



# DEFEND LIFE

*Promoting the Culture of Life and Fighting the Culture of Death since 1987*

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## Tenacity, hustle pay in 'abortion capital'

As director of a major network of crisis pregnancy centers in New York City, 55-year-old Chris Slattery is all staid, calm, management-oriented demeanor when it comes to pro-life activism.

But he wasn't always that way.

Back in the spring of '88, young Slattery and Randall Terry had collected 1,000 pro-lifers in front of a hotel in Times Square.

See **TENACITY**, page 3

## Notre Dame sold out to Rockefeller, says writer

When Notre Dame University President Fr. John Jenkins announced in March 2009 that pro-abortion President Barack Obama would be that year's commencement speaker, he ignited a national firestorm over two issues: abortion, and whether Notre Dame was really Catholic any more.

"But this story didn't begin in March 2009," author E. Michael Jones told pro-lifers at a Defend Life-sponsored talk in Gaithersburg March 18.

Notre Dame's rupture from its

See **NOTRE DAME**, page 7

## Pro-lifers leaflet abortionist's neighbors

On the morning of March 20, six pro-lifers fanned out through an upper-middle class area straddling the Owings Mills and Reisterstown sections of Baltimore County.

They carried flyers bearing the message, "Did you know that an abortionist lives in your neighborhood? His name is Sheo Sharma. He lives at 12501 Timber Grove Road."

The flyers urged recipients to "Call or visit Sheo Sharma. Tell him to stop killing babies."

"This is a tactic we don't use enough in the pro-life movement,"

said Defend Life Director Jack Ames, who organized the leafleting along with Owings Mills pro-lifer Irene Walsh.

Abortionists are very vulnerable to public pressure of this kind because often their neighbors have no idea that they are engaged in such a practice, and they don't want it to be known, said Ames.

"We were able to get one abortionist to retire" by exposing his activities to his neighbors, he noted.

Few residents were outside as

See **LEAFLET**, page 2



Dividing up the streets they will leaflet are (from left) Betty Belk, Emily Rolla, Irene Walsh and Jack Ames.

## LEAFLET, from page 1

the pro-lifers walked up and down the streets, placing the flyers in storm doors or on parked cars.

But leafleter Betty Belk did talk to one resident and handed him a flyer as he was pulling out of his driveway.

He looked at the flyer, then handed it back.

“Oh, you’re pro-life – well, we’re pro-choice. Have a nice day!” he remarked pleasantly.

Further down the same street, Belk gave a flyer to a woman raking her front lawn, explaining that they were asking residents to ask their neighbor to stop doing abortions.

“I think it’s a woman’s right to choose. It’s her body,” the woman responded.

Walsh and several of the other pro-lifers had preceded the neighborhood leaflet drop with their weekly



**Betty Belk (right) asks a resident to ask neighbor Sheo Sharma to stop doing abortions.**

prayer vigil at Sharma’s office on Painters Mill Road in Owings Mills.

An ad hoc group of pro-lifers have been praying at the abortion-

ist’s Femi-Care Surgery Center for nearly a decade.

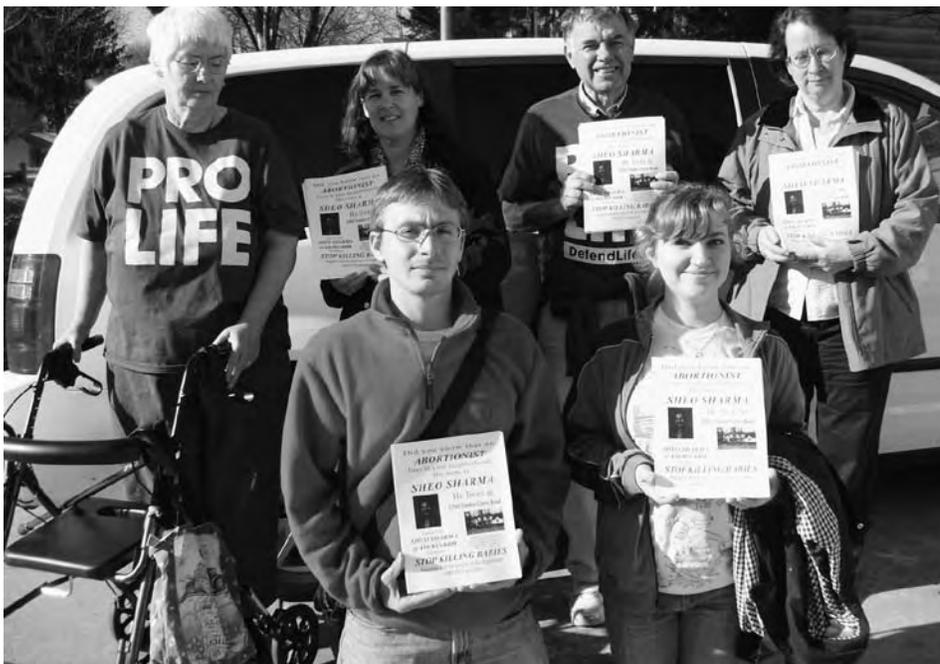
They plan to mark the tenth anniversary of their prayer vigils on June 12, with a Mass and Exposition at Sacred Heart Church in Glyndon, followed by a Holy Hour in the church for some participants while the rest pray at Sharma’s clinic.

The prayers will return to the church for Benediction.

Research of records at Maryland’s Health Claims Arbitration Office by *Defend Life* in 2000 revealed nine medical malpractice claims against Sharma.

They included charges by plaintiffs that the ob/gyn’s negligent or substandard treatment contributed to the death of their newborn, or caused severe brain damage or other serious permanent injuries.

Two women claimed injuries during abortions that allegedly inflicted great pain and suffering, required major corrective surgery, and resulted in permanent damage.



**Assembling to leaflet abortionist Sheo Sharma’s neighborhood are (top, from left) Michelle Bennett, Betty Belk, Jack Ames, Irene Walsh; (kneeling) Jonathan Darnel and Emily Rolla.**

As a consequence of one case in which a baby died five days after delivery, Maryland's Board of Physician Quality Assurance in 1997 placed Dr. Sharma on a year's probation.

More recently, in 2007 an East Baltimore woman brought suit against Sharma, claiming that he left pieces of sponge, gauze and plastic debris in her abdomen after a 2001 operation.

LaShawn McClary alleged that the detritus left from the operation caused her to lose her uterus, Fallopian tubes and small bowel.

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### TENACITY from page 1

"My wife is 9 months' pregnant with our first child," he told pro-lifers at a Defend Life-sponsored talk February 18 in Catonsville.

"Only she and I and Terry know where we're going, which is a small abortion clinic on East 85<sup>th</sup> Street."

Several dozen pro-abortion activists are harassing them, and would love to know where they're headed.

To try to lose them, "We take a circuitous route on the subway up and down East Manhattan."

They emerge from the subway a block away from the clinic.

"I have 1,000 people behind me, pouring out of the subway," recalled Slattery.

"We sprint to the front door of the clinic. The 600 or so that do the sit-in lay down in front of the clinic. We closed it for the entire day."

Slattery was the last to be arrested, the 506<sup>th</sup> arrest.

An hour and a half into the blockade, Slattery's wife, Elaine, went into labor.

"We rushed her to an ambulance," he said. "That night she

went into full contractions, and we had our first baby the next day."

The blockade that day was the first abortion mill "rescue" in America.

Over the next few years, Slattery, along with Terry and ex-abortionist Bernard Nathanson, led hundreds of people in abortion mill rescues in Manhattan and New York City which, with 89,000 abortions a year, Slattery calls "the abortion capital of the world."

Probably the most ambitious rescue occurred in January 1989, when 2,000 police officers were called to handle the 2,000 activists who conducted a massive, simultaneous blockade of seven abortion clinics throughout Manhattan.

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### Nathanson and Slattery were dragged off side-by-side to jail.

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Nathanson, who had helped found NARAL and legalize abortion in New York State in 1970, and Slattery were dragged off side-by-side to jail.

Slattery was later Nathanson's confirmation sponsor when he converted to the Catholic Church.

Slattery's leadership of the rescues led to a lawsuit that dragged out for 15 years and resulted in a \$50,000 fine in federal court and \$157,000 in attorneys' fees.

It also led to his firing from his advertising job.

In the meantime, he said, "I knew that God was asking me to do more."

Learning that there were no independent crisis pregnancy centers in New York City, with just \$1,500 from a single donor, Slattery signed

a lease for office space around the corner from Planned Parenthood and several other abortion clinics in the East Twenties neighborhood of Manhattan.

In 1985 he opened the city's first crisis pregnancy center.

Two years later, NOW, NARAL and Planned Parenthood hit the pregnancy center with a lawsuit based, said Slattery, on a smear campaign conducted by a Planned Parenthood investigator.

Despite this attack, Slattery went full-time into the pro-life movement in 1990.

In 2002 then-Attorney General Eliot Spitzer issued subpoenas against eight pregnancy centers across the state, two of the eight against Slattery's Expectant Mother Care-EMC Frontline Pregnancy Centers.

"We fought back with tenacity," said Slattery.

"We had press conferences in our centers: the spokespeople were black and Hispanic mothers who had been helped by our centers."

They also held press conferences in front of Spitzer's office, with 50 people demonstrating against him.

"On Valentine's Day we sent a barrage of flowers to the attorney general's office in the names of babies saved at our centers."

On Alan Keyes' MSNBC program, Keyes and Slattery confronted NARAL and Planned Parenthood operatives with details of how, before he was elected, Spitzer had promised them to go after pregnancy centers as payback for their support.

"We nailed him so hard, the morning after that program, he lifted all the subpoenas across the state," said Slattery.

Today, with a paid full-time

staff of 20, he directs a network of 12 pregnancy centers, plus a mobile clinic that brings ultrasound and other prenatal services outside of two abortion mills.

Since 1985 the Expectant Mother Care network has counseled over 100,000 women.

About two-thirds of them were pregnant, and 90 percent of them were considering abortion. Approximately 34,000 babies have been saved from abortion.

"I don't have any extraordinary talents or abilities," said Slattery.

"My major talent is tenacity. Tenacity and hustle make up for an awful lot."

Aggressiveness counts for a lot too, he said.

"The best way to shut down these abortion mills in your area is to compete with them aggressively – to have centers in the same building or across the street from them."

In Brooklyn, EMC has a center in the same building as two abortion clinics.

"About 10 percent of our clients there come to us by 'mistake,'" thinking they are going to one of the abortion clinics, said Slattery.

EMC recently set up a center in a 1½-mile strip along Roosevelt Avenue in Queens that they call

"Abortion Row" because a dozen abortion clinics are lined up in just a few blocks.

Abortion Row has abortion clinic "hawkers" passing out fliers to women on the street, "like a strip joint," said Slattery.

The abortion mills target the Hispanic community with ads in New York's popular Spanish-language

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### **Abortion Row has abortion 'hawkers' passing out fliers to women on the street.**

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newspaper, *El Diario/La Prensa*, which runs about ten abortion ads a day, six days a week.

"I run a small ad; I spend \$700 a week on newspaper ads," said Slattery. He also runs subway ads, which are much more expensive.

"When you want to compete against abortion mills, you've got to spend money," he explained. "You have to advertise as aggressively as they do."

To keep the movement youthful, EMC recently began a program called the American Center for Pro-Life Action.

Tired of counting on volunteers who were not always reliable, Slattery recruited full-time, paid activists who were "young, zealous and committed."

"We bought a two-family house in the South Bronx," he said. "We raised the half-million for it in ten weeks because we had a clear vision of what we wanted to do."

Last summer he had 24 full-time activists living in the house. In the winter he averaged seven to eight.

Slattery advises pro-lifers to "think big, think competitively.

"We need to work together to have a coordinated ad campaign," he urged. "We have to have economies of scale; in some cases, it's better to merge."

He also suggested that pregnancy centers can build up some of their income through charging for clinical services like prenatal care, ultrasound and STD testing if the clients are reimbursed through their insurance, as his centers have done.

Slattery believes that as Catholics, we have to be "other Christs" to the girls and women in crisis pregnancies.

"I think that the first mission of the Church is to reach out to the poorest of the poor, and there's no one poorer than the woman who decides to take her own child's life."

We still have an inadequate number of pregnancy centers, he said: "We are still outnumbered 3 to 1, abortion mills to pregnancy centers."

Pro-life is not a spectator sport, and we should not be "laptop warriors," said Slattery.

"If you think sending out endless emails and signing online petitions is the way to do pro-life activism, you're wrong."

Instead, he urged pro-lifers to go to the communities where help is needed, just as Christ expected His disciples to go to the ends of the earth to spread the Gospel.

"First, go to the existing organizations and help them work better, if you think they're doing a poor job. If you feel you can do it better, prove it and do it."

Use the talent God has given you and the compassionate heart that every Christian has, he said.

"With good smarts, you can outwit the abortion clinics; you can beat them at their own game at reaching mothers."



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## Last-ditch try

Pro-lifers joined thousands of protesters in Washington, D.C., on March 21 in one last attempt to persuade Congressmen to vote against the health care reform bill that day.



Above: Pro-lifers joined protesters beside the Capitol building chanting, 'Kill the bill!'

Above (from left): Tui Marie Bombeck, Deborah Hollingsworth and Missy Smith hold signs near the Capitol. Right: Smith talks to Rep. Steve King (R-Iowa), who voted against the bill.



## Abortion whistleblowers can earn \$10,000 reward

Abortionist Brian Finkel of Arizona is serving a 35-year prison term after being convicted on 22 counts of sexually abusing his patients.

Abortionist Krishna Rajanna had his license revoked and his Kansas abortion mill closed in 2005 after police investigations revealed the mill's grossly filthy conditions and employees alleged that Rajanna had microwaved an aborted fetus and stirred it into his lunch.

Abortionist Bertha Bugarin, who performed abortions without a license and operated an egregiously sleazy chain of California abortion mills, was convicted in 2009 and sentenced to 6 years in prison for multiple felonies.

Operation Rescue, a leading activist pro-life organization headquartered in Wichita, Kansas, has often worked to bring public attention and pressure authorities to bring abortionists like these to justice for a wide variety of crimes.

Now, they're taking a new tack.

In January, OR launched Abortion Whistleblowers, a campaign offering a \$10,000 reward for information leading to the arrest and conviction of abortionists who are breaking the law.

They're asking abortion clinic workers, former patients, or anyone who knows of crimes committed at abortion clinics to contact them.

They have sent a flyer touting the reward to every abortion clinic in America, warning employees of their possible implications in any crimes being committed at their clinics.

"Don't go to jail for something your employer is doing or told you to do," the flyer urges, adding that the reward money offered by Operation Rescue "could help you start a



**Operation Rescue is offering a \$10,000 reward for information leading to the arrest and conviction of criminal abortionists such as Bertha Bugarin, left.**

new life – one that isn't stained by innocent blood or criminal activity."

OR is also publicizing Operation Whistleblowers through radio ads and on sites such as Craig's List, Facebook, Twitter and Youtube.

The abortion business offers a fertile field of opportunity for the discovery and reporting of wrongdoing, says OR President Troy Newman.

"We have yet to find an abortionist that is in compliance with all applicable local, state, and federal laws," he noted.

"Many refuse to adhere to even the most modest health code regulations."

OR's senior policy advisor, Cheryl Sullenger, said that as a result of the campaign, some abortion clinic workers have contacted them, but more work needs to be done before any concrete results can be reported.

"We have learned over time that working with people who have been traumatized by abortion – and that includes abortion clinic workers – is very difficult; it's a slow process," said Sullenger.

Anyone with information for Abortion Whistleblowers may phone 316-683-6790, ext. 155, or email them at [abortionwhistleblower@gmail.com](mailto:abortionwhistleblower@gmail.com).

**NOTRE DAME, from page 1**

Catholic moorings didn't even begin in 1967, when its then-president, Fr. Theodore Hesburgh, engineered the Land O' Lakes Statement.

In his book, *Is Notre Dame Still Catholic?*, Jones traces the root cause back to Paul Blanshard's *American Freedom and Catholic Power*, written in 1949.

"Blanshard said that the English philosopher Bertrand Russell's greatest fear was that America was going to become a Catholic country, and that Catholics were going to bring this about by demographic increase," Jones explained.

As if heeding Blanshard's words, various entities decided to solve "the Catholic problem" through social engineering, he asserted.

The concept of social engineering, first appearing in John B. Watson's book, *Behaviorism*, in 1915, held that human nature is changeable and can be modified by modifying the environment.

An insidious subset of social engineering is sexual engineering, said Jones.

"How do you destroy the political power of Catholics? By making them blind; by creating lust as the sole motivation of their lives.

"You can do this by undermining the sexual morals of their women or by using pornography."

The Catholic Church has always understood this, said Jones.

St. Augustine declared that man was free as long as he was moral: "A good man, though a slave, is free; but a wicked man, though a king, is a slave, for he serves not one man alone, but as many masters as he has vices."

In the 1930s, when the Church was strong and united, it won two victories against attempts to sexual-

ize American culture.

The first involved the increasingly obscene movies being produced by Hollywood.

Denis Cardinal Dougherty called for a boycott of all Warner theaters in Philadelphia, and box office receipts began to plummet.

"The boycott threatened to spread to places like Chicago, so Hollywood caved in and brought about the Production Code, which



**Writer Michael Jones has documented what he calls Notre Dame's 'groveling attempt' to get Rockefeller money.**

meant that for 33 years, there was no obscenity, no nudity, and so forth," said Jones.

Joseph Breen, an alumnus of Notre Dame, was the first head of the Production Code office.

Around the same time, Jones noted, "the WASP ruling class wanted the government to get into the contraception business.

"So Margaret Sanger testified before Congress in 1935. Msgr. John Ryan gave a blistering rebuttal.

"He said, 'What you're talking about is rich people who don't want to pay a decent wage to the working man. You're not going to solve this

battle by giving them contraceptives.' He won this battle; Margaret Sanger was defeated."

But in 1960, said Jones, "It looked as if Bertrand Russell's nightmare was becoming a reality when the first Catholic president of the U.S. was elected."

John D. Rockefeller was eager to put his solution to "the Catholic problem" into effect, but as before, the big obstacle was the Catholic Church.

Digging into the Rockefeller archives in North Tarrytown, New York, Jones documented what happened next.

He terms it "a groveling attempt by Notre Dame to get Rockefeller money."

Notre Dame agreed to secret conferences on birth control, held for three years on their campus, with the conditions and the funding for the conferences provided by Rockefeller.

"In the spring of 1965, suddenly Catholics read in their diocesan newspapers that Catholic theologians no longer found the Church's teachings on birth control persuasive.

"The Rockefellers paid for this, and they got what they paid for."

In July 1965, Father Hesburgh flew to Rome with John D. Rockefeller and arranged a meeting with the Pope.

"Rockefeller offered to write what was later to be known as *Humanae Vitae*. Needless to say, the Pope didn't take him up on his offer," said Jones.

"Hesburgh was working for the Rockefellers, and his job was to stop the demographic surge that was creating political power in the U.S. — it's that simple."

The Papal Birth Control Commission, which came out in favor of birth control, "was packed with

people connected with Notre Dame who were getting money from Rockefeller and the Ford Foundation.

“This is known as conflict of interest!” Jones charged.

As an example, he pointed to Notre Dame sociologist Don Barrett, a commission member who received \$600,000 from the Ford Foundation.

In 1967 Father Hesburgh created the Land O’ Lakes Statement, in which he removed the University from church control and put it under a lay board of trustees.

John Cardinal Krol of Philadelphia, a canon lawyer, called this “alienation of church property.”

“In plain terms, Father Hesburgh stole Notre Dame University,” Jones declared.

“Ever since 1967, Notre Dame has been playing a double game.

“They call themselves Catholic, but in order to get foundation and government money, they engineer their students into becoming wage

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**‘Ever since 1967,  
Notre Dame has been  
playing a double game.’**

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slaves and sexual robots, to fulfill the eugenic dreams of Paul Blanchard and John D. Rockefeller III.”

Father Jenkins, who became president in 2005, “will go down in history as the man who destroyed what was left of Notre Dame’s repu-

tation,” Jones predicted.

One of his first acts was to give an address on academic freedom, in which he discussed the school’s sponsorship of the Queer Film Festival and its annual performance of *The Vagina Monologues*.

“Everyone expected him to ban the *Monologues*. But instead he said that that year, it would be held in a classroom setting, and there would not be fundraising activities as in previous years.

“He also said, there is one thing we will *never* perform: the *Oberammergau Passion Play*. People were stunned!”

Jones saw *Monologues* 10 years ago at St. Mary’s College, across the street from Notre Dame.

He recalled that a nun came out on stage and got everyone to chant, “C---! C---! C---!”

He called the play “a propaganda piece for lesbianism, aimed at uprooting the faith and morals of the largely female audiences that go to see it by promoting masturbation and deviant sexual activity.”

The point is to deliberately break down the modesty of these young Catholic women in order to control them, he charged.

“The granting of an honorary degree to President Obama was not a slip-up or an oversight by an otherwise devout Catholic institution, but rather the culmination of a 42-year pact with the devil,” said Jones.

But, he added. God is using people like Defend Life Director Jack Ames, pro-life activist Missy Smith and others of the Notre Dame 88 (those arrested protesting Obama’s talk at Notre Dame) to bring the truth to light.

“Their witness is an act of charity, and by the grace of God, it can bring good out of almost a half-century of evil.”



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## UMBCers show off new Retrievers for Life shirts

Students for Life members introduced their new Retrievers for Life shirts at a women's basketball game at the University of Maryland Baltimore County's RAC gymnasium February 24.

The gold-and-black shirts, provided by Defend Life, display the Facebook logo, "UMBC Students for Life," on the front.

On the back they say, "Abortion . . . one heart stops, another heart breaks – Defendlife.org."

"We are doing an ongoing push of the Retrievers for Life shirts to show pro-life spirit on campus and to recruit new members," explained Lindsay Rupprecht, Defend Life's pro-life outreach director at UMBC.

Students for Life is distributing the shirts free to UMBC students who pledge to wear them at least once a week on campus.

A contingent of UMBC students



Wearing their Retrievers for Life shirts at the Annapolis March for Life are (from left) UMBC Students for Life President Miguel Mendez, Dane Garrett and Lindsay Rupprecht.

also wore the shirts at the Annapolis March for Life on March 8.

UMBC pro-lifers have scheduled an April 30 candle vigil commemorating the babies who are killed by abortion.

At their last candle vigil, held on Erickson Field November 17, in addition to the display of 50 candles, Rupprecht and UMBC baton twirler Stasi Kowalewski performed with fire batons, and the pro-life group Beyond the Veil sang "To Never Know."

UMBC pro-lifers are planning to visit local pregnancy centers and volunteer there. They also plan to host another Genocide Awareness Project display at the school.



Lindsay Rupprecht (left) and Stasi Kowalewski perform with fire batons at the candle vigil.

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# DEFEND LIFE

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*Divine Mercy Sunday  
April 11, 2010 Anno Domini*

Dear Friend of Defend Life,



What a tragedy that the evil Obama's **DEATHCARE** bill that will seemingly enable federal funding of abortion and rationed healthcare for the elderly, among other evils, passed the House on Sunday, March 21, by a razor-thin margin despite the massive protests of so many God-fearing Americans.

I am reminded of words from the great economist **Milton Friedman** who said *freedom must be won again and again by each generation*. How many Americans would gladly give up their freedom for a pot of porridge or a check in their mailbox? I am also reminded of the words of **Benjamin Franklin** to a lady while leaving the Constitutional Convention in Philadelphia in 1787. She asked **Mr. Franklin, what form**

*of government have you given us?* Franklin replied, *You have a Republic, if you can keep it!*

More recently, there were **Ambassador Ellen Sauerbrey's** ringing words at our March 8 **March for Life** in Annapolis. *We are asking for the same exact things we were talking about when I was running for Governor 16 years ago, and we will be asking for them for the next 16 years until we get some decent people down here*, to which I led a resounding chant, **KICK THEM OUT, KICK THEM OUT, KICK THEM OUT ....**

She reminisced how she was given a list of **PRO-LIFE** persons in her newly constituted district when she first ran for the House of Delegates in 1978. She personally called these persons and asked them to put up yard signs in front their home. Incredibly, the answer was invariably **NO!** How many **PRO-LIFERS** are against abortion until they are asked to do something publicly to oppose it?

As we walked from Lawyers' Square to St. Mary's School, Ellen shared with Marci Towle and myself how she feared for the future of America, especially if Obama's Deathcare bill would pass. Sadly, it has already come to pass. **God Save Our Republic!**

But as dark as the hour is for America, we cannot despair. **Jesus Christ is still Lord** and He reigns over this world even though most elected officials are oblivious to His existence. We must work in the upcoming primaries for Congress for **PRO-LIFE** candidates who understand the genius of our Constitution and are willing to go to the wall to defend it. We must work for candidates who will roll back the fiscal insanity that pervades Washington, Annapolis and many of our other state capitals. Remember **Ronald Reagan's** resounding words that *America is the last best hope of the world and that if America goes down, so goes the entire world!* And last but certainly not least, **we must pray unceasingly**, in front of the **Blessed Sacrament** whenever possible, asking God for His help to bring about a moral renaissance in America. Remember, *with God, all things are possible!*



**WHATEVER HAPPENS, DEFEND LIFE WILL NOT GO AWAY!**

Remember this well! Whatever happens down in the *swamp land on the Potomac*, also known as Washington, D.C., **Defend Life** will continue to bring America's greatest **PRO-LIFE** speakers to churches like yours. Watch for our upcoming fall speakers that will be announced shortly. Remember, it's **FIRST COME, FIRST SERVED** with a nod towards parishes in our greater metropolitan area that have never had a **DEFEND LIFE** speaker. It's a great way to build up your parish **PRO-LIFE** group. To speed up the process to have one of our **OUTSTANDING FREE** speakers, contact Daria at **443-830-0408** or [Daria@DefendLife.Org](mailto:Daria@DefendLife.Org).

**FATHER PAUL MARX, OSB – PATRIARCH OF THE PRO-LIFE MOVEMENT**

Father Marx, Founder of **HUMAN LIFE INTERNATIONAL (HLI)**, was called to his *Eternal Reward* on March 20 at age 89.

Nobody in the entire history of the **PRO-LIFE** movement has done any more in their lifetime than this tireless visionary priest. He founded **HLI**, the world's largest and most effective **PRO-LIFE** network, that fought the triple evils of **Abortion, Contraception, and Euthanasia** around the globe. **John Paul the Great** called him the **APOSTLE OF LIFE** when they met in Rome many years ago. He also told Father Marx that **PRO-LIFE** work was *the most important work on earth!*



I first heard about Fr. Marx while living in Richmond, Virginia, in 1974. Some good soul had sent me a talk by Fr. Marx on cassette tape which I wore out by playing repeatedly. His point then as it is now was simply this: *Abortion follows contraception just like night follows day!* He pointed out that there was not a single country anywhere in the world that had **legalized contraception** where **legalized abortion** had not followed shortly thereafter. He had actually begun saying this back in the 1960s. Most **PRO-LIFE** leaders such as Doctor Jack Willke had mistakenly said **abortion** and **contraception** were two separate issues, but not the fearless **Father Paul Marx**, who was never afraid to ruffle feathers.

At that time, Father Paul was spreading the **PRO-LIFE** message from St. John's Abbey in Collegeville under the name **Human Life Center**. He had become such an "**embarrassment**" to the Benedictine leadership that had **already gone south** that they decided to send him *packing*. So here was Father Marx, already in his late 50's, packing up all his earthly possessions plus a stash of **PRO-LIFE** materials and traveling in an old beat-up car all the way from his native Minnesota to Washington, DC, where he rented two adjacent rowhouses in not such great shape. It was there that he founded **HLI**. *Now, how's that for courage!*



**HLI** took off like a rocket, thanks to this tireless priest who traveled hundreds of thousands of miles each year, infiltrated conferences hosted by our enemies, **THE DEATH PEDDLERS**, as he called them, and even smuggled himself into Communist China where travel by Americans was still illegal.

How blessed I was to attend several of his **HLI WORLD-WIDE** conferences, one in Silver Spring, Maryland, in the early 1980's, one in Mexico City in the late 1980's, and one in Minnesota in the mid-1990's. At the Minnesota Conference, there were approximately **1,000 PRO-LIFERS**. Amazingly, they had five different speakers' tracks going on at the same time. These were absolutely the greatest conferences in the history of our movement and I have never seen anything remotely comparable to them since. It all happened because of Father Marx and his tireless vision. What a tragedy that we no longer have conferences like these! It was there that I first heard **Mary Ann Kuharski**, one of our greatest **Defend Life** speakers throughout the years, not to mention **Rabbi Jehuda Levin** from Brooklyn and so many other great leaders.

The Minnesota conference was also a celebration of Father Marx's 50th year as a Benedictine priest. I met some wonderful men there who had attended Saint John's Prep High School in Collegeville, which was where young Fr. Marx first taught immediately after his ordination. Some of these men had also run on the **track and cross-country** teams which young Father Marx coached. Immediately after their invariably exhausting track practices, Father Marx would point to the seemingly endless hills beyond the running track and tell his student athletes to *run another five miles through those hills*. Because of their superb conditioning, his teams never lost a single meet in either sport!

Father Marx carried that same dedication and zeal to his **pro-life missionary** work. He seemingly never tired, working well into the night and early morning after much more mortal **PRO-LIFERS** like myself had long since retired for the evening. I'll never forget the time he called and awoke me at 3 AM wanting to know where the three VHS tapes he had loaned me were.

What an honor it was to have known him and what an inspiration he was to myself and tens of thousands of other **PRO-LIFERS** whose paths intersected with this *Great Apostle of Life!* And what a force he most certainly will be pleading our cause in **Heaven** in front of the **Almighty** and **Our Blessed Mother!**

And thanks for all you do to save **innocent pre-born babies from death by abortion.**

Long Live Christ Our King!

*Jack Ames*  
Jack Ames, Director

**P.S. Visit [www.HLI.Org](http://www.HLI.Org) for more tributes to Father Paul Marx.**

## Five years in Russia: A Baltimore priest tells his story

Not long after Fr. McLean Cummings came to Russia, he began saying Mass at a home for old people run by some Polish nuns near St. Petersburg.

“There was a very faithful old lady, a Catholic,” Father recalled. “She was too feeble to attend Mass, but I would pray with her and give her Communion.”

Zofia Stepkowska had been a parishioner at the historic “mother church” of all Russian Catholics, St. Catherine of Alexandria, in St. Petersburg.

She was only 4 years old in 1923 when, after a “show trial” at which he was charged with spreading counterrevolutionary propaganda, St. Catherine’s pastor, Fr. Constantine Budkiewicz, was shot in the back of his head in Moscow’s notorious Lubyanka prison on Easter night.

In 1938, 19-year-old Zofia watched, horrified, as the Communists shut down and ransacked St. Catherine’s, tossing broken icons, holy vessels, and the great altar crucifix into the street.

Zofia surreptitiously rescued the cross.

“She hid it under her bed,” said Father Cummings.

In 1940 it was placed in Our Lady of Lourdes Church – the only Catholic church allowed to remain open in St. Petersburg.

A year after the dissolution of the Soviet Union in 1991, St. Catherine’s, which had been used for everything from a warehouse to a Museum of the History of Religion and Atheism, was given back to the Catholic faithful.

The church was restored and the crucifix that Zofia had courageously saved was returned to its rightful place above the altar.

While St. Catherine’s was being restored, 1,500 miles away in Rome, McLean Cummings had been pursuing his studies for the priesthood.

“In Rome, you meet people from all over the world,” he said. “I met the Archbishop of Moscow, Tadeusz Kondrusiewicz.”



**Fr. McLean Cummings displays an icon given to him by a friend while he was in Russia.**

When the archbishop had first arrived in Russia in 1990, he had two or three priests. By 2006 he had 280.

“He was inviting priests to come and serve in Russia,” said Cummings; “90 percent of the priests who work there are foreign priests.”

Father McLean was ordained a priest in the Archdiocese of Baltimore in 1998. That same year he visited Russia and met the priests working in the seminaries.

Inspired by what he saw, the young priest set his sights on joining

the effort to help rebuild the long-repressed Catholic Church in Russia.

But his boss said, in effect, “Not so fast.”

“Cardinal Keeler is very generous, and interested in Russia,” explained Cummings. “But he wanted to make sure I knew what I was getting into. He asked for a three-year waiting period.”

Father Cummings spent those three years at St. John the Evangelist Church in Severna Park.

At St. John’s he led the faithful in visiting the hospitalized, homebound and nursing home patients, encouraged door-to-door evangelizing throughout the community, and rallied parishioners to pray at the abortion mill across from the church on Ritchie Highway.

But his resolution remained unchanged.

In January 2002 he boarded a plane at Dulles and, after a stop in Helsinki, landed in St. Petersburg.

Arriving in the dead of winter, he said, “I was struck by the grimness of Russia. It’s so much darker there, and very cold.”

Cummings settled in at Our Lady of Lourdes’ rectory with other missionary priests. Living conditions were Spartan. He washed his clothes in a tub by hand.

For the next four or five months he concentrated full-time on the arduous task of learning Russian, going to classes in the morning and studying in the afternoon.

In August he moved to Moscow, where he lived at a home run by Missionaries of Charity sisters. For the next three years, during the week he worked on financial matters at the archbishop’s office, “seeing that the priests got money for chapels and so forth,” he explained.

On weekends he would travel to say Mass at two parishes: Our Lady of the Rosary in Vladimir, a very old town famous for the Our Lady of Vladimir icon; and Ivanova, where he said Mass in an apartment chapel because the city, a textile town which led in Soviet fervor, never had a Catholic church.

The weekly trips to the two towns were long – four hours to Vladimir, two hours to Ivanova. “I traveled by bus or train mostly; I never had a car,” said Father.

And they were lonely.

“One can get the impression that Russian people are not friendly,” he admitted.

“They’re not like Americans; they don’t tend to talk to you on a train, or smile. It can be a little difficult to get to know them.

“They have a certain formality and reserve. But when you do get to know them, there are some wonderful, greathearted people – very courageous and long-suffering – and for those who have faith, very strong and courageous in the faith.”

The Catholics who came to Mass in Ivanova, for example, had to travel by bus for 1½ hours. “Few of them have cars, and it was quite expensive for them,” he said.

Despite their reserve, Father Cummings became friends with several families. At Ivanova the catechist, Svetlana Baranova, and her husband Sergei invited him to their home several times for dinner.

“We’re still friends,” said Father. “I just wrote her a letter via the internet.”

Although Cummings had little time for visiting the famous tourist attractions of Moscow and St. Petersburg, he did manage to go to some of the museums and attend the ballet, especially during visits from his parents and some friends from Severna

Park.

“Russians are very musical. They have a highly developed sense of beauty and nature,” he said.

He recalled once, at a diner, seeing two women employees watching the ballet on TV while they were working behind the counter.

But apart from the magnificent palaces, monuments and churches, said Father, “As soon as you get away from the main streets, like Nevsky Prospekt in St. Petersburg, the cities are quite shabby.”

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### **The Russian Orthodox Church exerts pressure to keep Catholics from spreading their faith.**

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Especially in Moscow, he noted, “The architecture, by and large, is quite solid and Communist and not particularly beautiful.”

His perception of the country is doubtless colored by the somber realities he witnessed.

While staying with the Missionaries of Charity, he was appalled by a 37-year-old grandmother in their care who, due to homelessness resulting from alcoholism – a major problem in Russia – had lost both of her feet because of frostbite.

“It is tragic to have your life so unnecessarily destroyed,” he said.

Many of the children of alcoholics in Russia end up being abandoned. In St. Petersburg alone there are 15 orphanages, or “baby homes.”

The Missionaries of Charity have one orphanage in Moscow and would like to open more, but the government won’t let them; they accuse them of proselytizing.

Roman Catholics are a distinct

minority in Russia – about half a percent in a population of 140 million.

The Russian Orthodox Church, the country’s predominant religion, exerts pressure to keep Catholics from spreading their faith.

The Russian government also works to keep foreign influence in general at bay, using visas as control mechanisms.

At the church in Vladimir, Father Cummings was sent to assist the assistant pastor because the government had refused to renew the pastor’s visa.

“I used to have a year-long visa, but if I were there now, the government would only give me a 6-month visa; it’s a very bureaucratic country,” said Cummings.

His personal interactions with Russian Orthodox clergy, however, were “limited, but very positive.

“At the Missionaries of Charity, since most of the people they cared for were Orthodox, the Orthodox priest would come over. And the Orthodox priest would come to the Vladimir parish for Christmas.”

After three years in Moscow, Father Cummings returned to St. Petersburg to work as spiritual director in the city’s only Catholic seminary. An Orthodox priest taught there.

“From the Catholic side, we were completely open toward the Orthodox,” he said.

As spiritual director to the 30 seminarians, he recalled, “my role was organizing retreats, giving a weekly conference, hearing confessions, and making sure they all had a spiritual director.”

While seminarians originally came mostly from outside Russia, including from former Soviet satellite countries such as Georgia and Kazakhstan, they are now all Russians.

Still, native seminarians are a rare breed.

“Vocations are like a tree that needs good soil,” Cummings observed. “When you don’t have a good Catholic family background, it’s hard to have vocations.

“In Russia almost no one has good Catholic family upbringing. The family has suffered greatly, largely because of alcoholism.”

After a year at the seminary, he spent six months in Moscow, winding up his financial work there.

In February 2007 the archbishop sent him to Rome to discern his next move.

“I had begun a doctorate from a distance,” he explained.

After working for two years in Rome finishing his doctoral studies in Moral Theology, he was ready to go back to Baltimore.

The situation of the Catholic Church in Russia is “very difficult to address – to even know what the direction should be,” he said.

“Pope John Paul II hoped for a reunion between Catholics and Orthodox. It seems to me that it’s a place where the orders and movements have an advantage” over individual priests, who suffer from isolation due to the Catholic population

being spread so thinly over the vast country, he said.

One such group is the Italian lay movement, Communion and Liberation, of which the present Russian Archbishop of Moscow, Paolo Pezzi, is a member, he noted.

Looking back over his five years in Russia, Father reflected that one

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**‘The freedom they received has led to a worse situation than under the Soviet Union.’**

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of the most disheartening aspects was “seeing and realizing that the freedom they received [with the fall of Communism] has really led to a worse situation than under the Soviet Union.

“People are much poorer. Life expectancy has gone down; alcoholism, drugs, pornography and crime have gone up.”

One of the priests he knew was killed by thieves, and a parish priest he worked with, prior to his priesthood, had been attacked with a

knife.

“A democracy only survives with a lot of civic virtues and religion,” he asserted. “You can’t just change to democracy overnight.”

Still, Father Cummings says he was glad to have been part of “a beautiful, noble, historic enterprise of bringing the faith back to a large land where there had been such great persecution – to have been part of the 90 priests and 200 sisters in the Moscow diocese from all over the world – generous, self-sacrificing people.”

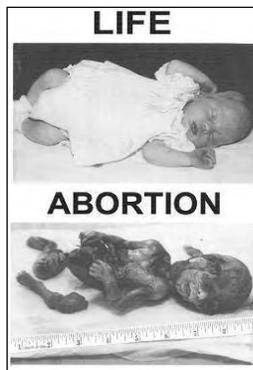
Now associate pastor of Our Lady of Perpetual Help in Ellicott City and adjunct spiritual director at Mt. Saint Mary’s Seminary in Emmitsburg, Father Cummings belittles any “accomplishments” he might have achieved in Russia.

He recalls with a smile an Irish priest who had been there for 12 years, who told him, “I don’t know if I’ve done any good, but I don’t think I’ve done any harm.”

“I certainly benefited a great deal from the experience,” he says. “I know it did a great deal of good for me and my priesthood, which was one of the things I was hoping for when I went there.”

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# A walk on the dark side: the book from hell

By Diane Levero

Two German professors, one of law, the other of medicine, wrote a small book in 1920 that neatly summarizes all the arguments, still used today, for the legalized killing of the unfit, the unworthy, or the otherwise unwanted.

Dr. Karl Binding was a highly respected penal law expert.

Dr. Alfred Hoche was one of Germany's most prestigious professors of psychiatry.

Their book, *The Release of the Destruction of Life Devoid of Human Value*, provided the moral justification for the systematic killing that Hitler embraced and expanded with a vengeance when he and the Nazis came into power.

“Binding’s and Hoche’s arguments have not been substantially changed or added to by modern euthanasia advocates,” noted Robert Sassone, who published an English translation of their book in the U.S. in 1975.

Underlying their arguments is the tension between two concepts: the quality of life versus the sanctity of life.

Binding, who presents his legal case in the first half of the book, makes clear from his first paragraph that, as far as he is concerned, the sanctity of life is a bogus concept.

Beginning with the argument that “everyone should have the right to terminate his own life,” he asserts, “For a long time the Church demanded recognition of the false, unchristian philosophy that the God of Love wants man to die only after immense physical and spiritual pains.”

But now, he declares, “Except



**During the 1930s the Nazi Party waged a propaganda campaign promoting euthanasia. This poster reads, in part: ‘60,000 Reichmarks is what this person suffering from hereditary defects costs the People’s community during his lifetime. Comrade, that is your money too.’**

for a few backward countries, every state adheres to the regained principle that one can terminate one’s own life.”

After asserting the right to suicide – Binding declares that one of the Ten Commandments, “Thou shalt not kill,” has nothing to do with suicide – he holds that the next logical step is to assist those who either *want* to die or would be better off dying.

He restricts these to two specific categories: consenting persons with a mortal injury or who are terminally ill, and “incurable idiots.”

Even though the latter can give no definite consent, they have no desire to live which might have to be broken, explains Binding.

“They are a very heavy burden both for relatives as well as for society,” he adds. “Their death creates no vacuum, other than perhaps for the mother or the faithful nurse.”

Binding cautions that the assisted killing should always be done from motives of compassion.

He refers to a then-current move-

ment whose motto is “the right to death with dignity,” which means, he says, “the legally acknowledged right to the complete relief of an unbearable life.”

Because there is “human life whose continuation is of no interest to any thinking person,” he advocates a government panel that must approve “the granting of death with dignity,” made up of a doctor, a psychiatrist and a lawyer.

Their vote for euthanasia must be unanimous, he insists.

What happens if the death panel makes an error in granting death with dignity – if the person is later discovered to have been curable after all?

“Mankind loses many of its members because of erroneous actions,” Binding reminds us; “one more or less really does not matter much.”

Anyway, he adds, in most cases, after the person recuperated, he likely would not have had a “high quality life,” but one of only “mediocre value.”

Following Binding's exposition, Dr. Hoche continues the argument from a medical perspective.

Hoche seems the more cold-blooded of the two. While Binding calls for the killing out of compassion, Hoche offers other reasons.

"The question of whether we should spend all of this money on ballast type persons of no value was not important in previous years because the state had sufficient money," he notes.

"Now, conditions are different. . . . there is no room for persons capable of only giving half, quarter, or one-eighth effort."

He broadens Binding's two categories of those whose life is devoid of value: "Opposed to our task is the modern effort to keep alive all kinds of weaklings and to care for all of those who are perhaps not mentally retarded, but are still a large burden."

Society has been slow in relieving itself of the burden of these "mentally dead" persons partly because of "the Christian way of thinking" about them, Hoche charges.

In previous eras, "the elimination of babies born unviable or persons who later became unviable was quite common," he points out.

But now, he complains, "the support of every existence – no matter how worthless – has become the highest moral norm."

But Hoche holds out hope that a new time will come when we will no longer adhere to this "exaggerated idea of humanity. . . . The awareness of the unimportance of a single life compared to the interest of society . . . has to become stronger than it is now."

Hoche's and Binding's book raised broad opposition, but with the beginning of Germany's severe depression, their ideas found more

and more followers.

In commentary accompanying his translation of *Release*, Sassone notes, "Having established the general rule that persons in a particular class could be killed, the Germans gradually extended the number of classes until no one was safe.

"In Germany, the killing started with abortion in the very difficult cases, which gradually became abortion on demand.

"At about the time abortion on demand became widespread in Ger-

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**'Opposed to our task  
is the modern effort  
to keep alive  
all kinds of weaklings.'**

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many, they started killing born persons whose lives they considered to be devoid of value. First to go were the defective infants, followed in not too long a period of time by the terminally ill."

No laws were passed in Germany permitting this euthanasia.

The only document authorizing it is a letter on Hitler's personal stationery written in October 1939, but backdated to the first day of the war, September 1, 1939.

The letter states, "Reich Leader Bouhler and Dr. [Karl] Brandt, M.D., are charged with the responsibility of enlarging the authority of physicians, to be designated by name, to the end that persons who, according to human judgment, are incurable can, upon a most careful diagnosis of their condition of sickness, be accorded a mercy death."

Sassone writes that as a young man, Brandt had aspired to go to Africa to work with Dr. Albert Schweitzer.

But he changed his mind after reading *Release*. He was later sentenced to death at the Nuremberg trials for commanding the German Euthanasia Program.

During the 1930s the Nazis carried out a propaganda campaign in favor of euthanasia. Catholic institutions, which could be expected to resist bitterly the killing of their patients, were progressively closed and their inmates transferred to already overcrowded state institutions.

Euthanasia was first practiced on children with severe disabilities: all children less than 3 years of age with "serious hereditary diseases" – idiocy, Down syndrome, microcephaly, hydrocephaly, malformations of all kinds, and paralysis, including spastic conditions.

Various methods were used to gain consent. Parents were told their children were being sent to "special sections" where they would receive better care. They were killed by lethal injection and their deaths were recorded as "pneumonia."

Once war broke out in 1939, the program expanded to include older children and adolescents.

Brandt and Bouhler soon further enlarged the program to include adults, and doctors administering the program developed the more efficient method of gassing adults en masse.

In July 1941 a pastoral letter from the bishops was read out in all Catholic churches, declaring that it was wrong to kill, except in self-defense or a morally justified war.

A few weeks later, the Catholic bishop of Munster, Clemens von Galen, denounced the Euthanasia Program in a sermon and telegraphed his text to Hitler.

# Pro-life businessman runs for Md. governor

By Bob Brown

The Governor of the state of Maryland entered the room from the side door. He passed through a sea of reporters, paused to smile for a few photos, and then stepped up to the podium. Firmly he announced: “I am absolutely pro-life . . . with no exceptions.”

This might be what newspapers report if Brian H. Murphy is elected in November to the highest political office in the state of Maryland.

Mr. Murphy did utter those very words, but it was on March 11 before a small crowd at the most recent meeting of Harford County Right to Life.

On January 21, Murphy announced his intention to run for governor of Maryland. As a Republican, he will face a formidable slate of challengers in the primary elections in September.

Mr. Murphy grew up in Easton. He won a full scholarship to the University of Maryland, where he was a walk-on member of the 1996 ACC Champion Men’s Soccer Team. He also served as the president of the Fellowship of Christian Athletes.

He graduated with a degree in Economics, and later earned an MBA in Finance from the University of Pennsylvania’s Wharton School.

He became a portfolio manager for Constellation Energy, overseeing 25 power plants and \$4 billion in revenues.

He is married with four children, the youngest of whom is due to be born in early April. His family lives in Chevy Chase and attends Fourth Presbyterian Church in Bethesda.

Mr. Murphy left Constellation



**Brian Murphy, here with his wife Joy, is running for governor as a pro-life Republican.**

Energy after ten years and started a principal investment firm, the Plimhimmon Group.

The first project of his investment firm was the Smith Island Baking Company, located on Maryland’s only inhabited island in the Chesapeake Bay.

In less than one year, the company has hired more than a dozen employees, who bake and ship their famous cakes around the country.

The cakes themselves are Smith Island “natives,” the ingredients of which have been passed down through generations of Smith Island women.

At the Harford County Right to Life meeting, Mr. Murphy said that Maryland’s primary problem is its economy.

He asserted that there is no reason why Maryland cannot balance its budget, promising that, as governor, he would balance the budget without raising taxes.

Murphy added that his experience in the energy industry has given him concrete ideas about how to end America’s dependency on foreign oil.

He feels that he is the right person for the job of governor because he is a businessman who has run small and large businesses successfully.

Asked to go into more detail about his position on life issues, he declared that abortion is “barbaric, exploitative, and racist.”

The fact that abortion is barbaric is obvious to pro-lifers, he stated; but it is tolerated by most other people because of the lack of good information. Many people haven’t been exposed in any way to what abortion truly is.

He compared abortion to slavery, which, he argued, did not end until its harshness and brutality could no

**See MURPHY, page 19**

## In My Humble Opinion

# Notre Dame scenario part of larger attack on Church

By Janet Baker

On March 18, at the Avalon School in Gaithersburg, E. Michael Jones spoke to an audience of between 50 – 100 people. His talk focused on the University of Notre Dame and its deliberate sabotage over the past several decades.

Once it was a truly Catholic institution that strengthened the minds and hearts of its students in their Catholic faith; presently, under the guise of a “catholic” identity, it aims to transform its students into statist drones of left-wing political correctness. The decline of Notre Dame has been replicated in other institutions of formerly Catholic higher learning (Georgetown University comes immediately to mind).

According to Jones, the Notre Dame decline began in earnest when Father Theodore Hesburgh became president of Notre Dame. At that time, during the early-mid 1960s, men such as John Rockefeller III were becoming “concerned” that the United States might become a Catholic nation because of demographics, e.g., because Catholics were having more children than other groups of people.

Father Hesburgh, with funding from the Rockefellers, convened a conference out of which originated the Land O’Lakes Statement, that purported to define the Catholic University in “modern” terms.

One of the first lines is, “The Catholic university must have a true autonomy and academic freedom in the face of authority *of whatever kind, lay or clerical*, external to the academic community itself.” The italics are mine, but they serve to indicate that from that time onward, the participating institutions considered themselves independent of the Magisterium.

The text of the Land O’ Lakes Statement is at <http://consortium.villanova.edu/excorde/landlake.htm>, along with a list of signers.

One of Rockefeller’s aims was to curtail Catholic child-engenderment through these universities. That happened by bringing in dissident professors who openly questioned the Magisterium’s teachings on marriage and family life, and by facilitating promiscuity.

In the light of all this, we now can see why the levels of sexual license and abortion on Catholic campuses are no different than those on secular campuses. We also now see why productions such as *The Vagina Monologues* are

allowed to occur.

My intention here is not to delve exclusively into Notre Dame’s sordid history, but to explore how the education scenario may be playing into the larger attack on the Church today.

It’s no secret that the Rockefellers have been linked with Freemasonry. In turn, there have been connections between the Masons and the Ku Klux Klan. To understand some of the networkings of these nefarious underground organizations, I recommend that all purchase and watch the DVD entitled “Maafa 21,” distributed by Life Dynamics.

I also recommend the book, *Behind the Lodge Door*, by Paul Fisher (published by Tan Books). The former traces the activities of the eugenics movements (and racists) that started after the abolition of slavery in the U.S. The latter deals with the influences of Freemasonry in this country’s history. There are common ties between the two forces.

There have been other forces at work, in addition to Freemasonry and the eugenics movement, that have laid the groundwork for much of the culture wars today. Thanks to some scandals of the Obama campaign, particularly those involving ACORN, we are now more aware of the role of Saul Alinsky and his various “community organizing” fronts.

However, we may not be so much aware of the inroads they have made into the infrastructure of the American Catholic hierarchy – or perhaps we don’t want to face such harsh reality.

At the Jones talk, I asked him what he thought of the role of Msgr. Jack Egan in the Notre Dame situation. He indicated that he was not aware of Egan’s foundational role in the establishment of the Campaign for Human Development (later to have the word “Catholic” stuck on front to make the present-day CCHD), nor that Father Hesburgh allowed Monsignor Egan to stay at Notre Dame for 14 years after Egan was expelled from the Chicago chancery.

I suggest that the interested reader watch an informative online video (it is over an hour long) on the matter: Google the words “Real Catholic TV CIA” and follow the first cached link.

Mr. Jones’ talk was vital to gain an understanding of a key branch of the underground weeds that are undermining our Church, the Culture of Life and western civilization.

**BOOK, from page 16**

“It is a terrible, unjust and catastrophic thing when man opposes his will to the will of God,” said von Galen.

“We are talking about men and women, our compatriots, our brothers and sisters. Poor, unproductive people if you wish, but does that mean they have lost their right to live?”

On August 24, 1941, Hitler ordered the cancellation of the program, due to public protests.

But the killing of adults and children continued to the end of the war, on a local level, by psychiatrists in mental hospitals.

In all, an estimated 275,000 people were killed under the program.

Good German doctors had provided both the theory and the techniques for Hitler’s mass extermination of the Jews and others: they murdered hundreds of thousands of patients *before* the Nazis built the

death camps.

But Binding’s and Hoche’s concepts were not aberrations exclusive to Germany.

Hitler received support from psychiatrists and social scientists around the world. Many articles in the world’s leading medical journals heaped praise on Hitler’s eugenic policies.

**MURPHY, from page 17**

longer be hidden from public view.

Mr. Murphy said that abortion is exploitative because it “manipulates scared young women.”

Abortion is racist as well, he contended. Mr. Murphy knows a thing or two about business, and he admitted that Planned Parenthood runs its business well.

He explained how Planned Parenthood intentionally sets up shop in underprivileged areas, where

there is little or no access to accurate information about abortion or to good health care.

The abortion industry keeps its “clients” in the dark about the true nature of its “services,” rarely offering a young woman anything other than the one option that it is selling: the death of her baby.

Will the citizens of Maryland, for the very first time, hear their governor declare that he is pro-life? The answer to that question depends on how they vote on September 14 and again on November 2.

*Harford County Right to Life holds its meetings at different branches of the Harford County Public Library.*

*All members of the public are welcome to attend, regardless of party affiliation or opinion on life issues. See [www.harfordcountyrighttolife.org](http://www.harfordcountyrighttolife.org) or email [BBrown@MDRTL.org](mailto:BBrown@MDRTL.org) for more information about Harford County Right to Life, which does not endorse political candidates.*

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