

**A CATHOLIC
RESPECT LIFE CURRICULUM**

**FOR
HIGH SCHOOL
COLLEGE
AND ADULT STUDY**

www.KnightsForLife.org

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A.M.D.G.

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PREFACE

Today the world is bombarding our youth with the culture of death. The only way this culture of death can be defeated is if our youth are taught from their earliest days in a comprehensive manner what Christ Himself teaches by His own nine months within the womb, that life is sacred from the first moment of conception and thus abortion is murder.

Young people have not yet fully formed their consciences and it is precisely then when they are most open to learning. Be it founded on Christian truths—or on lies, whatever our youth are presented with they learn and absorb, oftentimes forever.

The Problem at hand

Since the first century the Church has affirmed the moral evil of every procured abortion¹; however in the current and previous century this teaching on the sanctity of life has not been effectively taught to students in Christian formation.

The sheer volume of teachings on the sanctity of life that the Church has presented is a library in itself, and it is a witness to her vigilance in the defense of life. The problem is that this most critical Church teaching is not being presented to students in the classroom so that they are effectively prepared to defend and promote the culture of life when out in the world.

The Church's teaching on the sanctity of Life covers many areas and cannot be fully absorbed with infrequent and superficial presentations. It takes significant time for students to form *and inform* their consciences on the proper role a Christian must take in the defense and promotion of human life.

Compared to the time devoted to other subjects in Christian schools, the little time spent formally teaching about the sanctity of life is tantamount to "placing a lamp under a bushel basket".

Ignorance compounded by denial weakens the Church's response to the growing attacks against life.

Since the decision of *Roe v. Wade*, tens of millions of students in Christian formation could have received a *comprehensive* Respect Life education. This group would today constitute a significant majority; and with them the culture of death might have already been defeated.

The Pro-Life movement has worked tirelessly, attempting to change the hearts and minds of adults in the voting booth and in government. However, this is addressing the problem long after their consciences are formed. Simultaneously, children's consciences are not being properly formed in the truth of the sanctity of life while in Christian formation. The result is that Catholic schools continue graduating more voters and future government leaders whose record of defending life is often generally no better than the national average.

Few would argue that it is much harder to change the minds of adults than it is to properly form the minds of children, especially in matters of morality. Only by finally addressing this problem and moving to correct it can we begin to change our culture and our laws. Simply put, a nation that is uneducated is a nation that cannot change.

Implementation of a *comprehensive* Respect Life education program for kindergarten through twelfth grade, as well as for adults will steadily increase the momentum of the Culture of Life. This simple and easily implemented program is perhaps the most important missing component in the Church's defense of life—and for the culture at large.

The sanctity of life is a simple truth that can and must be taught like any other subject. In Christian schools it should be the preeminent subject and receive the greatest attention. For those in their formative years this subject is most effectively received when parents also teach it at home, as parents are the first and primary teachers of the Christian Faith and of morals.

As with any curricula, testing is critical. It is equally so for a respect life program.

The spirit in the schools of one generation,
is the spirit in the Government of the next.

Notes about using this curriculum:

A Catholic Respect Life Curriculum For High School College and Adult Study has as its primary source the *Catechism of the Catholic Church*, excerpts of Encyclicals, and other Church documents, as well as several documents from Priests For Life. It also addresses the scientific fact of when life begins, showing clearly that the Church and science are in complete harmony on the Life issues—when science is not misused for political ends.

This curriculum is ideally suited for Religion class, CCD, and RCIA. We do not propose that it replace existing materials within those programs, but that it be included with them as the director of those programs deems appropriate. It also is a great addition to home-schooling programs.

Each lesson should consist of a reading assignment followed the next day by class review and discussion, perhaps taking one-quarter to one-half per class per lesson. Tests are provided based on each 5-lesson block. Parent/Family involvement should be encouraged.

The 15 lessons in this curriculum could run as a single course of 3 full weeks, or may be divided into 3 individual week-long blocks, perhaps 1 or 2 blocks in the Church's designated Respect Life month of October and the balance in January to coincide with the anniversary of Roe v Wade. Block 1-5 or 6-10 would be ideal for January.

This program in its totality will leave students with a well-rounded understanding of the Church's teachings on the sanctity of life in its continuum from conception to natural death. It will also challenge them to see the beauty and humanity of the unborn; and hopefully to become personally involved in what Pope John Paul II described as the great struggle between the "culture of life" and the "culture of death".

It is our hope and prayer that all Christian schools adopt this program or one like it, and that Respect Life will finally be taught *comprehensively* to all Christians—beginning in kindergarten and lasting through high school, college, and beyond. This would counter the pro-abortion rhetoric with a consistent and persistent respect life message from a Christian perspective.

When this document is used on a PC in its original PDF format the underlined Internet hyperlinks are active and if clicked will open that link in a new window.

This Respect Life Curriculum is offered freely at www.KnightsForLife.org

[1] Catechism of the Catholic Church: 2271

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Teacher Outline and Lesson Plans

Lesson 1 – Church teachings on the sanctity of life

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion. **Hands on Resource:** Medically accurate fetal models (see appendix).

Goal: To impart the Churches teachings on the sanctity of life from conception to natural death, the Catechism on abortion and euthanasia.

Lesson 2 – The modern scientific conclusion about when human life begins Proper role of government in the protection of human life

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To teach when human life begins and the legitimate object of good government.

Lesson 3 – Abortion and Slavery: Two Grossly Unjust US Supreme Court decisions -- Abortion, Racism, and founder of Planned Parenthood, Margaret Sanger. -- Criticisms of Roe v Wade by Pro-abortion legal scholars and “Roe” herself.

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: US Supreme Court opinions can make for very unjust and destructive laws such as in the cases of slavery and abortion. Explains the evil of the Roe decision.

Lesson 4 – U.S. Abortion Laws Before Roe v Wade CONFESSIOIN OF EX-ABORTIONIST

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To highlight the fact that just a few years prior to Roe v Wade abortion was a serious felony in every State. In 1859 the *American Medical Association*, stated that abortion was “...the wanton and murderous destruction of her child . . . ”

Lesson 5 – Christian Principles in Citizenship and in Voting Part B: Church Teachings on the Death Penalty

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion. **Video Resource: Silent No More Awareness Campaign DVD** (see appendix).

Goal: To familiarize students with the role of Christian principles in citizenship and in voting. **Part B:** To impart the Church Teachings on the Death Penalty

Lesson 6 – Abortion Survivor Sarah Smith

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To familiarize students on the scientific fact that abortion kills real children and that many have survived. Some eventually come forward with their story to help expose the culture of death and to teach in a way that few can the sanctity of each and every human life.

Lesson 7 – American Holocaust Memorial Former abortion mill- Part 1

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To familiarize students on the scientific fact that abortion kills real children and that abortion is not a “private choice” but takes place outside the home at a medical office, and that the abortionist is not interested in helping mothers but only in making money by killing their children.

Lesson 8 – American Holocaust Memorial Former abortion mill- Part 2

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: Continuation of Part 1.

Lesson 9 – THE ABORTED STATES OF AMERICA Abortion statistics compared to developmental stages of the baby

Time: 1 or 2 class periods

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion. **Hands on Resource:** Medically accurate fetal models (see appendix) **DVD Video from Priests For Life** (see appendix).

Goal: To impart information on the sheer magnitude of the number of abortions since 1973. Also to show the age of the babies being aborted, their developmental stages at abortion, and why their mothers abort them.

Lesson 10 – THE PRO-LIFE MOVEMENT: ALL ARE CALLED Part B: Artificial Birth Control and Abortion– 2 sides of the same coin?

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To teach that the defense and promotion of Life is not the ministry of a few but the responsibility of all. **Part B:** Church teaching against Artificial Birth Control.

Lesson 11 – Fetal Surgery: If the unborn can be operated on months before birth and have their own special doctors to treat them, why can their mothers choose to “legally” have them killed?

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To teach that the unborn can be operated on months before birth and have their own special doctors.

**Lesson 12 – FETAL PAIN: Pain of the unborn child during abortion
Part B: Pro-Choice Advocates Agree that Abortion Kills Humans**

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To familiarize students on the scientific fact that the pre-born child experiences pain at 20 weeks, and probably at earlier ages. **Part B:** To teach that Pro-Choice Advocates Agree that Abortion Kills Humans

Lesson 13 – Real time Ultrasound video of unborn children womb walking and sucking their thumbs. Babies are babies from before birth. [Fetal Psychology](#)

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion. **Video Resource:** In the Womb (DVD) As seen on the National Geographic Channel (See Appendix)

Lesson 14 – Terri Schiavo and the growing tolerance of euthanasia

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To familiarize students with the evils of euthanasia.

**Lesson 15 – Bio Ethics: Stem Cell Research and Human Cloning:
Questions and Answers**

Time: 1 class period

Materials: Printout lesson for distribution to class. Students should take turns to read aloud then open the class for discussion.

Goal: To familiarize students on Church teachings about Stem Cell Research and Human Cloning.

Lesson 1 – Church teachings on the sanctity of life

Opening Prayer: The Glory Be

" From the moment of conception, the life of every human being is to be respected in an absolute way because man is the only creature on earth that God has "wished for himself" and the spiritual soul of each man is "immediately created" by God; his whole being bears the image of the Creator. Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, Who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being"

--The Gift of Life (*Donum Vitae*) No. 5 of introduction. Published by the Congregation for the Doctrine of the Faith, February 22, 1987. <http://www.usccb.org/prolife/tdocs/donumvitae.htm>

Definition of abortion <http://www.all.org/issues/abdefine.htm>

What is abortion? Words and their meanings are often stretched and twisted in order to fit political and social agendas. Such is the case with the word "abortion." In an effort to end the confusion, American Life League put forward in 1995 a precise, formal definition of abortion. This definition is designed to serve as a model for pro-life legislative proposals.

The administration of any drug, device, potion, medicine, or any other substance or the use of any instrument or any other means whatsoever with the specific intent of terminating the life of a preborn child [the human being in existence from fertilization until birth] or preborn children; "abortion" shall not be construed to include the following:

1. a case in which the unintended death of a preborn child or preborn children results from the use by a physician licensed to practice medicine under (insert code pertinent to law) of a procedure that is necessary to save the life of the mother or the preborn child or preborn children. And that is used for the express purpose of, and with the specific intent of, saving the life of the mother or of the preborn child or preborn children;
2. a spontaneous abortion; [commonly called miscarriage]
3. the removal of a preborn child who has died;
4. any therapeutic treatment or surgery performed upon a preborn child or preborn children that results in the unintentional death of a preborn child or preborn children.

Catechism of the Catholic Church on abortion:

2271 Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law:

You shall not kill the embryo by abortion and shall not cause the newborn to perish.

(Didache 2:2) Didache – also called: *The Teaching of the Twelve Apostles* c. 60-100 A.D.

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2271>

2272 Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. "A person who procures a completed abortion incurs excommunication *latae sententiae*," "by the very commission of the offense," and subject to the conditions provided by Canon Law.

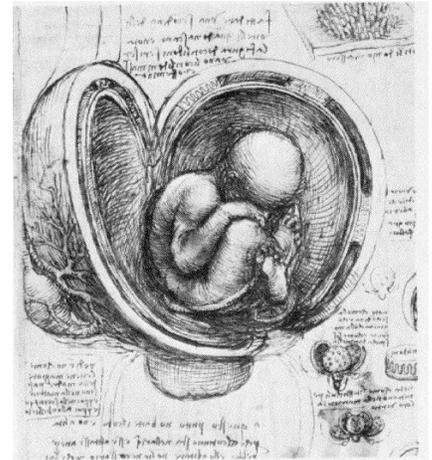
The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2272>

2274 Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being.

Prenatal diagnosis is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual. . . . It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon the results: a diagnosis must not be the equivalent of a death sentence."

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2274>



**The Fetus in the Womb
by Leonardo da Vinci c. 1489**

2322 From its conception, the child has the right to life. Direct abortion, that is, abortion willed as an end or as a means, is a "criminal" practice (GS 27 § 3), gravely contrary to the moral law. The Church imposes the canonical penalty of excommunication for this crime against human life.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2322>

Selected biblical passages that speak of the unborn as persons:

Job 31:15 Did not he who made me in the womb make him? Did not the same One fashion us before our birth?

Job 31:18 Though like a father God has reared me from my youth, guiding me even from my mother's womb

Sirach 50:22 And now, bless the God of all, who has done wondrous things on earth; Who fosters men's growth from their mother's womb, and fashions them according to his will!

Isaiah 49:1 Yahweh called me when I was in the womb, before my birth he had pronounced my name." Can a woman forget her nursing child, and not have compassion on the son of her womb? Surely they may forget, yet I will not forget you. See, I have inscribed you on the palms of My hands

Jeremiah 1:5 "Before I formed you in the womb I knew you."

The Letter of Paul to the Galatians 1:15... He who had set me apart before I was born...

Scriptural readings that teach about the UNBORN PERSON begin in Genesis and are crowned by our unborn Lords' own story in the Gospel of Luke.

Not only did Jesus teach that life in the womb is sacred—HE TAUGHT THIS UNCHANGEABLE TRUTH FROM THE WOMB!

There are many places in scripture that teach about the sacredness of life within the womb, but none more beautifully than Luke's account of the Visitation.

Consider this passage from ***The Gospel of Life*** by Pope John Paul II Section 45: (excerpts)

The New Testament revelation confirms the *indisputable recognition of the value of life from its very beginning.*

... the value of the person from the moment of conception is celebrated in the meeting between the Virgin Mary and Elizabeth, and between the two children whom they are carrying in the womb. It is precisely *the children* who reveal the advent of the Messianic age: In their meeting, the redemptive power of the presence of the Son of God among men first becomes operative. As Saint Ambrose writes: "The arrival of Mary and the blessings of the Lord's presence are also speedily declared... Elizabeth was the first to hear the voice; but John was the first to experience

grace. She heard according to the order of nature; he leaped because of the mystery. She recognized the arrival of Mary; he the arrival of the Lord. The woman recognized the woman's arrival; the child, that of the Child. The women speak of grace; the babies make it effective from within to the advantage of their mothers who, by a double miracle, prophesy under the inspiration of their children. The infant leaped, the mother was filled with the Spirit. The mother was not filled before the son, but after the son was filled with the Holy Spirit, he filled his mother too".[36]

Consider also this excerpt from footnote #60 of the same work:

"... even before their birth the two little ones are able to communicate: The child recognizes the coming of the Child and leaps for joy."

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html

Advocates of abortion claim that the unborn are of the human species but are not "persons". Yet clearly from all Christian teaching the Unborn Person in the womb of Mary was the Second Person of the Blessed Trinity. God became man, took on Himself the flesh of the Virgin. He became like us in all things but sin.

Whatever we do to the unborn, truly we do to Jesus.

Clearly the Baptist was already making known the coming of the Messiah! **This unborn person was already living out his life's calling.** John the Baptist, who years later would be heard to cry out "Behold the Lamb of God" (John 1:29) was already crying out Behold the Lamb of God—silently, for both he and the Lamb were yet unborn.

What better place could Jesus have taught the truth of the sacredness of life in the womb than from inside the womb Himself. And how much more profound it is that He would teach this by communicating with another unborn person.

Pope Benedict XVI: God's Love Doesn't Distinguish Embryo, Toddler, Teen and Elderly

By Terry Vanderheyden (excerpts) <http://www.lifesite.net/ldn/2006/feb/06022702.html>

VATICAN CITY, February 27, 2006 (LifeSiteNews.com) – In an address to a group discussing the human embryo, Pope Benedict XVI emphasized that “the love of God does not distinguish between the newly-conceived infant still in its mother’s womb, the baby, the youth, the grown adult or the elderly, because in each of them He sees the sign of His own image and likeness.”

The Pope made his comments today before a Pontifical Academy for Life international congress on “the human embryo prior to implantation, scientific aspects and bioethical considerations.”

“In order to attribute a ‘juridical status’ to the embryo, it is necessary to ‘understand’ its nature,” said Adriano Bompiani, gynecologist and director of the International Scientific Institute of Rome’s Sacred Heart Catholic University. “Such understanding,” Bompiani added, “must be based on ontological study. Today, it is not enough to examine the embryo under the microscope.”

Pope Benedict XVI went on to explain that scripture “expresses the love of God towards all human beings even before they take form in the mother’s womb. This limitless and almost incomprehensible love of God for man reveals to what point human beings are worthy of love in themselves, regardless of any other consideration, be it intelligence, beauty, health, youth, integrity and so on,” he added. “Human life is a good thing, always and definitively.”

“In man, in all men and women, whatever their stage or condition of life, there shines a reflection of God’s own reality,” the Holy Father emphasized. “For this reason, the Magisterium of the Church has constantly proclaimed the sacred and inviolable nature of each human life, from conception to natural end. This moral judgment also holds at the beginning of an embryo’s life, even before it is implanted in the mother’s womb.”

Moral theologian, doctor, and bioethics expert Bishop Willem Jacobus Eijk of Groningen, Netherlands, further expanded on the Pope’s explanation of the beginning of human life. He explained how in the late 1960s, “the idea arose that the status of the human being and the personality of an individual emerge at the

moment of nidation (implantation), because this implicates the beginning of a close relationship with the mother. "Such a relationship already comes about in the fusion of the spermatozoon and the ovum as the fruit of a sexual relationship between the parents," the bishop added. "Moreover, even before implantation, the embryo receives the necessary nutrients and oxygen for growth from the mother."

ABORTION AND THE "HARD CASES": rape, incest, and life of the mother.

What about abortion in cases of rape or incest?

Abortion Q & A -- BY JOHN CARDINAL O'CONNOR, ARCHBISHOP OF NEW YORK

July 1990 <http://priestsforlife.org/magisterium/cardocqanda.html#ga13>

Some evils are what we call intrinsic evils, that is evil in themselves, so that no circumstances can justify them. Direct abortion is such an evil. It simply can not be morally justified. This principle holds even in regard to rape or incest. An unborn baby is an innocent human being who has committed no crime, regardless of how conception came about. It is never morally right to destroy an innocent human being.

What About Rape? <http://www.prolife.org.uk/about/keyabortion.htm>

Abortion is often recommended in cases of rape. But abortion does not undo the rape; instead it compounds violence with violence. It is an indefensible response to a complex situation. Putting aside the injustice of an innocent child being killed for her father's crime, there is evidence that abortion only deepens the trauma of the rape victim as well as taking the innocent life of her child. A rape victim requires special emotional care regardless of whether or not she obtains an abortion. By recommending abortion as a quick and easy way to "lessen the impact", a disservice is done to raped women.

By promoting abortion specifically in the case of rape one implicitly argues that the means of conception determines the value of a human life. This line of reasoning fails to acknowledge that, biologically speaking, there is no difference between a human being conceived by a loving couple and a human being conceived by rape. Are we to deem born children conceived by rape as having no right to life?

It is also worth noting that statistically speaking, violent rape is extraordinarily unlikely to result in pregnancy; moreover, women tend to love their babies even if they hate the father.

Priests for Life Q&A on Abortion <http://priestsforlife.org/questions.html>

A key study on this topic is the book *Victims and Victors: Speaking out about their Pregnancies, Abortions, and Children Resulting from Sexual Assault*, By David C. Reardon. In this book, read the testimonies of 192 women who reveal that most pregnant sexual assault victims don't want abortion, and those who do abort only suffer more. This is the most comprehensive study published on this theme. www.afterabortion.org

Dr. Theresa Burke also addresses this topic in her book *Forbidden Grief*, www.forbiddengrief.com. One example from that book is this testimony: "The rape was bad, but I could have gotten over it. The abortion is something I will never get over. No one realizes how much that event damaged my life. I hate my rapist, but I hate the abortionist too. I can't believe I paid to be raped again. This will affect the rest of my life."

Please also see the following testimony from Jenni Speltz, who was conceived in rape: <http://www.priestsforlife.org/testimony/jennispeltz.htm>.

In many cases the best choice is adoption. It is important to note that there are hundreds of thousands of couples that want to adopt but have been unable to because so many children are never allowed to be born.

What about the life of the mother? (by Fr. Frank Pavone) <http://priestsforlife.org/questions.html>

Answer: There are two questions at issue here. One is medical (Is there ever need for an abortion to save the mother's life?) and the other is moral (Would an abortion in that case be justified?) The answer to both questions is no. There is no medical situation whose only solution is a direct abortion, as many doctors have testified. Morally speaking, furthermore, it is never right to directly kill an innocent person, even if good results are foreseen. We do not say that a baby's life is more important than the mother's. We do say that they are equal. You may never directly kill either one of them. If, in spite of the best medical efforts, one or both of them die, nothing morally wrong has been done, because an effort has been made to save life, but has failed. That is far different from killing.

See also: Rape and Incest... Is Abortion Ever Okay? By Georgia Right to Life

<http://www.grtl.org/docs/rapeandincest.pdf>

See also these articles by Fr. Frank Pavone:

"Persuading People that Rape Does Not Justify Abortion" <http://priestsforlife.org/columns/column8-17rape.html>

What moral/ethical/good things are ever done in back alleys anyway?! "Safe, then Legal"

<http://priestsforlife.org/columns/columns2003/03-10-06safethenlegal.htm>

Three expert physicians' testimonies stating that there is no "medical reason" for having an abortion.

<http://priestsforlife.org/articles/dropinion.html>

Catechism of the Catholic Church on euthanasia

2277 Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.

Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2277>

2278 Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of "over-zealous" treatment. Here one does not will to cause death; one's inability to impede it is merely accepted. The decisions should be made by the patient if he is competent and able or, if not, by those legally entitled to act for the patient, whose reasonable will and legitimate interests must always be respected.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2278>

This subject is more fully covered in Lesson 14: *Terri Schiavo and the growing tolerance of euthanasia.*

Church Teaching on Cloning and Embryonic Stem Cell Research

Any production of human beings for the sake of experimentation, research, or the harvesting of organs is morally wrong. Such actions reduce a human being to simply disposable biological material.

--*Donum Vitae*, I, 5.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2322>

A free and virtuous society, which America aspires to be, must reject practices that devalue and violate human life at any stage from conception until natural death. In defending the right to life, in law and through a vibrant culture of life, America can show a world the path to a truly humane future in which man remains the master, not the product of his technology.

-- REMARKS BY JOHN PAUL II to PRESIDENT BUSH, July 23, 2001

<http://www.priestsforlife.org/magisterium/papal/01-07-23presbushandpoperemarks.htm>

This subject is more fully covered in Lesson 15: *Bio Ethics: Stem Cell Research and Human Cloning.*

Class discussion: Why is it always wrong to abort?

Closing Prayers: The Hail Mary

Related Internet links:

Bishop's website-section on Pro-Life activities: <http://www.usccb.org/prolife/index.htm>

Study Guide to Evangelium Vitae (The Gospel of Life) By Russell Shaw

<http://www.kofc.org/about/activities/culture/encyclicals/studyGuide.cfm>

Choose life, then, that you and your descendants may live. *Deuteronomy 32:3*

Lesson 2 – The modern scientific conclusion about when human life begins The proper role of government in the protection of human life

Opening Prayer: The Glory Be

Begin by reading aloud the following:

"The first and only legitimate object of good government is the care of human life, not its destruction!"

--Thomas Jefferson, author of the Declaration of Independence and America's third president.

What does modern science conclude about when human life begins? (Excerpts)

By Dr. John Ankerberg and John Weldon

<http://www.ankerberg.com/Articles/apologetics/AP0805W3.htm> The complete article is available in print friendly PDF format at: <http://www.ankerberg.com/Articles/PDFArchives/apologetics/AP3W0805.pdf>

The scientific authorities on when life begins are biologists. But these are often the last people consulted in seeking an answer to the question. What modern science has concluded is crystal clear: Human life begins at conception. This is a matter of scientific *fact*, not philosophy, speculation, opinion, conjecture, or theory. Today, the evidence that human life begins at conception is a fact so well documented that no intellectually honest and informed scientist or physician can deny it.

In 1973, the Supreme Court concluded in its *Roe v. Wade* decision that it did not have to decide the "difficult question" of when life begins. Why? In essence, they said, "It is impossible to say when human life begins." The Court misled the public then, and others continue to mislead the public today.

Anyone familiar with recent Supreme Court history knows that two years before *Roe V. Wade*, in October 1971, a group of 220 distinguished physicians, scientists, and professors submitted an *amicus curiae* brief (advice to a court on some legal matter) to the Supreme Court. They showed the Court how modern science had already established that human life is a continuum and that the unborn child from the moment of conception on is a person and must be considered a person, like its mother. The brief set as its task "to show how clearly and conclusively modern science—embryology, fetology, genetics, perinatology, all of biology—establishes the humanity of the unborn child." For example,

In its seventh week, [the pre-born child] bears the familiar external features and all the internal organs of the adult.... The brain in configuration is already like the adult brain and sends out impulses that coordinate the function of other organs.... The heart beats sturdily. The stomach produces digestive juices. The liver manufactures blood cells and the kidneys begin to function by extracting uric acid from the child's blood.... The muscles of the arms and body can already be set in motion. After the eighth week... *everything* is already present that will be found in the full term baby.

This brief proved beyond any doubt scientifically that human life begins at conception and that "the unborn is a person within the meaning of the Fifth and Fourteenth Amendments."

Thus, even though the Supreme Court had been properly informed as to the scientific evidence, they still chose to argue that the evidence was insufficient to show the pre-born child was fully human. In essence, their decision merely reflected social engineering and opinion, not scientific fact. Even during the growing abortion debate in 1970, the editors of the scientific journal *California Medicine* noted the "curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra- or extra-uterine until death."

In 1981, the United States Congress conducted hearings to answer the question, "When does human life begin?" A group of internationally known scientists appeared before a Senate judiciary subcommittee.

The U.S. Congress was told by Harvard University Medical School's Professor Micheline Matthews-Roth, "In biology and in medicine, it is an accepted fact that the life of any individual organism reproducing by sexual reproduction begins at conception...."

Dr. Watson A. Bowes, Jr., of the University of Colorado Medical School, testified that "the beginning of a single human life is from a biological point of view a simple and straightforward matter—the beginning is conception. This straightforward biological fact should not be distorted to serve sociological, political or economic goals."

Dr. Alfred Bongiovanni of the University of Pennsylvania Medical School noted: "The standard medical texts have long taught that human life begins at conception."

He added: "I am no more prepared to say that these early stages represent an incomplete human being than I would be to say that the child prior to the dramatic effects of puberty... is not a human being. This is human life at every stage albeit incomplete until late adolescence."

Dr. McCarthy De Mere, who is a practicing physician as well as a law professor at the University of Tennessee, testified: "The exact moment of the beginning [of] personhood and of the human body is at the moment of conception."

World-famous geneticist Dr. Jerome Lejeune, professor of fundamental genetics at the University of Descartes, Paris, France, declared, "each individual has a very unique beginning, the moment of its conception."

Dr. Lejeune also emphasized: "The human nature of the human being from conception to old age is not a metaphysical contention, it is plain experimental evidence."

The chairman of the Department of Medical Genetics at the Mayo Clinic, Professor Hymie Gordon, testified, "By all the criteria of modern molecular biology, life is present from the moment of conception."

He further emphasized: "now we can say, unequivocally, that the question of when life begins... is an established scientific fact.... It is an established fact that all life, including human life, begins at the moment of conception."

This Senate report concluded:

Physicians, biologists, and other scientists agree that conception marks the beginning of the life of a human being—a being that is alive and is a member of the human species. There is overwhelming agreement on this point in countless medical, biological, and scientific writings.

In 1981, only a single scientist disagreed with the majority's conclusion, and he did so on philosophical rather than scientific grounds. In fact, abortion advocates, although invited to do so, failed to produce even one expert witness who would specifically testify that life begins at any other point than conception.

Again, let us stress that this is *not* a matter of *religion*, it is solely a matter of *science*. Scientists of every religious view and no religious view—agnostic, Jewish, Buddhist, atheist, Christian, Hindu, etc.—all agree that life begins at conception. This explains why, for example, the International Code of Medical Ethics asserts: "A doctor must always bear in mind the importance of preserving human life from the time of conception until death."

This is also why the Declaration of Geneva holds physicians to the following: "I will maintain the utmost respect for human life from the time of conception; even under threat, I will not use my medical knowledge contrary to the laws of humanity." These statements can be found in the *World Medical Association Bulletin* for April 1949 (vol.1, p. 22) and January 1950 (vol. 2, p. 5). In 1970, the World Medical Association again reaffirmed the Declaration of Geneva.

What difference does it make that human life begins at conception? The difference is this: If human life begins at conception, then abortion is the killing of a human life.

To deny this fact is scientifically impossible.

Pope Benedict XVI: Catholic Church's "Principal Focus" in Public Arena is Life and Family By John-Henry Westen (excerpts) <http://www.lifesite.net/ldn/2006/mar/06033008.html>

VATICAN CITY, March 30, 2006 (LifeSiteNews.com) - Speaking to members of the European People's Party today, Pope Benedict XVI praised them for their "support for the Christian heritage" of Europe.

"As far as the Catholic Church is concerned," he said, "the principal focus of her interventions in the public arena is the protection and promotion of the dignity of the person, and she is thereby consciously drawing particular attention to principles which are not negotiable."

"Among these the following emerge clearly today:

- protection of life in all its stages, from the first moment of conception until natural death;
- recognition and promotion of the natural structure of the family - as a union between a man and a woman based on marriage - and its defense from attempts to make it juridically equivalent to radically different forms of union which in reality harm it and contribute to its destabilization, obscuring its particular character and its irreplaceable social role;

These principles are not truths of faith, even though they receive further light and confirmation from faith; they are inscribed in human nature itself and therefore they are common to all humanity."

Living the Gospel of Life: Civic Responsibility by David Walsh [2000]
(*excerpted*)

The right to life is the very first right named in the Declaration of Independence. In Thomas Jefferson's memorable formulation, the United States of America was founded on the recognition that all human beings are "endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Pope John Paul II has reiterated often this special commitment of the United States to human rights. He has observed that "at the center of the moral vision of [the American] founding documents is the recognition of the rights of the human person...." The greatness of the United States, he adds, lies in "respect for the dignity and sanctity of human life in all conditions and at all stages of development" (John Paul II, Departure Remarks at Baltimore/Washington International Airport, October 8, 1995). Today the responsibility is ours to ensure that these same principles continue to inform our exercise of self-government.

Nowhere is this responsibility more clear than in connection with the contemporary assault on the fundamental right to life. To devalue life is to strike at the very foundations on which the American republic is erected. Without the right to life no other rights are possible; to the extent that life itself is jeopardized, all other rights are equally threatened.

Today we are experiencing the "extraordinary increase and gravity of threats to the life of individuals and peoples.... In addition to those ancient scourges of poverty, hunger, endemic diseases, violence and war," John Paul warns, "new threats are emerging on an alarmingly vast scale" (*The Gospel of Life*, no. 3).

Among these new threats, the U.S. bishops identify "abortion and euthanasia [as the] preeminent threats to human dignity because they directly attack life itself, the most fundamental human good and the condition of all others..." (*Faithful Citizenship: Civic Responsibility for a New Millennium*, p. 13, quoting *Living the Gospel of Life: A Challenge to American Catholics*, no. 5).

Rights are indivisible. If only some human beings possess them then they are not truly human rights. They are merely the advantages that the politically more powerful enjoy over the most vulnerable. Such domination of some over others is precisely what the rule of law is expected to prevent. The law is there to ensure that the strong do not oppress the weak; all have equal rights in law. But when domination occurs under cover of law and is even accorded the status of a right, the entire constitutional system is infected with corruption. Law cannot play favorites and still remain what law is meant to be. An abrogation of the most fundamental right to life, not merely in practice, but in law itself, constitutes more than an ordinary political problem. It precipitates a crisis of a moral and constitutional nature--a crisis which has been ongoing for

more than a quarter of a century since the Supreme Court legalized abortion in *Roe v. Wade* (1973).

Human rights do not originate in political decrees, nor can they be suspended by legislation or adjudication. "No one but the Creator is the sovereign of basic human rights" beginning with the right to life. We are daughters and sons of the one God who, outside and above us all, grants us the freedom, dignity and rights of personhood which no one else can take away" (*Living the Gospel of Life*, no. 15).
<http://www.usccb.org/prolife/programs/rfp/00rlwal.htm>

Catechism of the Catholic Church 2273: The inalienable right to life of every innocent human individual is a *constitutive element of a civil society and its legislation*:

"The inalienable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."

"The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights."

<http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2273>

Pope John Paul II, The Gospel of Life, 1995 - section 73 (excerpt): Abortion and euthanasia are crimes which no human law can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a *grave and clear obligation to oppose them by conscientious objection*. In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore never licit to obey it, or to "take part in a propaganda campaign in favor of such a law, or vote for it".

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html

Pope John Paul II at the Detroit Airport on 19 September, 1987: "Every human person - no matter how vulnerable or helpless, no matter how young or how old, no matter how healthy, handicapped or sick, no matter how useful or productive for society - is a being of inestimable worth created in the image and likeness of God. This is the dignity of America, the reason she exists, the condition for her survival - yes, the ultimate test of her greatness: to respect every human person, especially the weakest and most defenseless ones, those as yet unborn" http://www.vatican.va/holy_father/john_paul_ii/

Pope Pius XI Encyclical Casti Connubii No. 67 December 31, 1930 (excerpt): "Those who hold the reins of government should not forget that it is the duty of public authority ... to defend the lives of the innocent ... among whom we must mention in the first place infants hidden in the mother's womb. And if the public magistrates ... do not defend them, but by their laws and ordinances betray them to death at the hands of doctors and others, let them remember that God is the Judge and Avenger of innocent blood which cries from earth to heaven"

www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121930_casti-connubii_en.html

Former federal judge Robert H. Bork: [Supreme Court Justice] Blackmun invented a right to abortion.... Roe had nothing whatever to do with constitutional interpretation. The utter emptiness of the opinion has been demonstrated time and again, but that, too, is irrelevant. The decision and its later reaffirmations simply enforce the cultural prejudices of a particular class in American society, nothing more and nothing less. For that reason, Roe is impervious to logical or historical argument; it is what some people, including a majority of the Justices, want, and that is that.

Roe should be overruled and the issue of abortion returned to the moral sense and the democratic choice of the American people. Abortions are killings by private persons. Science and rational demonstration prove that a human exists from the moment of conception. Scalia is quite right that the Constitution has nothing to say about abortion. *First Things* January 2003: Constitutional Persons
http://www.firstthings.com/ftissues/ft0301/articles/schlueter_bork.html

Class discussion: Is it acceptable for a government to subjectively legalize certain crimes like abortion and euthanasia? What about rape and armed robbery? **Closing Prayers:** The Our Father

Related Internet links:

Living the Gospel of Life: A Challenge to American Catholics <http://www.usccb.org/prolife/gospel.htm>

“Caesar Must Obey God” (by Father Pavone) <http://priestsforlife.org/brochures/caesar.html>

“Church and State” (by Father Pavone) <http://priestsforlife.org/columns/columns2001/01-06-04churchandstate.htm>

“Legislating Morality” (by Father Pavone) <http://priestsforlife.org/columns/columns2000/00-09-25legislatingmorality.htm>

When Do Human Beings Begin? "Scientific" Myths and Scientific Facts by Dianne N. Irving, M.A., Ph.D.
<http://catholiceducation.org/articles/abortion/ab0027.html>

Lesson 3 – Abortion and Slavery:

Two Grossly Unjust US Supreme Court decisions

-- Abortion, Racism, and founder of Planned Parenthood, Margaret Sanger

-- Criticisms of Roe v Wade by Pro-abortion legal scholars—and “Roe” herself

Opening Prayer: The Glory Be

The same arguments used to support slavery are frequently used to support abortion.

Pro-abortion advocates are constantly trying to convince the public that abortion—which is the pre-meditated killing of an innocent unborn human, which takes place at a medical office, is a medical procedure requiring a medical doctor and staff, and which costs money—is a “private matter” and a “personal choice”. They claim that abortion is a woman’s personal choice about her body. They also claim that unborn babies are not persons, and that abortion is a religious issue, which should be left between the mother, her doctor (the one that only gets paid if she has the abortion) and her God.

Stephen Douglas, who ran against Abraham Lincoln for president, used very much these same arguments in favor of retaining slavery. He said that blacks were not fully human persons and were the property of their owner. Douglas claimed that slave owners could do whatever they wanted with their “property”. Douglas claimed that the choice to own slaves was a personal choice and a decision between the slave owner and his God.

Both the supporters of slavery and of abortion both strenuously deny the truth: The truth about human life and of human nature itself. In response to the claim “it’s my body”: Does a woman's body have two beating hearts, two heads, four eyes, four arms, four legs, and in half of pregnancies male organs? **NO**. The “IT” IS A BABY growing within the mother’s body. “IT” is neither her body nor her property any more than the slaves were ever legitimately another person’s property.

"Abortion is “legal”, therefore, it must be right." **Answer:** The U.S. Supreme Court has been wrong on many major decisions and then overturned itself. Dred Scott v. Sanford (1857) was the Supreme Court ruling that continued the practice of slavery, and which gave supporters the false sense of legitimacy. **Roe v Wade (1973), which struck down states laws that banned abortion, permits abortion through all nine months of pregnancy for essentially any reason.** These are the two most atrocious travesties of justice in our nation’s history. If the Supreme Court suddenly declared rape or robbery legal, would that in any way make them right? Would we ignore such injustices and do nothing to protect the innocent?

In his book, "Notes on the State of Virginia," Thomas Jefferson, the author of the Declaration of Independence and our Nation’s third president said, writing as a lifelong slave owner, "Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep for ever."

Imagine what Jefferson would say today, in this culture of death.

Pope Compares Abortion to Slavery January 27, 1999 (ST. LOUIS)

Pope John Paul II arrived in the heartland Tuesday for a 30-hour visit and likened America's dispute over abortion and euthanasia to the bitter legal battle over slavery on the eve of the Civil War.

"America faces a similar time of trial," he said.

He reminded Americans of the Dred Scott case, tried in St. Louis' Old Courthouse. In 1857 the U.S. Supreme Court ruled, in effect, that slaves were property and not citizens -- a decision, the pope said, that declared "an entire class of human beings -- people of African descent -- outside the boundaries of the national community and the Constitution's protection."

"Today," the pope went on, "the conflict is between a culture that affirms, cherishes, and celebrates the gift of life, and a culture that seeks to declare entire groups of human beings -- the unborn, the terminally ill, the handicapped, and others considered 'un-useful' -- to be outside the boundaries of legal protection." <http://www.cnsnews.com/Politics/archive/199901/POL19990127b.html>

If Abortion is Wrong, Say So...

Abraham Lincoln's willingness to speak out against slavery in the 1860s was not a popular idea among those who wanted him to accommodate to the times and avoid the controversial issue. His profoundly moral position against slavery was not a cautious one. Boldly he spoke out repeatedly in defense of human life and dignity...

The word 'abortion' can easily be substituted for the word 'slavery' in the following quote from President Lincoln, and the passage could be addressed to so many today.

What we want, and all we want, is to have with us the men who think slavery wrong. But those who say they hate slavery, and are opposed to it, but yet act with the ... party -- where are they? Let us apply a few tests. You say that you think slavery is wrong, but you denounce all attempts to restrain it. Is there anything else that you think wrong, that you are not willing to deal with as a wrong? Why are you so careful, so tender of this one wrong and no other? You will not let us do a single thing as if it was wrong; there is no place where you will allow (slavery) to be even called wrong! We must not call it wrong in the Free States, because it is not there, and we must not call it wrong in the Slave States because it is there; we must not call it wrong in politics because that is bringing morality into politics, and we must not call it wrong in the pulpit because that is bringing politics into religion; we must not bring it into the Tract Society or the other societies, because those are such unsuitable places, and there is no single place, according to you, where this wrong thing can properly be called wrong! <http://priestsforlife.org/resources/lincolnquote.html>

Abortion and Racism A greatly disproportionate percentage of the victims of abortion are African American. The reason behind this lies primarily in the racism of the founder of Planned Parenthood, Margaret Sanger. Planned Parenthood is the largest abortion provider in the US and internationally. Margaret Sanger was an overt racist; and with an honest review of her own writings one can see that her objectives did not end at sexual revolution—she wanted to reduce the population of all minorities and the poor as much as possible through the widespread use of contraception and abortion.

From AFRICAN-AMERICAN WOMEN ARE EXPLOITED BY ABORTION (by Ms. Akua Furlow)

In a letter dated December 10, 1939 Sanger writes to a Dr. Clarence Gamble of a plan to "exterminate" the Negro population. Planned Parenthood apologists deny the intent of the statement referring to a genocidal plot yet rebuff the fact that the world's most notorious nazis and racists made up the bulk of the contributors to Sanger's monthly publication, the Birth Control Review. <http://priestsforlife.org/articles/afamerwomenexploited.html>

From Life Education and Resource Network (LEARN), <http://www.blackgenocide.org>

Blacks make up 12% of the population, but 35% of the abortions in America. Are we being targeted? Isn't that genocide? We are the only minority in America that is on the decline in population. If the current trend continues, by 2038 the black vote will be insignificant. Did you know that the founder of Planned Parenthood, Margaret Sanger, was a devout racist who created the Negro Project designed to sterilize unknowing black women and others she deemed as undesirables of society? The founder of Planned Parenthood said, "Colored people are like human weeds and are to be exterminated." Is her vision being fulfilled today?

Between 1882 and 1968, 3,446 Blacks were lynched in the U.S. That number is surpassed in less than 3 days by abortion.

1,452 African-American children are killed each day by the heinous act of abortion.

3 out of 5 pregnant African-American women will abort their child.

Since 1973 there has been over 13 million Black children killed and their precious mothers victimized by the U.S. abortion industry.

See also:

Abortion and African Americans <http://priestsforlife.org/articles/abortionandafroamericans.html>
<http://www.abortioninblackamerica.com/>; <http://lifedynamics.com/DeathCamps/Holocaust6.cfm>

Criticisms of Roe v Wade by Pro-abortion legal scholars

Many in the legal field, including several who support abortion on demand, have harshly criticized the Roe v Wade opinion written by Justice Harry Blackmun.

From www.timothypcarney.com/?page_id=176

Edward Lazarus — Former clerk to Supreme Court Justice Harry Blackmun, the author of the Roe v Wade decision:

“As a matter of constitutional interpretation and judicial method, Roe borders on the indefensible. I say this as someone utterly committed to the right to choose, as someone who believes such a right has grounding elsewhere in the Constitution instead of where *Roe* placed it, and as someone who loved *Roe*’s author like a grandfather.”

.... “What, exactly, is the problem with *Roe*? The problem, I believe, is that it has little connection to the Constitutional right it purportedly interpreted. A constitutional right to privacy broad enough to include abortion has no meaningful foundation in constitutional text, history, or precedent - at least, it does not if those sources are fairly described and reasonably faithfully followed.”

“[A]s a matter of constitutional interpretation, even most liberal jurists — if you administer truth serum — will tell you it is basically indefensible.”

John Hart Ely — Yale Law School, Harvard Law School, Stanford Law School

Roe “is not constitutional law and gives almost no sense of an obligation to try to be.”

.... “What is frightening about *Roe* is that this super-protected right is not inferable from the language of the Constitution, the framers’ thinking respecting the specific problem in issue, any general value derivable from the provisions they included, or the nation’s governmental structure. Nor is it explainable in terms of the unusual political impotence of the group judicially protected vis-à-vis the interest that legislatively prevailed over it.... At times the inferences the Court has drawn from the values the Constitution marks for special protection have been controversial, even shaky, but never before has its sense of an obligation to draw one been so obviously lacking.”

Norma McCorvey, the former “Jane Roe” of Roe v Wade became pro-life in 1995

And is currently Director of the Crossing Over Ministry <http://www.crossingoverministry.org/>

From *Catholic New York* August 17, 1995

‘Jane Roe’ Rethinks-- Pro-life advocates welcome Norma McCorvey's change

By BRIAN CAULFIELD (*excerpt*) <http://www.priestsforlife.org/testimony/janerethinkscny95.html>

"What has happened to her is happening to many abortion providers and to even more people in the general public," Father Pavone, a priest of the archdiocese and national director of Priests for Life, told CNY. "People do not move from a pro-life to a pro-abortion position. Overwhelmingly the flow of movement is in the opposite direction."

Ms. McCorvey's involvement in the nation's most important abortion case began in Dallas in 1970 when she was seeking an abortion and met two lawyers who were looking for a plaintiff to test Texas' abortion laws. Under their guidance, Ms. McCorvey sued to contest the abortion prohibition and lost, but the Supreme Court reversed the decision Jan. 22, 1973, and ruled that abortion was legal in all 50 states. Ms. McCorvey remained an anonymous figure until the late 1980s when she announced her identity, revealed that she had never been raped, as she had testified in the original case, and that she had gone through with the pregnancy and given up the baby girl for adoption.

See also:

Roe v. McCorvey by Norma McCorvey with Gary Thomas <http://www.leaderu.com/common/roev.html>

My Journey into the Catholic Church, By Norma McCorvey <http://www.priestsforlife.org/brochures/myjourney.htm>

Norma McCorvey's Pro-Life Ministry and Website <http://www.priestsforlife.org/testimony/normamaster.htm>

Premeditated taking of innocent life violates God's Law (Exodus 20:13, Deuteronomy 5:17), for God "hates the shedding of innocent blood." (Deuteronomy 12:31, Proverbs 6:16-19) The innocent blood cries out from the ground (Genesis 9:5), it pollutes and desecrates the land the nation and it's people. (Psalm 106:37-41, Numbers 35:33)

"The greatest evil is not done in those sordid dens of evil that Dickens loved to paint but is conceived and ordered (moved, seconded, carried, and minuted) in clear, carpeted, warmed, well-lighted offices, by quiet men with white collars and cut fingernails and smooth-shaven cheeks who do not need to raise their voices."
C. S. Lewis



1973 United States Supreme Court

Seated from left to right, justices Potter Stewart, William O. Douglas, Chief justice Warren Burger, justices William j. Brennan, jr. and Byron R. White. Standing from left to right, justices Lewis F. Powell, jr., Thurgood Marshall, Harry A. Blackmun and William H. Rehnquist.

Justices White and Rehnquist were the only two to vote against the Roe v Wade decision.

Class discussion: How can it be that our nation repented of the evil of slavery and condemned the practice but now embraces a far greater evil—that of the mass extermination of innocent unborn babies each year?

Closing Prayers: The Hail Mary, Prayer to St. Michael

On-line resources:

www.SecondLookProject.org

Genocide Awareness Project <http://blackgenocide.org/gap.html>

Personhood under the Constitution and the Right to Abortion (by Fr. Frank Pavone)
<http://priestsforlife.org/columns/7.7persons.html>

Related resource: *Abortion and Slavery: History Repeats* (book) available from Life Issues Institute at <http://www.lifeissues.org/ordermaterials/slavery.html>

Lesson 4 – U.S. Abortion Laws Before Roe v Wade

CONFESSION OF AN EX-ABORTIONIST

Opening Prayer: Prayer to the Holy Spirit

Roe v Wade made abortion “legal” through all nine months of pregnancy. The word “legal” is in quotations because this Supreme Court decision created a Constitutional “right” to abortion that is nowhere remotely found in the Constitution itself. Roe and its companion case Doe v Bolton, ruled that state laws that banned or restricted abortions were unconstitutional and cannot be enforced. Many states still have these laws on their books, which could be enforced if Roe is overturned. Therefore overturning Roe v Wade would not make abortion illegal but would allow the 50 state legislatures to decide the law via the democratic process. Reports vary but it is estimated that some 30 states would ban or restrict abortion.

A BRIEF SURVEY OF US ABORTION LAW BEFORE THE 1973 DECISION

By Brian Young (excerpts) <http://www.ewtn.com/library/PROLIFE/LIFBFROE.TXT>

In the years prior to and immediately after the American Revolution, colonists and citizens followed the rule of law brought by British settlers, the "common law." Rather than being a code of statutes passed by a legislature and printed in a book, the common law was a set of legal standards established in England through court decisions and legal custom.

According to Sir William Blackstone, the renowned 18th century English jurist, under common law, the abortion of a 'quickened' fetus was a 'very heinous misdemeanor.' At that time the penalty for misdemeanors could be severe; loss of a limb, confiscation of property or life in prison.

'Quickening' - when a pregnant woman first feels her child move - generally occurs in the fourth month. Scholars have noted that the common law requirement of a 'quickened' baby for the crime of abortion was probably based on a very practical consideration. Since there were no pregnancy tests in the 18th century, evidence that a baby's movement had been felt might have been the only way to establish with any certainty in a court of law that a pregnancy had existed.

The abandonment of the "quickening" requirement coincided with the 19th century discovery of how conception takes place. The public, lawmakers and jurists were becoming aware of the scientific fact that life begins when a sperm enters an ovum.

Abortion Statutes of the 19th & 20th Centuries (excerpts) <http://www.missourilife.org/law/preroe.htm>

During the first decades of the 1800's, scientists began to understand the cellular basis of life and for the first time were able to observe the process of fertilization in mammals. **As the stages of development became clear, it also became clear that abortion kills a living human being, no matter what the stage of the child's development. The resulting scientific knowledge about the process of conception and development led to efforts to enact stronger bans on abortion.** In addition, scientific progress allowed for surgical means of performing abortion, and abortion was perceived to be on the increase. **Beginning in 1859, the American Medical Association called for strong anti-abortion laws and vigorous enforcement of them.** In view of the claim by twentieth century abortionists that physicians did this only to protect their own profession or solely to protect women's health, it is useful to quote the doctors themselves on why they wanted action by the states:

"The first of these causes is a wide-spread popular ignorance of the true character of the crime--a belief, even among mothers themselves, that the foetus is not alive till after the period of quickening.

"The second of the agents alluded to is the fact that the profession themselves are frequently supposed careless of fetal life; . . .

"The third reason of the frightful extent of this crime is found in the grave defects of our laws, both common and statute, **as regards the independent and actual existence of the child before birth, as a living being.**

"In accordance, therefore, with the facts in the case, the Committee would advise that this body, representing, as it does, the physicians of the land, publicly express its abhorrence of the unnatural and now rapidly increasing **crime of abortion; that it avow its true nature, as no simple offence against public morality and decency, no mere misdemeanor, no attempt upon the life of the mother, but the wanton and murderous destruction of her child.** . " *Volume 12, Transactions of the American Medical Association, pp. 75-78 (1859).*

The AMA adopted the recommendation described above and sponsored initiatives in all states, spurring most legislatures to enact strong prohibitions upon abortion that swept away the "quickening" distinction. In the remaining states, abortion remained prohibited by common law.

A BRIEF SURVEY OF US ABORTION LAW BEFORE THE 1973 DECISION

by Brian Young (excerpts) <http://www.ewtn.com/library/PROLIFE/LIFBFROE.TXT>

Pro-abortion historians claim that these laws were passed primarily, if not solely, to protect women from possibly fatal abortions. Concern for pre-term babies was not a factor, they claim. Yet, as law professor Joseph Dellapenna has noted, all surgeries at that time involved substantial risks of death. If legislators were motivated to pass anti-abortion statutes only to protect women, why did they not protect other patients by banning other potentially dangerous fatal elective surgeries?

Coincidentally or not, during this period of pro-life legislative activity Congress passed and 28 states ratified the 14th Amendment, prohibiting any state from depriving "any person of life, liberty, or property without the due process of law."

By 1910, every state except Kentucky had passed an anti-abortion law (and Kentucky's courts had declared abortion at any stage of gestation to be illegal).

By 1967, not much had changed. In 49 states, abortion was a felony; in New Jersey, it was a high misdemeanor. Furthermore, 29 states banned abortion advertising, and many outlawed the manufacture or distribution of abortifacients. In 1967, though, state abortion laws began to change, but only after years of organized campaigns by pro-abortion forces.

The American Law Institute (ALI) proposed, in its 1959 model criminal code for all the states, a "reform" abortion law. The model bill, approved by ALI in 1962, declared that abortion should be permitted for the physical or mental health of the mother, for fetal abnormality, and for rape or incest.

While leaders of the American legal community were promoting radical changes in state abortion law, a 1962 case in Arizona generated sympathetic press coverage of the notion of "justifiable abortion."

Mrs. Sherri Finkbine, a married mother, made public her intention to abort her fifth child. She had taken some tranquilizers/sleeping pills her husband had brought home from a trip to England. The pills turned out to be Thalidomide, a drug that had become associated with birth defects. Fearful of giving birth to a handicapped child, Mrs Finkbine traveled to Sweden, where she had her baby aborted.

In June 1967, the American Medical Association voted to change that body's long-standing opposition to abortion. With a new resolution, the AMA now condoned abortion for the life or health of the mother, for a baby's 'incapacitating' physical deformity or mental deficiency, or for cases of rape or incest.

That same year, Colorado, North Carolina, and California became the first states to adopt versions of the ALI "reform" abortion law. By 1970, though, four states - New York, Alaska, Hawaii and Washington - passed laws that basically allowed abortion on demand. Of those four, New York's was the only law without a residency requirement and the state quickly became the nation's abortion capital. The pro-abortion onslaught was beginning to face opposition, though, as pro-life forces organized. In 1972, the New York legislature voted to repeal the state's liberal abortion law, but Governor Nelson Rockefeller vetoed the repeal. Ballot questions in Michigan and North Dakota in 1972 attempted to decriminalize abortion; the measures were defeated by majorities of 63% and 78%, respectively.

Just as pro-lifers were beginning to turn the tide however, the Supreme Court handed down *Roe vs Wade* in January 1973. With one judicial stroke, over 200 years of legal protection for the unborn was rendered null and void. For the first time in American history, abortion was the "law of the land".

In the following article, the author reveals how Roe v Wade was forced, using many lies, upon a nation which did not want or ask for abortion to be made "legal" – It is time for the truth to be exposed.

CONFESSION OF AN EX-ABORTIONIST <http://www.aboutabortions.com/Confess.html>

By Dr. Bernard Nathanson

I am personally responsible for 75,000 abortions. This legitimizes my credentials to speak to you with some authority on the issue. I was one of the founders of the National Association for the Repeal of the Abortion Laws (NARAL) in the U.S. in 1968. A truthful poll of opinion then would have found that most Americans were against permissive abortion. Yet within five years we had convinced the U.S. Supreme Court to issue the decision which legalized abortion throughout America in 1973 and produced virtual abortion on demand up to birth.

How did we do this? It is important to understand the tactics involved because these tactics have been used throughout the western world with one permutation or another, in order to change abortion law.

THE FIRST KEY TACTIC WAS TO CAPTURE THE MEDIA

We persuaded the media that the cause of permissive abortion was a liberal enlightened, sophisticated one. Knowing that if a true poll were taken, we would be soundly defeated, we simply fabricated the results of fictional polls. We announced to the media that we had taken polls and that 60% of Americans were in favor of permissive abortion. This is the tactic of the self-fulfilling lie. Few people care to be in the minority.

We aroused enough sympathy to sell our program of permissive abortion by fabricating the number of illegal abortions done annually in the U.S. The actual figure was approaching 100,000 but the figure we gave to the media repeatedly was 1,000,000. Repeating the big lie often enough convinces the public. The number of women dying from illegal abortions was around 200-250 annually. The figure we constantly fed to the media was 10,000. These false figures took root in the consciousness of Americans convincing many that we needed to crack the abortion law. Another myth we fed to the public through the media was that legalizing abortion would only mean that the abortions taking place illegally would then be done legally. In fact, of course, abortion is now being used as a primary method of birth control in the U.S. and the annual number of abortions has increased by 1500% since legalization.

THE SECOND KEY TACTIC WAS TO PLAY THE CATHOLIC CARD

We systematically vilified the Catholic Church and its "socially backward ideas" and picked on the Catholic hierarchy as the villain in opposing abortion. This theme was played endlessly. We fed the media such lies as "we all know that opposition to abortion comes from the hierarchy and not from most Catholics" and "Polls prove time and again that most Catholics want abortion law reform". And the media drum-fired all this into the American people, persuading them that anyone opposing permissive abortion must be under the influence of the Catholic hierarchy and that Catholics in favor of abortion are enlightened and forward-looking. An inference of this tactic was that there were no non-Catholic groups opposing abortion. The fact that other Christian as well as non-Christian religions were (and still are) monolithically opposed to abortion was constantly suppressed, along with pro-life atheists' opinions.

THE THIRD KEY TACTIC WAS THE DENIGRATION AND SUPPRESSION OF ALL SCIENTIFIC EVIDENCE THAT LIFE BEGINS AT CONCEPTION

I am often asked what made me change my mind. How did I change from prominent abortionist to pro-life advocate? In 1973, I became director of obstetrics of a large hospital in New York City and had to set up a prenatal research unit, just at the start of a great new technology which we now use every day to study the fetus in the womb. A favorite pro-abortion tactic is to insist that the definition of when life begins is impossible; that the question is a theological or moral or philosophical one, anything but a scientific one. Foetology makes it undeniably evident that life begins at conception and requires all the protection and safeguards that any of us enjoy.

Why, you may well ask, do some American doctors who are privy to the findings of foetology, discredit themselves by carrying out abortions? Simple arithmetic at \$300.00 a time 1.55 million abortions means an industry generating \$500,000,000 annually, of which most goes into the pocket of the physician doing the abortion. It is clear that permissive abortion is purposeful destruction of what is undeniably human life. It is an impermissible act of deadly violence. One must concede that unplanned pregnancy is a

wrenchingly difficult dilemma. But to look for its solution in a deliberate act of destruction is to trash the vast resourcefulness of human ingenuity, and to surrender the public weal to the classic utilitarian answer to social problems.

AS A SCIENTIST I KNOW, NOT BELIEVE, KNOW THAT HUMAN LIFE BEGINS AT CONCEPTION
Although I am not a formal religionist, I believe with all my heart that there is a divinity of existence which commands us to declare a final and irreversible halt to this infinitely sad and shameful crime against humanity.

Dr. Nathanson has since converted to Catholicism, being baptized in 1996.

Dr. Nathanson was co-founder in 1969 of the National Association for the Repeal of Abortion Laws — NARAL — later renamed the National Abortion Rights Action League. He was also the former director of New York City's Center for Reproductive and Sexual Health, then the largest abortion clinic in the world. In the late 1970's he turned against abortion to become a prominent pro-life advocate, authoring two major Pro-Life works: *Aborting America* and *The Hand of God*, and producing the powerfully revealing video, *The Silent Scream*. Dr. Nathanson is currently Clinical Associate Professor of Obstetrics and Gynecology at New York Medical College and a visiting scholar at Vanderbilt University.

In *The Hand of God*, Dr. Nathanson writes, "I have aborted the unborn children of my friends, colleagues, casual acquaintances, even teachers" (p.61). He also aborted *his own child*. He writes, "Yes, you may ask me...[W]hat did you feel? Did you not feel sad -- not only because you had extinguished the life of an unborn child, but, more, because you had destroyed your *own* child? I swear to you that I had no feelings aside from the sense of accomplishment, the pride of expertise. On inspecting the contents of the bag I felt only the satisfaction of knowing that I had done a thorough job. You pursue me: You ask if perhaps for a fleeting moment or so I experienced a flicker of regret, a microgram of remorse? No and no. And that, dear reader, is the mentality of the abortionist: another job well done, another demonstration of the moral neutrality of advanced technology in the hands of the amoral" (pp.60-61).

Class discussion: Was the AMA correct when it pushed for tougher abortion laws in the mid-1800's, after science had proven that life begins at conception? All the state legislatures had quickly passed laws making abortion a felony to protect the unborn; were they wrong? Was *Roe v Wade*—which effectively repealed all the laws protecting the innocent unborn a just decision?

Closing Prayer: Lord, open the eyes and the hearts of abortionists, so they may see the immensity of the evil that they are doing. Holy Mary, mother of Jesus, intercede with mothers who are considering abandoning their children to the cruel agony of abortion. The Hail Mary

Related Internet resources:

Innocent blood: How lying marketers sold *Roe v. Wade* to America

By David Kupelian http://www.worldnetdaily.com/news/printer-friendly.asp?ARTICLE_ID=42462

THE RIGHTS OF THE UNBORN <http://www.priestsforlife.org/government/stevens3.htm>

WHY CAN'T WE LOVE THEM BOTH, ch 7

http://www.abortionfacts.com/online_books/love_them_both/why_cant_we_love_them_both_7.asp

Government, Law, and Political Responsibility for Life Issues <http://www.priestsforlife.org/government/polresp.html>

Roe v Wade Report <http://www.calright2life.org/RoevWade.htm>

Video Resource: The National Silent No More Awareness Campaign (DVD) is an effort to make the public aware of the devastation abortion brings to women, men, and their families. The emotional and physical pain of abortion should not be shrouded in secrecy and silence, but rather exposed and healed. As we are silent no more, society will see that abortion hurts and doesn't help. This DVD contains: One 28 minute Presentation of the Campaign, one 14 minute Presentation of the Campaign, and 11 full-length personal stories. http://www.hh76.com/pro_life_products.asp?group_id=20 **Note:** If link is broken, go to <http://www.hh76.com> go to Videos, select Abortion select DVD, *Silent No More Awareness*.

Lesson 5 – Christian Principles in Citizenship and in Voting Part B: Church Teachings on the Death Penalty

Opening Prayer: The Glory Be

Living the Gospel of Life:

A Challenge to American Catholics

A Statement by the Catholic Bishops of the United States *(excerpted)*

[No. 33] The Gospel of Life must be proclaimed, and human life defended, in all places and all times. The arena for moral responsibility includes not only the halls of government, but the voting booth as well. Laws that permit abortion, euthanasia and assisted suicide are profoundly unjust, and we should work peacefully and tirelessly to oppose and change them. Because they are unjust they cannot bind citizens in conscience, be supported, acquiesced in, or recognized as valid. Our nation cannot countenance the continued existence in our society of such fundamental violations of human rights.

[No. 34] We encourage *all citizens*, particularly Catholics, to embrace their citizenship not merely as a duty and privilege, but as an opportunity meaningfully to participate *in building the culture of life*. Every voice matters in the public forum. Every vote counts. Every act of responsible citizenship is an exercise of significant individual power. We must exercise that power in ways that defend human life, especially those of God's children who are unborn, disabled or otherwise vulnerable. We get the public officials we deserve. Their virtue -- or lack thereof -- is a judgment not only on them, but on us. Because of this, we urge our fellow citizens to *see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest*.

[No. 35] We urge parents to recall the words of the Second Vatican Council and our Holy Father in On the Family (*Familiaris Consortio*), that the family is "the first and vital cell of society" (42). As the family goes, so goes our culture. **Parents are the primary educators of their children, especially in the important areas of human sexuality and the transmission of human life.** They shape society toward a respect for human life by first *being open to new life themselves*; then by forming their children -- through personal example -- with a reverence for the poor, the elderly and developing life in the womb. Families which live the Gospel of life are *important agents of evangelization through their witness*. But additionally, they should organize "to see that the laws and institutions of the state not only do not offend, but support and actively defend the rights and duties of the family," for the purpose of transforming society and advancing the sanctity of life (44). <http://www.usccb.org/prolife/gospel.htm>

Faithful Citizenship: Building a Just Society *(excerpted)*

The Citizen as Builder

"Only tireless promotion of the truth about the human person can infuse democracy with the right values. This is what Jesus meant when he asked us to be leaven in society" (Living the Gospel of Life, 25).

We are not powerless. We are citizens. And in America, this means that we are the architects of our experiment in governing for the common good. The character of our nation depends on each of us. Citizens create the future not by being silent, but by advancing their beliefs vigorously by every ethical and legal means at their disposal. In fact, the more we involve our convictions in the public square, the more we serve the community by building a dialogue of truth. And truth, as Pope John Paul II has written, is *the inner structure of freedom*.

If we want to remain a free people we must begin by rededicating ourselves to the sanctity of every human life, and holding our elected representatives to the same standard. Do our elected officials work to protect the family, to help the poor, to welcome the immigrant, to improve public education, employment, housing and health?

Most urgently and fundamentally: Do our elected officials work to protect the right to life from conception to natural death?

Every human life is a sign of God's love, a trace of his glory. Choosing life therefore is choosing God's love, God's peace, God's justice. <http://www.usccb.org/prolife/programs/rlp/00rlflier.htm>

Election Day and Christian Responsibility

When citizens vote they either defend the Culture of Life, or advance the culture of death. As Christians, we have a clear and moral obligation to register to vote and to carefully consider above all other factors the candidates' position on the sanctity of LIFE when we cast our vote.

Christians are called to vote with a PROPERLY FORMED CONSCIENCE. This can be explained with one sentence from our LORD, which applies, even inside the voting booth, **“Whatsoever you do to the least of these my brethren, you do to Me”** (Mt.25:40). From *The Gospel of Life*: “Abortion and euthanasia are crimes, which no human law can claim to legitimize. In the case of an intrinsically unjust law, such as a law permitting abortion or euthanasia, it is therefore *never licit to obey it, or to take part in a propaganda campaign in favor of such a law, or vote for it.*”

What about the other issues? "Calls to advance human rights are an illusion if the right to life itself is subject to attack." *Faithful Citizenship*.

"If a candidate can't respect the life of a little baby, how is he supposed to respect ours?"
Fr. Frank Pavone

From *A Brief Catechism for Catholic Voters*: “A disqualifying issue is one which is of such gravity and importance that it allows for no political maneuvering. It is an issue that strikes at the heart of the human person and is non-negotiable. A disqualifying issue is one of such enormity that by itself renders a candidate for office unacceptable regardless of his position on other matters.” FIVE such disqualifying issues are Abortion, Euthanasia, Fetal Stem Cell Research, Human Cloning, and “homosexual marriage”.

Participation in the political process is a virtue, and every vote counts. Christians have every right to strive by legitimate means to shape public policy according to their moral convictions. We are each, individually, called to help build a Culture of Life—voting in defense of LIFE is among the most important ways.

Children waiting to be born cannot speak for themselves—we are their voice. We must speak up in their defense at the voting booth. If we do not, millions more will never be allowed to speak.

Class discussion: Is it acceptable to vote for a candidate who supports abortion?

Closing Prayers: The Our Father, The Hail Mary

Internet Resources:

Faithful Citizenship <http://www.usccb.org/faithfulcitizenship/>

A Brief Catechism for Catholic Voters http://www.ewtn.com/vote/brief_catechism.htm

Voter's Guide for Serious Catholics http://www.catholic.com/library/voters_guide.asp

Government, Law, and Political Responsibility for Life Issues
<http://www.priestsforlife.org/government/polresp.html>

Lesson 5 – Part B: Church Teachings on the Death Penalty

Passages on the Death Penalty from *The Gospel of Life* Pope John Paul II, 1995

55. ... Moreover, "legitimate defense can be not only a right but a grave duty for someone responsible for another's life, the common good of the family or of the state." Unfortunately, it happens that the need to render the aggressor incapable of causing harm sometimes involves taking his life. In this case, the fatal outcome is attributable to the aggressor whose action brought it about, even though he may not be morally responsible because of a lack of the use of reason.

56. This is the context in which to place the problem of the death penalty. On this matter there is a growing tendency, both in the church and in civil society, to demand that it be applied in a very limited way or even that it be abolished completely. The problem must be viewed in the context of a system of penal justice ever more in line with human dignity and thus, in the end, with God's plan for man and society. The primary purpose of the punishment which society inflicts is "to redress the disorder caused by the offense." Public authority must redress the violation of personal and social rights by imposing on the offender an adequate punishment for the crime, as a condition for the offender to regain the exercise of his or her freedom. In this way authority also fulfills the purpose of defending public order and ensuring people's safety, while at the same time offering the offender an incentive and help to change his or her behavior and be rehabilitated.

It is clear that for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: In other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare if not practically nonexistent.

In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person." <http://www.usccb.org/sdwp/national/criminal/golpars.htm>

United States Conference of Catholic Bishops Catholic Campaign to End the Use of the Death Penalty

The Compendium of the Social Doctrine of the Church by the Pontifical Council for Justice and Peace at the Vatican Has This to Say About the Death Penalty: (*excerpts*)

#405. The Church sees as a sign of hope "a growing public opposition to the death penalty, even when such a penalty is seen as a kind of 'legitimate defense' on the part of society. Modern society in fact has the means of effectively suppressing crime by rendering criminals harmless without definitively denying them the chance to reform." Whereas, presuming the full ascertainment of the identity and responsibility of the guilty party, the traditional teaching of the Church does not exclude the death penalty "when this is the only practicable way to defend the lives of human beings effectively against the aggressor." The growing aversion of public opinion towards the death penalty and the various provisions aimed at abolishing it or suspending its application constitute visible manifestations of a heightened moral awareness. <http://www.usccb.org/sdwp/national/deathpenalty/compendium.shtml>

A Good Friday Appeal to End the Death Penalty - A Statement of the Administrative Board of the US Conference of Catholic Bishops April 2, 1999 (*excerpts*)

The new evangelization calls for followers of Christ who are unconditionally pro-life: who will proclaim, celebrate and serve the Gospel of life in every situation. A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform. I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary.

--Pope John Paul II, Mass in St. Louis, MO, (January 27, 1999)

For more than 25 years, the Catholic bishops of the United States have called for an end to the death penalty in our land. In some states, there are so many executions they rarely receive much attention anymore. On this Good Friday, a day when we recall our Savior's own execution, we appeal to all people of goodwill, and especially Catholics, to work to end the death penalty.

Sadly, many Americans--including many Catholics--still support the death penalty out of understandable fear of crime and horror at so many innocent lives lost through criminal violence. We hope they will come to see, as we have, that more violence is not the answer. However many in the Catholic community are at the forefront of efforts to end capital punishment at state and national levels. Catholics join with others in prayerful witness against executions. We seek to educate and persuade our fellow citizens that this penalty is often applied unfairly and in racially biased ways. We stand in opposition to state laws that would permit capital punishment and federal laws that would expand it.

We strongly encourage all within the Catholic community to support victims of crime and their families. This can be a compassionate response to the terrible pain and anger associated with the serious injury or murder of a loved one. Our family of faith must stand with them as they struggle to overcome their terrible loss and find some sense of peace.

We fully support and encourage these and other efforts to uphold the dignity of all human life. The actions of Catholics who consistently and faithfully oppose the death penalty reflect the call of our bishops' statement *Living the Gospel of Life: A Challenge to American Catholics*: "Our witness to respect for life shines most brightly when we demand respect for each and every human life, including the lives of those who fail to show that respect for others. The antidote to violence is love, not more violence."

Respect for all human life and opposition to the violence in our society are at the root of our long-standing position against the death penalty. We see the death penalty as perpetuating a cycle of violence and promoting a sense of vengeance in our culture. As we said in *Confronting a Culture of Violence*: "We cannot teach that killing is wrong by killing."

We oppose capital punishment not just for what it does to those guilty of horrible crimes but for what it does to all of us as a society. Increasing reliance on the death penalty diminishes all of us and is a sign of growing disrespect for human life. We cannot overcome crime by simply executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders. The death penalty offers the tragic illusion that we can defend life by taking life.

We are painfully aware of the increased rate of executions in many states. Since the death penalty was reinstated in 1976, more than 500 executions have taken place, while there have been seventy-four death-row reversals late in the process. Throughout the states, more than 3,500 prisoners await their deaths. These numbers are deeply troubling. The pace of executions is numbing. The discovery of people on death row who are innocent is frightening.

In the spirit of the coming biblical jubilee, we join our Holy Father and once again call for the abolition of the death penalty. We urge all people of good will, particularly Catholics, to work to end the use of capital punishment. At appropriate opportunities, we ask pastors to preach and teachers to teach about respect for all life and about the need to end the death penalty. Through education, through advocacy, and through prayer and contemplation on the life of Jesus, we must commit ourselves to a persistent and principled witness against the death penalty, against a culture of death, and for the Gospel of Life.
<http://www.usccb.org/sdwp/national/criminal/appeal.htm>

Class Discussion: Conduct a debate with one side for and the other against the death penalty.

Closing Prayers: The Our Father, The Hail Mary

Internet Resources:

A Culture of Life and the Penalty of Death: A Statement of the US Conference of Catholic Bishops Calling for an end to the Use of the Death Penalty <http://www.usccb.org/sdwp/national/penaltyofdeath.pdf>

USCCB - The Catholic Campaign to End the Use of the Death Penalty
<http://www.usccb.org/sdwp/national/deathpenalty/>

Lesson 6 – Abortion Survivor Sarah Smith: Speech at 1996 international pro-life conference in Rome.

Opening Prayer: The Glory Be

Abortion Survivor Sarah Smith

<http://www.prolife.com/SARAH2.html>

Pictured here are Sarah Smith and her mother Betty. In 1970, Betty tried to abort Sarah in Los Angeles. At the time, Betty did not know she was pregnant with twins. One baby was aborted, but miraculously, Sarah survived. Sarah has forgiven her mother -- and for five years they traveled the world speaking together about the pain and suffering caused by abortion.



Sarah's Speech In Rome

On April 24, 1996, Sarah Smith gave the following speech at an international pro-life conference in Rome. The conference was called, "**A Congress for Life.**"

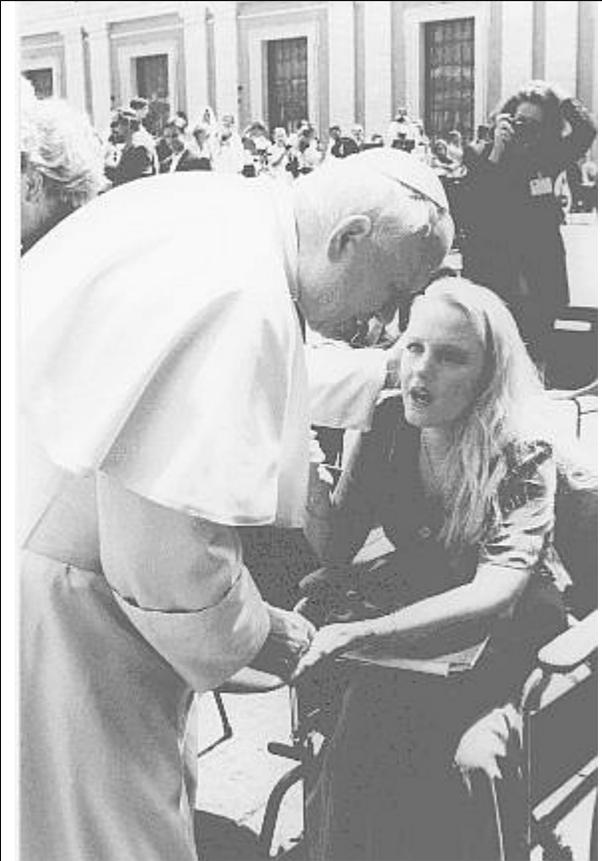
It was organized to celebrate the first anniversary of Pope John Paul II's encyclical letter **Evangelium Vitae - The Gospel of Life**. The conference was held at the Legionaries of Christ seminary in Rome and was attended by approximately 500 men and women including; pro-life leaders, political leaders, media representatives, priests and seminarians.

Following is the speech given by Sarah Smith:

"My name is Sarah Smith and I wish to thank you all, your eminencies, and all of the wonderful Legionaries of Christ for allowing us to be with you today. I did not know of the abortion until I was 12 years old. I grew up feeling that I was the same as my friends, except for having numerous surgeries and physical complications. The only difference I felt was an incredible loneliness and a knowledge that something was missing. I never felt whole. I battled with severe depression and found myself dying of anorexia nervosa at age 12, when my mother knew it was time to tell me the truth. She sat next to me and took my hand and looked me in the eyes and said, "Sarah, you are a twin. I aborted your twin brother and tried to abort you. Please know I did not know what I was doing and I pray someday you are able to forgive me. I love you and need you to know that you are a welcome part of our family."

At that moment I knew what I had been missing all my life and that I was called to something much greater than I had knowledge of. Immediately I felt the overwhelming pain of the knowledge that I should be dead. As I stand before you today I am painfully aware that this is only possible because my twin brother took a scalpel for me, and I stand in his place and memory, giving him honor and a face.

We have become bombarded with statistics in our fight for life. Thirty-two million babies are killed in the United States alone. Yet every one had a face, a life, a creator who loved them and created them in His image. As you look at me today, you realize that I am no different than you, yet I stand before you today a representative of the dead -- a representative of the innocent lives who today may lose their lives. Who will speak for them?



**Sarah Meeting Pope John Paul II
On April 24, 1996 in Rome.**

The words of Christ are clear - "What you have done to the least of these you have done unto me." You and I are called and commissioned to care for these little ones just as we would care for Jesus Himself. To walk away and say this is not my problem is to walk away from Jesus Himself.

Many people upon finding out about the abortion ask me how did I feel, or to what can I compare this to. The only thing I can compare my life to is that of an innocent Jew being made to walk down the streets of Germany naked in front of many people and into a room he knows he will never come out of. In my case, unfortunately, the people leading me into that room are my mother and father.

Yet the people looking on at the sidelines are people like you. And I ask you today, will you speak up or will you silently look away as another person who needs your help is led to their death?

I have forgiven my parents long ago as I remember the words Jesus spoke as he hung bleeding and bruised from the cross, "Forgive them Father for they know not what they do." His words pertain to the sins of abortion. Most men and women who involve themselves with abortion don't know what they're doing, as were my parents.

Many women who demand the right to an abortion say, "It's my body, it's my choice." Let me make one thing very clear to you today - my mother's choice was my death sentence. It is not only a woman's body we are discussing in an abortion. It is the entire flesh and blood of someone just like me.

Then we have the issue of medical personnel stating it is just tissue. For anyone who has ever studied biology, you know better. Before any woman even knows she is pregnant her child already has a beating heart at 20 days. Show me one piece of tissue or cancer you believe must be cut out with a beating heart. Show me a liver or kidney that has it's own blood type. That child is perfect from it's first day. All it needs is time, oxygen and nutrition.

Another startling fact is that in medical journals it states the fetus is capable of feeling pain at 8 weeks of gestation. In America, the vast majority of abortions are performed between 10 to 12 weeks, well after the child can feel the entire procedure. So don't tell me abortion is a simple procedure that expels a piece of tissue and doesn't hurt anybody. I was there. I was less than an inch away from my innocent twin brother when his body was ripped apart, and he felt the entire thing. We were 14 to 16 weeks along in the second trimester. That was how my life was meant to end.

Yet I was spared to stand before you today and tell you on behalf of those who have no voice that if you remain silent, in my country alone a person just like you and me will die every 20 seconds of every day.

We have been commissioned by Jesus to speak up for those who cannot speak for themselves and we have also been commissioned by the Holy Father, who I had the privilege of meeting a few hours ago.

As I told him my story he looked at me so intensely as if to say, "Speak the message! Proclaim the Truth!" And then he kissed me and gave me a blessing to go and speak about life. And that is what he says to all of you as he blesses and kisses us with his Encyclical. Preach the gospel - the good news of life. What is the greatest gift of all? When Jesus outstretched His arms and said, "This is my body given up for you". Imagine if Jesus had been selfish with His body and not given so freely of His life to you and me. Where would we be today? We would be nothing. The gift of a mother's body for 9 months of her life is one of the most beautiful gifts of all time. We must fight to protect it.

As I stand here alone knowing I have my brother as a precious guardian angel who is with me always, I know my life is a gift. And today I wish to give it back to you, the people and to the church, as a symbol of the consuming power of God's redemption and of His life and truth. You and I as a church represent life, and together we will extend that life into a hurting and dying world. We will give them the truth of life and we shall never be silent.

I love you and God bless you."

Closing Prayers:

Lord, open the eyes and the hearts of abortionists, so they may see the immensity of the evil that they are doing.

Holy Mary, mother of Jesus, intercede with mothers who are considering abandoning their children to the cruel agony of abortion.

The Hail Mary

Online resources about abortion survivors:

Abortion Survivors Gianna Jessen: *Testimony before U.S. Congress*,
<http://www.abortionfacts.com/survivors/giannajessen.asp>

'I survived an abortion attempt' Gianna Jessen
<http://news.bbc.co.uk/1/hi/health/4500022.stm>

<http://www.priestsforlife.org/testimony/survivors.html>

www.SecondLookProject.org

“The only thing necessary for the triumph of evil is for good men to do nothing.”

--Edmund Burke, eighteenth-century philosopher and statesman who
lead the abolition of slavery in Great Britain

**Lesson 7 – American Holocaust Memorial www.CpForLife.org/Memorial
Former Baton Rouge, Louisiana abortion mill-- Part 1**

Opening Prayer: The Glory Be



A SHORT EXPOSE'

It was a VERY long and painful delivery, but on May 12, 1994 the American Holocaust Memorial, located at 4829 Bennington Ave, in Baton Rouge, Louisiana, was born inside one of the most infamous abortion "clinics" in the United States.

By the divine intervention of God, through the intercession of Our Lady of Guadalupe, the former *Delta Women's Clinic* is now the site of a National Memorial to the Unborn. Delta was seized by the Federal Government for dispensing narcotics illegally. It is the only Memorial of it's kind in North America—and possibly in the world.

Unable to pay its fine, the "clinic" was put up for sale at a Federal auction. *The St. Mary and St. Joseph Family Memorial Foundation* purchased the "clinic" and turned it into a center of Christian Pro-Life activity.

The American Holocaust Memorial is primarily a Memorial to the unborn slain by abortion and is dedicated to those babies who have lost their lives in the war Satan has unleashed against the Holy Innocents.

Nearly 30,000 babies were murdered at *Delta* between 1986-1994. Delta had been the site of uninterrupted prayer vigils from 1986 to 1994. Our Lady of Guadalupe brought all these rosaries and prayers to the throne of her divine Son, and He delivered this chamber of death into a vessel of life! It is not only a Memorial to the American Holocaust, but it is providing services to help women in crisis pregnancies.

The Memorial is affiliated with Pro-Life physicians and adoption agencies. The Memorial also has a **Mom & Me** shop providing free maternity and baby clothing to women in crisis pregnancies. Mom & Me also provides baby gifts to the sidewalk counselors to give to women if they leave the abortion clinics. These bundles of joy contain a card, which reads, *THANKS MOM FOR GIVING ME A BIRTHDAY.*

The Memorial has a Video and Pro-Life library to help in education, yet our most educational displays are the actual rooms in which the holocaust took place. The public can view first hand the instruments used in abortion and the blood of these innocent babies can be still seen on the walls, floors, and instruments of disposal.

Over 15,000 high-school students, along with parents and teachers, as well as many pro-life leaders have toured the Memorial. The website for the Memorial is very large and has a wealth of information that students from ninth grade and above can learn from.

The address is www.CpForLife.org/Memorial. This lesson is only a very small part of the site.



Fr. Frank Pavone, National Director, Priests for Life; touring the facility soon after it was shut down.

The abortionist at this mill had been committing abortions elsewhere, but wanted a more profitable abortion business location. He hired an engineer to design a building that would allow him to maximize his time to do as many abortions as possible for maximum profit. With three rooms he could be aborting a baby in one room while in the second room another mother could be prepped for her child to be aborted and the third room would be getting cleared of the last abortion.

This abortionist used the garbage disposal in the largest room, pictured above, to discard the dead babies he had aborted. As he did later trimester abortions these older and larger children first had to be cut up into smaller parts to fit down into the disposal. Nearly 30,000 of God's precious babies were murdered then flushed into the Baton Rouge sewer system. It is suspected that he used the garbage disposal method because it is far cheaper than a medical incinerator, and bio-medical "waste" pick-up services charge by the pound.

The LORD then said to Able: *What have you done! Listen: your brother's blood cries out to me from the earth!*

Today the blood continues to cry out to the LORD in the slaughter of the" Holy Innocents"

In *Memory and Identity: Conversations Between Millenniums* Pope John Paul calls abortion a "legal extermination" and compares its institution with the

German laws, which declared the Jews non-persons and allowed them to be murdered by the state. He wrote, "It was a legally elected parliament which allowed for the election of Hitler in Germany in the 1930s."

John Paul wrote that abortion and legalized genocide are both the result of people usurping the "law of God" in the name of democracy. "We have to question the legal regulations that have been decided in the parliaments of present-day democracies."

"The most direct association which comes to mind is the abortion laws. Parliaments which create and promulgate such laws must be aware that they are transgressing their powers and remain in open conflict with the law of God and the law of nature."



In 2003, Rabbi Yehuda Levin wrote about a poster he saw in New York city that declared, "STOP The Silent Holocaust — 2,000,000 children destroyed by abortion in Israel." The poster is part of a campaign sponsored by a Jewish/Israeli group, EFRAT-C.R.I.B, dedicated to stopping abortion in Israel. Source: <http://www.lifesite.net/ldn/2005/feb/05022306.html>



Josyp and Olena Terelya (*above*) visited the American Holocaust Memorial in 2003 to be a witness to life and speak of the abominable Holocaust of Innocent babies in America and around the world by infamous organizations like Planned Parenthood. "Josyp spent 20 years in Soviet prisons, labor camps and psychiatric hospitals because he fought for the rights of all Ukrainian Catholics to practice their faith." Josyp is the author of "Witness" which revealed the persecutions in the USSR against Catholics who would not disavow their faith and the miraculous intercessions and apparitions of the Blessed Virgin Mary in the Ukraine.

Online video resource: The actual tour of the Memorial generally begins with a video presentation of *Hard Truth*. You may view it at the Memorial website at www.CpForLife.org/id88

It is perhaps the most powerful film ever produced on abortion. Actual footage of living, in-utero children and their aborted peers tell the hard truth about abortion in ways "just words" never will. *Hard Truth* packs such unprecedented power, viewers can scarcely watch without being profoundly affected. In total, the film is only nine minutes long, and except for the introduction, there is no narration.

Class discussion: Is it proper to call the surgical abortion of 46+ million babies a "holocaust"? Can similarities be drawn with the Nazi Holocaust?

Closing Prayers: The Hail Mary, Prayer to St. Michael

Internet resource: AMERICAN HOLOCAUST MEMORIAL www.CpForLife.org/Memorial

**Lesson 8 – American Holocaust Memorial www.CpForLife.org/Memorial
Former Baton Rouge, Louisiana abortion mill-- Part 2**

Opening Prayer: The Glory Be

Begin by reading aloud the following:

The Nuremberg War Crimes Tribunal indicted and convicted ten Nazi leaders for "**encouraging and compelling abortions,**" an act which the Tribunal characterized as "**a crime against humanity.**" As with their other crimes against humanity, the Nazis protested that "we were just following orders." Lieutenant General Richard Hildebrandt, the SS (Schutzstaffel) Chief of the RKFVD's Race and Settlement Office in Berlin, stated that "Up to now nobody had the idea to see in this interruption of pregnancy a crime against humanity."

-- *Nuremberg Military Tribunals, IV:1081-84. Nuremberg: NO-3512.*



Above: Fence at Nazi death camp 1940's

Left: Fence going up at Delta Abortion death camp.

"Those who do not remember history are doomed to repeat its failures."

Introduction: July of 1992 "Summer of Purpose" Public works crews constructed hundreds of feet of 6-foot-tall chain link fence down the middle of Bennington Ave. and on a privately owned vacant lot next door to the *Delta Women's Clinic* to separate pro-lifers from the clinic and its pro-abortion forces. Bennington Avenue will be closed "*until further notice,*" city-parish officials said.

The work was done to prepare for Operation Rescue's "Summer of Purpose" protests in Baton Rouge. *Delta* was considered the primary target of the pro-life group Operation Rescue In Baton Rouge.

Mother Teresa of Calcutta - "Abortion kills twice. It kills the body of the baby and it kills the conscience of the mother." Abortion is profoundly anti-women. Three quarters of its victims are women: Half the babies and all the mothers."



Bishop Stanley Ott (*above- far right*) praying the Rosary on the Pro-Life side of the fence in front of *Delta Women's Clinic* as Franciscan Friar Dan Norviel holds a twelve-foot crucifix. Bishop Ott came to the foot of the cross after conversing with Bishop Vaughn - his classmate in seminary. Bishop Ott had terminal cancer and yet he asked to be driven to the Delta "Death Camp" to pray with his flock.



Newspaper clipping of peaceful Pro-Lifers outside the fence surrounding the *Delta Women's Clinic*.

The American Holocaust Memorial is an historical testament to the culture of death that America has wantonly embraced. It is a constant standing reminder that the killing of innocent children waiting to be born continues at a rate of nearly 4,000 every day.

It stands as a dark testament to what John Paul II wrote in *Memory and Identity*: that abortion and legalized genocide are both the result of people usurping the "law of God" in the name of democracy.

"America needs no words from me to see how your decision in Roe v. Wade has deformed a great nation. The so-called right to abortion has pitted mothers against their children and women against men. It has sown violence and discord at the heart of the most intimate human relationships. It has aggravated the derogation of the father's role in an increasingly fatherless society. It has portrayed the greatest of gifts -- a child -- as a competitor, an intrusion, and an inconvenience. It has nominally accorded mothers unfettered dominion over the independent lives of their physically dependent sons and daughters. And, in granting this unconscionable power, it has exposed many women to unjust and selfish demands from their husbands or other sexual partners. Human rights are not a privilege conferred by government. They are every human being's entitlement by virtue of his humanity. The right to life does not depend, and must not be declared to be contingent, on the pleasure of anyone else, not even a parent or a sovereign."

-- Mother Teresa (Wall Street Journal, 2/25/94)

In her 1979 Nobel Prize Acceptance Speech, Mother Teresa of Calcutta said that "the greatest destroyer of peace today is abortion, because it is a direct war, a direct killing—direct murder by the mother herself. . . . if a mother can kill her own child—what is left for me to kill you and you kill me—there is nothing between." The audio file of Mother Teresa giving her speech, as well as the text of the speech, can be accessed at *Nobel e-Museum*: <http://www.nobel.se/peace/laureates/1979/teresa-lecture.html>

Class discussion: Is it proper to call the surgical abortion of 46+ million babies a "holocaust"? Can similarities be drawn with the Nazi Holocaust?

Closing Prayers: The Hail Mary, Prayer to St. Michael

Internet resource: AMERICAN HOLOCAUST MEMORIAL www.CpForLife.org/Memorial

Lesson 9 – THE ABORTED STATES OF AMERICA (Map Image by www.CpForLife.org)
Abortion statistics compared to developmental stages of the baby

Opening Prayer: Prayer to the Holy Spirit



The map above has 18 states blacked out. The population of these states is equal to the **46,000,000+** reported "legal" surgical abortions since 1973 (as of January 2005). Perhaps this visual perspective helps one to grasp the number of people that are gone, dead—robbed of their God given, constitutional rights to life. How does the "most religious" nation on the planet allow such unspeakable horror?

To try to get some additional perspective on this number, consider the war on terrorism: Some 3,000 people died in the horrific attacks of September 11, 2001. **That is less than ONE DAY of killing for the abortionists.**

Abortion statistics:

In 2002, 1.29 million surgical abortions were committed, down from an estimated 1.36 million in 1996. **From 1973 to 2005 more than 46 million "legal" surgical abortions were committed in the US alone.**

Reasons for abortion: On average, women give at least three reasons: 3/4 say that having a baby would interfere with work, school or other responsibilities; about 2/3 say they cannot afford a child; and 1/2 say they do not want to be a single parent or are having relationship problems. **About 1% of all abortions are due to rape, incest, or life threatening complications to the mother combined.**

Induced Abortion: The Number One Cause of Death In The United States. According to the US Center for Disease Control the leading causes of death in the US in 2002 were: **Abortion** 1,290,000 **Heart disease** 710,760 **Cancer** 553,091 **Stroke** 167,661 **Chronic lower respiratory tract disease** 122,009 **Accidents** 97,900. AIDS was not even in the top 10 causes with 17,544 reported deaths.

If induced abortions were reduced by 50% the savings of lives would be greater than finding a cure for all cancer. **Approximately 1 of every 4 pregnancies in the US is ended by surgical abortion.**

Age of babies at the time they are aborted (in weeks).

Percentage of total of the 1.29 million abortions for year 2002 statistics.

NOTE: There are no abortion reports in California, so actual numbers are much higher.

<9 weeks	59.1 %	762,390 babies aborted before the age of 9 weeks in 2002
9-10 weeks	19.0	245,100 babies aborted at 9-10 weeks of age
11-12 weeks	10.0	129,000 babies aborted at 11-12 weeks of age
13-15 weeks	6.2	79,980 babies aborted at 13-15 weeks of age
16-20 weeks	4.3	55,470 babies aborted at 16-20 weeks of age
21+ weeks	1.4	18,000+ babies aborted past 21 weeks—the age of viability

Babies at different ages of development



**8 weeks
from conception**

Visit the Priests for Life link below to see these and other incredible photos of unborn babies.

Permission granted for use at link.



14 weeks



20 weeks

<http://www.priestsforlife.org/resources/abortionimages/fetaldevelopment.htm>

**Life begins at conception—NOT birth.
Birth is one day in the life of a person who is already nine months old.**

Developmental stages of the baby waiting to be born:

Conception: The sperm and egg join to form a unique human being. Forty-six chromosomes combine, which predetermine all of a person's physical characteristics.

The heart begins to beat at about 20 days and is pumping blood through the circulatory system. The blood type may be different than the mother's.

By the 20th day he or she has developed the foundations of the nervous system, including the brain and spinal cord. At two months the mother can hear the baby's heartbeat through an ultrasonic stethoscope. Taste buds are beginning to form and milk-teeth buds are present at 6½ weeks.



**Actual size of baby at 12 weeks.
2 ½ inches from head to rear.**
Image www.VictoryWon.com

At the gestational age of **2 months**, a developing baby is able to suck his or her thumb; all the organs are formed and the baby only needs time to develop. Interestingly, the human brain does not completely finish developing until years after birth.

By the third month: The baby is quite active in the womb, although the mother won't feel his or her movements for another couple months.

If the mother's womb had a window, the baby could be seen to squint, swallow, and move his or her tongue.

Vocal cords are now present, and the baby can cry, but sound can't be produced yet because of the watery environment.

The baby can make a fist if you touch his or her palm, as the skin is very sensitive and reflexes are developing.

By the fourth month: He or she has developing fingernails and eyelashes, and already has unique fingerprints that will remain the same for the rest of the baby's life. The taste buds are now working, and the sense of hearing is present and developing at 14 weeks.

By the fifth month: Babies born prematurely at 21 weeks regularly survive but are prone to certain physical setbacks. As science and medicine advance, the age of viability moves closer to conception and the ability of neonatal specialists to address preemies health complications are improving.

In this context US Supreme Court Justice Sandra Day O'Connor has remarked that the Roe v Wade decision is on a collision course with itself.

From the sixth month: Onward the child waiting to be born behaves virtually the same as a newborn. At this age the baby has increasingly greater odds of surviving premature birth. The child is fully developed and the remaining months before birth he or she is simply growing.

It becomes self evident that at the point a baby can live outside the womb if born early—to kill him simply because he has not yet been born is tantamount to infanticide—murder.

Abortion Methods Described <http://www.prolife.com/ABORMETH.html> (excerpted)

Suction Abortion: Used during the first three months of pregnancy - A suction tube (27 times stronger than a home vacuum cleaner) is inserted into the womb. The powerful suction tears the baby apart limb from limb and sucks it from the womb along with the placenta. The baby's remains are deposited into an attached waste bottle.

Dilation and Curettage (D&C): Used at the end of the third month of pregnancy (approximately 12 weeks) - The cervix is dilated, ring forceps are inserted into the womb and the baby is extracted piece by piece. Then a curette (a sharp knife in a loop shape) is inserted and used to scrape away any of the baby or the placenta that remains. Profuse bleeding follows.

Dilation and Extraction (D&E): Used after 13 weeks - The cervix is dilated and **the unborn child is dismembered with plier-like forceps**. Force is needed to pull the baby apart. The instrument is used to seize a leg or other part of the body and then, with a twisting motion, tear it from the baby's body. The baby's spine is snapped and the skull crushed. After the baby's parts are removed, they are reassembled outside the womb to be sure all are removed. Frequently baby parts are left inside the mother's womb. This can cause serious complications and sometimes death.

Partial-Birth Abortion: Partial-Birth Abortions are used from the 4th month through the end of the 9th month of pregnancy. These late-term abortions are regularly used to kill healthy babies that pose no danger or threat to their mother. Former Surgeon General C. Everett Koop, along with hundreds of physicians and the Physicians' Ad Hoc Coalition for Truth (PHACT) said the "procedure" is never necessary to save the life of the mother.

For this abortion, the abortionist uses ultrasound to locate the unborn baby's legs. Forceps are then used to pull the baby's legs through the birth canal, delivering the baby feet first, except for the head. Scissors are then used to puncture the base of the back of the head. A suction device is then inserted to suction out the baby's brain so the skull will easily collapse. The dead baby is then removed.

It has been documented that thousands of these abortions are performed each year. A New Jersey newspaper reporter with the Bergen County Record discovered and reported that 1,500 babies are killed each year by partial-birth abortion at one New Jersey "Hospital" alone.

It's hard to know exactly how many of these abortions are performed each year, but we do know that the Centers for Disease Control reported there are over 17,000 abortions performed each year on babies older than 4 1/2 months gestation.

Prostaglandin: Used late-term - Prostaglandin is injected into the amniotic sac causing premature labor and delivery of a dead baby.

Chemical Abortions: The Pill, RU486, methotrexate, Norplant, IUD's, prostaglandin's, and Depo Provera all cause early abortions. You may not be aware of the fact that the Pill has a "back up" abortifacient action that works to kill a baby very early in its development if ovulation occurs and conception takes place. With some of the new "mini-pills," scientific research shows that ovulation takes place in 67-81% of the women who use these "birth control pills."

Risks of Abortion

Serious complications may happen in as many as 1 out of every 100 early abortions and in about 1 out of every 50 later abortions. Such complications may include:

Hemorrhage - There is a risk of hemorrhage, especially if the uterine artery is torn. When this happens, a blood transfusion may be required.

Infection - Bacteria may get into the uterus from an incomplete abortion resulting in infection. A serious infection may lead to persistent fever over several days and extended hospitalization.

Incomplete Abortion - Some baby parts may not be removed by the abortion. Bleeding and infection may occur. RU486 may fail in up to 1 out of every 20 cases.

Allergic Reaction to Drugs - An allergic reaction to anesthesia used during abortion surgery may result in convulsions, heart attack and, in extreme cases, death.

Tearing of the Cervix - The cervix may be cut or torn by abortion instruments.

Scarring of the Uterine Lining - Suction tubing, curettes, and other abortion instruments may cause permanent scarring of the uterine lining.

Perforation of the Uterus - The uterus may be punctured or torn by abortion instruments. The risk of this complication increases with the length of the pregnancy. If this occurs, major surgery, including a hysterectomy, may be required.

Damage to Internal Organs - When the uterus is punctured or torn, there is also a risk that damage will occur to nearby organs such as the bowel and bladder.

Other Risks of Abortion

Abortion and Breast Cancer Medical experts are still researching and debating the linkage between abortion and breast cancer. However, a 1994 study in the Journal of the National Cancer Institute found: "Among women who had been pregnant at least once, the risk of breast cancer in those who had experienced an induced abortion was 50% higher than among other women."

Effect on Future Pregnancy Scarring or other injury during an abortion may prevent or place at risk future wanted pregnancies. The risk of miscarriage is greater for women who abort their first pregnancy.

Emotional Impact Some women experience strong negative emotions after abortion. Sometimes this occurs within days and sometimes it happens after many years. This psychological response is known as Post-Abortion Stress (PAS). Several factors that impact the likelihood of Post-Abortion Stress include: the woman's age, the abortion circumstances, the stage of pregnancy at which the abortion occurs, and the woman's religious beliefs. Post-Abortion Stress Symptoms: Guilt, Anger, Anxiety, Depression, Suicidal Thoughts, Anniversary Grief, Flashbacks of Abortion, Sexual Dysfunction, Relationship Problems, Eating Disorders, Alcohol and Drug Abuse, Psychological Reactions

Class discussion: How does abortion hurt the mothers who abort their babies? Would they abort their babies if they knew the facts in this lesson?

Closing Prayer: The Hail Mary

Internet Resources:

Abortion techniques "And You Thought Partial Birth Abortion Was Bad..."(By Fr. Frank Pavone)

<http://priestsforlife.org/columns/column98-10-12dandeprocedure.htm>

"Abortion: Some Common Objections Answered" (by Father Pavone)

<http://priestsforlife.org/articles/abortionobjectionsanswered.html>

www.SecondLookProject.org

<http://www.silentnomoreawareness.org/>

Research Confirms Unborn Learning About Outside World

<http://www.lifesite.net/ldn/2006/feb/06022403.html>

Science Reveals Unborn can Dream, Smell, Hear, Remember Events and Feel Pain

<http://www.lifesite.net/ldn/2004/may/04051707.html>

British Study Shows Unborn Are 'Conscious Before 24 Weeks'

<http://www.lifesite.net/ldn/2003/mar/03031006.html>

Images of aborted babies and images of babies living in the womb

<http://priestsforlife.org/resources/abortionimages/index.htm>

Video Resource: DVD Video from Priests For Life

Dr. Tony Levatino, a former abortionist, uses medical instruments to take you step-by-step through the most common abortion procedures. Then Dr. Byron Calhoun shows two aborted babies and explains how they died. Finally, view footage of aborted babies from inside an abortion mill.

<http://priestsforlife.org/products/dvdseeforyourself.htm>

The most dangerous place in the world is in the womb.

--Cardinal Jaime Sin, Archbishop of Manila, Philippines

Lesson 10 – THE PRO-LIFE MOVEMENT: ALL ARE CALLED

Part B: Artificial Birth Control and Abortion– 2 sides of the same coin?

Opening Prayer: Prayer to the Holy Spirit

Introduction: The defense and promotion of Life is not the ministry of a few but the responsibility of all.

By virtue of our baptism, all Christians are called to live out the Gospel of Jesus Christ.

In the parable of the Good Samaritan, Christ teaches that the Samaritan was very good indeed, because he went out of his way to pick up and help the poor man beaten and left for dead on the side of the road. He was moved by pity and by justice to help the stranger.

As Christians we are all called to works of charity: To help the poor and neglected, to come to the aid of the downtrodden, the unwanted, and the abandoned.

The Pro-Life movement began long before it was given its current name. Ancient Christians would pick up and save abandoned babies left alone to die by their parents. In Proverbs 24:11 God commands:

Rescue those who are unjustly sentenced to death; do not stand back and let them die.

Today the poorest of the poor—the most unwanted—and unjustly sentenced to death are those innocent unborn babies whose parents abandon them into the hands of the abortionist to be killed.

As the death toll grows the willingness to accept the culture of death becomes further entrenched in a growing number of people. Eugenics of persons in the womb made a major leap to eugenics of “unwanted” persons outside the womb when Terri Schiavo was murdered as the world watched in 2005.

The lie of choice: Many women who abort their children do so out of fear or pressure from family or friends. Most who abort do so out of ignorance, not being fully aware of the fact that their baby is alive with a heartbeat, only needing the time to grow and develop and be born.

Most who abort do so because they are led to believe the lie that the **only choice** is abortion.

Nothing could be further from the truth. The only bad choice in this situation **is** abortion.

The quote about each abortion is very true: “One dead—One wounded.” Every abortion leaves one dead child and one mother who is wounded in many ways. There are many potential serious physical complications from an abortion, and more often than not very serious emotional and spiritual scars. Many who have abortions have very deep emotional and spiritual regret and sorrow the rest of their lives.

Fr. Frank Pavone, director of Priests for Life teaches: “We who reject abortion *do not reject* those who have had abortions. Counseling, forgiveness, and healing can be found after abortion.”

The Pro-Life movement helps both the mother and her child.

In the real world many will stop and ask, “what can I do?” The first thing to do is learn—learn the truth. Knowledge is power. Ignorance sustained by denial is crippling this nation's response to the holocaust of abortion. People must learn the truth about unborn children, and learn about the good choices women can make if they are faced with an unwanted or unexpected pregnancy.

One of the most important things all people should know is that there are places in virtually every community across the US that can help when a woman—of any age—finds herself in an unplanned or crisis pregnancy. Crisis Pregnancy Centers [CPCs], also called Pregnancy Resource Centers, are staffed by trained and caring people who work to help women in crisis pregnancies.

Most CPCs offer free pregnancy tests and counseling and can refer to other places for different types of help. CPC's are normally the very first listing in the yellow pages usually under “Abortion Alternatives”.

Life Saving Number: The easiest way to get in touch with the nearest CPC is by calling the national hotline established by the Pro-Life organization Care-Net. **1-800-395-HELP** is available 24/7/365 and

within seconds can provide the location and information for the CPC nearest to the caller. Care-Net also has this service on-line at <http://www.optionline.org/>

A great resource, which lists dozens of things that can be done to help end abortion, is called: **"You Can Save Someone's Life Today"** by Priests for Life. It contains activities for people of all ages. It is in the appendix of this curriculum and it can also be downloaded as a printer friendly document at <http://www.priestsforlife.org/brochures/youcan.html>. Additional information on pro-life activities is at: <http://www.priestsforlife.org/brochures/whatyoucando.htm>.

Lesson 10 – Part B: Artificial Birth Control and Abortion– 2 sides of the same coin?

Artificial Birth Control weakens marriage and the family, it contributes to the increase in divorce, and it has inevitably lead to abortion.

Artificial contraception was condemned as a sinful act by every major Christian denomination in the world, Protestant and Catholic, until 1930. Pope Paul VI in his 1968 Encyclical Letter, *Humanae Vitae* reaffirmed the Catholic Church's continued position against Artificial Birth Control because it is in direct opposition to the fundamental purposes of marriage and family. The very word contraception means against conception—against new life.

Paul VI warned that the widespread use of contraception would lead to "conjugal infidelity and the general lowering of morality." The rates of abortion (about one of every four pregnancies in the US), divorce (approximately 50 percent of all marriages), family breakdown, wife and child abuse, venereal disease, and out of wedlock births have all massively increased since the mid-1960s.

When birth control fails many people will inevitably turn to abortion. The contraceptive mentality of the culture has become increasingly dependent upon the "back-up" of abortion to the extent that the value of human life is becoming increasingly cheap. In vitro fertilization, cloning, genetic manipulation and embryo experimentation--which turn human life into a mere commodity--are all descendants of contraceptive technology.

Birth Control and NFP: What's the Difference? (by Fr. Frank Pavone)

<http://www.priestsforlife.org/articles/nfpdifferences.html> (excerpts)

[Natural Family Planning] NFP does *not* refer to the so-called "calendar rhythm method", which was based on calendar calculations of a "normal" cycle. NFP, instead, is based on direct observations of various signs that occur in a woman's body which tell her when ovulation occurs. These observations are relatively easy to make, take only a few minutes, and work even for irregular cycles. NFP is internationally known and practical and has an extremely high effectiveness.

NFP does not separate sex from responsibility.

NFP is not just a "method" based on physiology. Rather, NFP is based on *virtue*. It is based on sexual self-control, which is necessary for a healthy marriage.

NFP puts the responsibility for family planning squarely on the shoulders of both partners, because it requires communication and cooperation.

NFP is not just a means of avoiding pregnancy, as artificial contraception is. Rather, it can also be used to *achieve* pregnancy since it pinpoints ovulation. It is a wholly positive approach to the sexual life of the spouses. It is clean, inexpensive, morally acceptable, and reliable.

As with anything good, NFP can be misused, if a couple has the wrong motives. Married couples are called by God to cooperate generously in bringing forth and educating new life. For a couple to decide that "we don't want children at this time", there need to be serious, objective reasons (health, finances, etc.). If the reasons are not objective but selfish, then the couple cannot justify the avoidance of pregnancy just because they are using NFP to do it. In this case they are not practicing "family planning", but "family avoidance"!

The Pill can cause abortion: Contraceptive drugs (including "the pill") act in three major ways: 1st, they prevent the release of the egg from the ovaries; 2nd, they thicken the mucus in the reproductive tract, making it more difficult for the sperm to reach the egg; and 3rd, should the egg manage to be released and fertilized, thus forming a new human being, they cause the wall of the uterus to prevent implantation, thus causing the new child to be aborted.

Dr. Ronald Chez, a scientist at the National Institutes of Health (NIH), publicly stated that the new Pills of today, with their lower estrogen dose, allow ovulation up to 50% of the time! It is estimated that **Chemical "Contraceptives" cause between 7 to 12 million early abortions each year in America** (Source: Study of Abortion Deaths Ad Hoc Commission 1995). Most women using the Pill (and other "birth control" methods) do not know they can become pregnant and have early abortions.

To find out more about the Pill and other chemical contraceptives that cause early abortions, go to: "Birth Control Abortions". <http://www.prolife.com/BIRTHCNT.html>

Church teaching on birth control

Catechism of the Catholic Church 2370 Periodic continence, that is, the methods of birth regulation based on self-observation and the use of infertile periods, is in conformity with the objective criteria of morality. These methods respect the bodies of the spouses, encourage tenderness between them, and favor the education of an authentic freedom. In contrast, "every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible" is intrinsically evil:

Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality. . . . The difference, both anthropological and moral, between contraception and recourse to the rhythm of the cycle . . . involves in the final analysis two irreconcilable concepts of the human person and of human sexuality.

<http://www.usccb.org/catechism/text/pt3sect2chpt2art6.htm#2370>

2399 The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception). <http://www.usccb.org/catechism/text/pt3sect2chpt2art6.htm#2399>

Internet Resources:

Humanae Vitae: On the Regulation of Births, Pope Paul VI, 1968
<http://www.usccb.org/prolife/tdocs/humanaevitae.htm>

Natural Family Planning (NFP) <http://www.ccli.org/>

Pope Preaches Inviolability of Human Life and Sanctity of the Family to Europe, Africa
<http://www.priestsforlife.org/magisterium/81-01-15popeabortion.html>

Closing Prayer: The Hail Mary

"The underlying truth is that each person is meant to exist.
Each person is God's own idea". Pope Benedict XVI

Lesson 11 – Fetal Surgery: If the unborn can be operated on months before birth and have their own special doctors to treat them, why can their mothers choose to “legally” have them killed?

Opening Prayer: Prayer to the Holy Spirit

MANY HAVE DUBBED THE PICTURE BELOW “THE HAND OF HOPE”



The photo above was taken of Samuel Armas undergoing fetal surgery at Vanderbilt University Medical Center to treat spina bifida, an opening in the spine that can lead to physical and learning disabilities.

Samuel was operated on at 21-weeks gestation in utero (21 weeks from conception—in the womb). Pictures of his hand grasping the surgeons are among the most powerful and unforgettable in recent years. He was born on Thursday, Dec. 2, 1999 weighing 5 lbs 11 oz. Samuel's mom, Julie later wrote, “He was born at 36 weeks but came into the world screaming his head off! He did not have to spend any time in a neonatal unit and came home with us on Monday, Dec. 6.”

The LORD called me before my birth; from within the womb he called me by name. Isaiah 49:1

The photo above was taken by Michael Clancy and is copyrighted. *Used with permission.*
Visit Michael's website: <http://www.michaelclancy.com/index.html>



An Update on Samuel Armas "The Hand of Hope"

National Right to Life News 10-31-03
by Jonathan Imbody (excerpts)

Left: Samuel and his mother Julie, 2003

Samuel and his parents testified on
September 25, 2003 before the U.S. Senate.

**When Samuel was questioned about the
famous picture of his surgery he stated:
"They fixed my boo-boo."**

Samuel's parents, Alex and Julie Armas of Villa Rica, Georgia, testified September 25 before the U.S. Senate about the photo and their experience with in utero surgery. They were joined at the hearing by Dr. James Thorp, a maternal-fetal medicine specialist at the University of Florida Pensacola, and by Michael Clancy, the photographer who captured Samuel's awe-inspiring grasp.

Dr. Thorp testified that in utero surgery, while still in the experimental stages and posing significant risks, offers incredible promise to parents of unborn children with birth defects. Alex and Julie explained that their surgery, initiated to treat spina bifida, remarkably changed the course of Samuel's life and of their own lives.

Alex testified, "Today, Samuel is nearly four years old and has not had to endure the surgeries that are common for most children with spina bifida. He's walking with leg braces, is cognitively normal, and loves looking for bugs."

Sitting behind his father who was testifying, Samuel wore a tee shirt displaying a few of those bugs. Committee chairman Sen. Sam Brownback (R-Ks.), himself the father of five children, called Samuel up to join his parents at the witness table for a few questions. He pointed to the large-scale version of the photograph and asked if Samuel knew what it was.

"Baby Samuel."

Asked what the doctors had done that day, three-year-old Samuel succinctly summarized the sophisticated surgery: **"They fixed my boo-boo."**

Since the publishing of Samuel's "hand of hope," images recently published in Britain of the "smiling fetus" - - a remarkable image captured by a new ultrasound scanning machine - - are again challenging the world to open its eyes to the wonder and reality of nascent human life. The stunningly detailed four-dimensional images reveal developing babies smiling, blinking, sucking their fingers, scratching their noses, hiccupping, and crying.

As Sen. Brownback observed during the hearing, "There is little debate about whether the child in utero is alive; the debate is over whether or not the child is a life worthy of protection." By bearing witness to the divinely knit wonders within the womb, extraordinary scientific technology is challenging many to reconsider that question. http://www.nrlc.org/news/2003/NRL10/an_update_on_samuel_armas.htm

Sadly, many babies are aborted because they are deemed "defective". Parents who want to have a baby and would not otherwise consider aborting their child often do so because they learn that their unborn baby "might" have a "defect". In more than a few instances the diagnosis is wrong and the baby is born perfectly healthy. Nonetheless, parents must say no to abortion because they must accept that they have no right to have their baby deliberately killed under any circumstances, and the child's right to life is not dependent upon whether he or she is "perfect" according to the world's standards.

Catechism of the Catholic Church 2274 *Prenatal diagnosis* is morally licit, "if it respects the life and integrity of the embryo and the human fetus and is directed toward its safe guarding or healing as an individual. . . . It is gravely opposed to the moral law when this is done with the thought of possibly inducing an abortion, depending upon the results: a diagnosis must not be the equivalent of a death sentence." <http://www.usccb.org/catechism/text/pt3sect2chpt2art5.htm#2274>

Consider a situation where parents are elated at the news of being told they are finally pregnant after difficulty with fertility. Both mom and dad thank God; they discuss baby names and start to consider how to set up the new baby's room. Then two months further into the pregnancy are given the devastating news that their baby has been diagnosed with a "defect". How is it that these parents, who have already come to love their baby, can decide to have their child destroyed and disposed of? The Catechism in 2274 clearly teaches that this "death sentence" is always wrong.

Fetal Homicide Laws

Many states across America have in recent years enacted fetal homicide laws, which create a separate crime for actions taken against a pregnant woman that result in the death of - or harm to - her unborn baby. These laws treat the unborn baby as an individual, apart from his or her mother. Studies show that the leading cause of death of pregnant women is criminal homicide.

Probably the most well known case is that of Laci Peterson and her unborn baby son Connor. Laci was eight months pregnant with Connor when she disappeared on Christmas Eve 2002. In November 2004, a jury convicted Scott Peterson for the double homicide of his wife Laci and their unborn child, Connor.

From: Laci Peterson Murder Renews Push for 'Fetal Homicide Laws'

http://www.lifeway.com/lwc/article_main_page/0,1703,A%253D153215%2526M%253D50011,00.html

Note: This link must be copied and pasted into an address bar to work.

"(Unborn Victims of Violence, or UVV) laws recognize the obvious – namely, that harm to unborn human beings is real harm and that those who perpetrate violence should be held accountable," said C. Ben Mitchell, a consultant to the Ethics & Religious Liberty Commission and a bioethics and contemporary culture professor at Trinity Evangelical Divinity School in Deerfield, Illinois. "These laws originate deep in our intuitions. Our sense of justice requires that we pass UVV laws. It's the right thing to do."

Gross Inconsistencies in Justice and the Law

If she had wanted to, Laci Peterson could have had Connor "legally" aborted. Somehow Connor's right to life would have instantly disappeared solely at the decision of his mother. The same is true of Julie Armas and her son Samuel. **An unborn child has rights and is protected in law—only if the mother wants him or her. That is not justice. It's barbarism.**

Class discussion: Does it make sense that unborn children are considered victims in law by a purely subjective decision?

Closing Prayers: Lord, open the eyes and the hearts of abortionists, so they may see the immensity of the evil that they are doing. Holy Mary, mother of Jesus, intercede with mothers who are considering abandoning their children to the cruel agony of abortion. The Hail Mary

Internet Resources:

<http://www.fetalcarecenter.org/medicine/fetal-surgery/>
www.SecondLookProject.org

http://www.nrlc.org/Unborn_Victims/
<http://www.priestsforlife.org>

Lesson 12 – FETAL PAIN: Pain of the unborn child during abortion
Part B: Pro-Choice Advocates Agree that Abortion Kills Humans

Opening Prayer: The Glory Be

Introduction: The fetus at 20 weeks gestation "is fully capable of experiencing pain. ... Without question, all of this is a dreadfully painful experience for any infant subjected to such a surgical procedure." — Robert J. White, M.D., PhD., professor of neurosurgery at Case Western University, Cleveland, Ohio, in testimony before the Subcommittee on the Constitution, Committee on the Judiciary, U.S. House of Representatives, March 21, 1996

"Ultrasonographic findings report specific fetal movements in response to needle punctures in utero. **When neonates are born prematurely at 23 weeks gestation, they demonstrate highly specific and well-coordinated physiologic and behavioral responses to pain ... validating outside the uterus what they were capable of manifesting inside the uterus.**" — Jean A. Wright, M.D., M.B.A., Clinical Associate Professor of Pediatrics, Emory School of Medicine, White Paper: *Advances in the Understanding of Fetal Pain*, Christian Medical Association



Kelly Thorman was born prematurely in 1971 at 21½ weeks after conception. This picture (above) was taken three weeks later.

In connection to the scientific fact that life begins at conception, science also proves beyond a doubt that **the pre-born child experiences pain at 20 weeks**, and at earlier ages as well at differing levels of perception.

This fact was brought out in open US federal court proceedings in 2004. Horrific testimony was entered into the official record each day in three separate federal District Court cases, each filed to stop the Partial Birth Abortion Ban Act of 2003.

Dr. Kanwaljeet Anand, an Oxford and Harvard trained neonatal pediatrician and pain expert testified at the New York federal court hearings on April 13, 2004. Below is an excerpt from WORLD Magazine April 24, 2004 issue. The title of the article was ***Painfully unaware:***

Dr. Anand took the stand in the morning and testified for hours that unborn children can feel pain even more vividly than adults or even infants. He said that by 20 weeks fetuses have developed all the nerve and brain functions to feel pain, but none of the coping mechanisms that help infants and adults to deal with the sensation. According to Dr. Anand's research, handling the fetus in the womb, delivering the child up to its head, slicing open its skull and sucking out the brains would all produce "prolonged and excruciating pain to the fetus."

The evidence for fetal pain is not new-Dr. Anand studied expressions of pain in unborn and neonatal children as early as the 1980s-but the legal argument is novel. Unlike previous legislative attempts to ban partial-birth abortion, Congress used a fetal-pain argument to rally support. If a fetus does feel pain as early as 20 weeks into the pregnancy, it bolsters Congress' ethical argument for banning the procedure. And in the courtroom it humanizes the unborn child in a way that the pro-life legal community has never been able to do.
<http://www.worldmag.com/displayarticle.cfm?id=8807>

The pro-abortion side attempts to lessen the horror of the reality of murdering children in the womb and the terrible pain that these babies endure while being aborted by claiming that late term abortions are rare. But that outright lie is exposed many times over, from around the world.

As reported by The Washington Times, on April 7, 2004, Dr. Anand also testified in federal district court in Lincoln, Nebraska in the suit there to stop the Partial Birth Abortion Ban Act of 2003. Dr. Anand testified that: "I believe the fetus is conscious," and that the pain during this procedure is "severe and excruciating" to 20-week-old pre-born children.

Under cross-examination, Dr. Anand said he believes a less-controversial abortion procedure, known as "dilation and evacuation" (D&E), would cause the same amount of pain to a child. An estimated 140,000 D&Es, the most common method of second-trimester abortion, take place in the United States annually. <http://www.washingtontimes.com/functions/print.php?StoryID=20040406-111818-1409r>

Below are excerpts from Fr. Frank Pavone's August 15, 2005 newsletter:

In 1994, an article in the prestigious British medical journal, the Lancet, revealed hormonal stress reactions in the fetus. The article concluded with the recommendation that painkillers be used when surgery is done on the fetus. The authors wrote, "This applies not just to diagnostic and therapeutic procedures on the fetus, but possibly also to termination of pregnancy, especially by surgical techniques involving dismemberment."

In 1991, scientific advisors to the Federal Medical Council in Germany had made a similar recommendation.

In August 2001, Great Britain's Medical Research Council concluded that pain perception may be as early as 20 weeks; other studies place it as early as 10 weeks.

It should be noted that each year in the United States alone, over 18,000 abortions take place at 21 or more weeks of pregnancy.

The Unborn Child Pain Awareness Act has now been introduced in Congress, to inform women having abortions at 20 weeks or more that their baby may feel pain. The legislation deserves our support. It would require that the mother be given the option to provide painkillers to her baby. This is not to justify abortion, but will certainly make many think twice about it. <http://www.priestsforlife.org/columns/columns2005/05-08-15unbornpain.htm>

Fetal Pain: Unborn babies suffer pain while they are being killed by abortion.

That is the startling conclusion of doctors and researchers, whose recent discoveries reveal the previously unknown sensory capacities of unborn children.

Until recently, most neonatologists believed that babies in the womb were mostly immune to feeling pain. With the advent of sonograms and live-action ultrasound images, doctors and nurses began to see unborn babies at 20 weeks gestation react physically to outside stimuli such as sound, light and touch.

The sense of touch is so acute that even a single human hair drawn across an unborn child's palm causes the baby to make a fist.

More recently, surgeons entering the womb to perform corrective procedures on tiny unborn children have found that those babies will flinch, jerk and recoil from sharp objects and incisions. "In instances when a fetal bladder is obstructed and we need to go in and puncture it to drain the bladder, the unborn baby will pull away," explains Dr. Steven Calvin, a practicing perinatologist and chair of the Program in Human Rights in Medicine at the University of Minnesota, where he also teaches obstetrics. **"The neural pathways are present for pain to be experienced quite early by unborn babies."**

The pain is agonizing

Since medical researchers now widely agree that unborn babies at 20 to 24 weeks gestation experience pain during prenatal surgery, they most certainly feel pain during abortion.

The obvious and horrifying conclusion is that millions of aborted unborn children have silently suffered greatly in their final minutes of life.

The most common methods used to abort unborn babies at 20 weeks gestation or more involve sharp-edged instruments to cut, tear and twist the baby's body into pieces, which are extracted from the womb. In a partial-birth abortion, the unborn baby is delivered feet first, except for the head, which is punctured at the base of the skull with a sharp object. The brains are then suctioned out, killing the child.

Abortion lies revealed

For decades, abortionists and abortion advocates have tried to convince people that physical suffering for unborn children during abortion is a myth.

Abortion became legal in the United States before sonograms became prevalent or photos of human life in the womb were readily accessible. Abortion became legal before researchers had taken time to study the issue of fetal pain. However, mounting new scientific evidence is removing any doubt that unborn children do, indeed, feel intense pain. Once again, the abortion industry's lies to the public have been uncovered.

Unborn babies have heightened sensitivities

According to Dr. Paul Ranalli, neurologist at the University of Toronto, **unborn babies between 20 and 30 weeks development may actually feel pain more intensely than adults.** He says this is a "uniquely vulnerable time, since the pain system is fully established; yet the higher-level pain-modifying system has barely begun to develop."

Given the medical evidence that unborn babies experience pain, compassionate people are **viewing abortion more and more as an inhumane and intolerable brutality against defenseless human beings.** http://www.mccl.org/fp_news/fetal_pain.htm

Lesson 12 – Part B: Pro-Choice Advocates Agree that Abortion Kills Humans

Excerpts of chapter 3 from *The Public Policy of Casey v. Planned Parenthood* by Michael G. Smith
<http://www.leaderu.com/humanities/casey/ch3.html#S4>

Many abortion advocates have agreed that abortion kills human life: A 1963 Planned Parenthood brochure says that life begins at conception: "An abortion kills the life of a baby after it has begun." [1] Former Planned Parenthood President Faye Wattleton admits that the preborn are alive in her 1986 book:

"There are many sperm cells in the [seminal] fluid. If one of them meets an egg cell inside the mother, new life can begin to grow... If one of your friends is pregnant, ask her to let your child 'feel the baby move.' ... A baby grows in a special place inside the mother, called the uterus -- not in her stomach. In nine months it is born." [2]

Similarly, Dr. Mary Calderone, former director of Planned Parenthood has stated that "[a]bortion is the taking of a human life"[3] and Dr. Alan Guttmacher,[4] former president of Planned Parenthood and founder of the Guttmacher Institute, the research affiliate of Planned Parenthood, has stated "[f]ertilization has then taken place; a baby has been conceived." [5] [6] While many abortion defenders readily concede that abortion kills human life, it is necessary to expound on this point because examining the nature of the unborn human being at the point of conception shows the inherent dignity that we all share from our biologic beginnings that are hidden from eyes of the world.

Not only have representatives from the nations largest abortion provider agreed that life begins at conception, but others who support abortion have agreed that abortion is murder. Dr. Magda Denes who performed two years of research in an abortion facility and compiled her results [7] told a Chicago newspaper "There wasn't an (abortion) doctor who at one time or another in the questioning did not say 'this is murder.'" [8] Even Kate Michelman, President of N.A.R.A.L. seems to be moving in the direction of agreeing that abortion is murder by her statement that "[a]bortion is a bad thing." [9] Others who have at one time been heavily involved with abortion have later agreed, such as "Jane Roe" Norma McCorvey, Dr. Bernard Nathanson, and Carol Everett.

In addition, everyone who uses the term "fetus" unwittingly acknowledges that the unborn human is an unborn child because fetus is Latin for "unborn child." Unfortunately for the unborn child, the term fetus has fallen into use as a way of dehumanizing the unborn child, as shown by the primary use of this term by people when they are arguing for abortion rights, in comparison to when they are discussing a baby that is wanted by the mother.

[1] Pamphlet: *Plan Your Children* (Planned Parenthood, 1963).

[2] Faye Wattleton, *How to Talk with Your Child About Sexuality* 95 (1986).

[3] Dr. Mary Calderone, *Illegal Abortion as a Public Health Problem*, 50 *American Journal of Public Health* 7, 951 (1960)

[4] Katherine S. O'Keefe, *Crypto-Eugenics: The Hidden Agenda of Planned Parenthood Appendix B* (1991)

[5] *Birth Control and Love: The Complete Guide to Contraception and Fertility* 12 (1961) quoted in Stephen M. Krason, *Abortion: Politics, Morality, and the Constitution: A Critical Study of Roe v. Wade and Doe v. Bolton and a Basis for Change* 445 (1984)

[6] *Planning Your Family* 16 (1964)

[7] *In Necessity and Sorrow: Life and Death in an Abortion Hospital* (1976)

[8] *Daily News*, Oct. 22, 1976

[9] *Philadelphia Enquirer*, Dec. 11, 1993

Closing Prayers:

Lord, open the eyes and the hearts of abortionists, so they may see the immensity of the evil that they are doing.

Holy Mary, mother of Jesus, intercede with mothers who are considering abandoning their children to the cruel agony of abortion. The Hail Mary

Online Resources about fetal pain:

http://www.mccl.org/fp_news/fetal_pain.htm

http://www.abortionfacts.com/fetal_development/fetal_pain.asp

http://www.abortionfacts.com/online_books/love_them_both/why_cant_we_love_them_both_14.asp

http://www.nrlc.org/abortion/Fetal_Pain/

Science Reveals Unborn can Dream, Smell, Hear, Remember Events and Feel Pain

<http://www.lifesite.net/ldn/2004/may/04051707.html>

British Study Shows Unborn Are 'Conscious Before 24 Weeks'

<http://www.lifesite.net/ldn/2003/mar/03031006.html>

Lesson 13 – Real time Ultrasound video of unborn children womb walking and sucking their thumbs. Babies are babies from before birth.
--Fetal Psychology

Opening Prayer: Prayer to the Holy Spirit

12-week-old 'walks' in womb

New scans reveal unborns' complex behavior at early stage.

New ultrasound technology, producing vivid 3D images, reveals complex behavior in unborn children from an early stage of development. Scans pioneered by Prof. Stuart Campbell at London's Create Health Clinic show a 12-week-old fetus "walking" in the womb, reports BBC News.

Other pictures show fetuses apparently yawning and rubbing their eyes. Campbell's technology previously made news when it produced images of unborn babies appearing to smile.

The professor has compiled the images in a book titled "Watch Me Grow." His images show at 12 weeks, an unborn child can stretch, kick and leap around the womb long before the mother can feel movement.



Ultrasound image of an unborn baby at 12 weeks

While most doctors thought eyelids were fused until 26 weeks, Campbell's pictures show the baby open its eyes from 18 weeks.

A whole range of typical baby behavior and moods can be observed beginning at 26 weeks, including scratching, smiling, crying, hiccupping and sucking. http://www.wnd.com/news/article.asp?ARTICLE_ID=39191

Bringing Good Things to Life

Citizen Magazine - Cover Story

June 2003 by Karla Dial *excerpted from* <http://www.family.org/cforum/citizenmag/coverstory/a0026246.cfm>

Four-dimensional ultrasound may have been invented for medical purposes, but some of the most dramatic results it yields are at pregnancy resource centers — the front lines of the abortion battle.

Choices Medical Clinic, a pregnancy resource center, is located next to abortionist George Tiller's clinic in Wichita, Kan. Since purchasing a 4D ultrasound machine last October, Executive Director Tim Weisner said it's **helped some of the most adamant women change their minds about abortion.**

"To look at a silhouette on a machine is one thing, but to actually see the baby is another," he said. "We've had a handful like that where the technology has really turned the tide. It makes it real to them."

Advertising free ultrasounds draws a lot of patients from the abortion clinic across the street from A Woman's Choice Resource Center in Louisville, Ky., as well. The center's 70 percent success rate in saving babies has gone up, though they don't know exactly how much, since buying a 4D ultrasound late last year.

"The abortion clinic tells [women] **the baby is like cancer** in your body," explained ultrasound technician Holly Colwick. "If you've never been pregnant before or seen an ultrasound, maybe those kinds of lies are easy to believe. But when they see arms, legs, a head — they're amazed."

"This is a 'Wow' kind of machine," agreed Medical Director Dr. Bill Cutrer. "The kinds of images we can get on the real early pregnancies at seven weeks, eight weeks, nine or 10, are just breathtaking. There's no one that leaves with any doubt this is a baby."

Pro-life activists argue that allowing women to see their ultrasounds — which abortion clinics typically do not — is the only way they truly can understand their full range of options. National Institute of Family and Life Advocates President Tom Glessner estimated that if a thousand crisis pregnancy centers were able to provide ultrasounds, the abortion rate could be cut by more than half within a decade.

Unlimited Possibilities

The 4D in particular fascinates Harriet Hamilton, an obstetrical nurse with 42 years' experience who works at Dr. Wolfson's office in Colorado Springs. She believes the children she is scanning now for keepsake images that will be burned onto compact discs are likely to be the next generation of pro-life activists.

"This is such a new modality. The impact is still waiting to be revealed," Hamilton told *Citizen*. "Those black-and-white [2D] prints, over time, will fade. But these images, because of the way we print them, will last forever, and the moving images on the CD will last forever.

"These kids will be able to watch themselves in the womb! It could have a huge impact on abortions. Even at five or six weeks, a week or two after the first missed period, we can see a beating heart. I think it will make a difference."

It's already making a difference on Ashley Picard — who, at 28 weeks, was fully expecting to see a boy on the screen based on the two-dimensional ultrasound she received at her hospital several weeks earlier.

"This brings it into the physical world," she said. "You know there's a baby, but then when you actually see it, it grounds you. There she is. . . . it's not so abstract now.

"You're not just shopping for the idea or the stomach or the weight gain. You're shopping for *her*." As Ashley looks up at the image of her daughter on the screen mounted on the wall opposite her table, Jim pokes a finger softly at her stomach. He leans close, whispering unintelligible words of welcome to his unborn daughter, and kisses his wife's belly.

The baby on the screen presses her face against the side of the uterine wall.

It looks as though she is kissing back.

A great on-line resource that further illustrates the personhood and actual childlike qualities of the unborn is titled ***Fetal Psychology***. The address is <http://www.leaderu.com/orgs/tul/psychtoday9809.html> and a printer friendly PDF copy is at <http://www.realchoices.com/FetalPsychology.pdf>

It approaches the subject of the unborn from an objective scientific standpoint, pointing out that behaviorally speaking there is virtually no difference between a newborn baby and a 32-week-old fetus. It states that a new wave of research suggests that the fetus can feel, dream, and even enjoy *The Cat in the Hat*, and that the debate on abortion will likely never be the same again. This is the context in which Supreme Court justice Sandra Day O'Connor stated, "Abortion is on a collision course with itself."

Class discussion: After watching an Ultrasound video, discuss how it can still be legal to kill that baby.

Internet Resources:

4-D Ultrasound Gives Video View of Fetuses in the Womb

http://news.nationalgeographic.com/news/2005/02/0225_050225_tv_ultrasound.html

Video Resource:

In the Womb (DVD) As seen on the National Geographic Channel. Revolutionary 3-D and 4-D ultrasound imagery sheds light on the delicate, dark world of a fetus as never before and follows a rare fetoscope operation, performed in utero. <http://shop.nationalgeographic.com/jump.jsp?itemID=2692&itemType=PRODUCT>

Note: If link is broken, go to <http://shop.nationalgeographic.com> go to Videos and DVDs select *In the Womb*

Websites with 4D ultrasound video:

<http://www.prenatalimaging.com>

http://www.createhealth.org/p_gall.html#

<http://pregnantandalone.net/id160.htm#ultrasound>

<http://channel.nationalgeographic.com/channel/inthewomb/>

<http://www.lifeissues.org/ultrasound/4Dindex.htm>

Closing Prayers: The Hail Mary

Lesson 14 – Terri Schiavo and the growing tolerance of euthanasia

Opening Prayer: The Glory Be

Living the Gospel of Life (n. 23) "Abortion and euthanasia have become preeminent threats to human dignity because they directly attack life itself, the most fundamental human good and the condition for all others. They are committed against those who are weakest and most defenseless, those who are genuinely 'the poorest of the poor'" (n. 5). ... All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation. These directly and immediately violate the human person's most fundamental right -- the right to life. Neglect of these issues is the equivalent of building our house on sand. Such attacks cannot help but lull the social conscience in ways ultimately destructive of other human rights" <http://www.priestsforlife.org/euthanasia/euthanasiaqanda.htm>

Terri Schiavo and the Echoes of Abortion by Cathy Cleaver Ruse, Esq.

March 31, 2005 Terri Schiavo died the morning of this writing, after having been refused food and water for two weeks. In the horrific treatment of her -- which Nat Hentoff calls the longest public execution in American history -- we can hear the echoes of the abortion mentality.

First, the question asked repeatedly in press reports is, "What would Terri have wanted?" With no more evidence than the word of her disaffected husband, a Florida judge agreed with his conclusion that she would not want to live this way. The appeals court agreed, saying the question was whether Terri "would choose to continue the constant nursing care and the supporting tubes" or would "wish to permit a natural death process to take its course and for her family members and loved ones to be free to continue their lives."

This type of calculation happens every day when prenatal tests show a possible disability in an unborn child. Our culture has taught women to ask, "would the child want to live this way?" -- and to decide that the compassionate answer is, "no."

A recent "no regrets" article on abortion in Salon.com showed one woman's thinking: "I did not want to raise a genetically compromised child," she wrote. "I did not want my children ... compelled to care for their brother after I died. I wanted a genetically perfect baby, and because that was something I could control, I chose to end his life."

This is why disability rights groups have spoken out against selective abortion, and have come out in force in favor of saving Terri Schiavo. They are challenging the notion that a life such as Terri's is meaningless -- or worse, robs others of their freedom. They are fighting the culture-of-death perception that death is better than living with a disability. And they should know.

There is another parallel to abortion. The judge in Florida ordered not only that Terri Schiavo's feeding tube be removed, but that no attempts be made to provide her with food or water, even by mouth. Guards standing watch at her hospice room door make sure her parents did not wet her parched lips. In other words, it was not a right to remove medical treatment that was granted, but an order that Terri Schiavo be made to die.

In *Roe v. Wade*, the Supreme Court said the Constitution gives a woman the right "to terminate her pregnancy." But thirty years of court rulings reveal an even more terrible truth about Roe.

In striking down New Jersey's partial-birth abortion ban, for example, federal judge Maryanne Barry said a fetus is not "in the process of being 'born' at the time of its demise" because "[a] woman seeking an abortion is plainly not seeking to give birth." In other words, a child marked for death is something wholly different from a "wanted" child in the same physical location. It's not the end of a pregnancy that is sought or protected by legal abortion, but the right to a dead baby.

Every human life has incalculable worth and meaning, no matter its age or condition. No judge should have the power to order the death of a weak and helpless human being -- in or out of the womb. May the soul of Terri Schiavo rest in peace. <http://www.nccbuscc.org/prolife/publicat/lifeissues/033105.htm>

Reflections on Euthanasia and Assisted Suicide (*excerpted*)

-- Fr. Frank Pavone, National Director, *Priests for Life*

1. Do we have a "right to die?"

When people ask me about the "right to die," I respond, "Don't worry -- you won't miss out on it!" A right is a moral claim. We do not have a claim on death; rather, death has a claim on us! Some see the "right to die" as parallel to the "right to life." In fact, however, they are opposite. The "right to life" is based on the fact that life is a gift that we do not possess as a piece of property (which we can purchase or sell or give away or destroy at will), but rather is an *inviolable* right. It cannot be taken away by another or by the person him/herself. The "right to die" is based, rather, on the idea of life as a "thing we possess" and may discard when it no longer meets our satisfaction. The "Right to die" philosophy says there is such a thing as a "life not worth living." For a Christian, however, life is worthy in and of itself, and not because it meets certain criteria that others or we might set.

2. What is "euthanasia?"

"Euthanasia," from the Greek words meaning "good death," is something we do or fail to do which causes, or is intended to cause, death, in order to remove a person from suffering. This is sometimes called "mercy killing."

3. What is "assisted suicide?"

This refers to an act by which one assists another in taking his or her own life. A physician, for example, who engages in "assisted suicide" would, upon the patient's request, provide the deadly drugs for the person to use.

4. What is the difference between "active" and "passive" euthanasia?

"Active" euthanasia refers to *an action one takes* to end a life, for example, a lethal injection. "Passive" euthanasia refers to *an omission* -- such as failing to intervene at a life-threatening crisis, or failing to provide nourishment.

It is important not to confuse "passive euthanasia" with the morally legitimate decision to withhold medical treatment that is not morally necessary. (The question of what is or is not morally necessary is handled below.) When we forego a treatment that we are not required to use, then even if death comes faster as a result, that withholding is not euthanasia in any form and should not be called by the name.

5. What kind of treatments and interventions, then, are morally obligatory, and which are not?

No matter how ill a patient is, we never have a right to put that person to death. Rather, we have a duty to care for and preserve life. But to what length are we required to go to preserve life? No religion or state holds that we are obliged to use every possible means to prolong life. The means we use have traditionally been classified as either "ordinary" or "extraordinary."

"Ordinary" means must always be used. This is any treatment or procedure which provides some benefit to the patient without excessive burden or hardship.

"Extraordinary" means are *optional*. These are measures which do present an excessive burden. The distinction here is *not* between "artificial" and "natural." Many artificial treatments will be "ordinary" means in the moral sense, as long as they provide some benefit without excessive burden. It depends, of course, on the specific case in point, with all its medical details. We cannot figure out ahead of time, in other words, whether or not we ourselves or a relative want some specific treatment to be used on us "when the time comes," because we do not know in advance what our medical situation will be at that time or what treatments will be available. When the time does come, however, we must consult on the medical and moral aspects of the situation. Remember, procedures providing benefit without unreasonable hardship are obligatory; others are not. You should consult your clergyman when the situations arise.

6. Shouldn't a person be able to say that his or her pain and suffering is too much to bear, and have the right to be free of that suffering?

Our duties toward others and ourselves certainly require reasonable efforts to alleviate suffering. At the same time, it is impossible to live without suffering, and therefore it makes no sense to talk about a "right" to be completely free of it. The pro-euthanasia movement maintains that our rights include determining the time and manner of our own death. First of all, given the fact that people die unexpectedly every day of both natural and accidental causes, this philosophy is patently absurd. If, however, one simply considers the so-called right to *choose death* when suffering is too great, then we have to ask the question of what kind of suffering qualifies.

7. What about people who are unable to communicate?

What about them? That, indeed, is the question for the pro-euthanasia forces. People who cannot communicate are people, nevertheless. This gets to the heart of the problem. *A person's inability to function does not make their lives less valuable.* People do not become "vegetables." Children of God never lose the Divine image in which they were made.

A key distinction that needs to be made here is between a patient who is dying and one who is not. When one is dying, we try with all reasonable means to sustain life, and as we have noted already, some interventions are necessary and some are not. But when one is *not dying*, then there isn't even a question of what "treatments" to provide. There is such a thing as a useless treatment, but there is no such thing as a useless life. This is where the confusion arises. A person who cannot walk, or cannot communicate, or is not conscious (as far as we can tell), *still has a right to life and to reasonable measures to sustain life.*

8. Must we always provide food and fluids to a patient?

When we come back from lunch, we do not say that we just had "our latest medical treatment." Food and drink are a normal aspect of taking care of life and health, not an extraordinary intervention. As aspects of normal care, therefore, they are morally obligatory.

In the case of a person who is not dying but whose physical or mental functioning is impaired, the question often arises as to whether we should "keep them alive" by feeding them. But there is no more of a doubt about keeping that person alive than about keeping alive anyone else who is not impaired! There is no underlying cause of death in this case. To fail to feed such a person is to introduce a new cause of death, namely, starvation. This is what the current case of Terri Schindler-Schiavo in Florida is about.

In the case of somebody who is dying, food and fluids are to be provided as well. There may come a point when death is imminent and when the body no longer assimilates what it is given, despite various efforts to feed the person by alternate means. At that stage, of course, it is normal to accept the inevitability of the person's death.

9. What are some of the common myths supporting euthanasia and assisted suicide?

- a. It is a myth that most terminally ill people seek suicide. "According to available data, only a small percentage of terminally ill or severely ill patients attempt or commit suicide." (p.9)
 - b. It is a myth that single events cause people to end their lives. "Contrary to popular opinion, suicide is not usually a reaction to an acute problem or crisis in one's life or even to a terminal illness... Instead, certain personal characteristics are associated with a higher risk of...suicide." (p.11)
 - c. It is a myth that requests for suicide represent a person's true desires. "Like other suicidal individuals, patients who desire suicide or an early death during a terminal illness are usually suffering from a treatable mental illness, most commonly depression." (p.13)
 - d. It is a myth that terminal illness has to involve unmanageable pain. "Taken together, modern pain relief techniques can alleviate pain in all but extremely rare cases." (p.40)
- (Quotes are from a May 1994 study by the New York State Task Force on Life and Law entitled, When Death is Sought: Assisted Suicide and Euthanasia in the Medical Context.)*

10. How does "voluntary" euthanasia lead to non-voluntary" euthanasia?

"Right to die" proponents couch their arguments in terms of personal freedom and voluntary choice. But in fact, as soon as you say that people have a "right" to end their lives (voluntary euthanasia), you have

automatically and immediately introduced *non-voluntary* euthanasia, that is, killing people without their having asked for it. The reason is simple: A person should not be deprived of a "right" simply because they are not able to ask for it. This is especially easy to understand when the "right" is freedom from suffering. Why should someone suffer just because he cannot vocalize his desire to die?

This also leads to *involuntary euthanasia*, the killing of people although they want to live. The reasoning that leads to this conclusion is that the patient is not in a position to properly evaluate what is best for him/her in the circumstances -- so we will step in and do what is best.

17. What are some questions I should ask candidates regarding euthanasia and assisted suicide?

This issue, first of all, should be raised with candidates at all levels of government. Many of these battles are taking place at the state level.

Candidates should be asked questions like the following:

Do you believe that government should protect the lives of the sick, the dying, or the physically or mentally impaired, without judging the worth of those lives?

Do you believe that the state has the right to allow suicide, or the administration of lethal drugs?

Do you think that federally controlled drugs should be allowed for use in assisting a suicide?

Do you think that health care needs to be "rationed," or do you acknowledge that we have both the means and the duty to give all reasonable health care to citizens, without judging the merit of their lives based on their ability to function?

<http://www.priestsforlife.org/euthanasia/euthanasiaganda.htm>

Internet Resources:

<http://www.terrisfight.org/>

<http://www.nccbuscc.org/prolife/issues/euthanas/>

<http://www.ncbcenter.org/>

<http://www.priestsforlife.org>

"Evil flourishes when it is hidden; injustice festers when the victim is unseen.

Exposing evil causes it to collapse under its own weight, as it confronts the light of human conscience. Overcoming injustice does not require that everyone believe it is injustice. There is, rather, a critical mass at some point in the spectrum, when "enough" people are so convinced. The good news is that those people already have the conscience to reject the evil. The problem is that the evil hasn't been sufficiently exposed for them to see it. "

-- Fr. Frank Pavone, National Director Priests for Life

From his column: **"Expose the Evil"** www.priestsforlife.org/columns/columns2006/06-01-30exposetheevil.htm

Lesson 15 – Bio Ethics: Stem Cell Research and Human Cloning: Questions and Answers

Opening Prayer: The Glory Be

In a nutshell:

Stem-cell research has been ongoing around the world for more than 20 years. As of 11/1/06 there had been **at least 72 treatments developed using Adult Stem Cells** with many more in the works and great promise for the future. Conversely, as of 11/1/06 there had been **ZERO treatments developed using Embryonic Stem Cells**. Moreover, according to www.stemcellresearch.org, “Embryonic stem cells pose an unusual risk for genetic changes and tumor formation, with the risk increasing the longer the cells are grown, thus making their therapeutic use even more speculative and problematic.”

Stem Cell Research and Human Cloning: Questions and Answers

from <http://www.usccb.org/prolife/issues/bioethic/stemcell/answers08052004.htm>

What is a stem cell?

A stem cell is a relatively unspecialized cell that, when it divides, can do two things: make another cell like itself, or make any of a number of cells with more specialized functions. For example, just one kind of stem cell in our blood can make new red blood cells, or white blood cells, or other kinds—depending on what the body needs. These cells are like the stem of a plant that spreads out in different directions as it grows.

Is the Catholic Church opposed to all stem cell research?

Not at all. Most stem cell research uses cells obtained from adult tissue, umbilical cord blood, and other sources that pose no moral problem. Useful stem cells have been found in bone marrow, blood, muscle, fat, nerves, and even in the pulp of baby teeth. Some of these cells are already being used to treat people with a wide variety of diseases.

Why is the Church opposed to stem cell research using the embryo?

Because harvesting these stem cells kills the living human embryo. The Church opposes the direct destruction of innocent human life for any purpose, including research.

If some human embryos will remain in frozen storage and ultimately be discarded anyway, why is it wrong to try to get some good out of them?

In the end we will all die anyway, but that gives no one a right to kill us. In any case, these embryos will not die because they are inherently unable to survive, but because others are choosing to hand them over for destructive research instead of letting them implant in their mother's womb. One wrong choice does not justify an additional wrong choice to kill them for research, much less a choice to make taxpayers support such destruction. The idea of experimenting on human beings because they may die anyway also poses a grave threat to convicted prisoners, terminally ill patients, and others.

Haven't doctors, scientists, and commentators said that embryonic stem cell research will lead to the cure of many diseases?

Some have made this claim, but in fact this is largely speculation. Embryonic stem cells have never treated a human patient, and animal trials suggest that they are too genetically unstable and too likely to form lethal tumors to be used for treatment any time soon. Years ago it was said that stem cells from embryos would be the most useful because they are so fast-growing and versatile, able to make virtually any kind of cell. But those advantages become disadvantages when these cells make tumors, creating a condition worse than the disease. Yet many supporters remain wedded to this approach, having invested a great deal of money and effort and hoping they can still make it work. This kind of exaggerated "promise" has misled researchers and patient groups before—most obviously in the case of fetal tissue from abortions, which a decade ago was said to promise miracle cures and has produced nothing of the kind.

Is the Church telling us to choose the lives of embryos over the lives of suffering patients?

No. It is calling us to respect both, without discrimination. We must help those who are suffering, but we may not use a good end to justify an evil means. Moreover, treatments that do not require destroying any human life are at least as promising—they are already healing some conditions, and are far closer to healing other conditions than any approach using embryonic stem cells. The choice is not between science and ethics, but between science that is ethically responsible and science that is not.

Is embryonic stem cell research advancing so slowly because this research is banned in the United States?

No. Embryonic stem cell research is fully allowed in the United States—there is no federal law (and almost no state law) against it. The government has only set some limits on the number of embryonic stem cell lines eligible for federal funding. Supporters disappointed at failures using these cells sometimes blame this stem cell research "ban" (which is not really a ban at all). But as noted above, the much more serious obstacle lies in the nature of the cells, which are not working out as some predicted.

Did the federal government in 2001 forbid funding any embryonic stem cell research?

No. In fact, the federal government gave \$25 million to human embryonic stem cell research last year. But on August 9, 2001, President Bush said that federally funded research would use only embryonic stem cells already in existence (obtained by destroying embryos prior to that date). In this way, he reasoned, federal funds could be used to explore this research, without encouraging researchers to destroy new embryos in order to obtain federal grants. Some of these existing stem cell samples have been used to create more than 20 cell lines for research, and others remain in storage for possible use in creating new cell lines in the future. There is no legal limit on the amount of funding that can be used for this avenue; if the total funding for it is relatively small, that is chiefly because researchers are not requesting the funds as they are finding other avenues more promising.

Has research using adult stem cells ever accomplished anything?

Thousands of lives have been saved by adult stem cells—most often in the form of "bone marrow transplants" for leukemia and other conditions (where the active ingredient in the bone marrow is stem cells). Today, adult stem cells have been used to help people with Parkinson's disease, spinal cord injury, sickle-cell anemia, heart damage, corneal damage, and dozens of other conditions. The danger is that this progress toward cures will be halted or slowed by campaigns that divert attention and resources toward embryonic stem cell research.

Can stem cells be stored in a bank?

Yes, like donated blood or bone marrow, they can be frozen and banked. In 2003, for example, Congress approved funds to help create a nationwide umbilical cord blood stem cell bank, in light of the many clinical benefits being discovered from these cells now usually discarded after live births. Many of the embryonic stem cell samples eligible for federally funded research under the current policy also remain frozen in banks, to be thawed and turned into stem cell lines when needed.

What is a stem cell line?

It is an ongoing, living colony of stem cells in a laboratory, from which cells can be obtained for research or other uses. Sometimes these are called "immortal" cell lines, but that is misleading because they do eventually deteriorate. Embryonic stem cells are said to be easier to grow in a stem cell line, but they also tend to develop serious genetic abnormalities associated with cancer.

What are the advantages of harvesting donor cells from the intended recipient of the stem cell therapy?

Because these cells come from the patient, they are an exact match and will not be rejected by the body as foreign tissue. Also, because no foreign substance is placed in the body, there are fewer regulatory barriers to their medical use.

Who is funding stem cell research? What role is federal funding playing in determining research priorities?

Many private foundations and for-profit biotechnology companies fund stem cell research, but the federal government (especially through the National Institutes of Health) remains the largest source of

funds. The government's funding priorities have a large influence on the direction that medical research takes. Since available research funds began being diverted toward exploring embryonic stem cell research, some very promising adult stem cell avenues for treating juvenile diabetes, spinal cord injury, Parkinson's disease, etc. have been underappreciated and underfunded. Many advances in these fields have emerged from other countries.

What is human cloning and how is it related to stem cell research?

In human cloning, the DNA from the nucleus of a person's body cell is inserted into an egg whose own genetic material has been removed, and the egg is then stimulated to begin embryonic development. The resulting cloned embryo would genetically be an almost identical twin to the person supplying the body cell. This research overlaps with the stem cell issue. That is, human cloning might be done to create an embryo who will be destroyed to provide stem cells genetically matched to a patient, so the cells will not be rejected as foreign tissue. But some cloning research is done for other purposes—for example, to create embryos with devastating illnesses from the body cells of sick patients, to study the early progress of that disease. Most embryonic stem cell research involves embryos created by in vitro fertilization, not cloning.

Why does the Church oppose human cloning?

Cloning is a depersonalized way to reproduce, in which human beings are manufactured in the laboratory to preset specifications. It is not a worthy way to bring a new human being into the world. When done for stem cell research, it involves the moral wrong of all embryonic stem cell research (destroying an innocent human life for possible benefit to others) plus an additional wrong: It creates human beings solely in order to kill them for their cells. This is the ultimate reduction of a fellow human being to a mere means, to an instrument of other people's wishes.

Does opposition to cloning and embryonic stem cell research come only from one theological or political view?

No. Serious moral concerns about these practices have been raised by an array of both religious and secular groups, including some who disagree with the Catholic Church about abortion—Friends of the Earth, the United Methodist Church, etc. The human cloning ban supported by the Church has been approved by the House of Representatives by an overwhelming bipartisan majority. Many other countries (including Canada, France, Australia, Germany, and Norway) have passed similar bans. Opposition to the idea of treating early human life as a mere object or commodity in the laboratory transcends religious and political divisions.

Closing Prayers: Our Lady of Guadalupe, patroness of the unborn, pray for us! Hail Mary

Internet Resources:

<http://www.usccb.org/prolife/issues/bioethic/>

<http://www.nchla.org/issues.asp?id=7>

Related Resources:

Do No Harm The Coalition of Americans for Research Ethics

<http://www.stemcellresearch.org/>

Umbilical Cord Stem Cells are Saving Babies Without Embryonic Research

<http://www.lifenews.com/bio1223.html>

Appendix: Two Bishops flyers on Stem Cell Research

Appendix:

On-Line PDF Resources:

- **You Can Save Someone's Life Today** <http://www.priestsforlife.org/brochures/youcan.pdf>
- **Bishops flyers on Stem Cell Research**
<http://www.stemcellresearch.org/images/JoshuaFINAL.pdf>
<http://www.stemcellresearch.org/images/MinerFINAL.pdf>
- **Fetal Psychology** <http://www.realchoices.com/FetalPsychology.pdf>
- **What does modern science conclude about when human life begins?**
<http://www.ankerberg.com/Articles/PDFArchives/apologetics/AP3W0805.pdf>
- **Love Matters** <http://www.lovematters.com/pdf/lovematters.pdf>

Videos Resources - 3 different topics

1. **ABORTION: (lesson 9)**
DVD Video from Priests For Life
Dr. Tony Levatino, a former abortionist, uses medical instruments to take you step-by-step through the most common abortion procedures. Then Dr. Byron Calhoun shows two aborted babies and explains how they died. Finally, view footage of aborted babies from inside an abortion mill.
<http://priestsforlife.org/products/dvdseeforyourself.htm>
2. **4-D ULTRASOUND AND FETAL SURGERY: (lesson 13)**
In the Womb (DVD) As seen on the National Geographic Channel
From the moment of conception, every human embryo embarks on an incredible nine-month journey of development. Now, cutting-edge technology makes it possible for us to open a window into the hidden world of the fetus and explore each trimester in amazing new detail. Revolutionary 3-D and 4-D ultrasound imagery sheds light on the delicate, dark world of a fetus as never before and follows a rare fetoscope operation, performed in utero with the hope of correcting life threatening complications before birth. Approximately 100 minutes.
<http://shop.nationalgeographic.com/jump.jsp?itemID=2692&itemType=PRODUCT>
Note: If link is broken, go to <http://shop.nationalgeographic.com> go to Videos and DVDs select *In the Womb*
3. **VICTIMS SPEAK OUT AGAINST ABORTION: (lesson 4)**
The National Silent No More Awareness Campaign
(DVD) is an effort to make the public aware of the devastation abortion brings to women, men, and their families. The emotional and physical pain of abortion should not be shrouded in secrecy and silence, but rather exposed and healed. As we are silent no more, society will see that abortion hurts and doesn't help. This DVD contains: One 28 minute Presentation of the Campaign, one 14 minute Presentation of the Campaign, and 11 full-length personal stories.
http://www.hh76.com/pro_life_products.asp?group_id=20
Note: If link is broken, go to <http://www.hh76.com> go to Videos, the Abortion select *DVD, Silent No More Awareness*

Abortion videos on-line

- **<http://abortionismurder.org/content/videoscontent.htm>** The video "***Hard truth***" should be viewed first
- **<http://www.abort73.com/HTML/I-A-4-video.html>**

Hands on Resource: Medically accurate fetal models

Plastic Model of 11-12 Week Preborn Baby (aprox. 2 ¼" Long) Only 36 cents in quantity of 50. Each model comes with a PHOTO FRONT card which details fetal development on the back.

This is a very powerful but inexpensive model that is excellent for hands on teaching. When a student holds this model pre-born baby in their hands and is taught the truth of life before birth it will create a lasting impression. Students are to be instructed to "keep baby safe" as they will be all bringing "their babies" back to class for future lessons. Use in lessons 1 and 9, and elsewhere if desired.



Order directly from **Heritage House** <http://www.hh76.com>
Click on **Fetal Models**, then **10-12 Week models**

Websites with 4D ultrasound video:

- **Excellent video of TV commercial of advanced 4D ultrasound**
<http://pregnantandalone.net/id160.htm#ultrasound>
- **Life Issues Institute** <http://www.lifeissues.org/ultrasound/4Dindex.htm>
- **National Geographic Channel: In The Womb**
<http://channel.nationalgeographic.com/channel/inthewomb/>
- **Create Health London Clinic** http://www.createhealth.org/p_gall.html#

Miscellaneous

- **Brochure: *Watch Me Grow*** from <http://www.hh76.com> Item No. 9406WM
This beautifully illustrated full color brochure documents the growth stages of a baby for nine months in the womb. Using the artwork from the popular Watch Me Grow poster series, these brochures make an excellent teaching tool
- **PRO-LIFE MEDITATIONS ON THE MYSTERIES OF THE ROSARY**
By Fr. Frank Pavone, National Director Priests for Life
<http://www.priestsforlife.org/prayers/Rosary.html>
- **From the Archdiocese of Philadelphia - Respect Life Office
Department for Pro-Life Activities**
(PDF Document) Spiritual Adoption (SA) Prayer Program: Schools, religious education programs, and parishes participate in the spiritual adoption prayer program. Participants in the program pledge to pray for a woman facing a crisis pregnancy and her unborn baby, whose life is in danger of abortion. Participants pray for them daily for nine months, and on the baby's birthday, a shower may be held for a local crisis pregnancy center or mother's home. Through monthly bulletin announcements describing the growth of a baby, participants also become educated on the humanity of the unborn. The number of participants in the Spiritual Adoption program has tripled over the last four years to over 34,000 in 2002. 21 pages.
<http://www.archdiocese-phl.org/respect/prolife/saparish.htm>
- **Study Guide to Evangelium Vitae (The Gospel of Life) By Russell Shaw**
<http://www.kofc.org/about/activities/culture/encyclicals/studyGuide.cfm>
Copies of this study guide as a printed booklet may be obtained from Catholic Information Service, Knights of Columbus Supreme Council, P. O. Box 1971, New Haven, CT 06521

- **BOOK: Highly recommended reading - *Abortion: The Silent Holocaust*** by Fr. John Powell, S.J. (www.lifecyclebooks.com Click on "abortion: books" then scroll) One of the most important books on the subject. This book has overwhelming importance for readers from high-school age onward, as well as adult study. The author speaks directly to the reader as few writers can. He takes the reader along his personal journeys from his studies in Germany and tour of the death camp in Dachau, through his work in the pro-life movement.
- **Computer Media: *Truth Unmasked Interactive CDROM*** from <http://www.lifeissues.org>
Cool, hip, pro-life education for today's youth. Truth Unmasked is an interactive CD-ROM designed with graphics and music videos exclusively for youth. Teens introduce the CD and its individual sections in video clips. Sections include: You were cool even before you were born, detailing fetal development; Give me the facts, answering the who, what, when, where, why, and how abortion questions; The inside view, graphically showing what an abortion looks like; The risks you take; and So you want to know more, giving links to outside sources for more information.

Suppliers of Pro-life materials, books, and merchandise

- **Heritage House** <http://www.hh76.com>
- **Life Cycle Books** <http://www.lifecyclebooks.com>

Major websites and on-line articles:

- **Priests For Life:** <http://www.priestsforlife.org>
- ***When Do Human Beings Begin? "Scientific" Myths and Scientific Facts***
by Dianne N. Irving, M.A., Ph.D. <http://catholiceducation.org/articles/abortion/ab0027.html>
- **Why Can't We Love Them Both** On Line Book by Dr. and Mrs. Willke
http://www.abortionfacts.com/online_books/love_them_both/why_cant_we_love_them_both_contents.asp
- **www.SecondLookProject.org**
- **Genocide Awareness Project** <http://blackgenocide.org/gap.html>
- **Love Matters** <http://www.lovematters.com>
- **Images of aborted babies and images of babies living in the womb.**
<http://priestsforlife.org/resources/abortionimages/index.htm>
- **Life Dynamics** www.LifeDynamics.com
- **American Life League** <http://www.all.org/>
- **Human Life International** <http://www.hli.org/>
- **Just the facts, life before birth- your first nine months.**
<http://www.justthefacts.org/continue.asp>
- **Abort73** <http://www.Abort73.com>
- **Stand up Girl** <http://www.standupgirl.com>

Pro-Life news websites

- **LifeSite - Your Life, Family and Culture Outpost featuring daily news and information not widely available in the mainstream media** <http://www.lifesite.net/>
- **LifeNews - The News Source for the Pro-Life Community** <http://www.lifenews.com/>

- 1 From the moment of _____, the life of every human being is to be respected in an absolute way because man is the only creature on earth that _____ has "wished for himself" and the spiritual soul of each man is "immediately created" by _____; his whole being bears the image of the Creator.

- 2 Spontaneous abortion, commonly called a _____ is not sinful because the mother did not intend the death of her child.

- 3 Since what century has the Church affirmed the moral evil of every procured abortion? (Circle one) 1st 6th 18th was never affirmed

- 4 From conception, the child has the right to life unless they are a threat to the life or health of their mother. True or False

- 5 Whatever its motives and means, direct _____ consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally _____.

- 6 Direct abortion is an evil that cannot be morally justified except in the cases of rape and incest. True or False

- 7 *What president said: "The first and only legitimate object of good government is the care of human life, not its destruction!"* (Circle one)
 Abraham Lincoln
 George Washington
 Thomas Jefferson
 John F. Kennedy

- 8 The right to life is the very first right named in what document? (Circle one)
 The Bill of Rights
 The Federalist Papers
 The Declaration of Independence
 The US Constitution

- 9 To devalue life is to strike at the very foundations on which the American republic is erected. Without the right to life no other rights are possible; to the extent that life itself is jeopardized, all other rights are equally threatened. True or False

- 10 Abortion and euthanasia are crimes, which no human law can claim to legitimize. True or False

- 11 In 1999 Pope John Paul II arrived in the US heartland and likened America's dispute over _____ and _____ to the bitter legal battle over _____ on the eve of the Civil War.

- 12 If something is made legal then it must be right, such as with Roe v Wade legalizing abortion.
- 13 During the first decades of the 1800's scientific knowledge about the process of _____ led to efforts to enact stronger bans on abortion. Beginning in (what year) _____, the American Medical Association called for strong anti-abortion laws and vigorous enforcement of them.
- 14 By (what year) _____, every state except Kentucky had passed an anti-abortion law (and Kentucky's courts had declared abortion at any stage of gestation to be illegal). In (how many) _____ states, abortion was a felony; in New Jersey, it was a high misdemeanor.
- 15 The U.S. bishops identify _____ and _____ as the preeminent threats to human dignity because they directly attack life itself, the most fundamental human good and the condition of all others.
- 16 Abortion is legal through what month of pregnancy? (Circle one)
Third Sixth Ninth
- 17 [In voting for political candidates] "A disqualifying issue is one which is of such gravity and importance that it allows for no political maneuvering. A disqualifying issue is one of such enormity that by itself renders a candidate for office unacceptable regardless of his position on other matters."
What is the source of the preceding quote? (Circle one)
Faithful Citizenship: Building a Just Society
Living the Gospel of Life: A Challenge to American Catholics
A Brief Catechism for Catholic Voters
- 18 In voting for political candidates what are the five disqualifying issues ?
1 _____ 2 _____ 3 _____
4 _____ 5 _____
- 19 The founder of Planned Parenthood, _____, was a devout racist who created the Negro Project designed to sterilize unknowing black women and others she deemed as undesirables of society. She wanted to reduce the population of all minorities and the poor as much as possible through the widespread use of contraception and abortion.
- 20 In the Gospel of Luke the Virgin Mary, while pregnant with Jesus visited her relative who was also pregnant. As soon as Mary's relative saw her the child leapt in her womb for joy at the presence of Jesus. What was the relative's name? _____
What was the name she gave to her baby? _____

- 1 In 1996 an abortion survivor delivered a speech at the international pro-life conference in Rome. What was her name? _____
- 2 In what year was this person almost killed by abortion? _____
- 3 During the speech, the abortion survivor relayed that when their mother admitted what happened she said: "...you are a twin. I aborted your twin brother and tried to abort you." True or False
- 4 The American Holocaust Memorial is a former abortion mill located in what city? _____
- 5 Approximately how many babies were murdered at this former abortion mill between 1986-1994? (circle one) 1,000 10,000 30,000 55,000
- 6 The abortionist at this former abortion mill used a medical incinerator to discard the dead babies he had aborted. True or False
- 7 Pope John Paul called abortion a "legal extermination" and compares its institution with the German laws, which declared the Jews non-persons and allowed them to be murdered by the state. True or False
- 8 The _____ War Crimes Tribunal indicted and convicted ten Nazi leaders for "encouraging and compelling abortions," an act which the Tribunal characterized as "a crime against humanity."
- 9 "America needs no words from me to see how your decision in Roe v. Wade has deformed a great nation. The so-called right to abortion has pitted mothers against their children and women against men." "The right to life does not depend, and must not be declared to be contingent, on the pleasure of anyone else, not even a parent or a sovereign."
Who said this? (circle one)
Pope John Paul Mother Teresa
Rabbi Yehuda Levin Fr. Frank Pavone
- 10 As of January 2006, how many reported surgical abortions have there been in the US since 1973? More than (circle one)
100,000 2,500,000 13,000,000 46,000,000 125,000,000
- 11 Induced Abortion is the Number One Cause of Death In the United States. True or False

- 12 If induced abortions were reduced by _____% the savings of lives would be greater than finding a cure for all cancer.
- 13 Approximately how many pregnancies are ended by surgical abortion? (circle one)
 1 of every 2 1 of every 4 1 of every 7 1 of every 25 1 of every 40
- 14 The unborn child's heart begins to beat at about (how many) _____ days and is pumping blood through the _____ system. The blood type may be different than the mother's.
- 15 At the gestational age of _____ months, a developing baby is able to suck his or her thumb; all the _____ are formed and the baby only needs time to develop. Interestingly, the human _____ does not completely finish developing until years after birth.
- 16 Artificial contraception was condemned as a sinful act by every major Christian denomination in the world, Protestant and Catholic, until (what year)_____. The Catholic Church continues to hold this position because Artificial Birth Control is in direct opposition to the fundamental purposes of _____. The very word contraception means against _____—against new life. When birth control fails many people will inevitably turn to _____.
- 17 A 1994 study in the Journal of the National Cancer Institute found: "Among women who had been pregnant at least once, the risk of _____ cancer in those who had experienced an induced abortion was _____% higher than among other women."
- 18 The _____ movement began long before it was given its current name. Ancient _____ would pick up and save abandoned _____ left alone to die by their parents.
- 19 Many women who abort their children do so out of fear or pressure from family or friends. Most who abort do so out of ignorance, not being fully aware of the fact that their baby is alive with a heartbeat, only needing the time to grow and develop and be born. True or False
- 20 The defense and promotion of Life is not the ministry of a few but the responsibility of all. True or False

Respect Life Test 3 (Lessons 11–15)

Name _____

- 1 In 1999 an unborn boy was operated on at 21-weeks gestation in utero (21 weeks from conception—in the womb). Pictures of his hand grasping the surgeons are among the most powerful and unforgettable in recent years. What is his name? _____
- 2 In September of 2003, then almost 4 years old, this little boy and his parents, testified before the U.S. Senate about the photo and their experience with in utero surgery. True or False
- 3 Many states across America have in recent years enacted fetal _____ laws, which create a separate crime for actions taken against a pregnant woman that result in the death of her unborn baby. These laws treat the unborn baby as an individual, apart from his or her mother. Studies show that the leading cause of death of pregnant women is criminal _____.
- 4 "Ultrasonographic findings report specific fetal movements in response to needle punctures in utero. When neonates are born prematurely at 23 weeks gestation, they demonstrate highly specific and well-coordinated physiologic and behavioral responses to pain ... *validating outside the uterus what they were capable of manifesting inside the uterus.*" True or False
- 5 The facts about the pain unborn children experience during abortion was brought out in open US federal court proceedings in 2004. Horrific testimony was entered into the official record each day in three separate federal District Court cases, each filed to stop the _____ Act of 2003.
- 6 Dr. Kanwaljeet Anand, an Oxford and Harvard trained neonatal pediatrician and pain expert testified in federal court that: "I believe the fetus is _____," and that the pain during this procedure is " _____ " to 20-week-old pre-born children.
- 7 Under cross-examination, Dr. Anand said he believes a less-controversial abortion procedure, known as "dilation and evacuation" (D&E), would cause the same amount of pain to a child. It is the most common method of second-trimester abortion in the United States. How many are estimated to take place in the US annually? (circle one)
- 25,000 70,000 140,000 250,000
- 8 Everyone who uses the term "fetus" unwittingly acknowledges that the unborn human is an unborn child because fetus is Latin for _____

- 9 New _____ technology, producing vivid 3D images, reveals complex behavior in unborn children from an early stage of development.
- 10 Other pictures show fetuses apparently yawning and rubbing their eyes. This technology previously made news when it produced images of unborn babies appearing to smile. True or False
- 11 Pro-life activists argue that allowing women to see their ultrasounds — which abortion clinics typically do not — is the only way they truly can understand their full range of options. True or False
- 12 On March 31, 2005 _____ died, after having been refused food and water for two weeks. In the horrific treatment of her -- which Nat Hentoff calls the longest public execution in American history -- we can hear the echoes of the abortion mentality.
- 13 All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation. These directly and immediately violate the human person's most fundamental right -- the right to life. True or False
- 14 _____ refers to an act by which one helps another in taking his or her own life. A physician, for example, would, upon the patient's request, provide the deadly drugs for the person to use.
- 15 At the close of 2005 there had been at least _____ successful treatments developed using Adult Stem Cells.
- 16 At the close of 2005 there had been _____ treatments developed using Embryonic Stem Cells.
- 17 The Catholic Church is opposed to all stem cell research. True or False
- 18 The Church opposes human cloning because it is a depersonalized way to reproduce, in which human beings are manufactured in the laboratory to preset specifications. It is not a worthy way to bring a new human being into the world. . True or False
- 19 Serious moral concerns about cloning and embryonic stem cell research have been raised by an array of both religious and secular groups, including some who disagree with the Catholic Church about abortion True or False
- 20 The human cloning ban supported by the Church has been rejected by the House of Representatives by an overwhelming bipartisan majority. True or False