

## **A Primer on Abortion, the Sacred Nature of Human Life, and the Links to Holy Marriage and Holy Children**

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Abortion is an act of child murder. It is completely incompatible with Christian faith. To support abortion means that one is not a Christian. A “pro-abortion Christian” is as possible as a “pro-murder Christian.” The two expressions are equivalent, and involve a complete contradiction in terms.

This has been the Church’s position from the beginning, and it will be the Church’s position forever. It is unalterable, as an expression of the moral law which flows from God’s Own nature, as pure goodness.

The *Didache*, a Church document from the first century, states the Church’s position succinctly:

There are two ways, one of life and one of death; and between the two ways there is a great difference. ...The second commandment of the Teaching: "Do not murder; do not commit adultery"; do not corrupt boys; do not fornicate; "do not steal"; do not practice magic; do not go in for sorcery; do not murder a child by abortion or kill a newborn infant."

The rejection of abortion as murder was already clear in Judaism, based on Scriptures such as Exodus 21:22-25 (where an infant in the womb is protected by the prohibition against murder<sup>1</sup>), Is. 49:5; Jeremiah 1:5, and Psalm 22:9-10; 139:13-14.

While rejected by the later Greeks,<sup>2</sup> and by Jews and Christians, both abortion and infanticide were common among the Romans. The most common victims were girls and those with deformities. One Roman letter from a husband to his pregnant wife, written in 1 B.C., expressed it this way:

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<sup>1</sup> Despite some debates about the exact meaning of categories, ancient Judaism is united in condemning abortion, in connection with this passage. See Gorman, Michael J., *Abortion and the Early Church: Christian, Jewish & Pagan Attitudes in the Greco-Roman World*. IVP, 1982, pg. 45.

<sup>2</sup> This is seen in the original Hippocratic Oath, the text of which says: “I swear by Apollo The Healer, by Asclepius, by Hygieia, by Panacea, and by all the Gods and Goddesses, making them my witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture. ...I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrong-doing. Neither will I administer a poison to anybody when asked to do so, nor will I suggest such a course. Similarly I will not give to a woman a pessary to cause abortion. But I will keep pure and holy both my life and my art. ...Now if I carry out this oath, and break it not, may I gain for ever reputation among all men for my life and for my art; but if I transgress it and forswear myself, may the opposite befall me.” *Loeb Classical Library*. 147: 298–299. <[http://www.loebclassics.com/view/hippocrates\\_cos-oath/1923/pb\\_LCL147.299.xml](http://www.loebclassics.com/view/hippocrates_cos-oath/1923/pb_LCL147.299.xml)>. The later Christian version of this kept this covenant oath, swearing the same before God. This oath is no longer used by, or required for, most physicians. See <<http://www.pbs.org/wgbh/nova/body/hippocratic-oath-today.html>> and Markel, Howard (13 May 2004). “‘I Swear by Apollo’ - On Taking the Hippocratic Oath.” *New England Journal of Medicine*. Vol. 350. No. 20. Pp. 2026–2029. doi:10.1056/NEJMp048092. PMID 15141039.

“Know that I am still in Alexandria.... I ask and beg you to take good care of our baby son, and as soon as I received payment I shall send it up to you. If you are delivered (before I come home), if it is a boy keep it, if a girl, discard it.”<sup>3</sup>

Other people were allowed to either adopt them as foundlings or raise them as slaves, often giving them names such as "copro" "from the dung heap" to indicate their rescue. The most common form of slavery for girls was in prostitution.<sup>4</sup>

In the early Church, the common Roman practice was emphatically rejected. This was, to begin with, a matter of the application on the New Testament of specific terms showing the full status of unborn infants, including Luke 1:41, 44 and Galatians 1:14. Thus Luke 1:41-44 speaks of John the Forerunner as a “babe” (Greek βρέφος *brephos*) leaping in the womb of Elizabeth at the coming of Mary, the Mother of God, with Jesus in her womb. This Greek word, *brephos*, is used equally of an unborn child and an infant after birth (see Luke 2:12, 16; Acts 7:19), just as the words “babe” or “baby” do in English. This linguistic point was not lost on those who heard these texts.

The *Epistle of Barnabas* reads: “Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born.”<sup>5</sup> This echoes the language of the *Didache*.

In Tertullian, *Treatise on the Soul*, Chapter XXXVII. *On the Formation and State of the Embryo*, we read: “The embryo therefore becomes a human being in the womb from the moment that its

<sup>3</sup> See < [http://www.christiancadre.org/member\\_contrib/cp\\_infanticide.html](http://www.christiancadre.org/member_contrib/cp_infanticide.html) >.

<sup>4</sup> We can notice, in passing, that forms of discrimination have characterized infanticide and abortion in every period. This is true also today, in very vigorous ways, especially, in China. And Margaret Sanger, the founder of Planned Parenthood, in more recent times, was a clear advocate of eugenics, to get rid of those kinds of people she considered to be “unfit.” This included black people, and was expressed in many articles, and embodied in her “Negro Project.” See the following links: < <http://www.blackgenocide.org/sanger05.html> > and < <http://www.blackgenocide.org/planned.html> >. She tried to enlist black clergy in her efforts, but was very clear about procedures concerning this, lest the final goal be uncovered. In one of her letters, for example, she wrote: “The minister’s work is also important and he should be trained, perhaps by the Federation as to our ideals and the goal that we hope to reach. We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members.” A collaborator with Sanger in the development of Planned Parenthood, Dr. Dorothy Ferebee, said this: “The future program [of Planned Parenthood] should center around more education in the field through the work of a professional Negro worker, because those of who believe that the benefits of Planned Parenthood as a vital key to the elimination of human waste must reach the entire population.” She went on to speak of “Negro professionals, fully integrated into the staff, ... who could interpret the program and objectives to [other blacks] in the normal course of day-to-day contacts; could break down fallacious attitudes and beliefs and elements of distrust; could inspire the confidence of the group; and would not be suspect of the intent to eliminate the race.” Sanger also met overseas with the Nazis, and helped to guide them on their way to their forced sterilization program, and a more comprehensive eugenics program. Sanger was also a member of the Euthanasia Society. See < <http://www.lifenews.com/2014/04/02/just-discovered-letter-shows-margaret-sanger-was-part-of-euthanasia-society/> >. This is the woman Hillary Clinton has repeatedly praised. See < <http://thefederalist.com/2015/07/14/watch-hillary-praise-planned-parenthoods-eugenicist-founder-margaret-sanger/> > including video footage. And those on the political and social left have repeatedly defended the racial biases involved. See, for example, < <http://www.newsrealblog.com/2010/03/13/leftists-defend-the-right-to-race-based-abortions/> >.

<sup>5</sup> Chapter 9. See < <http://www.ccel.org/ccel/schaff/anf01.vi.ii.xix.html> >.

form is completed. The Law of Moses, indeed, punishes with due penalties the man who shall cause abortion, inasmuch as there exists already the rudiment of a human being.”<sup>6</sup>

Athenagoras, in *Plea for Christians*, 35, says this clearly: “And when we say that those women who use drugs to bring on abortion commit murder, and will have to give an account to God for the abortion, on what principle should we commit murder? For it does not belong to the same person to regard the very foetus in the womb as a created being, and therefore an object of God’s care, and when it has passed into life, to kill it; and not to expose an infant, because those who expose them are chargeable with child-murder, and on the other hand, when it has been reared to destroy it.” Christians do not murder, “not even the foetus of the womb.”<sup>7</sup>

St. Jerome, in his *Letter to Eustochium* (384) said, “Some, when they find themselves with child through their sin, use drugs to procure abortion, and when (as often happens) they die with their offspring, they enter the lower world laden with the guilt not only of adultery against Christ but also of suicide and child murder.”<sup>8</sup>

St. Basil the Great wrote: “The woman who purposely destroys her unborn child is guilty of murder. With us there is no nice enquiry as to its being formed or unformed. In this case it is not only the being about to be born who is vindicated, but the woman in her attack upon herself; because in most cases women who make such attempts die. The destruction of the embryo is an additional crime, a second murder, at all events if we regard it as done with intent. The punishment, however, of these women should not be for life, but for the term of ten years. . . . Women also who administer drugs to cause abortion, as well as those who take poisons to destroy unborn children, are murderesses. So much on this subject.” *Letter to Amphilochius*, 188:2, 8.

**Various local councils** dealt with this, too, as a very serious offense.

*Council of Elvira* (c. 305), Canon 68: “If a catechumen should conceive by an adulterer, and should procure the death of the child, she can be baptized only at the end of her life.”<sup>9</sup>

*Council of Ancyra* (314), Canon 21: “Women who prostitute themselves, and who kill the child thus begotten, or who try to destroy them when in their wombs, are by ancient law

<sup>6</sup> See < [http://www.ccel.org/ccel/schaff/anf03.toc.html#P2933\\_1030184](http://www.ccel.org/ccel/schaff/anf03.toc.html#P2933_1030184) > for a translation of the text.

<sup>7</sup> Chapter 35. The text is here: < <http://www.ccel.org/ccel/schaff/anf02.v.ii.xxxv.html> >.

<sup>8</sup> Here < [http://www.ccel.org/ccel/schaff/npnf206.toc.html#P583\\_110510](http://www.ccel.org/ccel/schaff/npnf206.toc.html#P583_110510) >. Cyprian's *Answer to Cornelius, Concerning the Crimes of Novatus*, provides another example, < [http://www.ccel.org/ccel/schaff/anf05.toc.html#P5523\\_1683191](http://www.ccel.org/ccel/schaff/anf05.toc.html#P5523_1683191) >. Or Clement of Alexandria, in *The Tutor* (A.D. 200-202, section 2:10) says that abortion overthrows God’s procreative order, and that in the death of an unborn child the whole human race is threatened insofar as we are all consubstantial with each other in our common humanity: “But men are not always willing to let marriage serve its purpose. For marriage is the desire for the procreation of children, and not disorderly sexual conduct, which is as much outside the laws as it is foreign to reason. Universal life would proceed according to nature if we would practice continence from the beginning instead of destroying, through immoral and pernicious acts, human beings who are given birth by Divine Providence. Those who use abortifacient medicines to hide their fornication are causing the outright destruction, together with the fetus, of the whole human race.” See < <http://www.newadvent.org/fathers/02092.htm> >.

<sup>9</sup> Texts are found here: < <http://www.priestsforlife.org/magisterium/earlychurchfathers/councils.html> >.

excommunicated to the end of their lives. We, however, have softened their punishment and condemned them to the various appointed degrees of penance for ten years.”<sup>10</sup>

But this is also encoded in the **General or Ecumenical Councils**, too. The *Council in Trullo*, often called the *Quinisext Council*, was held in 692 AD in Constantinople. It is held, by the Orthodox, to really be a kind of subsidiary to the *Sixth Ecumenical Council*.<sup>11</sup> This council said: “Those who give drugs for procuring abortion, and those who receive poisons to kill the foetus, are subjected to the penalty of murder.” Its ancient *Epitome* explains: “Whoever gives or receives medicine to produce abortion is a homicide, See Canon XXI of Ancyra, and Canon II of St. Basil; to wit, “She who purposely destroys the foetus, shall suffer the punishment of murder. And we pay no attention to the subtle distinction as to whether the foetus was formed or unformed. And by this not only is justice satisfied for the child that should have been born, but also for her who prepared for herself the snares, since the women very often die who make such experiments.”

The long and short of this is that the Church has, from the beginning, understood abortion and infanticide as the very grave sins of murder. The infant, from conception, is made in God’s image and has inherent human dignity.

Furthermore, the inherent sacredness and value of children is an essential part of the biblical worldview, though this is fundamentally hostile to modern and postmodern values. A careful and full meditation on Scripture concerning these themes is an antidote to the anti-child orientation of our culture, where promiscuity is more important than progeny. The prayers of those unable to bear children, are significant in the biblical texts. There are seven such women: Sarah, Rebekah, Rachel, Samson’s mother, Hannah, Michal, and Elizabeth the wife of Zachariah. Of these, only Michal remained without a child, because she despised David when he leaped before the Ark of the Covenant (2 Sam. 6:16-23). We do well to consider the perspective of the godly women on this, and to ponder the language of **Psalm 127:3-5**, “Behold, children are a heritage from the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one’s youth. Blessed is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate.” (Cf. Psalm 128.)

### Some Positive Perspective on the Wonder of Procreation

To give some perspective, using some amazing technology, see the following video on child development in the womb: < [http://www.youtube.com/watch\\_popup?v=fKyljukBE70](http://www.youtube.com/watch_popup?v=fKyljukBE70) >.<sup>12</sup> On the now detected flash of light at the moment of fertilization, see < <http://www.telegraph.co.uk/science/2016/04/26/bright-flash-of-light-marks-incredible-moment-life-begins-when-s/> > and < <http://aleteia.org/blogs/simchafisher/ivf-uncle-andrew/#sthash.OERbnHbG.dpuf> >.<sup>13</sup> For a development video, from conception to birth, see < <https://www.youtube.com/watch?v=Q9nRKPv1upM> >.

<sup>10</sup> *Ibid.*

<sup>11</sup> See < <http://www.ccel.org/ccel/schaff/npnf214.toc.html> >.

<sup>12</sup> Or see here < [http://www.youtube.com/watch?v=fKyljukBE70&feature=player\\_embedded](http://www.youtube.com/watch?v=fKyljukBE70&feature=player_embedded) >.

<sup>13</sup> See the published scientific article, with its uninspiring name: Kim, Alison M. *et al.* “Zinc Sparks Are Triggered by Fertilization and Facilitate Cell Cycle Resumption in Mammalian Eggs” *ACS Chem. Biol.*, 2011, 6 (7), pp 716–723. DOI: 10.1021/cb200084y Publication Date (Web): April 28, 2011.

## Fetal Pain and Memory

The infant in the womb feels pain. On fetal pain, see [http://www.abortionfacts.com/online\\_books/love\\_them\\_both/why\\_cant\\_we\\_love\\_them\\_both\\_1\\_4.asp](http://www.abortionfacts.com/online_books/love_them_both/why_cant_we_love_them_both_1_4.asp) > and [http://www.nrlc.org/abortion/Fetal\\_Pain/index.html](http://www.nrlc.org/abortion/Fetal_Pain/index.html) >. The fact that an infant in the womb feels pain may, while it does bring up some ethical questions, not *necessarily* mean that this is a human being. Lower animals also feel pain. **Memory, however** (in its full and proper sense, as distinguished from conditioning) is a characteristic, properly speaking, of human beings only. The evidence suggests that the fetus has memory and is capable of learning. On fetal memory, see: < <http://www.cirp.org/library/psych/hepper1/> > and < <http://www.scientificamerican.com/article.cfm?id=recall-in-utero> >. Articles worth noting are "Aspects of Fetal Learning and Memory." *Child Development*; Jul/Aug2009, Vol. 80 No. 4, pp. 1251-1258, and "Persistence of fetal memory into neonatal life." *Acta Obstetricia et Gynecologica Scandinavica*; Oct2006, Vol. 85 No. 10, pp. 1160-1164.

The reason this is important is that it demonstrates, conclusively, that the identification of the child in the womb as a “non-person” must be done in such a way, and using such categories, as to allow for the classification of large numbers of persons outside the womb, of all ages, as “non-persons,” who may be killed indiscriminately, without charges of murder being held to apply. This movement to categorize away some people as expendable, as leeches on society, as some lower form of life, has preceded, in history, every evil “purge” of those considered to be undesirable, whether in the various Communist countries, in National Socialism (the Nazi ideology), or whatever else. The connections of such ideas with Darwinist and Neo-Darwinist ideas, especially moved by Sir Francis Galton, Charles Darwin’s cousin, and the advocate of “Social Darwinism” for the removal from society of inferior human beings (for the “advancement of the species”) with various forms of eugenics, and with numerous forms of active “euthanasia” are all matters of history, brutal and red in nail and claw.

This movement is precisely what we find in recent history. Those who, not long ago, insisted that what was in the pregnant woman’s womb was just a “blob of tissue” and not a human being, not usually concede it is a human being, but insist on the “right” to murder it anyway. The most common justification is now that while it is human, it is not a “person.” The descent into the most fearful evils imaginable is very far gone.

### Human Beings that are Not “Persons”?

While this kind of thinking has been around for a very long time indeed, it is now becoming very influential and dominant. Famous philosopher Daniel Dennett, has asserted this idea that a class of human beings exists that are not persons, but what might be called *homo sapiens* “non-personal human beings.” Ethicist Joseph Fletcher, the creator of “Situation Ethics” way back in the 1960s, believed that humans with an IQ below forty might not be persons, and those with an IQ below twenty are definitely not persons.<sup>14</sup> But this was already old hat. The eugenics movements in Great Britain and the United States had already set the stage, and had been very active for a long time, since the late 1800s. In 1918, for example, Dr. Paul B. Popenoe co-wrote

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<sup>14</sup> “An ‘individual’ is not a ‘person’ unless he has an IQ of at least 40, is self-aware, has self-control, with a sense of time (past, present, and future) and an ability to relate to others.” *Situation Ethics: The New Morality*. See Pp. 50-51. Also, *Humanhood: Essays in Biomedical Ethics*. Prometheus Books, 1979, chapter one.

the widely used textbook, *Applied Eugenics*. It argued that “From an historical point of view, the first method which presents itself is execution... Its value in keeping up the standard of the race should not be underestimated.” *Applied Eugenics* also included a chapter on “Lethal Selection,” which operated “through the destruction of the individual by some adverse feature of the environment, such as excessive cold, or bacteria, or by bodily deficiency.” Various methods for eliminating the “unfit” were advocated.

But this is not all 20<sup>th</sup> century past history. Far from it. In recent years all kinds of new intellectual “heavyweights” have thrown their hats into this ring. Famous Princeton ethicist Peter Singer believes that since patients with Alzheimer’s and infants (at least up to the age of twenty-four months, and perhaps longer) are not persons, it is not wrong to kill them.<sup>15</sup> Virginia Abernethy of Vanderbilt University’s School of Medicine said it this way: “I don’t think abortion is ever wrong. As long as an individual is completely dependent upon the mother, it’s not a person.”<sup>16</sup> Or, Dr. Charles Hartshorne, of the University of Texas at Austin, states the following: “Of course, an infant is not fully human.... I have little sympathy with the idea that infanticide is just another form of murder. Persons who are already functionally persons in the full sense have more important rights even than infants.”<sup>17</sup> Or, Winston L. Duke, in “The New Biology,” opines, “It should be recognized that not all men are human.... It would seem to be more inhumane to kill an adult chimpanzee than a newborn baby, since the chimpanzee has greater mental awareness.”<sup>18</sup> Or, see the backhanded “Are all Humans Persons?,”<sup>19</sup> a companion handout by Michael Lacewing, published by Routledge, a major college textbook company, as a companion for study of ethics. All across the academic spectrum of disciplines, we find this idea has spread. But the criteria for who are genuine, full, and real “persons” tends, not surprisingly, to depend on who is doing the defining. Again, *none* of this is new. Stalin classed as “vermin” those to be eliminated in his “purges,” and the language of the Nazi eugenicists was no less blunt in referring to undesirable people as *Untermensch*, “subhumans.” This term came from an American eugenicist, Lothrop Stoddard. In 1922 he published a book, *The Revolt Against Civilization: The Menace of the Under-man*. This was translated in 1925 into German as *Der Kulturumsturz: Die Drohung des Untermenschen*, where it inspired the Nazi’s to adopt its terminology and ideas.<sup>20</sup>

<sup>15</sup> See below, page 13. Cf. Park, James. “When Is a Person? Pre-Persons and Former Person” < <http://www.tc.umn.edu/~parkx032/PERSON.html> > for the complete 2001 edition, and here < <http://www.tc.umn.edu/~parkx032/PER.html> > for parts of the updated 2009 edition.

<sup>16</sup> Quoted in Kenneth L. Woodward, “The Hardest Question,” *Newsweek*, 14 January 1985. The article concludes, “In this view, which is shared by other pro-choice theorists, an individual becomes a person only when he or she becomes a responsible moral agent—around three or four, in Abernethy’s judgment. Until then, she thinks, infants—like fetuses—are nonpersons; defective children, such as those with Down syndrome, may never become persons.”

<sup>17</sup> Quoted in Charles Hartshorne, “Concerning Abortion: An Attempt at a Rational View,” *Christian Century*, 21 January, 1981, pp. 42-45.

<sup>18</sup> *Reason*, August 1972.

<sup>19</sup> < <http://cw.routledge.com/textbooks/alevelphilosophy/data/AS/Persons/Arehumanspersons.pdf> >.

<sup>20</sup> We should notice, in passing, that the eugenics movements in the United States and Europe were funded by the same power elites connected with major corporations and banking interests which have manipulated governments before and since for their own agendas. So it was the Carnegie Institution that established, in 1904, a lab complex at Cold Spring Harbor on Long Island. This lab collected millions of files on US citizens, with details about their family bloodlines, and categorized them into desirable and undesirable ones. The Carnegie directed lab then sent eugenics advocates to lobby and manipulate members of the legislatures, and those in social service agencies and state and national associations. Eighteen solutions

**“My people are destroyed for lack of knowledge” (Hosea 4:6)**

Many people do not see how utterly wicked and vile this crime against humanity abortion is. It is just a set of meaningless syllables, just another so-called “political issue.” But we must realize two things:

- 1) All morality is a matter of God’s Law, His expressly stated will. And since politics engages the passing and enforcement of civil laws, which are codes or morality imposed on citizens, Christians are morally obligated to political action. Abortion and other moral issues affect how Christians must interact with some political parties and politicians, as a matter of moral obligation.
- 2) Abortion is a vicious, depraved, and debased crime against innocent human persons.

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were explored in a Carnegie-supported 1911 publication, “Preliminary Report of the Committee of the Eugenic Section of the American Breeder's Association to Study and to Report on the Best Practical Means for Cutting Off the Defective Germ-Plasm in the Human Population.” The means advocated included sterilization, execution, and euthanasia of various kinds. The Harriman railroad fortune paid local charities, such as the New York Bureau of Industries and Immigration, to seek out Jewish, Italian and other immigrants in New York and other crowded cities and subject them to deportation, prison, or forced sterilization. The history of a number of forced sterilizations in the US is a massive untold story, though the documentation is very extensive. Likewise, another member of this power consortium, the Rockefeller Foundation helped found the German eugenics program and even funded the program that Josef Mengele worked in before he went to Auschwitz. Mengele was inspired in his vicious twin studies programs precisely by conference materials funded by the Rockefeller Foundation. It was announced, initially, on May 13, 1932, in a radiogram message to its Paris office: “JUNE MEETING EXECUTIVE COMMITTEE NINE THOUSAND DOLLARS OVER THREE YEAR PERIOD TO KWG INSTITUTE ANTHROPOLOGY FOR RESEARCH ON TWINS AND EFFECTS ON LATER GENERATIONS OF SUBSTANCES TOXIC FOR GERM PLASM.” Trace the funding of Otmar Freiherr von Verschuer and his assistant Mengele. Note that Verschuer, after WWII, was directly connected with the establishment of the old programs under a new name, “Human Genetics.” Correspondence between Verschuer and Popenoe makes crystal clear what the continuing motivation was. By 1926, Rockefeller had donated \$410,000 (the equivalent of about \$4 million in today’s currency) to German researchers. Then in May 1926, Rockefeller awarded \$250,000 to the German Psychiatric Institute of the Kaiser Wilhelm Institute, later to become the Kaiser Wilhelm Institute for Psychiatry. Ernst Rüdin was one of those involved. He later was made director, and eventual architect of Hitler's eugenicist “medical” activities. The same matrix of influence was connected with Margaret Sanger, the founder of Planned Parenthood, who helped “refine” Nazi ideas. And Hitler referred to the work of the American eugenicist, Madison Grant, *The Passing of the Great Race* as his “bible” for the Nazi program. See here for a short summary:

<<http://faculty.ferris.edu/ISAR/archives/eliminating-inferior.htm>>. “Charles R. Stockard, president of the board of the Rockefeller Institute for Medical Research (1935-1939) and a leading eugenicist, sounded the alarm for sterilization with as great an urgency as any Nazi. At a round-table discussion at the New York Academy of Medicine organized by the American Eugenics Society in 1937, Stockard said that the human race faced 'ultimate extermination' unless propagation of 'low grade and defective stocks' could be 'absolutely prevented.’” [Charles R. Stockard, remarks made during the general discussion at the 'Round Table Conference on Eugenics in Relation to Medicine' at the New York Academy of Medicine, April 21, 1937. American Eugenics Society Papers, BK 6.]

- See more at: <http://historynewsnetwork.org/article/1796#sthash.5MThByHH.dpuf>

### What is involved in abortions?<sup>21</sup>

A large variety of procedures now exist, including those that murder the infant almost instantly after conception by the use of drugs. These include:

1. The “Plan B” Pill<sup>22</sup>
2. A large number of other oral “contraceptives” (as well as, at least potentially, IUDs), which often do not prevent fertilization, but prevent the conceived child to be unable to implant in the mother’s womb, and so to die.<sup>23</sup> These include **RU-486**, the anti-progestin abortion pill, which makes a mother’s womb hostile to her own child, resulting in an induced miscarriage;<sup>24</sup> **Depo-Provera**, which is a progestin (medroxy-progesterone) injected every three months. It sometimes suppresses ovulation, but also thins the lining of the uterus, apparently preventing implantation, so causing abortions in those cases; **Norplant**, which is another progestin (levonorgestrel) surgically implanted beneath the skin. It often suppresses ovulation, but sometimes ovulation occurs, and when it does an irritation to the uterine wall may often prevent implantation, causing abortion of the child; **The Emergency Contraceptive Pill (ECP)**, also known as the “**Morning-After Pill**,” can suppress ovulation, but its main function is to keep any fertilized egg from implanting in the uterus. Also, the “**mini-pill**,” has this same issue. The *Physician’s Desk Reference* describes “**Progestogen-Only Oral Contraceptives**” by saying they “are known to alter the cervical mucus and exert a progestational effect on the endometrium, interfering with implantation.”<sup>25</sup>

Most contraceptives are designed to do three things at once, as the *Physician’s Desk Reference* explains, summarizing the research findings of all the birth control pill manufacturers: 1. inhibiting ovulation (the primary mechanism), 2. thickening the cervical mucus, thereby making it more difficult for sperm to travel to the egg, and 3. thinning and shriveling the lining of the uterus to the point that it is unable or less able to facilitate the implantation of the newly fertilized egg. But this means that if the pill fails to do the first two, it causes an abortion of a child. And a number of studies have shown that the first step OFTEN does not work. See for example, “The Pill - How Does It Work?” by Albert D. Lorincz, M.D. He examines a study of 1,200 women given a daily

<sup>21</sup> For some statistical analysis, see < [http://www.abort73.com/abortion\\_facts/us\\_abortion\\_statistics/](http://www.abort73.com/abortion_facts/us_abortion_statistics/) >; <[https://www.guttmacher.org/fact-sheet/induced-abortion-united-states?gclid=CjwKEAjwjqO\\_BRDribyJpc\\_mzHgSjABdnsFWuTL6\\_xClA3\\_kajsHaQdtM6mq8rdCm9Rykwni4qUxBhoCZMjw\\_wcB](https://www.guttmacher.org/fact-sheet/induced-abortion-united-states?gclid=CjwKEAjwjqO_BRDribyJpc_mzHgSjABdnsFWuTL6_xClA3_kajsHaQdtM6mq8rdCm9Rykwni4qUxBhoCZMjw_wcB)>; an “abortion clock is here, < <http://www.numberofabortions.com/>>, and a summary sheet here <<http://www.nrlc.org/uploads/factsheets/FS01AbortionintheUS.pdf>>. On the disproportionate number of black abortions, see < <http://www.blackgenocide.org/black.html> > and <<http://www.theatlantic.com/health/archive/2014/09/abortions-racial-gap/380251/>>.

<sup>22</sup> < <https://www.lifesitenews.com/news/study-plan-b-more-likely-to-cause-abortion-than-prevent-pregnancy> >. Cf. Kahlenborna, Chris; Rebecca Peck & Walter B. Severs. “Mechanism of Action of Levonorgestrel Emergency Contraception.” *The Linacre Quarterly*. 82.1 (2015) 18-33. Or, see Mavis N. Schorn, “How Does Oral Emergency Contraception Work?” *Nursing*. Vol. 36. No. 2. P. 31, where it is very clear, “The drug may also inhibit implantation by altering the uterine lining.”

<sup>23</sup> E.g., see Walter L. Larimore and Joseph Stanford, “Postfertilization Effects of Oral Contraceptives and their Relation to Informed Consent.” *Archives of Family Medicine* 9 (February, 2000); Walter L. Larimore, “The Abortifacient Effect of the Birth Control Pill and the Principle of Double Effect,” *Ethics and Medicine*, January 2000.

<sup>24</sup> Dr. Eugene Diamond, “RU-486—the rest of the story,” *Family Resources Center News*, January 1993.

<sup>25</sup> 1996 edition, page 1872.

amount of progestogen equivalent to many birth control pills. Sixty percent of them still ovulated.<sup>26</sup> Dr. Kristine Severyn summarizes:

The third effect of combined oral contraceptives is to alter the endometrium in such a way that implantation of the fertilized egg (new life) is made more difficult, if not impossible. In effect, the endometrium becomes atrophic and unable to support implantation of the fertilized egg.... The alteration of the endometrium, making it hostile to implantation by the fertilized egg, provides a backup abortifacient method to prevent pregnancy.<sup>27</sup>

All of this is merely a matter of medical evidence of abortions, plain and simple. The Church's historic rejection of all artificial contraceptives is a separate topic in and of itself, as also is the related topic of the contraceptive mentality, the anti-child perspective which has become widespread, and the fertility rates which have dropped like a stone as a result.<sup>28</sup>

<sup>26</sup> The research shows the mini-pill does not stop ovulation at all in 67-81% of the women who use it, (Tonti-Fillippini, N. "The Pill: Abortifacient or Contraceptive?" *Linacre Quarterly*. 1995. Vol. 1, p. 9) while the estimates of breakthrough ovulation for Norplant are 50-65% of the time (Hilgers, T., "Norplant" *Linacre Quarterly*. 1993 Vol. 2. Pp. 64-69), and for Depo-Provera 40-60% of the time (See *Infant Homicides Through Contraceptives*, 2<sup>nd</sup> Ed. Eternal Life, 1994, p. 28.) See also Peel, J. and Potts, M. *Textbook and Contraceptive Technology*. Cambridge University Press, 1964, pp. 98-9; Ehmann, Dr. Rudolf. *Abortifacient Contraception: The Pharmaceutical Holocaust*. Human Life Intl., 1993; and "The Birth Control Game: Gambling with Life" *American Life League/ Pharmacists for Life*, 1990, among many, many others.

2. Ehmann, Dr. Rudolf. *Abortifacient Contraception: The Pharmaceutical Holocaust*, Human Life Intl., 7845 Airpark Rd., Ste. E Gaithersburg, MD 20879, (1993),

<sup>27</sup> "Abortifacient Drugs and Devices: Medical and Moral Dilemmas" *Linacre Quarterly*, August 1990.

<sup>28</sup> According to the reports of the Center for Disease Control's National Center for Health Statistics, "The fertility rate decreased from 60 births per 1,000 women in the first quarter of 2015 to 59.8 per 1,000 in the first quarter of 2016. This means there are on average fewer than six babies born for every 100 women in this age group. In 2010 there were 6.4 births for every 100 women in the group. This follows a trend in recent years of declining birthrates in the U.S., with general fertility rates declining more than 10 percent since 2007." See <<http://www.cdc.gov/nchs/products/vsrr/natalivity-dashboard.htm>>. While the state-controlled press has tried to spin this all kinds of different ways e.g., <<http://blogs.wsj.com/economics/2016/06/07/behind-the-ongoing-u-s-baby-bust-in-5-charts/>> and <<https://www.washingtonpost.com/news/wonk/wp/2016/08/16/why-american-women-are-having-fewer-babies-than-ever/>>), the trend means that the anti-child attitudes of the anti-culture which has been created have been successful in destroying the family at yet another level. On the historic rejection of artificial contraception *The Couple to Couple League*, and material by *Protestants against Contraception*, <<https://ccli.org/>>; Provan, Charles D. *The Bible and Birth Control*. Zimmer Printing, 1989; Hess, Rick and Jan. *A Full Quiver: Family Planning and the Lordship of Christ*. Hyatt Publishers, 1990. For Roman materials, see Pope Pail VI's Encyclical, *HUMANAE VITAE* <[http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf\\_p-vi\\_enc\\_25071968\\_humanae-vitae.html](http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html)>, the section under the Sixth Commandment, "The Love of Husband and Wife" (paragraphs 2360-2379) from the *Catechism of the Catholic Church* <<http://www.vatican.va/archive/ENG0015/P86.HTM>>; "The Fathers Know Best" from *This Rock* <<http://www.ewtn.com/library/ANSWERS/FKBCONTR.HTM>>; Smith, Janet. Ed. *Why Humanae Vitae Was Right: A Reader*. Ignatius Press, 1993; John Paul II's massive collection of addresses, *Man and Woman He Created Them: A Theology of the Body*. Pauline Books & Media, 2006 Edition; West, Christopher. *Theology of the Body Explained: A Commentary on John Paul II's "Gospel of the Body"* 2<sup>nd</sup> Ed. Pauline Books & Media, 2003; and by the same author *Heaven's Song: Sexual Love as It Was Meant to Be*. Ascension Press, 2008. Popcak, Gregory K. *Holy Sex!: A Catholic Guide to Toe-Curling, Mind-Blowing, Infallible Loving*. The Crossroad Publ. Co., 2008. On NFP (Natural Family Planning) see Kippley, John; Sheila Kippley. *The Art of Natural Family Planning*. 4th Ed. The Couple to Couple League, 1996 and the update, *Natural Family Planning: The Complete Approach*. Lulu, 2012.

Excluding the large variety of abortion causing drugs, clinical abortion procedures have been of the following main types:

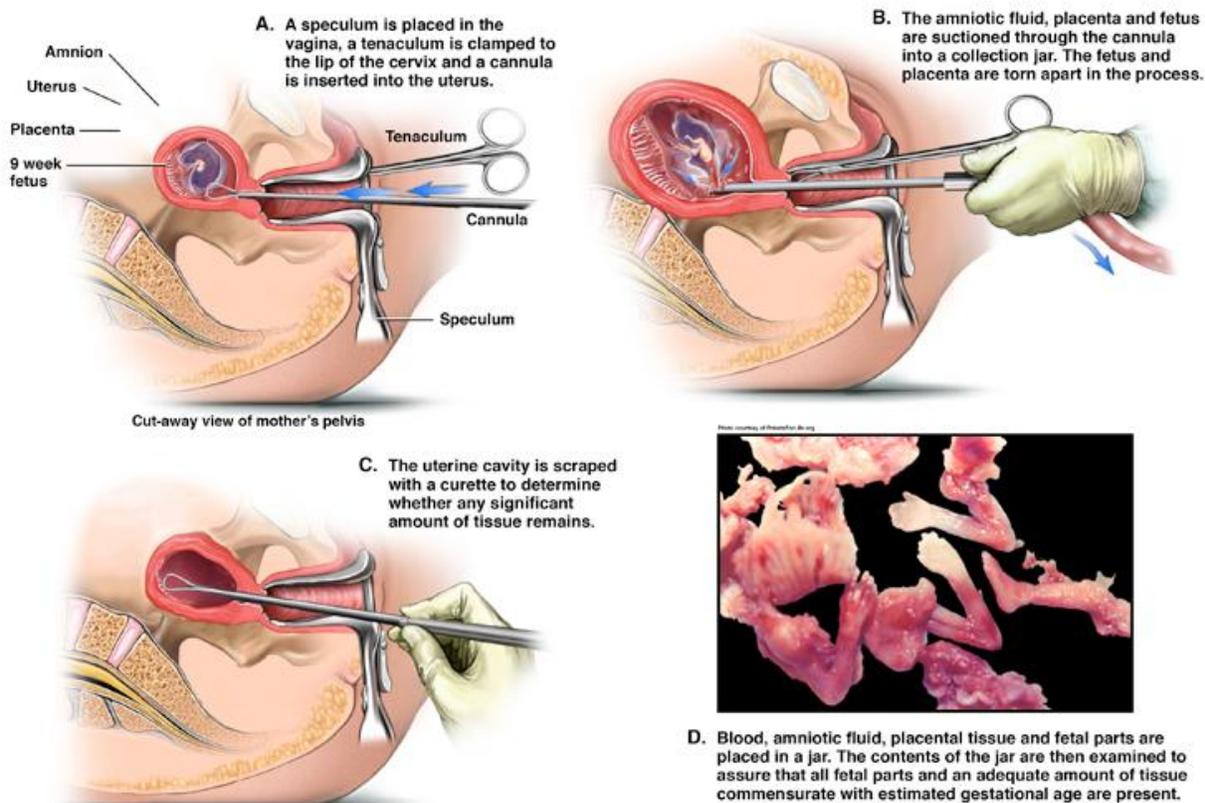
1. Suction Curettage Abortion
2. Dilatation and Evacuation (D&E) Abortion
3. Partial-Birth Abortion

Here are explanations of each of these.

### 1. Suction Curettage Abortion

The standard first trimester abortion procedure is the suction and curettage method. The abortionist begins by dilating the mom's cervix until it is large enough to allow a cannula to be inserted into her uterus. The cannula is a hollow plastic tube that is connected to a vacuum-type pump by a flexible hose. The abortionist runs the tip of the cannula along the surface of the uterus causing the baby to be dislodged and sucked into the tube - either whole or in pieces. Amniotic fluid and the placenta are likewise suctioned through the tube and, together with the other body parts, end up in a collection jar. Any remaining parts are scraped out of the uterus with a surgical instrument called a curette. Following that, another pass is made through the mom's uterus with the suction machine to help insure that none of the baby's body parts have been left behind. The contents of the collection jar are examined to assure that all fetal parts and an adequate amount of tissue commensurate with gestational age are present.

### Suction and Curettage Abortion of a 9 Week Old Fetus



Following is testimony from three abortionists regarding this procedure. This testimony was given in United States District Court for the Western District of Wisconsin on May 27, 1999, Case No. 98-C-0305-S.

Abortionist Dennis Dean-Christensen

Q. Are you aware that we stipulated that during a suction curettage procedure sometimes no fetal parts come out through the cannula during suction and that the doctor then goes in with forceps to remove parts?

A. Yes, I'm aware of that.

Q. At that point when the suction has been used but no fetal parts have come out and the doctor goes in with forceps is the fetus alive?

A. Based on our definition, yes.

Q. And when will the fetus die in that scenario?

A. Well, sometime between that point and when we complete the procedure.

Abortionist Harlan Raymond Giles

THE WITNESS. The fetus in the suction D&C is much smaller, generally less than 12 weeks of gestation, and the fetus either in whole or in part passes through the plastic cannula ... and then goes into a suction machine where there's a gauze bag that then traps the fetal structure and the placental structure as well.

Q. What kills the child in the suction curettage abortion?

A. The complete separation of the fetus and the placental tissue from the maternal uterine surface. It totally disrupts the vascular connection and that results in death.

Q. Okay. Can the heart of a fetus or embryo still be beating during a suction curettage abortion as the fetus or embryo comes down the cannula?

A. For a few seconds to a minute, yes.

Abortionist Martin Haskell

THE WITNESS: I've performed approximately or greater than 40,000 suction curettage abortions. Roughly, you know, 10,000 D&E abortions. After the 20th week I've performed approximately 5,000 abortions, about 3,000 of them being D&E and about 2,000 of them being the intact variety of D&E.

Q. When you perform an abortion by the suction curettage method does it ever happen that a portion of the fetus is extracted from the uterus while the fetus is still alive?

A. Yes.

Q. And how does that happen?

A. Well, when we do a suction curettage abortion, you know, roughly one of three things is going to happen during the abortion. One would be is that the catheter as it approaches the fetus, you know, tears it and kills it at that instant inside the uterus. The second would be that the fetus is small enough and the catheter is large enough that the fetus passes through the catheter and

either dies in transit as it's passing through the catheter or dies in the suction bottle after it's actually all the way out.

Now on any given procedure does a surgeon know precisely which of those three possibilities is going to occur, the answer is no. But is it my intent that one of these three possibilities will happen with each given patient, then the answer is yes.

Q. And when you perform an abortion previability are you concerned with the point in the process when the fetus dies?

A: Generally no, because it doesn't add anything medically to the safety or care of the woman that's being taken care of.

## 2. The D&E Abortion Procedure

A common abortion procedure performed in the second trimester is Dilatation and Evacuation (D&E), in which the child is dismembered with forceps. Standard abortion textbooks such as Warren Hern's *Abortion Practice* describe the procedure in detail. Dr. Tony Levatino, who once performed this procedure, describes it.

Imagine for a moment that you are a "pro-choice" obstetrician-gynecologist as I once was. Your patient today is seventeen years old and she is twenty weeks pregnant. At twenty weeks, her uterus is up to her umbilicus and she has been feeling her baby kick for the last two weeks. If you could see her baby, she would be as long as your hand from the top of her head to the bottom of her rump not counting the legs. Your patient is now asleep on an operating room table with her legs in stirrups. Upon entering the room after scrubbing, you dry your hands with a sterile towel and are gowned and gloved by the scrub nurse.

The first task is remove the laminaria that had earlier been placed in the cervix to dilate it sufficiently to allow the procedure you are about to perform. With that accomplished, direct your attention to the surgical instruments arranged on a small table to your right. The first instrument you reach for is a 14-French suction catheter. It is clear plastic and about nine inches long. It has a bore through the center approximately  $\frac{3}{4}$  of an inch in diameter. Picture yourself introducing the catheter through the cervix and instructing the circulating nurse to turn on the suction machine which is connected through clear plastic tubing to the catheter. What you will see is a pale yellow fluid the looks a lot like urine coming through the catheter into a glass bottle on the suction machine. This amniotic fluid surrounded the baby to protect her.

With suction complete, look for your Sopher clamp. This instrument is about thirteen inches long and made of stainless steel. At one end are located jaws about  $2\frac{1}{2}$  inches long and about  $\frac{3}{4}$  on an inch wide with rows of sharp ridges or teeth. This instrument is for grasping and crushing tissue. When it gets hold of something, it does not let go.

A second trimester D&E abortion is a blind procedure. The baby can be in any orientation or position inside the uterus. Picture yourself reaching in with the Sopher clamp and grasping anything you can. At twenty weeks gestation, the uterus is thin and soft so be careful not to perforate or puncture the walls. Once you have grasped something inside, squeeze on the clamp

to set the jaws and pull hard – really hard. You feel something let go and out pops a fully formed leg about 4 to 5 inches long. Reach in again and grasp whatever you can. Set the jaw and pull really hard once again and out pops an arm about the same length. Reach in again and again with that clamp and tear out the spine, intestines, heart and lungs.

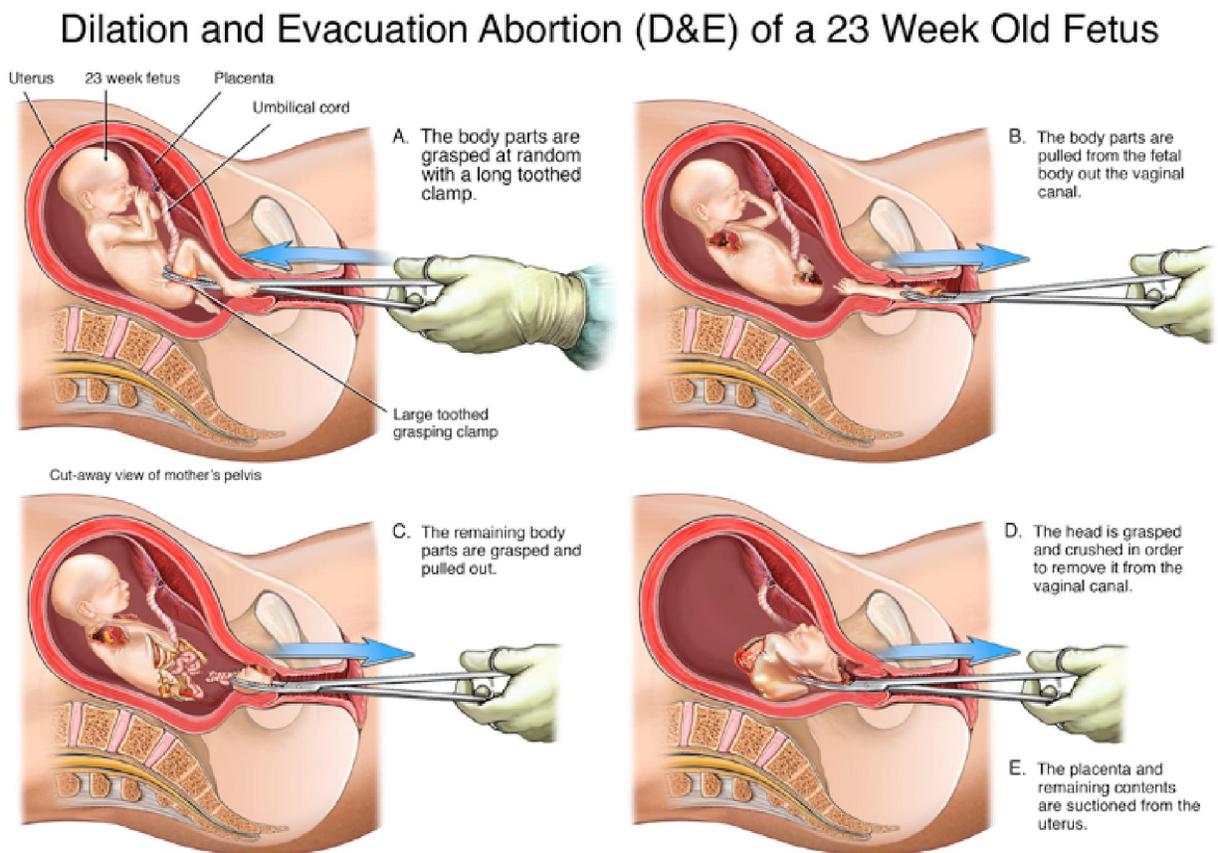
The toughest part of a D&E abortion is extracting the baby's head. The head of a baby that age is about the size of a plum and is now free floating inside the uterine cavity. You can be pretty sure you have hold of it if the Sopher clamp is spread about as far as your fingers will allow. You will know you have it right when you crush down on the clamp and see a pure white gelatinous material issue from the cervix. That was the baby's brains. You can then extract the skull pieces. If you have a really bad day like I often did, a little face may come out and stare back at you.

Congratulations! You have just successfully performed a Suction D&E abortion. You just affirmed her right to choose. You just made \$600 cash in fifteen minutes.

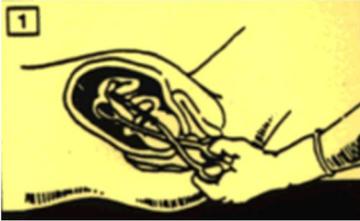
Here is a video explanation of the procedure:

<<http://www.priestsforlife.org/video/index.aspx?flv=procedure>>.

Here are diagrams to make it plain:



### 3. The Partial Birth Abortion Procedure



Guided by ultrasound, the abortionist grabs the baby's leg with forceps.



The baby's leg is pulled out into the birth canal.



The abortionist delivers the baby's entire body, except for the head.



The abortionist jams scissors into the baby's skull. The scissors are then opened to enlarge the hole...



The scissors are removed and a suction catheter is inserted. The child's brains are sucked out, causing the skull to collapse. The dead baby is then removed.

#### Other Methods Now in Use

These are all wicked enough, but in an increasing number of cases, the stress is on abortions as late in pregnancy as possible, and on making sure that the infant is, in fact, delivered as close to whole as possible. This is much more profitable.

In some cases, the practice has been to insure the head is intact. If the child is still breathing, this increases the value of the tissue. Once born, then the face of the infant is cut open to access the brain tissue, killing the child in the most brutal act one could ever imagine.<sup>29</sup>

Cate Dyer of StemExpress, a group that works with Planned Parenthood in harvesting infants for profit, was captured on undercover camera speaking about the process of taking the heads of aborted children and shipping them off to the labs for the harvesting of their brain tissue. To protect the brain tissue, it is essential to leave the heads intact. She joked about the need to warn those at the labs receiving the boxes: "Tell the lab it's [the baby head] coming!" About the lab researchers she said this (the transcript):

They'll open the box, go, 'Oh God!' [laughter] So yeah, so many of the academic labs cannot fly like that, they're not capable. [...] It's almost like they don't want to know where it comes from. I can see that. Where they're like, 'We need limbs, but no hands and feet need to be attached.' And you're like ? Or they want long bones, and they want you to take it all off, like, make it so that we don't know what it is.<sup>30</sup>

### A Note about "Safety"

A frequent mantra of the abortion industry and its supporters is that abortion is a "safe" procedure. Even if we leave aside the fact that it is hardly safe for the infant, and that the results for the mother undergoing the procedure are very serious at multiple levels,<sup>31</sup> the rejection of standards of safety for abortion clinics is itself a significant issue, an indication of further moral problems.<sup>32</sup>

<sup>29</sup> See < <http://www.breitbart.com/big-government/2015/08/19/planned-parenthood-cut-through-babys-face-to-get-his-intact-brain/> > and < <https://www.youtube.com/watch?v=FqsB9C8iNIU> >.

<sup>30</sup> See < <http://liveactionnews.org/lab-technicians-meltdowns-heads-aborted-babies/> >.

<sup>31</sup> E.g., see "Abortion: Pain or Pleasure?" by Howard W. Fisher, MD, in *The Psychological Aspects of Abortion*, D Mall and WF Watts, MD, Ed, 1979; "The Psychological Sequelae of Abortion: Fact and Fallacy," by MH Liebman, MD and Jolie S. Zimmer, in *The Psychological Aspects of Abortion*; < <http://afterabortion.org/1999/women-at-risk-of-post-abortion-trauma/> >; < <http://www.rachelsvineyard.org/PDF/Articles/Abortion%20and%20Post%20Traumatic%20Stress%20Disorder%20-%20Theresa%20.pdf> >. Note the heavily documented link between abortion and increased rate of breast cancer. E.g., MacMahon B, Cole P, Lin TM, Lowe CR, Mirra AP, Ravnihar B, Salbor EJ, Valaoras VG, Yunsa S (1970) *Bulletin of the World Health Organization* 43:209-21; Pike MC, Henderson BE, Casagrande JT, Rosario I, Gray GE (1981) *British Journal of Cancer* 43:72-6; Yuan J-M, Yu MC, Ross RK, Gao Y-T, Henderson BE (1988) *Cancer Research* 48:1949-53; Brinton LA, Hoover R, Fraumeni JF, Jr (1983) *British Journal of Cancer* 47:756-62; Rosenberg L, Palmer JR, Kaufman DW, Strom BL, Schottenfeld D, Shapiro S (1988) *American Journal of Epidemiology* 127:981-9; Howe HL, Schie RT, Baduch H, Herzfeld P (1989) *International Journal of Epidemiology* 18:300-4; Hirohata T, Shigematsu T, Nomura AMY, Horie A, Hirohata I (1985) *National Cancer Institute Monographs* 69:187-90; Ewertz M, Duffy SW (1988) *British Journal of Cancer* 58:99-104; Parazzini F, La Vecchia C, Negri E (1991) *International Journal of Cancer* 48:816—20; Remennick LI (1989) *International Journal of Epidemiology* 18:498-510; Stadel BV, Rubin CL, Wingo PA, Schlesselman JJ (1986) *Lancet* i:436; Soini I (1977) *International Journal of Epidemiology* 6:365-73; Hadjimichael OC, Boyle CA, Meigs JW (1986) *British Journal of Cancer* 53:281-4; Russo J, Russo I, II (1980) *American Journal of Pathology* 100:497-512; Olsson H, Ranstam J, Baldetorp B, Ewers S-B, Ferno M, Killander D, Sigurdsson (1991) *Cancer* 67:1285-90.

<sup>32</sup> The massive opposition to the requirement that abortion clinics meet the standards of hospitals led to the Supreme Court case. See < [https://www.supremecourt.gov/opinions/15pdf/15-274\\_p8k0.pdf](https://www.supremecourt.gov/opinions/15pdf/15-274_p8k0.pdf) >. For a telling analysis of how the mass media handled it, see < <http://mediamatters.org/research/2016/06/28/how-nightly-network-news-covered-supreme-courts-rejection-texas-anti-choice-law/211262> >.

The case of Dr. Kermit Gosnell, which should be infamous but which has been swept under the rug by the mass media, is a major case in point. The deaths of infants after birth, but also of patients, with massive violations of standards of hygiene, took place, and the supposed government oversight was a failure of unimaginable proportions for anyone who took the government's guarantees of abortion safety seriously. See, for example, <https://www.washingtonpost.com/news/wonk/wp/2013/04/15/the-gosnell-case-heres-what-you-need-to-know/>; <http://www.lifenews.com/2013/05/01/socking-photos-show-inside-of-kermit-gosnells-abortion-clinic/> and <http://www.dailymail.co.uk/news/article-2325714/Dr-Kermit-Gosnell-case-We-plunged-sink-babys-arm-came-reveals-cop.html>. The Grand Jury report is here: <http://www.phila.gov/districtattorney/pdfs/grandjurywomensmedical.pdf>.

### **“Fourth Trimester Abortion” & “After-birth Abortion”**

Advocates of a position defending the child as a human being from the point of conception have insisted that their claims are simply an application of abortionist principles, taking them to their clear and unavoidable conclusion, both with regards to infants and with regard to the aged (including mandatory, coercive euthanasia). The evidence for this position has not been wanting. It is there from the beginning of the formation of Planned Parenthood and other abortionist groups (including their clear eugenicist agenda), and in the Marxists supporters of abortion “rights” beginning in the first decade of the twentieth century.<sup>33</sup>

This is part of the Obama administration's perspective, which is clear both from Obama's advocacy of partial-birth abortion,<sup>34</sup> and from the statements of his hand-selected Science Czar, John Holdren. Holdren has proposed and advocated legalizing compulsory abortions, government confiscation of children, compulsory sterilization, and many other related things.

In *Human Ecology: Problems and Solutions*, Holdren wrote, “The fetus, given the opportunity to develop properly before birth, and given the essential early socializing experiences and sufficient nourishing food during the crucial early years after birth, will ultimately develop into a human being.” In his book, *Ecoscience*, which he coauthored with Paul and Anne Ehrlich, he writes:

On the legality of fertility control and forced abortions: “To date, there has been no serious attempt in Western countries to use laws to control excessive population growth, although there exists ample authority under which population growth could be regulated. For example, under the United States Constitution, effective population-control programs could be enacted under the clauses that empower Congress to appropriate funds to provide for the general welfare and to regulate commerce, or under the equal-protection clause of the Fourteenth Amendment. Such laws constitutionally could be very broad. Indeed, it has been concluded that compulsory population-control laws, even including laws requiring compulsory abortion, could be sustained under the existing Constitution if the population crisis became sufficiently severe to endanger the society. It is accepted that the law has as its proper function the protection of each person and each group of people. A legal restriction on the right to have more than a given number of children could easily be based on the needs of the first children. Studies have indicated that the

<sup>33</sup> See extensive primary source documentation in *Socialism: The Nation of Fatherless Children*. 2<sup>nd</sup> Ed. Boston: Thomas J Flynn & Co. 1911, especially pages 228-264.

<sup>34</sup> Which is nothing more or less than infanticide under another name. The child is fully developed and able to live outside the womb, and the process involves the delivery of the child in the process of murdering it.

larger the family, the less healthy the children are likely to be and the less likely they are to realize their potential levels of achievement. Certainly there is no question that children of a small family can be cared for better and can be educated better than children of a large family, income and other things being equal. The law could properly say to a mother that, in order to protect the children she already has, she could have no more. (Presumably, regulations on the sizes of adopted families would have to be the same.)

A legal restriction on the right to have children could also be based on the right not to be disadvantaged by excessive numbers of children produced by others. If some individuals contribute to general social deterioration by overproducing children, and if the need is compelling, they can be required by law to exercise reproductive responsibility—just as they can be required to exercise responsibility in their resource-consumption patterns—providing they are not denied equal protection.

**Individual rights.** Individual rights must be balanced against the power of the government to control human reproduction. Some people—respected legislators, judges, and lawyers included—have viewed the right to have children as a fundamental and inalienable right. Yet neither the Declaration of Independence nor the Constitution mentions a right to reproduce. Nor does the UN Charter describe such a right, although a resolution of the United Nations affirms the "right responsibly to choose" the number and spacing of children (our emphasis). In the United States, individuals have a constitutional right to privacy and it has been held that the right to privacy includes the right to choose whether or not to have children, at least to the extent that a woman has a right to choose not to have children. But the right is not unlimited. Where the society has a "compelling, subordinating interest" in regulating population size, the right of the individual may be curtailed. If society's survival depended on having more children, women could be required to bear children, just as men can constitutionally be required to serve in the armed forces. Similarly, given a crisis caused by overpopulation, reasonably necessary laws to control excessive reproduction could be enacted.

It is often argued that the right to have children is so personal that the government should not regulate it. In an ideal society, no doubt the state should leave family size and composition solely to the desires of the parents. In today's world, however, the number of children in a family is a matter of profound public concern. The law regulates other highly personal matters. For example, no one may lawfully have more than one spouse at a time. Why should the law not be able to prevent a person from having more than two children?" (837-838)

On government control of racial populations: "Another related issue that seems to encourage a pronatalist attitude in many people is the question of the differential reproduction of social or ethnic groups. Many people seem to be possessed by fear that their group may be outbred by other groups. White Americans and South Africans are worried there will be too many blacks, and vice versa. The Jews in Israel are disturbed by the high birth rates of Israeli Arabs, Protestants are worried about Catholics, and Ibos about Hausas. Obviously, if everyone tries to outbreed everyone else, the result will be catastrophe for all. This is another case of the 'tragedy of the commons,' wherein the 'commons' is the planet Earth. Fortunately, it appears that, at least in the DCs, virtually all groups are exercising reproductive restraint." (749)

On government confiscation of babies and forced sterilization: “One way to carry out this disapproval [of the “pronatalist” attitudes] might be to insist that all illegitimate babies be put up for adoption — especially those born to minors, who generally are not capable of caring properly for a child alone. ... It would even be possible to require pregnant single women to marry or have abortions, perhaps as an alternative to placement for adoption, depending on the society. ... A program of sterilizing women after their second or third child, despite the relatively greater difficulty of the operation than vasectomy, might be easier to implement than trying to sterilize men.” (786)

The third approach to population limitation is that of involuntary fertility control. Several coercive proposals deserve discussion, mainly because some countries may ultimately have to resort to them unless current trends in birthrates are rapidly reversed by other means. Some involuntary measures could be less repressive or discriminatory, in fact, than some of the socioeconomic measure suggested. ... The development of a long-term sterilizing capsule that could be implanted under the skin and removed when pregnancy is desired opens additional possibilities for coercive fertility control. The capsule could be implanted at puberty and might be removable, with official permission, for a limited number of births. ... Compulsory control of family size is an unpalatable idea, but the alternatives may be much more horrifying. As those alternatives become clearer to an increasing number of people in the 1980s, they may begin demanding such control. A far better choice, in our view, is to expand the use of milder methods of influencing family size preferences while redoubling efforts to ensure that the means of birth control, including abortion and sterilization, are accessible to every human being on Earth within the shortest possible time. If effective action is taken promptly against population growth, perhaps the need for the more extreme involuntary or repressive measures can be averted in most countries.” (786-788)

He dreams of a world body, a planetary regime, in control of all aspects of life: “If this could be accomplished, security might be provided by an armed international organization, a global analogue of a police force. Many people have recognized this as a goal, but the way to reach it remains obscure in a world where factionalism seems, if anything, to be increasing. The first step necessarily involves partial surrender of sovereignty to an international organization.” (917)

“Perhaps those agencies, combined with UNEP and the United Nations population agencies, might eventually be developed into a Planetary Regime—sort of an international superagency for population, resources, and environment. Such a comprehensive Planetary Regime could control the development, administration, conservation, and distribution of all natural resources, renewable or nonrenewable, at least insofar as international implications exist. Thus the Regime could have the power to control pollution not only in the atmosphere and oceans, but also in such freshwater bodies as rivers and lakes that cross international boundaries or that discharge into the oceans. The Regime might also be a logical central agency for regulating all international trade, perhaps including assistance from DCs to LDCs, and including all food on the international market.

The Planetary Regime might be given responsibility for determining the optimum population for the world and for each region and for arbitrating various countries' shares within their regional limits. Control of population size might remain the responsibility of each government, but the Regime would have some power to enforce the agreed limits." (p. 942-943)

These are just a few samples. But isn't Holdren a single case? Is anyone else advocating such radically violent, intrusive and evil policies? Peter Singer, the chief ethicist for Princeton University, elucidates the same basic position in articles on various occasions, and in his books *Animal Liberation* and *Practical Ethics*. He takes the following positions, among others:

1. Parents should have the right to kill newborn babies. In 1979 he wrote, "Human babies are not born self-aware, or capable of grasping that they exist over time. They are not persons"; therefore, "the life of a newborn is of less value than the life of a pig, a dog, or a chimpanzee."<sup>35</sup>
2. More than this, even healthy infants have no rights. "No infant, defective or not, has a strong claim to life as a person."
3. There is nothing morally wrong with parents conceiving children in order to harvest them for spare parts for an older child -- or even for society to breed children on a massive scale for spare parts.
4. Likewise the comatose, terminally ill, dying, etc. Ending their miserable "non-person" existences is now permissible, the professor argues, because, "many of our considered moral intuitions are formed for selfish reasons or for religious reasons which were once strong but are now outdated."

Papers back in the early 1970's advocated the right of parents to murder their children after birth. See the articles by Michael Tooley,<sup>36</sup> "Abortion and Infanticide,"<sup>37</sup> and Mary Ann Warren, "On the Moral and Legal Status of Abortion" (1973). More recently, in 1997, Steven Pinker, professor of Psychology at MIT, advocated this in a November 2, 1997 *New York Times* article, titled "Why They Kill Their Newborns." Pinker writes: "To a biologist, birth is as arbitrary a milestone as any other." Pinker argues that babies aren't real people because they don't have "an ability to reflect upon (themselves) as a continuous locus of consciousness, to form and savor plans for the future, to dread death and to express the choice not to die. And there's the rub: Our immature neonates don't possess these traits any more than mice do."

Even more recently, a conference of British scholars have advocated the same thing, and a recent paper by Alberto Giubilini and Francesca Minerva, "After-birth abortion: why should the baby live?", published in the professional journal, *Journal of Medical Ethics*, advocated infanticide for any reason by the parents, explicitly including cases where there is no birth defect or other medical problem with the child. Here is the quoted abstract of the article:<sup>38</sup>

<sup>35</sup> *Practical Ethics*, 1<sup>st</sup> Ed. Cambridge University Press, 1979. Pp. 122–123.

<sup>36</sup> Distinguished Professor of Arts and Sciences, University of Colorado.

<sup>37</sup> Michael Tooley, "Abortion and Infanticide," in *Rights and Wrongs of Abortion*, ed. Marshall Cohen, Thomas Nagel, and Thomas Scanlon. Princeton University Press, 1974. P.57.

<sup>38</sup> Full article found at < <http://jme.bmj.com/content/early/2012/03/01/medethics-2011-100411.full.pdf+html> >.

Abortion is largely accepted even for reasons that do not have anything to do with the fetus' health. By showing that (1) both fetuses and newborns do not have the same moral status as actual persons, (2) the fact that both are potential persons is morally irrelevant and (3) adoption is not always in the best interest of actual people, the authors argue that what we call 'after-birth abortion' (killing a newborn) should be permissible in all the cases where abortion is, including cases where the newborn is not disabled.

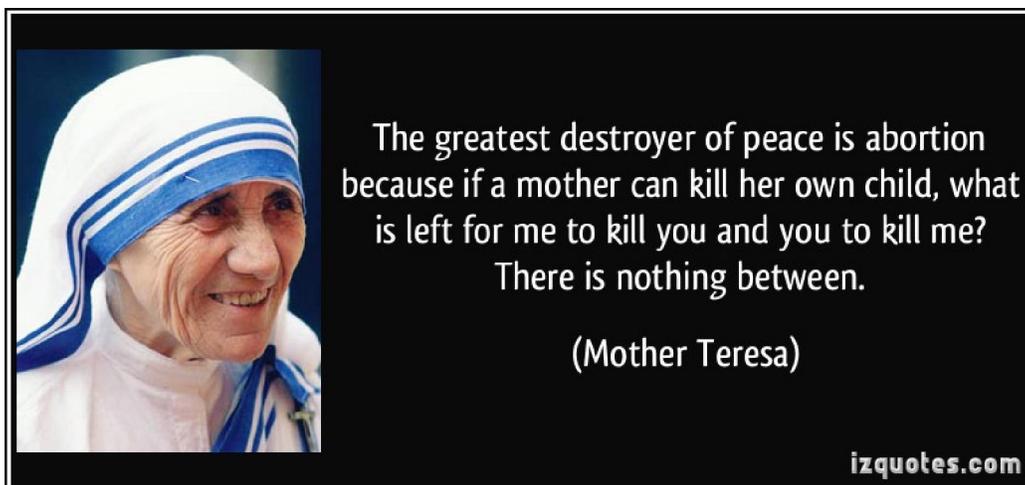
The next logical step will be **mandatory infanticide** as **determined by the government**, without parental consent<sup>39</sup> under the pretext that some parents should not have children, and that the medical and social costs will be too high if the child is allowed to live. Government, through the Department of Health and Human Services has already removed the conscience clause for institutions, including private religious hospitals,<sup>40</sup> so that they cannot refuse to perform abortions and stay within the law. The same department has also removed the conscience clause for individual doctors and pharmacists: Secretary Kathleen Sebelius issued a new "Final Rule," which removes a multitude of conscience exemptions from abortions for health-care workers. No one working in the medical profession may choose to not be involved in abortions, whether chemical or surgical.

Those who care about human rights in any meaningful sense, are right to note where the basic ideas lead, and to show how far we have come along the path to the death of all personal rights already. We are right to engage in the non-fallacious *reductio ad absurdum*, (A) pressing it to its logical conclusion, and (B) showing that this conclusion is wrong or undesirable. No position is more evil than this, or else "evil" has no meaning and all that matters is power (in which case no one ever has any right to complain of "injustice").

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<sup>39</sup> This is a distinct, but not separate, issue: the rights of parents are a major target of Marxism, and have been since its inception. Parents should have no rights. Only the government has rights. Children should be, from the beginning, wards of the state. William Morris thus wrote: "On the whole, experience has shown me that the parents are the *unfittest* persons to educate a child; and I entirely deny their right to do so, because that would interfere with the right of the child as a member of a community from its birth to enjoy all the advantages which the community can give it." (Letter published in *The Comrade*, March 1903). [Morris' writings are still being reprinted and read. See, e.g., *Chants for Socialists* (2009), *The Collected Works of William Morris. With Introductions by His Daughter May Morris*. Volume 23. *Signs of Change. Lectures on Socialism*. (2011), etc.] This is also connected to Marxist hatred for marriage. E.g., "Marriage for life and responsibility of the parents for the children born out of wedlock, is almost at an end even now... and must result in a widely extended communism." *Historical Basis for Socialism*, p. 453.

<sup>40</sup> The supposed exemption for Roman Catholic institutions is A) not applicable to other groups, and B) not really an exemption at all, since the abortions must still take place, and abortion coverage must still be provided. Saying that there will not be a specific charge to the hospital or other institution for abortion services coverage, but that the insurers must provide that coverage as part of the package of medical coverage, is simply a shell game. It is the fallacy of disambiguation.



For full video coverage of “Planned Parenthood” and its enterprise in making huge sums of money by selling the bodies of aborted infants, see *The Center for Medical Progress* website: <http://www.centerformedicalprogress.org/cmp/investigative-footage/> >.

Here are summaries with hyperlinks to the expose’ videos catching Planned Parenthood officials selling the body parts of aborted babies. There are eleven of them:

- **[In the first video](#)**: Dr. Deborah Nucatola of Planned Parenthood commented on baby-crushing: “We’ve been very good at getting heart, lung, liver, because we know that, so I’m not gonna crush that part, I’m gonna basically crush below, I’m gonna crush above, and I’m gonna see if I can get it all intact.”
- **[In the second video](#)**: Planned Parenthood’s Dr. Mary Gatter joked, “I want a Lamborghini” as she negotiated the best price for baby parts.
- **[In the third video](#)**: Holly O’Donnell, a former Stem Express employee who worked inside a Planned Parenthood clinic, detailed first-hand the unspeakable atrocities and how she fainted in horror over handling baby legs.
- **[In the fourth video](#)**: Planned Parenthood’s Dr. Savita Ginde stated, “We don’t want to do just a flat-fee (per baby) of like, \$200. A per-item thing works a little better, just because we can see how much we can get out of it.” She also laughed while looking at a plate of fetal kidneys that were “good to go.”
- **[In the fifth video](#)**: Melissa Farrell of Planned Parenthood-Gulf Coast in Houston boasted of Planned Parenthood’s skill in obtaining “intact fetal cadavers” and how her “research” department “contributes so much to the bottom line of our organization here, you know we’re one of the largest affiliates, our Research Department is the largest in the United States.”
- **[In the sixth video](#)**: Holly O’Donnell described technicians taking fetal parts without patient consent: “There were times when they would just take what they wanted. And these mothers don’t know. And there’s no way they would know.”
- **[In the seventh and perhaps most disturbing video](#)**: Holly O’Donnell described the harvesting, or “procurement,” of organs from a nearly intact late-term fetus aborted at Planned Parenthood Mar Monte’s Alameda clinic in San Jose, CA. ““You want to see something kind of cool,”” O’Donnell says her supervisor asked her. “And she just taps the heart, and it starts beating. And

I'm sitting here and I'm looking at this fetus, and its heart is beating, and I don't know what to think.”

- [In the eighth video](#): StemExpress CEO Cate Dyer admits Planned Parenthood sells “a lot of” fully intact aborted babies.
- [The ninth video](#): catches a Planned Parenthood medical director discussing how the abortion company sells fully intact aborted babies — including one who “just fell out” of the womb.
- [The tenth video](#): This shows a Planned Parenthood representative explaining how they sell “Fresh” Aborted Baby Eyes, Hearts and “Gonads”
- [The eleventh video](#): Amna Dermish is caught on tape describing a partial-birth abortion procedure to terminate living, late-term unborn babies which she hopes will yield intact fetal heads for brain harvesting.

Now see one of the several different methods for dismissing this evidence. Dr. Jen Gunter, in *The New Republic*, insists that “fetal” parts are not to be confused with “baby parts”:

These are not “baby parts.” Whether a woman has a miscarriage or an abortion, the tissue specimen is called “products of conception.” In utero, i.e. during pregnancy, we use the term “embryo” from fertilization to 10 weeks gestation and “fetus” from 10 weeks to birth. The term baby is medically incorrect as it doesn't apply until birth. Calling the tissue “baby parts” is a calculated attempt to anthropomorphize an embryo or fetus.<sup>41</sup>

Under such circumstances, it is not surprising that several cases have emerged where the remains of slaughtered infants have been used as fuel to generate energy for a hospital in the UK (See < <http://www.telegraph.co.uk/health/healthnews/10717566/Aborted-babies-incinerated-to-heat-UK-hospitals.html> > ) or a power plant in Oregon (See Morkert, Jessica. "Did Disposed Medical Waste Include Aborted Fetuses?" KOIN-TV [Portland, OR]. 23 April 2014; Weatherbe, Steve. "Some Aborted Babies Burned to Generate Electricity." *The B.C. Catholic*. 21 April 2014 (p. 3); *CBSNews.com*. “Oregon Incinerator May Have Been Burning Tissue from Aborted Fetuses.” 24 April 2014. Also < <http://www.energyjustice.net/content/aborted-fetuses-sent-oregon-incinerated-energy> > and < <http://www.foxnews.com/us/2014/04/24/fetal-tissue-used-to-power-oregon-homes.html> >). These are only two documented cases. We have no reason to suppose these to be isolated incidents.

But we should understand that Radical Feminism is a dangerous, demonic cult. The classification of Abortion as a “sacrament”<sup>42</sup> is one aspect of this man-hating, family hating, and child-hating death-cult. **But we must understand that these are all interrelated, all of one single fabric.** So also is the religion of Radical Environmentalism, with its hysterical propaganda about population control and so on. Virtually every single political and social agenda item on the political and social left is bound together. Abortion, redefining and destroying marriage and the traditional Family and the right of parents to care for their own children, eliminating the sacredness of all innocent human life, eliminating the rights of personal property, and both all forms of Marxism (Socialism and Communism) and Radical Environmentalism which remove all of these in one sweep, are intertwined. Examine very carefully the following language:

<sup>41</sup> The July 23, 2015 article is found online at < <https://newrepublic.com/article/122355/many-manipulations-planned-parenthood-attack-videos> >.

<sup>42</sup> Gloria Steinem said this explicitly < <http://www.reproductivereview.org/index.php/site/article/1063/> >, as did Ginette Paris in her book, *The Sacrament of Abortion*. Spring Publications, 1998.

“... population growth rates have been declining globally, largely as a result of expanded basic education and health care. That trend is projected to lead to a stable world population in the middle of the twenty-first century... The current decline in population growth rates must be further promoted through national and international policies that promote economic development, social development, environmental protection, and poverty eradication, particularly the further expansion of basic education, with full and equal access for girls and women, and health care, including reproductive health care, including both family planning and sexual health, consistent with the report of the International Conference on Population and Development.”<sup>43</sup> The United Nations’ *Global Biodiversity Assessment* states this about optimal world population: “A reasonable estimate for an industrialized world society at the present North American material standard of living would be 1 billion. At the more frugal European standard of living, 2 to 3 billion would be possible.”<sup>44</sup> The March 2009 *U.N. Population Division Policy* brief began: “What would it take to accelerate fertility decline in the least developed countries?” The same theme was prevalent in the 2009 *World Population Report* released by the United Nations Population Fund entitled “Facing a Changing World: Women, Population and Climate.” The following assertions were made:

- "Each birth results not only in the emissions attributable to that person in his or her lifetime, but also the emissions of all his or her descendants. Hence, the emissions savings from intended or planned births multiply with time."
- "No human is genuinely "carbon neutral," especially when all greenhouse gases are figured into the equation. Therefore, everyone is part of the problem, so everyone must be part of the solution in some way."
- "Strong family planning programmes are in the interests of all countries for greenhouse-gas concerns as well as for broader welfare concerns."



<sup>43</sup> UN document S/19-2. *Programme for the Further Implementation of Agenda 21*. Paragraph 30. See < <http://www.un.org/documents/ga/res/spec/aress19-2.htm> >.

<sup>44</sup><<http://www.freedomadvocates.org/download/research/Global%20Biodiversity%20Assessment%20page%20773.pdf> >.

### Here are some examples and details on so-called “Feminism”:<sup>45</sup>

Betty Friedan, founder of NOW, referred to traditional family life as a “comfortable concentration camp” from which women needed liberation. Sheila Cronan, one of the feminist movements most respected leaders and spokeswomen said, “Since marriage constitutes slavery for women, it is clear that the women's movement must concentrate on attacking marriage.”<sup>46</sup>

Masha Gessen is very blunt about this: the final goal is for the elimination of the institution of marriage. The legalization of “gay marriage” is just as step toward that goal. “It’s a no-brainer that (homosexual activists) should have the right to marry, but I also think equally that it’s a no-brainer that the institution of marriage should not exist. ... [F]ighting for gay marriage generally involves lying about what we are going to do with marriage when we get there — because we lie that the institution of marriage is not going to change, and that is a lie. The institution of marriage is going to change, and it should change. And again, I don’t think it should exist. And I don’t like taking part in creating fictions about my life. That’s sort of not what I had in mind when I came out thirty years ago. I have three kids who have five parents, more or less, and I don’t see why they shouldn’t have five parents legally... I met my new partner, and she had just had a baby, and that baby’s biological father is my brother, and my daughter’s biological father is a man who lives in Russia, and my adopted son also considers him his father. So the five parents break down into two groups of three... And really, I would like to live in a legal system that is capable of reflecting that reality, and I don’t think that’s compatible with the institution of marriage.” See here: < <https://www.youtube.com/watch?v=n9M0xcs2Vw4> >. <sup>47</sup>

“It became increasingly clear to us that the institution of marriage ‘protects’ women in the same way that the institution of slavery was said to ‘protect’ blacks--that is, that the word ‘protection’ in this case is simply a euphemism for oppression.” “Since marriage constitutes slavery for women, it is clear that the Women’s Movement must concentrate on attacking this institution. Freedom for women cannot be won without the abolition of marriage.” Sheila Cronan, “Marriage,” 1970/1973, in *Radical Feminism*, edited by Anne Koedt, *et al.* p. 214, 219.

“Marriage has existed for the benefit of men and has been a legally sanctioned method of control over women.... Male society has sold us the idea of marriage.... Now we know it is the institution that has failed us and we must work to destroy it.... The end of the institution of marriage is a necessary condition for the liberation of women. Therefore, it is important for us to encourage women to leave their husbands and not to live individually with men.” Nancy Lehmann and Helen Sullinger, *The Document: Declaration of Feminism*, 1971.

“How will the family unit be destroyed? ... [T]he demand alone will throw the whole ideology of the family into question, so that women can begin establishing a community of work with each other and we can fight collectively. Women will feel freer to leave their husbands and become economically independent, either through a job or welfare.” Roxanne Dunbar, *Female Liberation as a Basis for Social Revolution*. New England Free Press, 1974.

<sup>45</sup> Much, much more could be given. Much of the language is so graphic or vulgar that I have omitted the material here, and limited my examples to the more civil examples, if one can call them that. Contrast the picture of godly women in the Scriptures. Read Proverbs 31.

<sup>46</sup> Please notice that much of this material was present from the very inception of the modern “feminist” movement. We are seeing the later stages of a trajectory set a long time ago.

<sup>47</sup> Cf. < <https://www.thenation.com/article/whats-next-lgbt-movement/> >.

“The institution of sexual intercourse is anti-feminist.” Ti-Grace Atkinson, *Amazon Odyssey*. Links Books, 1974, p. 86.

“The price of clinging to the enemy [a man] is your life. To enter into a relationship with a man who has divested himself as completely and publicly from the male role as much as possible would still be a risk. But to relate to a man who has done any less is suicide. . . . I, personally, have taken the position that I will not appear with any man publicly, where it could possibly be interpreted that we were friends.” Ti-Grace Atkinson. *Amazon Odyssey*. pp. 90- 91.

“We want to destroy . . . polar role definitions of male and female, man and woman. We want to destroy patriarchal power at its source, the family. ... We want to destroy the structure of culture as we know it, its art, its churches, its laws . . . The nuclear family is the school of values in a sexist, sexually repressed society.” Andrea Dworkin, *Woman Hating*. 1974.

“The cultural institutions which embody and enforce those interlocked aberrations - for instance, law, art, religion, nation-states, the family, tribe, or commune based on father-right - these institutions are real and they must be destroyed. If they are not, we will be consigned as women to perpetual inferiority and subjugation.” Andrea Dworkin, *Our Blood: Prophecies and Discourses on Sexual Politics - The Root Cause*. Harper & Row, 1976.

“The proportion of men must be reduced to and maintained at approximately 10% of the human race.” Sally Miller Gearhart, *The Future-If There Is One-Is Female*. 1982.

“I want to see a man beaten to a bloody pulp with a high-heel shoved in his mouth, like an apple in the mouth of a pig.” Andrea Dworkin, *Ice and Fire*. Weidenfeld & Nicholson, 1987.

“Feminism stresses the indistinguishability of prostitution, marriage, and sexual harassment.” Catherine MacKinnon, *Feminism Unmodified: Discourses of Life and Law - A Rally Against Rape*. Harvard University Press, 1987, p. 81.

“One of the differences between marriage and prostitution is that in marriage you only have to make a deal with one man. . . . Marriage . . . is a legal license to rape. . . . Heterosexual intercourse is the pure, formalized expression of contempt for women's bodies. . . . Marriage as an institution developed from rape as a practice. Rape, originally defined as abduction, became marriage by capture. Marriage meant the taking was to extend in time, to be not only use of but possession of, or ownership.” Andrea Dworkin, *Letters From a War Zone*. Dutton Publishing, 1989.

“[W]omen and men are distinct species or races ... men are biologically inferior to women; male violence is a biological inevitability; to eliminate it, one must eliminate the species/race itself ... in eliminating the biologically inferior species/race Man, the new *Übermensch* Woman (prophetically foreshadowed by the lesbian separatist herself) will have the earthly dominion that is her true biological destiny. We are left to infer that the society of her creation will be good because she is good, biologically good. In the interim, incipient Super Woman will not do anything to ‘encourage’ women to ‘collaborate’ with men--no abortion clinics or battered woman sanctuaries will come from her. After all, she has to conserve her ‘energy’ which must not be dissipated keeping ‘weaker’ women alive through reform measures. The audience applauded the passages on female superiority/male inferiority enthusiastically. This doctrine seemed to be

music to their ears.” From a panel on “Lesbianism as a Personal Politic” that met in New York City, Lesbian Pride Week 1977; Andrea Dworkin, *Letters From a War Zone - Take Back The Day - Biological Superiority: The World's Most Dangerous and Deadly Idea* (1977), Dutton Publishing, 1989, p. 146.

“The first condition for escaping from forced motherhood and sexual slavery is escape from the patriarchal institution of marriage.” Alison M. Jaggar, *Feminist Politics and Human Nature* (1988)

“The simple fact is that every woman must be willing to be identified as a lesbian to be fully feminist.” *National Organization for Women Times*, Jan. 1988.

“The family is the primary site of female subjection, which is achieved largely through sexuality: women are indoctrinated into their supposed ‘natural state’ by male control of their sexuality in the family.” Marilyn French, *The War Against Women*. Ballantine Books, 1992, p. 53.

“Female heterosexuality is not a biological drive or an individual woman’s erotic attraction or attachment to another human animal which happens to be male. Female heterosexuality is a set of social institutions and practices defined and regulated by [patriarchal mores, values, and law].” (Marilyn Frye, *Willful Virgins: Essays in Feminism, 1976-1992 – Willful Virgins or Do You Have to Be a Lesbian to Be a Feminist?* Crossing Press, 1992, pp. 130-132.

“If life is to survive on this planet, there must be a decontamination of the Earth. I think this will be accompanied by an evolutionary process that will result in a drastic reduction of the population of males. People are afraid to say that kind of stuff anymore.” (2001 interview with *What Is Enlightenment?* magazine [referencing] Mary Daly, *Quintessence...Realizing the Archaic Future: A Radical Elemental Feminist Manifesto*. Beacon Press, 1998.

“Men are from another planet, sent here by spaceships to copulate with female earthlings and propagate the species—a task for which science has rendered them all but redundant. We need keep only a handful of donors on a sperm farm for that purpose, where they can subsist on pizza and beer and Playboy magazine.” Rose DiManno in an article published in *The Toronto Star*, January 11, 1999, p. 31.

“Feminism is the theory, lesbianism is the practice.” (Chicago Women's Liberation Union pamphlet, “Lesbianism and Feminism,” 1971; Stevi Jackson, Sue Scott, *Feminism and Sexuality: A Reader*. Columbia University Press, 1996, p. 282.

“The view that heterosexuality is a key site of male power is widely accepted within feminism. Within most feminist accounts, heterosexuality is seen not as an individual preference, something we are born like or gradually develop into, but as a socially constructed institution which structures and maintains male domination, in particular through the way it channels women into marriage and motherhood.” Diane Richardson, “Theorizing Heterosexuality,” in *Rethinking Sexuality* (2000)

“Heterosexuality and masculinity . . . are made manifest through patriarchy, which normalizes men as dominant over women.” Sara Carrigan Wooten, *The Crisis of Campus Sexual Violence: Critical Perspectives on Prevention and Response* (2015)

**Now consider some of the Radical Environmentalist Religion assertions:**

“The right to have children should be a marketable commodity, bought and traded by individuals but absolutely limited by the state. - Kenneth Boulding, originator of the "Spaceship Earth" concept” (quoted by William Tucker in *Progress and Privilege*, 1982).

“We have wished, we ecofreaks, for a disaster or for a social change to come and bomb us into Stone Age, where we might live like Indians in our valley, with our localism, our appropriate technology, our gardens, our homemade religion -- guilt-free at last!” Stewart Brand (writing in the *Whole Earth Catalogue*)

“Human happiness, and certainly human fecundity, is not as important as a wild and healthy planets...Some of us can only hope for the right virus to come along.” David Graber, biologist, National Park Service.

“If I were reincarnated, I would wish to be returned to Earth as a killer virus to lower human population levels.” Prince Phillip, World Wildlife Fund.

“The life of an ant and the life of my child should be granted equal consideration.” Michael Fox, former Vice President, Humane Society of the United States, former vice president of the Humane Society International, in his book, *The Inhumane Society*.

“To feed a starving child is to exacerbate the world population problem.” Lamont Cole

Some statements by John Davis, editor of *Earth First!*<sup>48</sup>:

- “I suspect that eradicating smallpox was wrong. It played an important part in balancing ecosystems.”
- “Human beings, as a species, have no more value than slugs.” John Davis, editor of *Earth First!*
- “We advocate biodiversity for biodiversity’s sake. It may take our extinction to set things straight.” David Foreman, *Earth First!*
- “Phasing out the human race will solve every problem on earth, social and environmental.”
- “Humanity is the cancer of nature.”
- “The optimum human population of earth is zero.”

Violent (terrorist<sup>49</sup>) groups include Animal Liberation Front (which, according to their own purpose statement, “carries out direct action against animal abuse in the form of rescuing animals and causing financial loss to animal exploiters, usually through the damage and destruction of property.” See < <http://animalliberationfront.com/> >), the Earth Liberation Front, Greenpeace, the Sea Shepherd Conservation Society, People for the Ethical Treatment of Animals (PETA), Earth First!, The Coalition to Save the Preserves, and others.

<sup>48</sup> Their journal is now online, < <http://earthfirstjournal.org/> >.

<sup>49</sup> For a slightly older FBI summary, see < <https://archives.fbi.gov/archives/news/testimony/the-threat-of-eco-terrorism> >.

The United Nations' Agenda 21, now updated to be Agenda 2030, calls for the elimination of many things that are now declared “unsustainable.” Things to be abolished include:

1. All private property rights (property ownership), including single family homes
2. All forms of irrigation, pesticides & commercial fertilizer
3. Livestock production and most meat consumption
4. Privately owned vehicles and personal travel
5. Use of fossil fuels for power generation or mechanized travel
6. Most forms of mineral extraction and timber harvesting
7. Traditional family units (marriage is to be eliminated as a legal and social institution)
8. “Overpopulation” –the human population must be reduced to fewer than 1 billion people.<sup>50</sup>

**But this is the essential point: redefining marriage is a step only toward abolishing it, abolishing the family, abolishing a positive, child-focused worldview and replacing it with one so evil, so distorted, that all human life and civilization ends. The various movements are misanthropic, they are “haters of mankind.”** The control of all health care by the government, which can then ration such care on the basis of “need” or “cost effectiveness” or whatever else it pleases, is also intrinsically connected to this, too.

**The whole movement toward “re-definition” MUST be seen in this light. Everything is at stake. All freedom in any meaningful sense, including free speech, free exercise of religion, freedom to embrace beauty and truth and goodness, are on the chopping block- marked for execution.** We must go into battle clear eyed, with the most accurate picture of what kind of enemies we face, and how desperate the evil is from which they, and society, must be liberated.

The acceptance of **contraception**, then **no-fault divorce**, then **abortion** were all intentional steps based on Marxist premises. These are very blatant, both in Marx himself, and in those who followed him. The abolition of the family has always been a chief goal, since the family, marriage, and all things connected with them, are seen as conventions of social oppression.<sup>51</sup> In *The Communist Manifesto*, Marx wrote:

The selfish misconception that induces you to transform into eternal laws of nature and of reason, the social forms springing from your present mode of production and form of property – historical relations that rise and disappear in the progress of production – this misconception you share with every ruling class that has preceded you. What you see

<sup>50</sup> The primary document for Agenda 21, to which all other policy statements are then related, is here: < <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf> >. The 2030 AAgenda text is here: < [http://www.un.org/pga/wp-content/uploads/sites/3/2015/08/120815\\_outcome-document-of-Summit-for-adoption-of-the-post-2015-development-agenda.pdf](http://www.un.org/pga/wp-content/uploads/sites/3/2015/08/120815_outcome-document-of-Summit-for-adoption-of-the-post-2015-development-agenda.pdf) >. Cf. < <https://www.unglobalcompact.org/what-is-gc/our-work/sustainable-development/sdgs> >. See a clear, but very mild, assessment of some of the ideas and implications here: < <https://www.youtube.com/watch?v=qnSKLsDHP4I> >.

<sup>51</sup> This is a massive subject. For a tiny entryway, at a popular level, see *Takedown: From Communists to Progressives, How the Left Has Sabotaged Family and Marriage* by Paul Kengor (WND Books, 2016) and < <https://www.csustan.edu/sites/default/files/History/Faculty/Weikart/Marx-Engels-and-the-Abolition-of-the-Family.pdf> >.

clearly in the case of ancient property, what you admit in the case of feudal property, you are of course forbidden to admit in the case of your own bourgeois form of property.

Abolition [*Aufhebung*] of the family! Even the most radical flare up at this infamous proposal of the Communists.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form, this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution.

The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.

Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.

But, you say, we destroy the most hallowed of relations, when we replace home education by social.

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention direct or indirect, of society, by means of schools, &c.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

The bourgeois clap-trap about the family and education, about the hallowed co-relation of parents and child, becomes all the more disgusting, the more, by the action of Modern Industry, all the family ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labour.<sup>52</sup>

Engels' book, published in 1884, just after Marx's death, highlighted this further. There, in *The Origin of the Family, Private Property, and the State* (1884), it is stated; "It is not possible to speak of 'the' family" (*Deutsche Ideologic*, in *MEW*, III, p. 164). Here are some further statements:

"At a certain state of development of the productive powers of men, you will have a corresponding form of commerce and consumption. At a certain degree of development of production, commerce, and consumption, you will have a corresponding form of social constitution, a corresponding organization of the family, of the orders or the classes, in one word, of civil society." *Marx to Pawel Annenkov* (28 December 1846), in *MEGA*, III/2, p. 71.

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<sup>52</sup> < <https://www.marxists.org/archive/marx/works/1848/communist-manifesto/ch02.htm> >. We might observe that Leon Trotsky claimed, late in life, that the reason that Communism had not been successful was that Stalin had not been sufficiently ruthless enough in his efforts to completely eliminate the family. See Trotsky's *The Revolution Betrayed*, trans. Max Eastman, New York, 1965, pp. 145ff.

“Religion, family, state, law, morality, science, art, etc. are only particular modes, of production and come under its general law. The positive supersession (*Aufhebung*) of private property as the appropriation of human life, is therefore the positive supersession (*Aufhebung*) of all alienation, and therefore the return of people out of religion, family, state, etc. into his human, i.e. social existence.” (Marx, "*Okonomisch-philosophische Manuskripte*", in *MEGA*, 1/2, p. 264.)

In his draft of the *The Communist Manifesto* Engels was even clearer about his vision for children in communist society: “The raising (*Erziehung*) of children together in national institutions and at national expense, from that moment on, in which they can dispense with the first motherly care” (*Grundsätze des Kommunismus*, in *MEW*, IV, pp. 373, 377).

The plan for destruction of the family and of marriage was mapped out to include the following steps:

- Eliminate the sacredness of the marriage covenant from the minds of the masses. Make them believe marriage is outdated and blasé
- Inspire hatred against the family unit, manhood and fatherhood
- Institute no-fault divorce and encourage serial divorces
- Incite rampant promiscuity, fornication and adultery
- Make having illegitimate children become a common practice
- Convince society that a child in the womb is not a human being
- Provoke women to have abortions without regard to God or their consciences
- Make true love seem like cheap amusement
- Stimulate the people to confuse sex with the love
- Create an environment that encourages unwed single motherhood
- Inspire men to disrespect, dishonor and abuse women
- Design laws that motivate women to commit paternity fraud
- Incite homosexuality, lesbianism, sexual immorality and perversion
- Influence men to effortlessly abandon children they sire
- Most importantly, provoke a fierce relentless gender war

That these look familiar cannot be understood as coincidental. Instead it is the intentional, direct result of a concerted effort at manipulating social, legal, economic, and religious change in such a way as to radically transform American society, and to replace real freedom with forms of tyranny.

**The absolute insistence that children do NOT belong to parents, but to the state, is part of this.** Listen to MSNBC host Melissa Harris-Perry and her statements about this here, for example: <<https://www.youtube.com/watch?v=sjczwQOnMqg>>. Hilly Clinton’s idea that raising children “takes a village” is the same Marxist poison. The same was demonstrated in the case of the Romeike family, which came to the United States from Germany seeking political asylum. Uwe and Hannelore Romeike and their five children are Christians, and believe strongly that the textbooks used in German public schools teach against their values. German law requires families to send their children to government schools. They refused and taught them at home instead. They were fined, threatened with prison, and so they left everything to come to the U.S., where they were granted asylum. But the Board of Immigration Appeals overturned the asylum and ordered them to be deported back to Germany. The 6th U.S. Circuit Court of Appeals agreed to hear their appeal. The Obama administration then intervened, and the DOJ filed a brief, insisting on the deportation of the Romeikes. The Obama administration’s “Department of Justice” argued, essentially, that **there is no fundamental human right of parents to educate their own children**. Initially the reason for the opposition was not made clear, however. After

the Supreme Court ordered U.S. Attorney General Eric Holder to explicitly clarify the DOJ's reasons, the "Justice Department lawyers argued that Germany was not specifically persecuting homeschoolers, but enforcing laws that apply to everyone. Germany has good reasons, they claimed, for not allowing homeschooling, and the German government's desire to "promote socialization, pluralism, tolerance and democracy" outweighs the human right of parents to decide how their children are educated. The Justice Department lawyers cited the infamous 2006 Konrad decision of the European Court of Human Rights, which accepted Germany's intolerance of homeschooling, as a reason the Supreme Court should not get involved."<sup>53</sup> Congressional action was initiated, in the form of HR1153, the "Asylum Reform and Border Protection Act of 2015" which was approved by the House Judiciary Committee, but then languished.<sup>54</sup>

### **Current Redefinitions of Marriage and Sex ("Gender")**

#### **Basic definitions?**

Given the very broad redefinition (or lack of definition) of marriage, including under the ruling by the Supreme Court in 2013 in UNITED STATES v. WINDSOR, what may be considered "marriage" varies, not only as a matter of legality, but in various levels of legality, such as who can obtain marriage licenses, who can claim married status on tax returns, who can have joint health benefits, and so on. The matter is complicated by the blurring of distinctions between "marriage" and "civil unions," though the latter give the main legal justification for the various kinds of financial benefits just mentioned, but not the ability to get a "marriage license." If "marriage" is defined simply as a matter of affection, or of sexual activity, then matters become increasingly confused. But other elements are also added, and make it even more incomprehensible. One sign of this is the growth of all kinds of "options" regarding both so-called "gender" (what we really mean is "sex," since the term "gender" does not refer to anything besides structures of grammar, but this is now commonly confused) and "marriage." On social media such as Facebook we find the idea that there are more than two sexes. How many are there? Under "gender" Facebook now provides 56 categories.

#### **True, Holy Marriage**

The nature of Holy marriage and the nature of human persons as unique and special, set apart as "persons" of inherent value, are related organically and at the deepest level. Marriage:

"is a holy union of one man and one woman in which they commit, with God's help, to build a loving, life-giving, faithful relationship that will last for a lifetime. God has established the married state, in the order of creation and redemption, for spouses to grow in love of one another and for the procreation, nurture, formation, and education of children.

The Creator of all things established the marital partnership as the foundation of human society. Accordingly, marriage is by divine ordinance and by its very nature a constituent and a sacrament of community, and the basis of a sound society. This bond, then, which is essential for the good of the married parties, of their children, and of society itself, does

<sup>53</sup> See < <http://www.hslda.org/hs/international/Germany/201402110.asp> >.

<sup>54</sup> See < <https://www.congress.gov/bill/114th-congress/house-bill/1153> >. No action has been taken on this bill. < <https://www.congress.gov/search?q=%7B%22congress%22%3A%22114%22%2C%22source%22%3A%22legislation%22%2C%22search%22%3A%22hr1153%22%7D> >, nor does it seem likely to be taken.

not depend upon the "private choice" of the partners alone, but is inherently social and communal. It is for this reason that human societies everywhere and at all times have established institutions to promote the dignity, prosperity, peace and well-being of the family.

By their very nature, marriage and married love are ordained for the procreation and subsequent nurture of children, as well as for mutual comfort and support. Thus marriage can exist only between one man and one woman in an exclusive, lifelong union. Other relationships can and do exist - some innocent and some blameworthy - but whatever they are, they are not marriage." ACA Statement from *A Christian Declaration on Marriage* <sup>55</sup>

The **two meanings for marriage** (the basic "goods" of marriage, those aspects of human health and flourishing which the law is morally required to protect) are both **unitive** and **procreative**. The marriage relationship is the basic family unit, and involves husband and wife sharing themselves with one another: physically, emotionally, and intellectually- at all levels of human experience. The two become, in a real sense, one. Also, marriage generally leads to the procreation of children, and the nurture and training of these children to become adults, and productive members of society. Possibly the greatest and most detailed unpacking of its unitive and a procreative meaning, is found in the major work of John Paul II, called *The Theology of the Body*.<sup>56</sup>

Marriage was established by God as a permanent, faithful and fruitful sacramental partnership between one man and one woman- a sign and an actual participation in the life of God, and the marriage between Christ and His Bride, the Church. Marriage was created by God for the good of the spouses having both a unitive and procreative purpose. The love between a husband and wife is so real than nine months later, we have to give him a name (when a child is born). The deep unitive meaning of marriage means that husband and wife are deeply connected at all levels: emotional, physical, intellectual, spiritual, and vocational. Their union is a real and profound sharing in the life of God, and of imaging that self-donating life to one another, without reservation or limit, as "little christs" in the home. A Christ-centered home, this Domestic Church, is focused in its whole ethos- its values and the actions based in them- on the teachings and practice of Jesus Christ, with the parents as the called administrators of the household and the family's holiness. In this household husband and wife, now of one flesh with their children, lead the way of divine ascent, with the growth in virtue, the increasing manifestation of *theosis*, in union with Christ's Body the Church.

Marriage also images and enacts the creative energy of God where the couple is joined in "one flesh," in Communion with God Himself, to act in concert with God to create new life. The meaning of marital activity is rooted in the Self-giving love of God as the highest source and

<sup>55</sup> Online at < [http://anglicanchurchinamerica.org/aca\\_christian\\_declaration\\_on\\_marriages.shtml](http://anglicanchurchinamerica.org/aca_christian_declaration_on_marriages.shtml) >.

<sup>56</sup> *Male and Female He Created Them: A Theology of the Body*. Transl. Michael M. Waldstein. (Pauline Books & Media, 2006). This is a corrected edition of the earlier version released in 1997. A good guide to this magisterial work (735 pages of dense text) is the Revised Edition of Christopher West's *Theology of the Body Explained: A Commentary on John Paul II's Man and Woman He Created Them*, by the same publisher in 2008.

principle, which goes infinitely beyond any merely human ethical standard. It takes its meaning and its dynamic power from the nature of God Himself.

The Persons of the Holy Trinity interrelate in *agape*, Self-giving. Creation is an act of love between God and His creation, and so is His act of continuing to hold all created things in existence, so that in Him alone we “live and move and have our being” (Acts 17:28). God has given man, through the two modes of being human, male and female, the great dignity of participation in this work, as fellow workers with Him (2 Cor. 6:1). Marital activity, with all that the tenderness and power of love which this embrace involves, includes all of this as part of its inner meaning, as a vehicle of holiness.<sup>57</sup> This kind of love between husband and wife, even if imperfectly practiced and not always realized, constitutes what St. John Chrysostom called the “small church” and, as such, ensures the health and stability of the family in raising children.<sup>58</sup>

We can also observe that the nature of marriage is set out in the word itself. One of the words for marriage in Hebrew is *Kiddushin* (קִדּוּשִׁין), which has the same root as the word “holy” (קִדְּשׁ *qodesh*). Marriage is itself understood as an imitation of God’s creative activity, of creating and filling the world with life. It is also, in this connection, again implicitly Trinitarian, as participating in the reception of the gift of God’s Spirit. For the *kiddush* is also the name for the blessing given over the cup at the meal, sanctifying it by blessing, the application of God’s Name to it, in the midst of His gathered people. The Eucharistic overtones of this are also very evident, given the *kiddush* cup in Passover especially (1 Cor. 10:16 comes to mind, “The cup of blessing which we bless, is it not the communion of the blood of Christ?”).

The Greek term συζεύγνυμι, *syzeugnymi* (used in the Septuagint in Ezekiel 1:11, 23, and cited in Matt. 19:6),<sup>59</sup> which corresponds to another Hebrew term חָבַר *chabar*, means to be “joined together for a common purpose” (the word “yoked” is another way of translating this). This is a very rich word for other reasons, too. This includes homophones, where the same consonants are used, but the vowels changed, to form related words. If we change the vowels to *chever*, we have a word used for a company or band (of brothers). If we alter this to *chaver*, we have a Hebrew word used for friendship. All involve a common union, a level of kinship and community, bound together. The word *chabar* also acts as a Hebrew pictograph (when we look at the earlier, pictographic form of the letters<sup>60</sup>), a fence around a person in a house. Marriage is itself the protecting fence around the house or family, for the common work of making it flourish. To take this all together, what we have in marriage is a joining together for the work of holiness which is the work of the Liturgy proper, and the whole work of Christian life.

The full sacramental union of man and woman, husband and wife, cannot, therefore, exist without God Himself and the rest of Christ’s Mystical Body being involved. In the Orthodox Churches the

<sup>57</sup> See David and Mary Ford. *Marriage as a Path to Holiness: Lives of Married Saints*. 2nd Ed. (St. Tikhon's Monastery Press, 2014).

<sup>58</sup> *Homily XX* on Ephesians 5: 22-33. Online at < <http://www.newadvent.org/fathers/230120.htm> >.

<sup>59</sup> This word for union, or conjoining, in marriage, *syzygias*, is then uniformly preferred by the Church Fathers writing in Greek.

<sup>60</sup>  the figure of a man with upraised arms,  the figure of a house, and  (or in Aramaic ) a barrier or fence.

priest is thus the minister of the sacrament, emphasizing that the couple do not, all alone, create the marriage. In the West, even though the “ministers” of marriage are usually defined as the couple themselves, a sacramental marriage still takes place before clergy, with God’s blessing being pronounced, and in the context of a Nuptial Eucharist, if at all possible. The sacramental union created now is no longer some private matter, but one which affects the whole body of the Church in various ways. This is also one reason why the man or woman are not themselves able to simply dissolve the marriage. Its creation is a divine act.

For this reason it is said that the family constitutes a “little church”<sup>61</sup> or is the “domestic Church.” St. Clement of Alexandria wrote: “Marriage is more than human. It is a *'microbasileia,'* a miniature kingdom which is the little house of the Lord.”<sup>62</sup> Here, the Most Holy Place is the place of the most intimate nuptial union of husband and wife, the bed being the altar in which the liturgy of marriage is enacted as an icon of the Self-donating and life-giving love of God. For in this church, holiness is achieved, first, by the unity of husband and wife, loving each other in imitation of the Most Holy Trinity, and of Christ and the Church. This is precisely the point being made in Ephesians 5.<sup>63</sup>

This holy union is not merely a biological joining, but a holistic union of all aspects of the human personality. And it is, again, an icon of the union of Christ and His Church, which is marital, the two becoming one flesh (“that we and all others who shall be made partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell

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<sup>61</sup> St John Chrysostom, *Homily XX on Ephesians 5:22-33*. (trans. Ph. Schaff, [in:] *NPNF*, vol. XIII, p. 276). Online at: <<http://www.newadvent.org/fathers/230120.htm>>. Cf. *Homilies on I Timothy*, 10, 5 (trans. Ph. Schaff, [in:] *NPNF*, vol. XIII, p. 764), as well as sermons by Augustine, where he says, "cum tota domestica vestra ecclesia" Augustine, *De bono viduitatis* [PL 40.450]); "Domum ... vestram non parvam Christi ecclesiam deputamus" (Augustine *Ep. 188,3* [PL 33.849]). See also the language "Domum tuam ecclesiam fac" in Chrysostom, *In Gen 6,2* [or 7.1] [PG 54, 607]). Cf. P. Evdokimov, 'Ecclesia Domestica', in *L'anneau d'or*, 107 (1962), 353-362; D.C. Ford, *Women and Men in the Early Church: The Full Views of St. John Chrysostom*, St. Tikhon's Sem. Press, 1996; Norbert Widok (Opole), "Christian Family as Domestic Church in the Writings of St. John Chrysostom" *Studia Ceranea* 3, 2013, p. 167–175 online at <<http://repozytorium.uni.lodz.pl:8080/xmlui/bitstream/handle/11089/5384/Widok.pdf?sequence=1&isAllowed=y>>; John Paul II, *Familiaris Consortio* (Nov. 2, 1981). Online at <[http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_19811122\\_familiaris-consortio.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html)>.

<sup>62</sup> Quoted in Tadros Y. Malaty. *The School of Alexandria: Book I: Before Origen (Lectures in Patrology)* St. Mark's Coptic Orthodox Church; Preparatory edition, 1994. p. 407.

<sup>63</sup> As well as the difficult sounding verse 1Ti 2:15, where the point is that the receptivity of the woman, receiving and giving love, acts in a way which enfleshes and expresses salvation and deification, as the husband and wife cooperate with God and image Him and His life in the nuptial embrace, the expression of self-donation which is designed to be and intrinsically life giving, pro-creative act. This is, in fact, the only time that human persons actually participate in “creation” in the strict sense of that term, rather than simply “making” things out of pre-existing materials. So human persons image God and participate in His activity as Creator.

in us, and we in Him.”<sup>64</sup>), in a way which includes the union of the glorified Flesh of Jesus the God-Man, and so is physical as well as a union of soul and mind, yet is not sexual.

In the marital relationship two persons become "one flesh;" a term that means that two persons work in concert to become one in mind and heart. They are joined together in love in a way that replicates the Three Persons of the Trinity relation of love to each other. Becoming “one flesh” in a blessed marriage is an act of *agape*, a selfless giving of one to the other; a self-emptying imitation and reflection of the life of Christ Himself. True marriage thus is a call to a very real martyrdom. That is, marriage is the giving one's life to and for the other. As a martyr gives his life for Christ, so must the spouse be willing to give his life to his wife (and the wife to her husband), and in so doing fulfill the law of Christ, to love one's neighbor as one's self. Another way to say this is that marriage is, in its intended meaning and content, liturgical, the performing of actions for the good of the beloved.

All this transcends particular time and place. It flows from the unchanging culture of the Church's liturgy and theology (which are intrinsically linked, according to the maxim, *lex orandi, lex credendi*, the rule of prayer is the rule of belief). Such liturgy is, by definition, “a work done for the public good,” prayer itself being nothing less than the exercise of faith in the life of the Christian, so that Christians are called to “pray without ceasing” (1 Thess. 5:17) in every time and every place “offering up holy hands” (1 Tim. 2:8). The beginning of the Eucharist, the Liturgy of the Faithful, says this very clearly: “It is truly meet (“fitting” or “appropriate”), right, and our bounden duty (Latin “*salutare*”, meaning “salutary” in the sense of “healthy” or “right for our salvation”), that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God...” This Liturgy, moreover, transcends all space and time, being not many liturgies, but in reality only one, the single Liturgy of heaven and earth, manifested in particular places, but rooted in the one Liturgy of all God's saints and angels. The first manifestation of this for human beings is in Genesis 2:23, where the first love-song springs from the lips of Adam as he celebrates before God, in poetic form, the discovery of his bride. Any attempt to corrupt or destroy the essential meaning of either the intrinsic value of human life, or the inherent value of marriage as God Himself originally established it, is a direct assault on the theology, practice, expression and life of the Christian Church. This is also one of the major reasons why Christianity is compelled to reject homosexual pseudogamy or any other distortions of marriage and sexuality. These distortions are not merely morally evil, or socially problematic, but such distortions, in their very essence, are ultimately an attack on Theology proper (the Trinity) and on the Incarnation. They are assaults on the very root of Christian dogma, as the copper nail false religions want to drive into the tree God has planted, to kill it. The suggestion that any area of human life is somehow in a category which can or may be relegated to merely private settings, or restricted to mere private opinion, is a heresy (a false teaching) denounced by the Church as a radical innovation not found in the Holy Tradition of the Church catholic. The Faith of the Church is holistic, and embraces all areas of life.

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<sup>64</sup> 1928 *American Book of Common Prayer*, p. 81. See <  
<http://justus.anglican.org/resources/bcp/1928/HC.htm>>.

## False, So-called “Marriage”

### “Gay Marriage”

The propaganda value of the term “gay” for homosexuals, also known as sodomites, should not be underestimated. As always, the concession of changed language means a severe loss to the truth. For a treatment of this matter purely along Natural Law lines, see *Defending Marriage: Twelve Arguments for Sanity* by Anthony Esolen (St. Benedict Press, 2014). A previous shorter version of some of this material can also be found in the two part article published in *Touchstone*, “Sanity & Matrimony: Ten Arguments in Defense of Marriage.”<sup>65</sup>

### “Alternate Marriage”

There is a long list of examples in this category (most people haven't the slightest idea how long). Movements for **bestiality** (and "inter-species marriage," as insane as that is- but then this keeps coming up. *E.g.* <<http://www.theblaze.com/.../audio-alabama-dem-shocks-radio-a.../>> ), **legal incest, self-marriage** (and now **self-divorce**- my favorite is the fellow who married then divorced himself, citing "irreconcilable differences"), **polygamy** (and all kinds of variations on multiple partners), **marriage and sex with minors** (as advocated by the North American man Boy Love Association, <http://www.nambla.org/>), and many, many more. Once we redefine the whole purpose of sexuality and marriage in a way which is hopelessly vague, anything is possible.

### *Objectum sexuals* and “Marriage” of Inanimate Objects:

This is a growing mental and spiritual cancer. It involves people having relationships with, and “marrying” objects. The Commandments to not have any gods before Me, and to not make any idols, both clearly apply, as well as the Commandment protecting true marriage and marriage relations. These are just a few examples.

<<http://www.nydailynews.com/life-style/health/meet-woman-married-eiffel-tower-erika-la-tour-eiffel-objectum-sexual-article-1.369212>>;

<<http://documentaryheaven.com/married-to-the-eiffel-tower/>>;

<<http://gawker.com/here-is-a-woman-marrying-a-ferris-wheel-1463063162>>;

<<http://www.dailymail.co.uk/news/article-2688498/Rock-solid-The-Australian-woman-married-BRIDGE-celebrates-one-year-anniversary.html>>;

< <https://www.youtube.com/watch?v=q0S642NtHtE>>;

<[https://www.youtube.com/watch?v=B\\_ZrZQMXqPY&feature=youtu.be](https://www.youtube.com/watch?v=B_ZrZQMXqPY&feature=youtu.be)>.

### “Self-Marriage”:

The idea that one “marries” one’s self is another grave mental and spiritual disorder. It is the error of the devil (1 Tim. 3:6; cf. Isaiah 14:13-14 and Gen. 2:18), the ultimate in proud self-absorption.

<<http://www.theguardian.com/lifeandstyle/2014/oct/04/i-married-myself-wedding>>;

<<http://digitaljournal.com/article/325564>> and <<http://www.hlntv.com/article/2012/05/31/self-marriage-woman-marries-herself-would-you>>;

<<http://www.hlntv.com/article/2012/05/31/self-marriage-woman-marries-herself-would-you>>;

<<http://thedailyaffair.com/marriage-2/self-marriage-narcissisms-final-frontier/>>.

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<sup>65</sup> Online at <<http://www.touchstonemag.com/archives/article.php?id=23-04-028-f>> and <<http://www.touchstonemag.com/archives/article.php?id=23-05-025-f>>.

The classic example here is Roland Nigland, who two years after “marrying himself” divorced himself. “I honestly don’t know what happened,” said Nigland. “I was so much in love with myself. After the wedding, I set up house in a renovated Beacon Hill apartment, found a new job and made plans to start a family. All the usual stuff. But then, just as quickly, things began to fall apart.”

After only 18 months of marriage, Nigland began noticing that he stopped communicating with himself. “I used to love to walk along the beach holding my hand in mine, reminiscing about all of the good times I had,” said Nigland. “I’d stay up half the night caressing myself, laughing and giggling like a teenager. I even talked about raising a little Nigland or two. But suddenly, I stopped sharing intimate secrets with myself. Sex became more and more infrequent and there were the calls from a mysterious stranger who would hang up as soon as I answered the telephone.”

See < <http://www.mnn.com/lifestyle/arts-culture/stories/is-self-marriage-for-you> > for more advocacy, and some summaries.

### **Bestiality:**

While this is not a new sin, by any means (this capital crime and extreme derogation of marriage and human marital action, is dealt with repeatedly in the biblical texts<sup>66</sup>), the push for acceptance of both sexual activity with animals and “marriage” to them has become pronounced.

<<http://www.theblaze.com/stories/2014/04/11/audio-alabama-dem-shocks-radio-audience-with-his-support-for-a-man-marrying-a-little-mule/>>;

<<http://www.marriyourpet.com/>>;

<<http://www.mirror.co.uk/tv/tv-news/woman-who-married-dog-tells-3229270>>;

<<https://bullybloggers.wordpress.com/freedom-society-page/>>;

<<http://www.pleated-jeans.com/2010/07/06/how-to-marry-your-pet/>>.

### **Polygamy/polyandry:**

The assertion of this as a legitimate form of marriage,

<<http://marriage-equality.blogspot.com/p/polyamory-and-polygamy.html>>. This was pushed recently in CNN: <<http://money.cnn.com/2015/01/29/technology/chris-messina-non-monogamy/index.html>>.

### **“Group marriage”:**

This is another new trend in deviance.

<<http://www.breitbart.com/big-government/2014/08/28/federal-judge-opens-door-further-to-group-marriage/>>.

### **Incest:**

<<http://townhall.com/columnists/mattbarber/2015/01/19/incest-the-next-frontier-in-reproductive-freedom-n1944680>>, and <<http://barbwire.com/2014/10/23/sibling-marriage-equality-say-yes-incest/>>.

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<sup>66</sup> See

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