DEFEND LIFE

Proclaiming the Culture of Life and Fighting the Culture of Death since 1987

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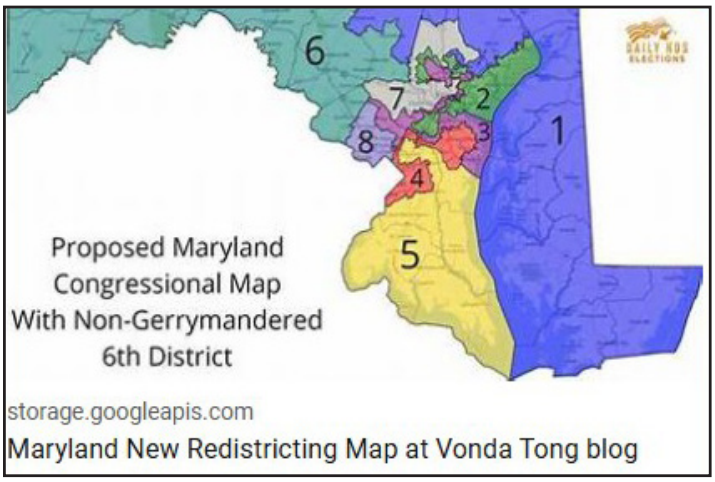
VOTE NO ON QUESTION 3



Question 3
Constitutional Amendment
(Ch. 881 of the 2026 Legislative Session)
Election Districts – General Assembly and Representatives in Congress

The proposed Constitutional Amendment clarifies that certain standards in the Maryland Constitution apply only to districts used to elect members of the General Assembly; authorizes the General Assembly to grant original jurisdiction to the Supreme Court of Maryland to review the congressional districting plan of the State; and requires the criteria for boundaries of congressional districts to be determined by applicable federal laws.

(Amending Article III of the Maryland Constitution)

○ **For the Constitutional Amendment**

○ **Against the Constitutional Amendment**

The map of the Maryland state legislative districts is taken from the liberal site Maryland Matters. The caption at the top read "Legislative Panel Releases District Map that Helps Vulnerable Democrats". Well, I must commend them for being honest about their intentions for this map. By no means, however, are Democrats "vulnerable" in Maryland. They intended to completely stifle any Republican voice whatsoever. Just look at that map. The area between Washington DC and Baltimore is a complete mess, with one district being totally surrounded by another Now why is that? Because there remain stubborn enclaves of Republicans, and the Democrats want to stifle their voices via gerrymandered elections.

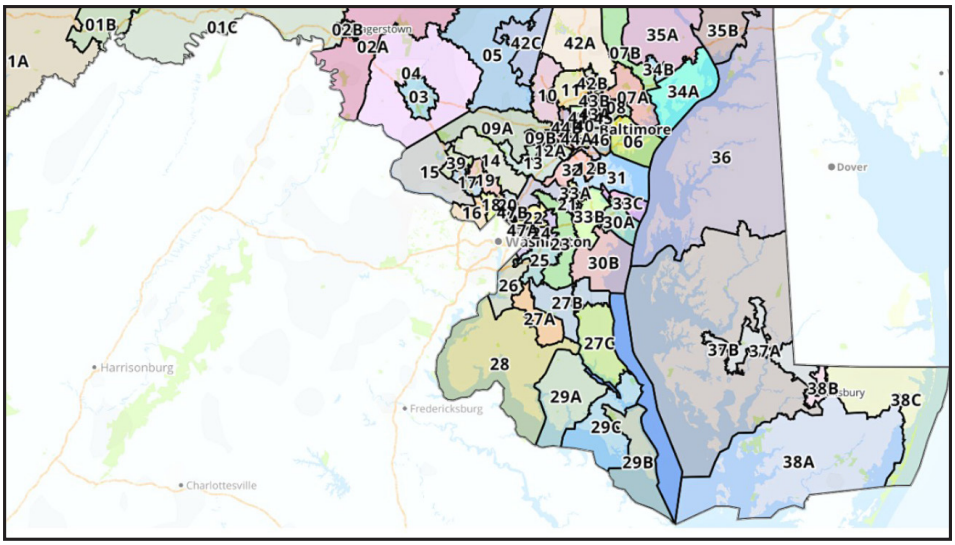
Question 3 on the Maryland ballot in November addresses this question on the national level. A picture of what the Democrats plan to cram down our throats is also attached. Notice what they want to do to Federal District 1, the eastern shore currently represented by Andy Harris. He is the lone Republican from Maryland in Congress, and solidly pro-life.

You can also see what they did to Federal District 6 years back. Once it encompassed only the western panhandle, and that too had pro-life representation in Congress. The Democrats monkeyed that around to include large swathes of liberal, pro-abortion Montgomery County. Now that district is solidly pro-abortion. Also observe how District 4 snakes around other districts. That is beyond ridiculous.

Ladies and gentlemen, let us be frank to the point of being blunt. Thanks to President Trump neutering the Johnson Amendment, we can speak a bit more freely about such matters, especially since the Democrats are completely unabashed about their pro-baby-murder and pro-perversions planks in their party platform. Their immediate goal is obvious. They wish to disenfranchise a whole area of the state (eastern shore) by swamping it with liberal voters from Harford, Cecil, and Baltimore counties. They want to drive Andy Harris out, and prevent any more conservative and pro-life people from Maryland going to Congress.

In a free election, the voters choose their elected officials. If this measure passes, it will be the officials choosing their voters. This is not how a republic should work. I used the word "republic" deliberately for our system of government is that of a constitutional republic, not a pure democracy. Honest and intelligent voters on both sides of the aisle must keep it that way.

The language to Question 3 is attached. Please vote no on that question and urge your families and friends to do the same.



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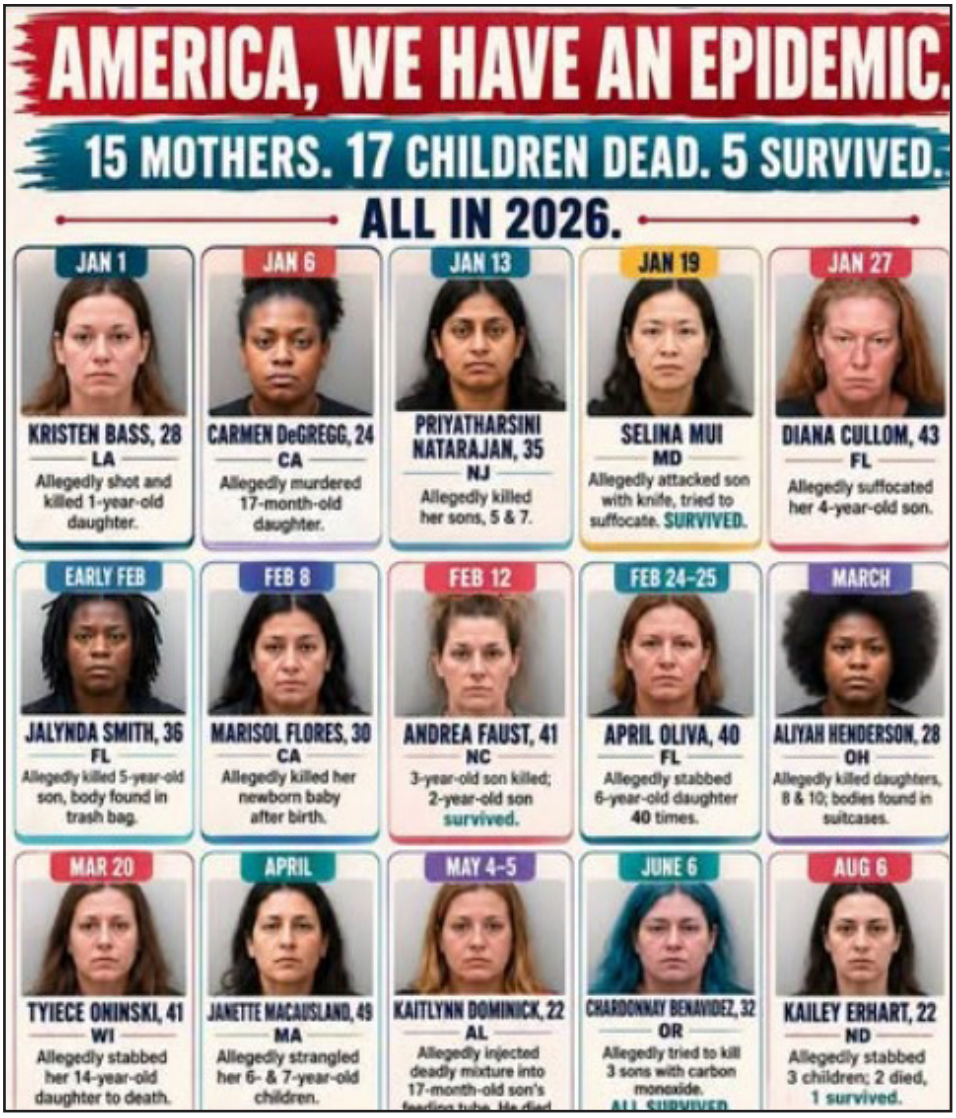
What the Lindsay Clancy Situation Displays About Our Sick Culture

In January 2023, Lindsay Clancy, a labor and delivery nurse, sent her husband Patrick for some errands. After he left, she proceeded to strangle, one by one, their three children: Cora, 5 years old, Dawson, 3 years old, and Callan, 8 months old. She then jumped out of a second-story window in an apparent suicide attempt. She had been dealing with psychiatric issues and was under professional care.

In July 2026, she went to trial for the premeditated murders of her three children. Her defense argued that she was not responsible for her actions because of "postpartum psychosis." The prosecution argued that her internet search history and notes that she had taken, plus her ruse of sending her husband away pointed to premedication.

The jury was composed of 9 women and 3 men. Sadly the defense's kool-aid was swallowed by all the women and two of the men. One lone juror with common sense held onto his guilty verdict. The judge declared a mistrial and this case will have to be retried. Thanks to that one man with common sense and a spine, Clancy does not walk free and those children may yet receive justice.

More astounding, though, is the abundance of feminist support that Clancy has garnered. I suppose they don't realize, or perhaps don't care, how their embrace of "the hormones made me do it" mantra has set their own ostensible cause back decades. How now can women be entrusted with vital responsibility if they are subject to the ebbs and flows of hormones in their bodies?



During the trial, and especially during the various demonstrations in sympathy for Clancey, concerns had been raised about the possibility of "copycat killings." Regrettably those concerns were justified.

In New Mexico a few weeks ago, Madeline Veronique Daly kidnapped her 11-month-old son from his father and shot the child in the face, killing him. She then tried to kill herself but was thwarted in that attempt by police. She stated that her motive was to keep the boy's father and his family from having him. For that reason, she stated that her murderous actions were "worth it." Another mother in Florida, Jessica Vlasac, punched her 3-month old baby in the head, killing him.

I found the meme on Facebook last week giving summaries of 15 other "copycat" killings. I understand that number has since increased, and I expect the number to grow from the time of this writing

CLANCY, see page 4

IN MEMORIAM

Michael May

A Tough Lawyer and a Faithful Friend

By Matt Paavola

Michael May and I practiced law alongside one another for about forty years. He was a solid Roman Catholic attorney. I am an attorney of faith, though not Roman Catholic. That difference never once came between us. We got along really well.

Much of our friendship was spent in Annapolis. We both worked at the state legislature on behalf of the pro-life cause, testifying in favor of bills that protected human life and against bills that harmed its prospects. Anyone who has done that work knows it is not glamorous. It means long waits on hard benches, hearings that run past supper, and the discipline of making the same argument again and again to people who may not want to hear it. Michael did that work faithfully, year after year.

He was stoic, but still very friendly. It was hard to get a smile out of him. When one came, it was warm and steady, and worth the wait.

He was a tough lawyer. Among trial attorneys, there is no higher compliment. He knew his file, he knew the law, and he did not give ground he did not have to give. The same steadiness that made him formidable in a courtroom made him valuable in a hearing room.

We were both members of the St. Thomas More Society, the society for trial lawyers of the Roman Catholic faith. Though I am not Roman Catholic, I was made welcome there, and Michael was part of the reason why.

In recent years his health began to fail him considerably. I noticed him having trouble walking. Still, he made his way to Annapolis for the legislature as recently as four years ago. He was still appearing in court as recently as three years ago. He was still coming to St. Thomas More Society events as recently as one year ago. That is the plain record of a man who kept showing up long after showing up had become hard. I did not see him after that.

He died this spring. His funeral was held at the Church of the Immaculate Conception in Towson, Maryland, and it was very well attended. Obviously, a great many people loved Michael May.

The pro-life movement in Maryland is built out of people like him, not celebrities. It's built from lawyers, doctors, nurses, mothers, and volunteers who take a day away from work to testify, who drive to Annapolis in February, who keep a commitment quietly for decades because they believe every human life is worth defending.

I valued his friendship. It is my privilege to pay tribute to him here.

Readers who wish to remember Michael are invited to send a Mass card or a note of condolence to his widow, Sally May:

Mrs. Sally May
125 Stevenson Lane
Baltimore, Maryland 21212

CLANCY, from page 3

until this issue hits your mailboxes.

Sixty or so years ago, when the legality and morality of abortion was being debated, pro-life people warned that the degrading of life would spill to outside of the womb. The pro-abortion crowd mocked such concerns, stating that no babies would be harmed after birth. Well, here we are. Were some pro-abortion people really that naïve? Perhaps so, but I suspect others weren't. Now mothers don't have to claim that rape excuses their killings of pre-born babies. Now they can kill them well after birth if they are simply going through mood swings. And what now is to stop fathers or other relatives from preying on babies?

Life Begins at Conception and Ends at Planned Parenthood

Delores "Dee" Silverman

Requiescat in Pace

Dee Silverman, who co-founded Pregnancy Center North along with the late Marilyn Szewczyk, passed away on July 5 at the age of 85 in Nevada.

PCN was started in 1982 by Dee and Marilyn in Catonsville as they offered pregnancy tests, material assistance and counseling to mothers in need. Often Dee took them into her own home.

She was raised as a Methodist but converted to Catholicism when she married her husband Joseph in 1959.

PCN is planning a memorial Mass for her on January 27, 2027 at the Church of the Immaculate Conception on Ware Road in Towson at 8 am.

This author never had the privilege of meeting her. Much of this information is taken from the Catholic Review article by Katie Jones. It is dated August 4, 2026.

If any readers of **DEFEND LIFE** have memories of Dee that they'd like to share, please submit those.

Two Pro-Aborts Stood Before God's Judgment Throne

Elsewhere in this issue of **DEFEND LIFE**, you read tributes to Nellie Gray, Michael May and Dee Silverman, who devoted much of their lives to the protection of God's children. Now we focus on two people who spent much of their lives harming those innocents.

The first death to ponder is that of Gloria Steinhem. She died on September 2nd at the age of 96. During the late 1960s she rose to prominence as a leader of the so-called "feminist" movement. She was a New York Times columnist and a co-founder of Ms. Magazine.

Being a feminist leader also meant that she was shameless shill for abortion—that is, for baby-slaughter. She was 22 when she herself had her baby killed, and she called it an "ethical and moral decision." Other women followed her lead and also slaughtered their children. This makes her sound like a forerunner for Lindsay Clancy.

So now she has faced our Lord. One wonders if she also faced that child that she had killed 74 years ago.

Closer to home, abortionist Earl McLeod died May10th in Bethesda, presumably at his home off River Road. He was 83 years old. He ran several abortion mills in Maryland and he himself plied his trade there. One mill was on Route 355, just south of Montgomery College, called the Potomac Family Planning Center. The site abortiondocs.org details many serious problems with him and this Rockville mill, including the deaths of Joanne Kelly in 1998 and Jennifer Hallner in 1997.

Much pro-life activism was occasioned by this man's crimes, including miniature "Face the Truth" displays on River Road to alert his neighbors of his crimes. Sadly, not many in lower Montgomery County seemed to care.

But God cares. To my knowledge, both Steinem and McLeod died unrepentant. I pray that at the very end, some grace did break through those sin-hardened consciences so that they don't spend eternity in hell.

At the end of our lives, each one of us must face his or her own particular judgment before the throne of God. Let us work and pray that we may face it as did Nellie Gray, Michael May, and Dee Silverman.

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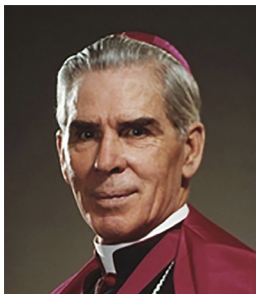
October 13, 2026 Anno Domini
109th Anniversary Miracle of Sun at Fatima

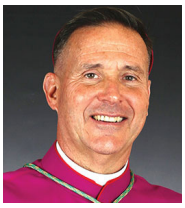
Dear Friend of **DEFEND LIFE**,

September 22-24 were 3 of the greatest days of my life, all related to the Beatification of Archbishop Futon John Sheen. Let me tell you about them.



September 22 was the day of the Fulton Sheen Conference held in Frontenac just west of St. Louis. It was sponsored by the Fulton Sheen Institute which was founded by **Dr. Peter Howard** in 2019. On March 25 earlier this year, the Vatican announced April 23 as the date for Sheen's Beatification.

This hatched the idea to sponsor a 1-day conference in St. Louis the day before the Beatification. Howard was greatly assisted in this gigantic undertaking by his wife Chantel, mother of their 7 children. They started in April with less than $2,000. Then a generous donor whom Chantel recruited gave a large amount. Then it grew and grew. Persons not only donated $$$ but they gave in-kind services. Here are some of the great persons who spoke:



- **Bishop Joseph Coffey,** a long-time friend of **DEFEND LIFE.** He also celebrated the opening Mass.
- **Sister Dede Byrne,** another long-time friend.
- **Dale Alquist,** co-founder of the Chesterton Academies that are popping up all over America like the 2 (hopefully 3 soon) we have in Maryland
- **Kelsy Rheinhardt,** the head of *Catholic Vote* co-founded by Brian Burch, now America's Ambassador to the Vatican.
- **Peter Howard** himself told the story how he, while still single, first learned about Fulton Sheen in 1998 when visiting his sister Chritine in Dallas. She prodded him to listen to a Priests' Retreat by Fulton Sheen on audio cassettes. The rest is now history.
- **John Yep,** founder of *Catholics for Catholics*
- **Jason Jones,** who gave a scintillating talk as only he can deliver.

Plus many other great talks and numerous video snippets from Sheen himself. Learn now you can obtain video copies of all these great talks. See ad on page 12.

Highlights of the September 23 Beatification Mass

- 50,000 persons were there at the DOME where the St. Louis Rams (now the LA Rams) last played in 2015.
- There were a total of 1,939 Bishops, Priests, Seminarians and Religious present. It took nearly 45 minutes for them to process into this huge arena.
- Seminarians present included St. Paul Seminary where Fulton Sheen attended and St. Francis DeSales in Milwaukee plus many others.
- My friends Grace Sims, Mary Sims and Marylou Rizzo talked to jubilant Seminarians at a nearby sub shop prior to the Mass. One seminarian told them how he had been healed miraculously at Our Lady of Champion in Wisconsin at age 6. Prior to that he could only eat chicken and rice. Before leaving the sub shop, a group of these 10 seminarians joyfully sang *Salve Regina* in Latin. It was obvious that they were going to be the great priests that our Church so urgently needs.
- Also present at the Beautician Mass was **Fulton Engstrom** who was born dead without pulse or heartbeat near Peoria, Illinois in 2010. His parents prayed to Fulton Sheen for him to come to Life. Sixty-one minutes later he miraculously did come to Life.
- The relic that was used as part of Sheen's Beatification was his jawbone which he used so eloquently to preach his entire priesthood. It was removed from his body in 2019.
- **Lila Rose** who spoke for DEFEND LIFE many years ago at Catholic University of America and Immaculate Conception Towson hosted EWTN's coverage of the Beatification Mass

September 24 — Saint Louis Cathedral

This is probably the most beautiful Cathedral in all the Americas. It took 70 years to build. It combines Romanesque architecture on the outside and Byzantine on the inside. Its towering dome is 145 feet high.

Saint John Paul II visited there in 1997 and designated it a Basilica.

Mark Hall, a pro-life hero from the Orlando area, and I attended the Friday noon Mass here. This Cathedral seats 2500. The reason it was nearly full was simple. Many who had attended the Sheen events the previous 2 days could not return home before visiting this magnificent church which gives great glory to Almighty God.

Long Live Christ Our King!

Jack Ames

Jack Ames, P.E., Director

Enclosure

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Unprecedented Special Event!

Join Us

Thursday, October 22

Saint John Paul II National Shrine

3900 Harewood Road, NE, Washington DC 20017

5 PM

Mass for the Feast of Saint John Paul II

7 PM

Pro-Life Debate in the Auditorium

What does the Catholic Church Teach about Embryo Adoption?

John Haas, PhD, STL, M.Div

- President *Emeritus*, The National Catholic Bioethics Center
- Founder & President, The International Institute for Culture
- Currently serves as the John Cardinal Krol Professor of Moral Theology at St. Charles Borromeo Seminary in Philadelphia, Pennsylvania

Elizabeth Rex, PhD, MBA, ThD (cand.)

- Associate Scholar, The Charlotte Lozier Institute
- 3 Books on Embryo Adoption
- Founder & President, The Donum Vitae Institute
- Formerly served as Adjunct Professor of Catholic Bioethics & Medical Ethics at Holy Apostles College & Seminary in Cromwell, Connecticut

Light refreshments will be served

LIVE STREAM **This debate will be Live Streamed at** *Facebook.com/WeDefendLife*

For questions, call or text Missy Smith • 202-288-4984

Download copies of this flyer at *DefendLife.org*

Editor's note: This article is the second part of a post from the substack Hiraeth in Exile. Here is the link: https://bigmodernism.substack.com/p/political-surrender-is-not-a-catholic The first part of the post was published in the previous issue of the DEFEND LIFE newsletter. With the November election almost upon us, we do well to consider these truths.

Political Surrender Is Not a Catholic Virtue Hiraeth in Exile

The Church has long understood that Catholics often act politically within flawed coalitions, flawed parties, and flawed systems. She has never treated prudence as betrayal merely because the available means are imperfect. The new abstentionist rhetoric sounds severe, but much of it is only delicacy wearing armor. It mistakes political squeamishness for martyrdom and calls the resulting paralysis fidelity.

The older Catholic instinct was better. Use the lawful weapons at hand. Defend the Church. Protect the family. Preserve whatever remains of Christian order. Oppose the enemies of religion. Do not pass over the vote when the good of the Church or country requires it. And for heaven's sake, do not hand the state to your persecutors because the only available opposition failed to meet the standards of a Catholic throne that does not exist.

Martyrs Did Not Die So Catholics Could Romanticize Losing

The most irritating part of Matt's argument is the martyrdom language.

He invokes the early Christians, the Vendée, the Cristeros, Catholics who refused revolutionary governments, the catacombs, secret worship, baptizing babies and burying the dead underground. The implication is obvious enough. Catholics who refuse to keep voting for imperfect candidates are taking their place in a long line of heroic resistance.

That is quite a promotion for staying home on Election Day.

The martyrs did not die because they refused to participate in normal prudential civic life. They died because they refused idolatry, apostasy, false worship, sacrilege, and direct commands against the law of God. The early Christians were not asked whether they preferred a flawed tax policy, an imperfect border policy, or a compromised anti-abortion platform. They were commanded to burn incense to Caesar.

Matt's analogy blurs everything.

The Cristeros did not preserve the faith by cultivating a refined disgust for all available forms of resistance. They resisted an anti-Catholic state. The Vendéans did not become heroic because they preferred aesthetic defeat to practical action. They rose against a revolutionary regime that attacked throne, altar, and village life. These were not men turning passivity into a theory of sanctity. They fought.

And here is the part that gets skipped: if political action can lawfully restrain persecution before it arrives, Catholics are not somehow holier for refusing to use it.

There is a difference between suffering persecution because fidelity requires it and making persecution more likely because one has confused inaction with witness.

There is a difference between martyrdom and political suicide.

A man dragged to the arena for refusing apostasy is a martyr. A man who hands the arena keys to his enemies because the only guard willing to stand with him has bad theology is something else.

The Clean Hands Problem

The abstentionist always returns to conscience. My conscience will not allow me to vote for this man. My conscience will not allow me to support this compromised platform. My conscience will not allow me to participate.

Conscience matters. Of course it matters. But conscience is not a private theater where one performs moral elegance while ignoring foreseeable consequences.

A neglected vote can also have moral weight. Dominican moral theologian Merkelbach is cited for the principle that voters who, through grave fault, abstain from voting and thereby fail to stop an evil decision, election, or law from coming to pass, when they are bound by a specific duty to stop a foreseen harm, are cooperators in evil. Cardinal Costa of Florence made the same point with almost brutal clarity: even local elections can cause enormous damage, and whoever abstains or votes for men opposed to Christian faith and morals makes himself responsible for the damages that follow.

That is the part the clean-hands school never wants to discuss.

They imagine voting as the only morally dangerous act. Abstention becomes neutral, almost virginal. One either dirties himself by voting or preserves himself by refusing. But if abstention helps deliver power to men who will do grave harm to souls, families, children, churches, schools, and the unborn, then abstention is not morally weightless.

It is an act. Sometimes a very consequential one.

The man who refuses to pull a drowning child from the water because the rope is dirty has not preserved his purity. He has chosen the child's death over contact with mud.

Politics is full of mud. That is not news. The question is whether Catholics are allowed to abandon the drowning because their shoes might suffer.

The State Will Not Become Gentle Because You Refuse to Vote

The fantasy beneath all of this is that withdrawal can somehow keep Catholics pure while the hostile state remains mostly theoretical.

That fantasy should have died by now.

The House Judiciary Committee reported that the FBI's Richmond memorandum portrayed certain "radical-traditionalist Catholics" as possible domestic-terrorism concerns and proposed opportunities for source development in Catholic churches. The committee later said the FBI relied on at least one undercover employee and considered local religious organizations as possible "tripwire and source development" avenues.

A later committee report alleged that the scope of the issue was broader than initially disclosed, including internal FBI documents using "radical traditionalist Catholic" terminology over a period of years and additional coordination involving other offices.

One may parse every committee claim, qualify every phrase, and allow for bureaucratic evasions. Parse away. The larger point remains: Catholics, especially traditional Catholics, are fools if they think personnel and elections are abstractions.

Who runs the FBI matters. Who runs DOJ matters. Who runs HHS matters. Who appoints federal judges matters. Who writes Title IX guidance matters. Who decides whether religious liberty exists only inside a church building matters. Who controls the Department of Education matters. Who staffs civil-rights offices matters.

There is no spiritual prize for pretending otherwise.

Matt lives in Minnesota and notes that Tim Walz was his governor. He says, "We're living under it." Good. Then he knows better. Living under hostile power is not an abstraction or a chapter heading in a romantic book about resistance.

If you are living under it, and you still tell Catholics that the ballot box is merely a "suggestion box for slaves," then you are not preparing them for martyrdom. You are helping ensure they get governed by the people most eager to make their lives harder.

The Reagan Argument Proves Too Much

Matt tells the story of his father agonizing over whether he could vote for Ronald Reagan because Reagan was divorced and remarried. He adds that Catholics once struggled with voting for Republicans who allowed rape and incest exceptions to abortion bans.

There is a truth there. Catholics once had a stronger instinct that personal life, marriage, family, and public moral order were connected. That instinct was better than the shrugging cynicism of modern conservatism.

But what follows?

Would it have been morally superior for Catholics to abstain and help deliver the country to men even more hostile to Christian order? Would a Catholic in 1980 have been bound to refuse Reagan because he was divorced, even if the alternative was a political coalition more favorable to abortion, secularism, judicial liberalism, and the sexual revolution?

Matt seems to think the old Catholic hesitation proves the case for abstention.

It does not.

It proves that Catholics should not become cheap dates for the Republican Party. It proves that Catholics should criticize divorce, contraception, IVF, abortion exceptions, and moral cowardice wherever they appear. It proves that Catholic voters should be harder to manipulate than they usually are.

It does not prove that Catholics may abandon prudence when the alternative coalition is worse.

The Reagan example, pushed to its logical conclusion, becomes absurd. One could always find a defect. Divorce. Contraception. Bad foreign policy. Bad economics. Masonic associations. Protestant theology. Liberal judges. Insufficient prolife language. Failure to criminalize pornography. Failure to confess the Social Kingship of Christ.

And in modern America, one would always find something.

That is why the Catholic tradition asked the harder question: what does the common good require here, now, with these choices, under these conditions, against these threats?

Matt prefers the cleaner question: can I vote for this man without feeling compromised?

That is easier. It is also narrower, softer, and far more self-regarding.

We Are Not in a Catholic Confessional State

This point should not require explanation, yet here we are.

We are not choosing between rival Catholic princes. We are not choosing between an integralist party, a Thomist monarchy, and a mildly defective Christian Democrat coalition. We are living in a secular, post-Christian, aggressively disordered republic in which the institutional left controls enormous portions of education, media, bureaucracy, philanthropy, law, medicine, entertainment, academia, and professional culture.

In that world, politics is not a purity exam. It is perimeter defense.

A Catholic voter may dislike Trump's rhetoric. He may loathe the IVF talk. He may want stronger abortion policy. He may be disgusted by the consultants who stripped older pro-life language from the platform. Good. He should be.

Then he must ask what happens if the other coalition takes power.

Not in the abstract. Not in a faculty lounge. Not in a Catholic Identity Conference panel where everyone gets to sound brave about the catacombs and then drive home.

What happens to your children's schools? What happens to conscience protections? What happens to pro-life defendants? What happens to religious liberty? What happens to federal judges? What happens to gender ideology in education? What happens to Catholic hospitals? What happens to Catholic adoption agencies? What happens to parents who object? What happens when traditional Catholics are treated as extremists by a bureaucracy trained to view them through SPLC categories and regime-media suspicion?

These are not imaginary questions.

They are the questions Catholic fathers and mothers have to answer before they decide to sit out elections because a commentator persuaded them that voting for an imperfect candidate is worse than allowing their enemies to govern them.

The Final Absurdity

Matt says he cannot tell people what to do. Then he spends the video surrounding the act of voting with imagery of demons, apostasy, abortion compromise, Caesar, slavery, and martyrdom.

That is a familiar genre. "I'm not telling you what to do, but here is why your vote may be a spiritual surrender and my refusal resembles the martyrs."

Subtle.

The trouble is that this rhetoric will not remain safely on YouTube. It will travel. It will become a reason for Catholics to stay home in the midterms. It will become one more excuse for politically demoralized Christians to withdraw while the people who hate them organize precinct by precinct, office by office, agency by agency, school board by school board.

And then, when the damage comes, the abstainers will call it persecution.

Sometimes it will be. Sometimes Catholics will suffer for fidelity no matter what they did. That is part of Christian life.

But if you had a lawful means to restrain the persecutor and refused to use it because the available ally had dirty hands, do not pretend the whole resulting disaster came wrapped in martyr's palm.

Some of it came from negligence.

The Point

Politics will not save the Church. No sane Catholic believes that.

Bad politics can still make it harder to raise children, harder to educate them, harder to speak the truth, harder to defend life, harder to protect religious institutions, harder to resist the sexual revolution, harder to preserve what remains of Christian order, and harder to live without state pressure bearing down on every point of Catholic resistance.

That is enough.

The Catholic response to a hostile political order is not theatrical withdrawal. It is prayer, penance, formation, family life, parish life, homeschooling where necessary, local organization, legal defense, cultural work, mutual aid, and yes, voting. Not because the ballot box is an altar, Trump is a saint, or because the Republican Party is trustworthy. Not because compromise is pleasant.

Because lawful defense is lawful, prudence is a virtue, and clean hands are not much use when they are folded neatly in your lap while your enemies take the city.

Michael Matt is right to fear Catholic compromise. He is right to condemn abortion. He is right to despise the moral collapse of the Republican establishment. He is right that contraception, IVF, divorce, and abortion exceptions are not small matters.

But when he turns those truths into a counsel of political surrender, he leaves Catholic realism behind.

There is a difference between martyrdom and political suicide.

There is a difference between refusing to worship Caesar and refusing to stop Caesar's agents from burning your house down.

There is a difference between keeping the faith and confusing helplessness with holiness.

The Church is in crisis. The country is in crisis. That is no excuse to surrender.

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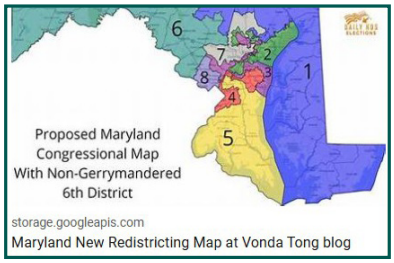

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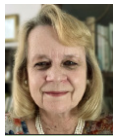
John Haas, PhD, STI, M.Div.



Elizabeth Rex, PhD, MBA, ThD (Cand.)

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Noon-1 PM
November 17 & 18*

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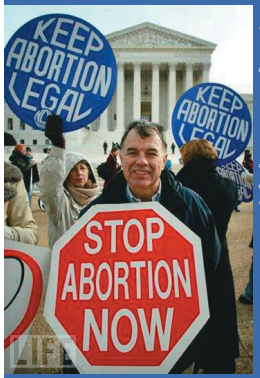
100 Aliceanna Street
Baltimore, Maryland

Bishop Joseph Strickland invited*

JACK NEEDS YOUR HELP!



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