony" appear four times in the Apocalypse (1:2, 1:9, 6:9, and 20:4), and this is the only time that the testimony is not the "testimony of Jesus". That's the first clue which suggests that the souls under the altar might not be the baptized martyrs. Now, let's examine the next verse.

Revelation 6:10 (MKJV)

And they cried with a loud voice, saying, "Until when, Master, holy and true, do You not judge and avenge our blood on those who dwell on the earth?"

Notice that the souls under the altar cry out to their "Master," which is *despotes* in the Greek text, rather than to their "Lord," which would have been *kyrios*. In all his inspired writings, this is the only time St. John wrote *despotes*. Contrast that to *kyrios*, which he wrote seventy-seven times, mostly in reference to our Lord Jesus. This is another clue which suggests that the souls under the altar might not be the baptized martyrs.

The souls under the altar are asking when their blood will be avenged, which is natural; but vengeance is the opposite of what Jesus and Stephen asked for when they were martyred, which was that their killers be forgiven (Luke 23:34, Acts 7:60). This is a third clue which suggests that the souls under the altar might not be the baptized martyrs. Now, let's examine the third verse.

Revelation 6:11 (MKJV)

And white robes were given to each one of them. And it was said to them that they should rest yet for a little time, until both their fellow servants and their brothers (those about to be killed as they were) should have their number made complete.

Let's consider the white robes. The only other group of souls who have white robes are the saints before the Lamb in Revelation 7:9-17, and they "have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). Before they washed their robes, they must have made them dirty by committing personal sin.

Therefore, the saints before the Lamb must have been given their spiritual robes before they were old enough to commit their first personal sin; and since the souls under the altar were killed before they were given their spiritual robes, they must have been killed before they were old enough to commit their first personal sin.

John realized that the unholy sacrifices must be abortions, but he did not yet know that they are coercive abortions in particular. When John would share the revelation with others, nobody had the ears to hear, because it's bad news and nobody wants to hear bad news.

It's bad news, because the sacrificial victims are asking when their blood will be avenged on those who dwell on the earth (Rev. 6:10), and that includes the church militant. Moreover, when the number of victims is fulfilled (Rev. 6:11), meaning when the sacrifices have stopped, their blood will be avenged (Rev. 19:2).

John figured that there must also be some good news, and that the good news must have something to do with stopping the unholy sacrifices.

V. John Asks God to Teach Him How to Stop the Sacrifice

John takes a challenging class and tries to drop it, only to be denied by his professor.

Since children of God are *didaktos* by Him, that is, teachable by Him (Isa. 54:13, John 6:45), John began asking God, in prayer, to teach him how we can stop, or at least help God stop, the unholy sacrifices of the Fifth Seal. When his prayer began to be answered, John found himself back in college again, with the course of study being "Airothusiology."

Airothusiology is the study of taking away sacrifice, because the Greek verb *airo* means take away and the Greek noun *thusia* means sacrifice. Since those two words are used together in Daniel 9:27 (LXX), the introductory class in the curriculum had a special focus on the 70 heptades of Daniel. By making the Most Holy Sacrifice in the middle year of the 70th heptade, the Messiah took away the efficacy of the animal sacrifices.

The twofold objective of the Airothusiology curriculum was to first teach the student that there is no way that humans can stop an unholy sacrifice. Then, teach the student the one and only way that humans can *participate* with God in stopping unholy sacrifices. Upon graduating, the student will have a new message, or neangel, from God, which will need to be announced at every Christian place of worship.

The curriculum became very challenging for John, so challenging in fact, that he kept trying to drop it.

But every time he tried, he would bring his gift to the altar during Mass, and there he would remember that his professor had something against him (Mat. 5:23), namely, that the altar was overturned, so that somebody would take Airothusiology, and John had no excuse to drop it, because he had to go and graduate from a prestigious earthly university with a 4.0 GPA in a challenging field of study.

So, John continued in the heavenly course of study until graduation.

AIROTHUSIOLOGY TERMS AND DEFINITIONS

sacrifice - the act of giving up something to obtain something else for oneself or for others.

efficacy of a sacrifice - the power to obtain whatever is obtained through the sacrifice.

holy sacrifice - the selfless act of giving up something, *which belongs to oneself*, to obtain something else for others.

unholy sacrifice - the selfish act of giving up something, *which belongs to another*, to obtain something else for oneself.

Most Holy Sacrifice - the Most Selfless Act of giving up *one's own life* to obtain, for others, the remission of their debts to God. (Only the Son of a human mother and a divine Father was qualified to make the Most Holy Sacrifice, and He made it almost two thousand years ago. He needed to be human so that he could die for the sins of others, and he needed to be divine so that he could rise from the dead.)

most unholy sacrifice - the most selfish act of giving up *the life of another* to obtain, for oneself, the remission of a debt to the other. (For example, the man who coerces his pregnant girlfriend to terminate the pregnancy makes a most unholy sacrifice, because he gives up the life of their offspring to obtain for himself the remission of his debt of postnatal support to their offspring.)

VI. John Learns How the Church Can Participate in Stopping It

John learns from God how the unholy sacrifices will be stopped and how the catholic Church will participate with God in the effort.

In Airothusiology class, John learned that the way to stop a sacrifice is to take away its efficacy. By the time he finished the class, John had learned how the catholic Church can participate with God in stopping the unholy sacrifices of the Fifth Seal. In a nutshell, the Church participates by petitioning the state and requesting it to pass the following bill into law:

THE RIGHT TO CHOOSE LIFE ACT

How governments protect every woman's right to remain pregnant

The RTCL Act is the bipartisan bill of law, which would give every pregnant female an option that she can exercise to ensure that nobody tries to coerce her to terminate the pregnancy. Her option would be to certify the debts of prenatal and postnatal support, which are owed to her offspring, so that if anybody was to kill the creditor (her offspring), the debts would not be forgiven, but would instead be converted into reimbursement for wrongful death, payable to the caretaker(s) of the child(ren) specified by her on the certificate of creditorship, or if none are specified, then to the caretakers of children known by the state to be in need.

Now I will attempt to prove that this good news is true. Let's begin by defining two binary criteria which determine the type of pregnancy a woman will have:

TWO BINARY CRITERIA FOR DETERMINING TYPE OF PREGNANCY

- Is the decision being made to continue or terminate her pregnancy?
- Is the decision being made by her or another (ie. a boyfriend, a parent, or the state)?

Since the decision is based upon TWO binary criteria, there are FOUR possible types of pregnancies (since $2^2 = 4$). They are:

FOUR TYPES OF PREGNANCIES

- A. **Elective continuation** - She decides to continue her pregnancy.
- B. **Elective termination** - She decides to terminate her pregnancy.
- C. **Coercive continuation** - Someone else (ie. the state) decides to continue her pregnancy against her will.
- D. **Coercive termination** - Someone else (ie. a boyfriend or parent) decides to terminate her pregnancy against her will.

It is universally accepted that the best type of pregnancy is A, and the worst is D. Type A is the best because both of its qualities (election and continuation) are good, and type D is the worst because both of its qualities (coercion and termination) are bad. As for types B and C, it is universally debated which of those two is worse. More on B and C later.

Types B and D are types of *reproductive termination*, and types C and D are types of *reproductive coercion* (see Venn diagram below). Type D, coercive termination, is a type of both *reproductive termination* and *reproductive coercion*. It's in the overlapping area of the Venn diagram.

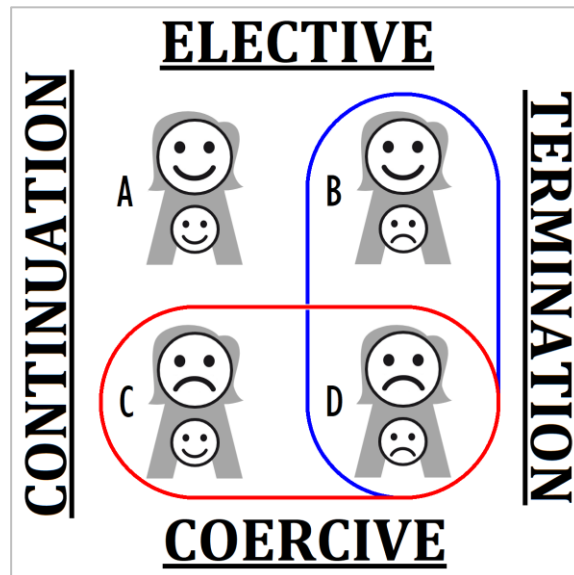


Figure 1 - Venn diagram of *reproductive termination* versus *reproductive coercion*

Since type D is already a crime, everybody spends very little time thinking about it. But they "spend a lot of time thinking which is worse" between B and C.¹ As a result, everybody becomes divided into the following two ideologies:

TWO TYPES OF IDEOLOGIES

- A. **Pro choice** - Those who think coercive continuation (type C) is just as bad, if not worse, than elective termination (type B).
- B. **Pro life** - Those who think elective termination (type B) is worse than coercive continuation (type C).

Everybody will remain divided into the two opposing ideologies for as long as they remain ignorant of three hidden pieces of information. The three secrets are:

THREE SECRETS TO HEALING THE DIVISION

- A. Despite being illegal, coercive termination happens often, because it's incentivized² and it's easy to get away with.³
- B. There is now something simple that everybody can do to disincentivize coercive termination, thereby stopping it.
- C. If coercive termination is stopped, then coercive continuation and elective termination will also stop happening.

Secret A is proven through two studies, one by the Lozier Institute⁴ and one by Harvard University.⁵ Secret B is proven through the fact that everybody can simply sign a petition for the aforementioned "Right to Choose Life Act." A link to the petition can be found on the RightToChoose.Life website.

Now let's prove secret C. If the pregnant female exercises the option, which she would have under the RTCL Act, then she would disincentivize coercive termination by certifying the debt of postnatal support, which is owed to her offspring. But it would be an unjust law if she was allowed to certify the debt of postnatal support without also certifying the debt of prenatal support. That's why the option must be for her to certify both debts of support.

By certifying the debt of prenatal support, she will disincentivize elective termination. So, not only will nobody want to try to coerce her to terminate her pregnancy, but she will not want to electively terminate the pregnancy either. Figure 2 is a Venn diagram of the preconditions for coercive continuation versus elective termination. The overlapping region is the precondition that the pregnant female wants an elective termination.

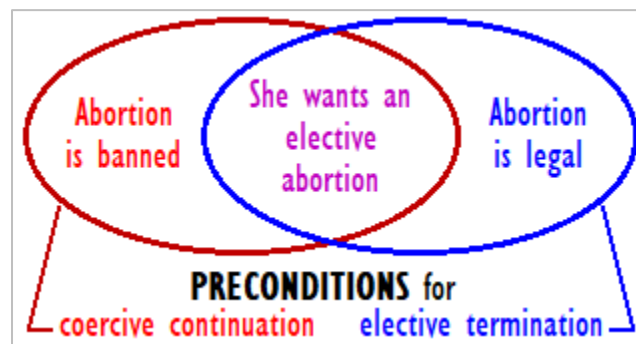


Figure 2 - Venn diagram of preconditions for coercive continuation versus elective termination

Once the pregnant female exercises the option, which she would have under the RTCL Act, the common precondition will no longer be true, meaning that neither coercive continuation nor elective termination will happen. Secret C is therefore true. If coercive termination is stopped, then coercive continuation and elective termination will also stop happening.

Once the three secrets are revealed to both *pro choice* and *pro life* ideologues, they will work together on common ground to stop coercive termination. If they are successful in stopping that, then elective termination and coercive continuation will also stop happening; and the Church's "goal",⁶ which is to maximize the rate at which elective continuation happens, and minimize the rate at which coercive termination happens, will have been achieved.

John asks that we not thank him for this wisdom, but that we instead thank the One who taught the wisdom to John. With man, it is impossible to heal the division between the two types of ideologues (pro-choice versus pro-life), but with God, all things are possible (Mat. 19:26). Everything described in this letter, from giving a layman the ability to discern a sign to teaching him how all of us can participate in stopping the unholy sacrifices, was done by God.

VII. Now John Has a New Message that Needs to be Announced

Now that John has learned how the catholic Church can participate in stopping the unholy sacrifices of the Fifth Seal, he and the rest of the EGS have a new message from God to bring to the Church.

By signing a petition for the Right to Choose Life Act (the bill described in section VI), Christians will participate with God in stopping the unholy sacrifices of the Fifth Seal. But that will not happen until an announcement is made at their place of worship, and announcements require the permission of the bishop or elders of the church.

That is why I am writing this letter to all bishops and elders on earth, asking them to please prayerfully consider announcing the message below at your place of worship. If you have questions or you need more time, please let us know; because the purpose of our apostolate is to help you understand that this new message is from God.

A NEANGEL (NEW MESSAGE)

A neangel, or new annunciation, that needs to be made at every house of God. [Text in square brackets optional.]

[The] Unholy sacrifices [of the Fifth Seal] are being made at an unprecedentedly high rate, but every Christian is now invited to participate in stopping the unholy sacrifices, and it is very easy to participate. Christians participate by signing a petition for the bipartisan bill of law, which would empower women to stop the crime of coercive abortion. [It would give every pregnant female an option that she can exercise to disincentivize the crime, so that nobody tries to coerce her to terminate the pregnancy.] The petition can be found at _____ [say where it can be found].

[The option, which is stated on the petition, is for her "to certify the debts of prenatal and postnatal support, which are owed to her offspring, so that if anybody kills the creditor (her offspring), the debts will not be forgiven but will instead be converted into reimbursement for wrongful death, payable to the caretaker(s) of the child(ren) specified on the certificate of creditorship, or if none are specified, then to the caretakers of children known by the state to be in need (ie. child welfare)."

Those who believe the new message and sign the petition will be clear from the blood of the sacrificial victims, but those who do not believe it will not be clear. Again, the petition can be found at _____.]

When John realized that the new message, or neangel, is part of the eternal gospel, which is currently being held by a heavenly angel (Rev. 14:6), John founded the Eternal Gospel Society. Since the eternal gospel must be brought to everybody who dwells on the earth, not just the unbaptized but also the baptized, it must consist of the Gospel for the unbaptized, and a neangel for the baptized.

Whereas an *euangelio* (*eu* + *angelio*) is a message of good news, a *neangelio* (*neos* + *angelio*) is simply a message of news. It's a mixture of bad news (ie. that unholy sacrifices are happening) and good news (ie. that we are invited to participate in stopping the unholy sacrifices). Whoever believes the neangel and accepts the invitation will be clear from the blood of the sacrificial victims of the Fifth Seal. But whoever does not believe it will not be clear.

Hence, the consequences of believing versus not believing are similar to the consequences of believing versus not believing the Gospel. Notice the similarities when the Gospel and neangel (2nd part) are placed side by side in the table below. This is not to suggest that the neangel is anywhere close to being as good as the Gospel. But it does suggest that it's important to announce the neangel to the baptized, just as it's important to announce the Gospel to the unbaptized.

Eternal Gospel (<i>Evangelium Aeternum</i>) for the Unbaptized and the Baptized	
Gospel of Christ (<i>Evangelium Christi</i>)	2nd part of the neangel (<i>Nova Annunciatio</i>)
The Christ (Jesus) died for our sins and rose from the dead on the third day, both according to scripture.	Every Christian is now invited to participate in stopping the unholy sacrifices of the Fifth Seal.

Also, the plan to bring the neangel to the whole Church is similar to the plan to bring the Gospel of Christ to the whole world, which is recorded in Mark's Gospel (16:15-16).

The Evangelization	Neangelization
Bring the Gospel to every (unbaptized) person. Whoever believes and is baptized will be saved (from their sins), but whoever does not believe will be condemned (for their sins).	Bring the neangel to every baptized person. Whoever believes and accepts the invitation will be clear from the blood of the sacrificial victims, but whoever does not believe will not be clear.

It's natural to feel uneasy about new things, even if they're good, because they push us out of our comfort zone. But I hope you will remember that the neangel is from God and that it is His will for every Christian, under your authority, to have the opportunity to participate in stopping the unholy sacrifices. I leave you with three questions to consider as you decide how to respond to this letter.

WHY THE NEANGEL IS FROM GOD
<p>A. Who else could have given a layman the ability to interpret signs?</p> <p>B. Who else could have given the sign to the layman's church?</p> <p>C. Who else could have taught the layman how the Church can participate in stopping the unholy sacrifices to which the sign pertains?</p> <p>All items, which bishops and elders need to prove that the neangel is from God, are available on request. Those items include: 1. Copies of the layman's certificates of birth, (pedo-)baptism, and marriage, 2. A list of those who witnessed the layman's credobaptism, 3. A link to the website where newspaper articles about the sign can be found, 4. A copy of the layman's college transcript, and 5. The name of the priest who met with the layman twice, once before he took Airothusiology and once after he passed the course. Any or all of those items can be obtained by sending an email to John@EternalGospelSociety.com.</p>

Thank you and may God bless you,
Daniel Schmude
Webadmin, EGS

FOOTNOTES

1. In *Mere Christianity*, C.S. Lewis says that the Devil encourages us to "spend a lot of time thinking which is worse" between two opposing errors, so that our intense dislike of one error will cause us to be gradually drawn into the opposite one.
2. The incentive is the remission of the debt of postnatal support, which the male incurred when he made the female pregnant.
3. The crime is easy to get away with, because it's difficult to prove the guilt of the criminal.
4. A 2023 study by the Lozier Institute shows that 70% of abortions have at least some element of coercion. (Link: <https://lozierinstitute.org/study-many-women-who-had-abortions-felt-pressured-by-others/>.)
5. A 2022 study by Harvard shows that homicide is a leading cause of death for pregnant women. The fact that the homicide forces her to terminate the pregnancy means that gravicide is a forced termination of pregnancy. Its incentive, or motive, is also the same as coercive termination; and that is the remission of a debt of postnatal support. (Link: <https://hsph.harvard.edu/news/homicide-leading-cause-of-death-for-pregnant-women-in-u-s/>.)
6. In *Mere Christianity*, C.S. Lewis says that whenever the Devil tries to draw us into one of two opposing errors, we need to keep our eye on the "goal" and "go straight through between both errors. For us, the "goal" is elective continuation, and we will go straight through between coercive continuation and elective termination when we work together to stop coercive termination.