

Each human body is a host for an eternal spirit.  
The eternal spirit is the valued aspect of each human body.

## The Goal and Process of Creation

(Explaining A Counter-Spiritual Effect of Abortion)

### *The Why of Life*

God, the all powerful being without beginning or end, is for monotheistic believers the source for all that exists. Among the attributes of God is that of perfection. From the perspective of perfection it must be deemed wasteful to do nothing with the ability to create and to share. Even though God is complete in Himself He must be true to His own goodness and perfection He must utilize the unlimited creative power that is His alone. In His perfection He must share to a degree that will provide great diversity of association and high utilization of power.

Ordinary reasoning reveals that the highest form of sharing is obtained by establishing intellectual beings capable of effectively utilizing His undiminishable creative capacity. It would also be natural for Him to want to share with beings that have the ability to communicate with Him in a meaningful manner. God, who is the ultimate in perfection, would desire to share with beings functioning at His own level after having developed to the highest degree they were individually able to achieve.

God's divine nature is pure spirit. God has no parts, He is not divisible. Creation is separate from Himself and identifiable. Intellectual beings to be like unto God must also be pure spirit, but, they must also be individually identifiable. A second and third level

of existence gives each additional spirit individuality and identity. Human existence is seen as the form of life that fulfills the parameters of being that are necessary to allow individuals to develop to their maximum potential. Human beings consist of body, soul, and spirit three aspects or levels of existence.

Maximum sharing ability can only be achieved as determined by the perfect knowledge and wisdom of God through the human form; the form chosen for His Son, our Lord and Savior, Jesus. The human form was chosen not only for its shape, material utility, and its natural disposition to produce and magnify problems (*intellectual challenges*) well beyond those that can be found in the primary spiritual form; but also because it serves as a protective shield that allows the essential spirit (*eternal being*) to gradually associate with existence. The spiritual being, the eternal aspect of human life, is given time to adapt to its existence by being gradually allowed to experience life from the moment of its creation in a protected environment.

Shielded from extreme instantaneous data input –a disruptive experience that limits the spirits ability to fully share with God in eternal life– it has the time to associate with its own external form as it slowly experiences the development of life. NOTE: The shorter the experience of material life –the best form for full spiritual development– the less one is capable of obtaining the level of growth that enables maximum relationship with God.

Most Catholics and other Christians fail to properly understand that a newly created spirit has a fully functioning intellect that was infused into a human body by God at the instant of conception.

A spirit has by nature an active intelligence at its creation (it has no parts to grow or develop; it only gains knowledge, understanding and wisdom).

The process of learning begins immediately upon creation. The body grows and develops but the spirit is complete. A spirit has full

and active intelligence at its inception. From the instant it is created it develops an understanding of, and a relationship with its environment. Initially it is fully occupied with experiencing life. The growth of the body that it is associated with initially takes up all of its attention. As its relationship with its body stabilizes it gradually becomes free to grow in understanding and wisdom concerning the existences that are external of itself.

Once the spirit has fully identified with its body in its mother's womb, it is ready for a new stage of development that is to be experienced outside of its early environment. Each successive stage that a human spirit is allowed to undertake brings it that much closer to its ultimate and fullest potential. At its beginning the spiritual intellect (*the essential mind*) associates with the material body and developing brain as it takes shape and grows. Following birth the spiritual mind not only continues its association with its developing body but also starts developing a more direct relationship with an external environment. As its material mind develops the spirit gradually is able to communicate at increasingly complicated levels. Each developed level of communication allows it to make successively and increasingly complex choices.

The spirit acquires an understanding of right and wrong and reacts according to the dictates of its own goals whether they be for good or for evil. It should be understood that evil is in its essence selfish and is consequently mentally restrictive. Good, on the other hand, is unselfish and consequently open to far greater spiritual growth.

COMMENT: The human intellect and the spiritual intellect are two separate functions of existence. While they commonly function together in this life, the human mind is limited to its genetic and environmental potential. The spiritual mind is only limited by the opportunities it has in making

increasingly complex choices according to decisions based upon the difficulties of its life experiences.

A spirit has no parts or size. When its development is concluded—spiritual growth potential has been brought to an end— it is the sum of its reactions to intellectually stimulating experiences. A spirit never ceases to exist. It is eternal from the instant of its creation. At its creation it is immediately associated with the life form in which it is intended to develop. The longer it stays with its natural life form, the greater is its potential for full spiritual development. Full development is reached when it has experienced the extreme of difficult decision making and finally chooses the ultimate good over evil.

While all created spirits have the opportunity for eternally sharing with God, those who have the opportunity to overcome the greater spiritual obstacles of life have the potential of being more fully equipped to share the supreme ultimate relationship. When life is prematurely terminated it is limited in its spiritual growth potential. Its full potential for relationship with God and creation is short-circuited.

When one is a cause of prematurely terminating a human life one has committed an extremely grave offense against God. By not defending the innocent, when in a position to do so, one becomes guilty as an accomplice by omission in relation to premature death. [Going against the prime commandment and totally rejecting life is a greater abomination.]

This life was designed to be a life of obstacles, challenges, and difficulties to be overcome.\* How we respond or react to these situations determines our relationship with God in eternal life. These conditions are meant to enhance our spiritual growth.

\* "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and

everyone that does he prunes so that it bears more fruit."  
[John 15:1-2]

The trials and tribulations of this life requires the intellect to continually develop as it passes through progressively difficult stages during its spiritual journey. We begin our spiritual existence coexisting with and in a single cell. Our thoughts and energies are focused upon the growth and formation of the body as it takes place. Our association with our growing bodies is our early learning experience. We intellectually gain knowledge and understanding as the cells progressively multiply into a person capable of deciphering complex problems.

When we are prematurely forced to leave our bodies –prior to having fair/reasonable opportunity to exercise free will– we are thrust into a new form of existence without time to adapt to the conditions it contains. The new form of existence necessitates infused knowledge that requires specialized tasks to focus one's attention until adaption to the new existence can be made. This limiting method of growth is necessary in order to save such persons from instant instability. Tasks are given to quickly occupy the intellect so that premature bodily death does not deprive the spirit of important development even though its ultimate potential is less than intended by God's eternal plan.

God is unlimited in His capacity to share. While we are limited in our ability to share we must always be willing to share. We must not set limits on our willingness to participate in the long term goals established and best understood by God.

Spiritual beings that have been restored to glorified bodies will have the following basic qualities: [Ref.: "The Catholic Catechism" by Fr. John A. Hardon, p. 265]

1. Impassibility – immunity from death and pain

2. Subtlety – freedom from restraint by matter (Jesus was able to pass through closed doors)
3. Agility – obedience to spirit with relation to movement and space (able to move through space with the speed of thought)
4. Clarity – refulgent beauty of the soul manifested in the body (as when Jesus was transfigured on Mount Tabor)

Father David C. Trosch  
Feast of St. Justin, 1 June 1999  
Additions: 4, 5, 26, 28 June 1999  
Modified: 19 July 1999

#### ADDENDUM:

Better to be at war with a million people than to be at war with God. "Blessed are the peacemakers." This does not mean that we are to make peace with or be at peace with men. (*We should always seek the spiritual aspect of any Scripture statement. Sacred writings convey relationships between God and man and instruct man on how to have a proper relationship with God.*) It means that our first consideration must always be the obtainment of peace with God.

True peacemakers help men to be at peace with God. We are to be at peace according to God's will by giving recognition to and practicing eternal values. Human values must always be subordinated to spiritual values. We are to teach His word, set good example, promote and defend truth and justice as God the Father did in the Old Testament and Jesus continued doing in the New. Jesus did not shirk from truth even though it eventually meant the death that He had predicted. Jesus knew and understood the underlying long term spiritual value of His works.

The Eight Beatitudes instruct us how to develop a worthy relationship with God. The primary purpose of all moral teachings is

to help fallen man to reestablish a productive relationship with God so that we can be found acceptable for sharing in eternal life.

We must not expect God to do for us what He expects us to do for ourselves. The problems of the world are not for complaining, but for overcoming. God could send His angels to stop all murders, to feed all of the hungry, to cloth all of the naked, to heal everyone who is sick or incapacitated, and to stop all wars. God is perfectly capable of sending His angels to accomplish any task He desires, but He doesn't. God could change the course of history every day, but it would be at the cost of restricting individual free will. Such action would be in opposition to God's plan of eternal spiritual sharing.

"Not that of ourselves we are qualified to take credit for anything as coming from us; rather, our qualification comes from God, who has indeed qualified us as ministers of a new covenant, not of letter (*law*) but of spirit; for the letter brings death, but the Spirit gives life." – 2 Cor. 3:5-6

"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. I tell you, *unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven*" – Matthew 5:17-20

"We must consider how to rouse one another to love and good works. We should not stay away from our assembly, as is the custom of some, but encourage one another, and this all the more as you see the day drawing near."

"If we sin deliberately after receiving knowledge of the truth, there no longer remains sacrifice for sins but a fearful prospect of judgment and a flaming fire that is going to consume the adversaries. Anyone who rejects the law of Moses is put to death without pity on the testimony of two or three witnesses. Do you not think that a much worse punishment is due the one who has contempt for the Son of God, considers unclean the covenant - blood by which he was consecrated, and insults the spirit of grace?" – Hebrews 10:24-29

But Peter and the apostles said in reply, "We must obey God rather than men." – Acts 5:29

"For lack of guidance a people falls; security lies in many counselors." – Proverbs 11:14

"(Cursed be he who does the LORD'S work remissly, cursed he who holds back his sword from blood.)" – Jeremiah 48:10

Eve of the Feast of the Sacred Heart of Jesus  
10 June 1999

Copyright 1993-99 by Fr. David C. Trosch  
- All Rights Reserved -  
Permissions granted for non-profit purposes.

### **Contributions Requested for Maintaining Publications**

Document provided as a service of:

**LIFE ENTERPRISES UNLIMITED**  
(A 501-c-3 Non-Profit Organization)  
**P. O. Box 850307**  
**Mobile, AL 36685**  
**U. S. A.**

Internet: [www.trosch.org](http://www.trosch.org)