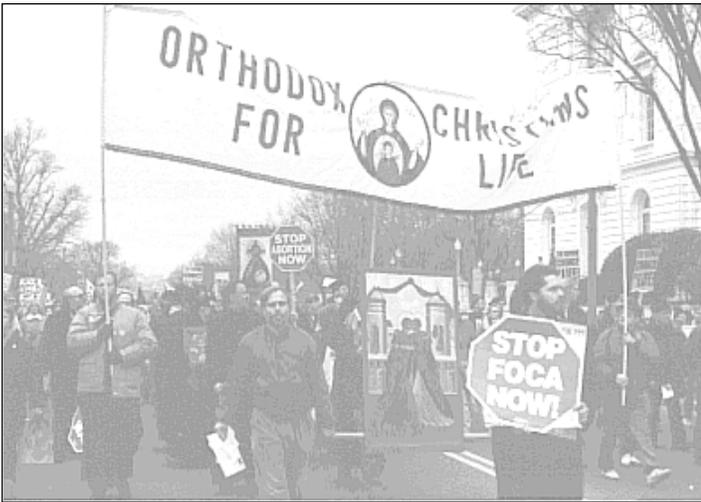




# Rachel's Children

Jeremiah 3:15 & Matthew 2:17-18



## The 1993 March for Life

*John Protopapas,  
National Director  
Orthodox Christians for Life*

The 1993 March for Life was especially poignant - not only was it the 20th anniversary of *Roe v. Wade*, but as the event was being held, our cynical and disingenuous pro-abortion president, Bill Clinton, was signing away by executive decree the last semblances of federal restrictions on abortions enacted by pro-life presidents Reagan and Bush.

In spite of this we wish to report that Orthodox Christians for Life was once again a strong presence in this year's March with over 300 people that we knew of. We were led by Bishops Herman, Nathaniel and Nicholas, our indefatigable Shepherds of the Faith who also were personal representatives of Metropolitan Theodosius (OCA); in addition, Metropolitan Philip (Antiochian) sent as his personal representative V. Rev. George Corey and his blessings. Bishops Maximos (Gr. Arch.) and Nicholas (Carpatho-Russian Dioc.) would have been present, but were unable to attend due to last minute problems. Fr. Milton Efthemiou who was to have represented the Greek Archdiocese was also unable to attend at the last minute. Valerie Protopapas (OCLife) was the representing Archbishop Peter (OCA). There were seminarians from Holy Cross, St. Vladimir's and St. Tikhon's.

It was a grey and damp day as we once again set out on

the long trek from the soggy ellipse, up "Capitol Hill" to the wide thoroughfare between the Capitol and the Supreme Court. During the march to the court we sang church hymns and the buildings echoed our refrains proclaiming the Orthodox Faith.

As in past years, Orthodox luminaries were seated on the dais during the pre-March program and were introduced to the over 200,000 pro-life participants - the largest March for Life, ever. The crowd was so large, that a number of the Orthodox contingent could not get near our core group near the podium.

Along the way of the March there was an initial attempt by the "pro-aborts" to block the march. However, the Washington police dispersed them quickly so they were not a factor. None of this in any way dampened the spirits or repressed the enthusiasm of the pro-life crowd.

When the March was completed, the Orthodox contingent held a memorial service under the trees of the Capitol grounds across from the Supreme Court building. Our singing brought the attention not only of the press but of those in the line of march who were passing during the service.

This year, because of the enormous crowd, the march took considerably longer than is usual; but no one complained of the extra time spent, so glorious it was to be bold for Christ on behalf of the Faith and the unborn children of our nation. And while 1992 we had hoped that 1993 might mark the demise of *Roe vs. Wade*, the results of the presidential elections and the coterie of pro-abortion forces brought in by the Clintons (Bill and Hillary) indicates that we will still be at the same old stand for the foreseeable future.

## Orthodox Pro-Life News from Abroad

*Source: International Right to Life Federation*

### THE BALKANS:

Pro-life activities continue to flourish in Croatia and surrounding parts of the former Yugoslavia despite the ravages of war. The Croatian pro-life movement "Pro-Vita" reports that religious leaders among the Orthodox, Catholic and Muslim communities have thrown their weight behind efforts to rid their neighborhoods of abortion, and are helping to establish support services for expectant mothers, promote pre-marital chastity and provide pro-life educational materials to schools, hospitals and pharmacies.

## ROMANIA:

The Patriarch of the Romanian Orthodox Church described abortion as “a true and real homicide” in his recent end-of-year Message. Patriarch Teoctist also called on Romanian health care professionals to refuse to do abortions. His remarks follow on the 1991 Pastoral Letter of the Bishops of the Romanian Orthodox Church which referred to abortion as “a true crime against life and the Holy Spirit”.

### KEEP YOUR EYES ON THE PRIZE

(A Pro-Life Apologia)

Valerie H. Protopoulos

*Educational Director, Orthodox Christians for Life*

The Pro-Life Movement is under the heaviest attack it has yet to sustain in its twenty-year history. Many people newly come to the movement are considering abandoning their commitment to life in the face of being publicly branded a religious fanatic, hate-monger and murderer. It is unbelievably ironic that those whose only motive is the saving of lives are subjected to such infamy by real murderers, the abortionists and their accomplices in the so-called “pro-choice” movement. Of course, pro-lifers have been called names since they determined not to accept legalized abortion after *Roe vs. Wade* in 1973. The epithets, curses and attacks - vocal, physical and legal - leveled against the defenders of life have been many and furious and have arisen not only from the lunatic fringe of the abortion alliance - militant homosexuals, radical feminists and other strange beings - but also from the mightiest forces of society - government, law, science, medicine, commerce and the media. If there were ever a modern example of “David and Goliath,” it is the abortion issue in which a relative handful of (mostly) traditional Christians have stood against the force of an entire world culture bent on the wholesale destruction of the unborn.

In the twenty and more years the Pro-Life Movement has existed - and in spite of the frustration of its members as abortion has become institutionalized and continues at the rate of 1.6 million annually in the United States alone - fewer than a dozen people claiming pro-life sympathies have engaged in any kind of violence on behalf of the cause *and no one has been killed or injured as a result of their actions*. Consider: during this same time-period *over thirty million babies have been killed by abortion and countless women have been killed and maimed in abortuaries*. It is clear just where gross acts of violence are being perpetrated and who is perpetrating them legal though they may be. Furthermore, any time there has been any so-called “anti-abortion violence,” the entire Pro-Life Movement has instantly gone on record as condemning the act even though they understood the frustration and anguish animating the actors. All attempts - and they have been many - by the media and local, state and federal law-enforcement agencies to connect those involved to the Pro-Life Movement have been fruitless. In each and every case, one or two people acting alone had directed their animus against property while making

every effort to insure that no human life would be placed in jeopardy by their actions. However, in March, 1993, a lone individual not affiliated or associated with any pro-life group or organization, shot and killed a Florida abortionist.

When this incident was broadcast, the Pro-Life Movement was stunned and horrified. The vast majority of pro-lifers immediately condemned the man and his actions but, of course, it was useless. Instantly, abortion supporters everywhere began to call for an FBI investigation of the Pro-Life Movement and a crackdown on pro-lifers, their activities and the groups to which they belong. These people and their pro-abortion organizations have mendaciously insisted that this single attack by an obviously disturbed individual, is a commonplace occurrence and that the Pro-Life Movement routinely indulges in “terrorism.” Presidents Reagan and Bush were labeled as accomplices(!) as was every person who is now or who has ever been involved in the struggle against abortion. However, these ludicrous charges and the demand that all pro-life activity be curtailed and/or prohibited by law, have been leveled against pro-lifers by pro-abortion supporters since before 1973. They represent an ongoing and largely successful effort to stifle all opposition to abortion and deny the pro-life position access to the public forum. Among the legislative initiatives the abortion movement has demanded from the federal government are:

1] Passage of the so-called “clinic protection act,” making it a federal crime to block access to an abortion facility. However, the term “blocking access” affects not only those who actually seek to prevent persons from entering an abortuary - rescuers - but also those who accost persons entering the facility such as sidewalk counsellors, those offering assistance to desperate women and those distributing literature. Though these people make no attempt to interfere with access, they, too, would be prevented from exercising their Constitutional rights of free speech, association and dissent.

2] The passage of laws to make opposition to abortion a federal crime with extreme penalties. This is in response to the recent Supreme Court ruling in the *Bray* case which said that the Ku Klux Klan act could not be used against pro-life activity as opposition to abortion does not constitute discrimination against women.

3] The passage of F.O.C.A., an extreme law which would remove the few restrictions which presently exist on the procedure such as parental notification for minors having an abortion, conscience clauses to protect pro-life physicians and church-affiliated hospitals, fetal age-limits, safety regulations etc.

Unfortunately, many pro-life sympathizers are not sufficiently informed about the Movement to defend it against this deceitful attack. Truthfully, *the Pro-Life*

***Movement is totally non-violent and absolutely dedicated to the sanctity of human life.*** Violence is contrary to everything in which the Movement and its followers believe; it is the other side which advocates violence and death. Pro-life activities range from prayer vigils to “rescues” - that is, placing one’s body between the abortionist and his victim. No responsible pro-life person or organization - and the vast majority are responsible - either advocates or practices violence. *However*, pro-lifers have often been *victims* of violence. Those engaged in peaceful, prayerful, non-violent civil disobedience (an accepted tactic of American dissent since the days of the civil rights movement) have been brutally tortured by police and corrections officers in among other American cities, Los Angeles, West Hartford, Atlanta and Pittsburgh. Those engaged in legal and constitutionally protected activities have also been arrested and prosecuted at the behest of the abortion industry. Huge fines and long prison sentences have been levied against people whose only “crime” is opposition to abortion. If the abortion juggernaut has



its way, *all* opposition to abortion will be outlawed. Even pro-life speech will eventually be defined in law as “hate-speech” and censored no matter where it occurs. This premise may sound ludicrous, but remember, 1.6 million legal abortions a year in America once sounded equally farcical.

In this time of the persecution and shrill condemnation of the entire Pro-Life Movement, many may hesitate to remain committed to life - after all, who wants to be associated with murderers. Yet, this fact must be kept in perspective: those who are noisily condemning the Movement for the act of one disturbed man are the *real* murderers.

- Abortionists - not pro-lifers - murder 4,500 children a day.
- Radical feminists - not pro-lifers - want the right to murder any child in the womb.
- Police who torture peaceful, prayerful, un-resisting demonstrators - not pro-lifers - murder respect for the law.
- Judges who use their position to punish and curtail dissent - not pro-lifers - murder justice.
- The President of the United States who wants to “jail all rescuers for life” - not pro-lifers - is murdering the Consti-

tution.

- Journalists who lie and blame a Movement for the act of one man - not pro-lifers - are murdering the truth.
- Liberal Christian churches that support abortion - not pro-lifers - are murdering Christian moral witness.
- Christians who abandon the unborn for fear of the World - not pro-lifers - are murdering the Church.

This time of crisis and trial is the time for all Christians to “keep your eyes on the prize” and not waver or despair; this is what Christ requires; this is what the Saints expect; this is what the Church teaches; this is what the Faith demands.

**Reminder:**

**Please don't forget to renew your membership. Suggested minimum donation is \$10.00/year (US \$) if you are financially able and includes a subscription to "Rachel's Children." The newsletter alone is \$5.00. Recognition pins are \$6.00 ppd.**

**Send to:  
Orthodox Christians for Life,  
P.O. Box 805,  
Melville, NY 11747.**

**He Keeps On Going and Going**

*Fr. Edward Pehanich  
Co-Founder and Spiritual Director,  
Orthodox Christians for Life*

Like the rabbit in the television commercial for Energizer batteries it seems that scarcely a week goes by without Dr. Jack Kevorkian aiding another person in committing suicide. Since 1980 eight women and one man have committed suicide with his help. Even though the state of Michigan recently passed a law making assisted suicide a felony, Kevorkian has promised to ignore it. According to his attorney Geoffrey Fieger “Dr. Kevorkian told me that he is held to a higher standard”.

While criticism of Dr. Kevorkian is heard in all segments of society he also has a strong base of support which is steadily growing. To see this one needs only to consider that last year voters in Washington nearly approved Initiative 119 which would have legalized physician assisted suicide. Further evidence of his support is seen in a recent Boston Globe/Harvard School of Public Health poll showing strong support for physician assisted suicide. While many condemn the actions of a man often referred to as a “madman” hardly anyone is asking why it is that he has struck an obvious nerve among a large segment of the general public. Something is wrong with our health care system and the way people die in America that causes people to think that only a radical escape from the process will bring peace. Proponents of euthanasia and physician assisted suicide see the options available to the ill and the dying as being clear cut: stay in the system and have a merciless death or end it yourself and have a merciful, peaceful death.

**What’s Wrong With Our System?**

Part of the problem fueling this attitude equating the system with a merciless end is found in what should be

considered one of the strengths of our society: a health care system that is advanced, highly technical and efficient, and also expensive. Our system of medicine is very good at maintaining life but sometimes with little regard for the expense involved or for the psychological, emotional, and spiritual needs of the patient and family. Our system attracts the attention and praise of all for its expertise and life-saving skills in aiding those who are acutely ill but it is less than outstanding in the care of those with long term, chronic, progressive illnesses: people who must live for years with illnesses that debilitate them, people who need assistance in a dignified manner with the activities of daily living, people who need aggressive pain management. Kevorkian often finds support in our society because of the mistaken but common *notion* that most serious illnesses such as cancer always cause tremendous pain and that there is nothing that can be done to ease that pain. Meanwhile because of the high cost of medical care, the subtle message reaching many chronically and terminally ill people is "get out of the way", "don't be a burden to your family," "do the right thing" and end your life.

Thankfully within our health care system hospice programs have emerged to answer many of these problems for the terminally ill. But it is beyond the scope or intent of this article to attempt to find solutions for our health care system. Certainly if our President and Congress are having problems finding answers, how can our small Orthodox Church be in any position to do the same? But what we can and must do is address the needs of the chronically and terminally ill which lead them to feel that death is the only solution.

Harold Kushner, author of *When Bad Things Happen to Good People* described the terminal illness of his teenage son which became so severe that he sometimes had to sleep in a near standing position in order to prevent his lungs from filling with fluid. Despite the severity of the illness Kushner reported that his son could not wait to get up in the morning and looked forward to each day because of the love, care and attention he was surrounded with from his family and friends. As a Church, we may not be able to help change health care legislation but we can see to it that the sick, the elderly, and the dying in our communities are surrounded with the same kind of loving attention. Every parish could have some kind of a "Caring Committee" which reaches out to those who are sick, alone, or dying with friendly visits, giving transportation to doctor's visits and shopping, and providing respite time for the often stressed families. Sometimes it is simply the presence of a truly caring friend which can give a sick person the will to go on living.

### **Meaning in Suffering**

Another of the needs of the chronically and terminally ill is the need to find meaning in their suffering. Once a person is receiving appropriate pain and symptom control, has the necessary medical equipment, and has the support of a loving family and friends the fact remains that he is still facing a certain degree of debilitation and suffering. It is almost everyone who sometime in

the midst of illness or suffering cries out "Why?" "Why am I Suffering so?" Unless we help the sick and suffering find a higher purpose and meaning to their suffering they will have little desire or reason to go on living and will find the likes of Dr. Kevorkian very attractive. Advocates of euthanasia and physician assisted suicide find no higher meaning or purpose in suffering, hence for them the most merciful way to aid those incurably ill is to dispose of the sufferer.

It is our Faith, though, that teaches us that while the devil is the source of pain and suffering, God turns this back on him and can use it for our good. It is a symbol of pain and suffering - a cross - that is the very symbol of this Faith. Space does not permit but I could write paragraphs on people who have told me how they have been blessed through sufferings and difficulties of all kinds. It certainly is not easy to believe this while in the midst of pain, such vision usually becomes clear only with hindsight but people have described a new intimacy among family members, appreciation for the simple things in life, conversion of life, a new closeness and reliance on God all as a result of their experience of problems and suffering. While people often think that problems and suffering in life are signs of God's vengeance and punishment, many of the sainted Fathers of our Church teach just the opposite: problems and sufferings in life are a sign of God's love and concern. It is through these difficulties that God is working in our lives to perfect us, to bring us into union with Him, and to bring about what is most important to Him - the salvation of our souls. If our goal in life as Orthodox Christians is salvation and union with God (theosis) how can this be possible unless we imitate the life of Jesus and suffer as He did? Jesus Himself instructs us:

*If any man would come after me, let him deny himself, and take up his cross and follow me. (Matt. 16:24)*

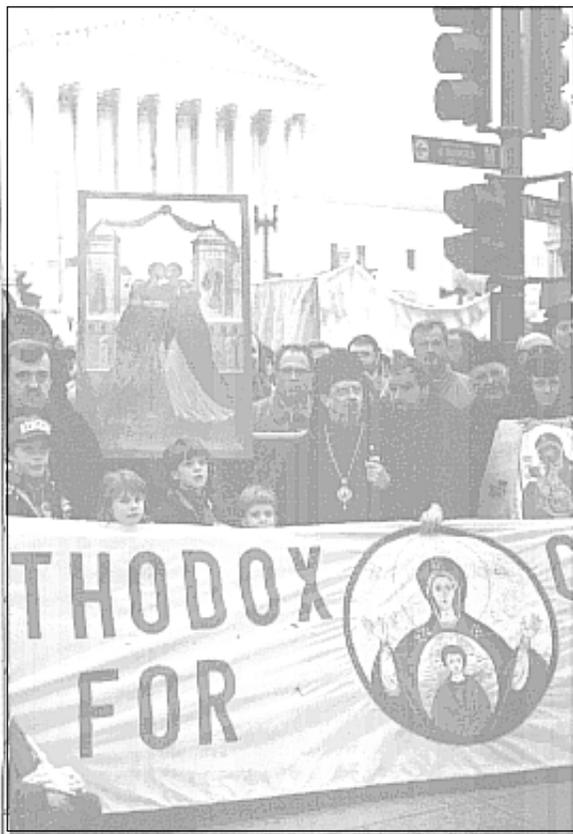
St. Theophan the Recluse, a 19th century Russian bishop, in commenting on this passage wrote:

*One cannot go 'after the Lord, the Cross-bearer, without a cross; and all who go after Him, without fail go with a cross .... Such a cross is so united with a Christian that where a Christian is, there also is this cross, but where this cross is not, there also a Christian is not ... But rejoice, feeling upon yourself the cross, for that is the sign that you are following the Lord on the path of salvation to Paradise. Endure a little. Just ahead lies the end and the crown.*

Echoing these words, another 19th century Russian bishop, St. Ignatius Brianchaninov, agrees that problems and suffering are really a sign of God's love and concern:

*A sorrowless earthly life is a true sign that the Lord has turned His face from a man, and that he is displeasing to God, even though outwardly he may seem reverent and virtuous.*

Dr. Kevorkian has a growing base of support in our land but it would be foolish for us to condemn his actions without determining why so many people are attracted to his message. It is our duty, as the Body of Christ in this world to offer not only our comforting presence and help to the sick and suffering but to bring to them this vision that God is truly working with them while they feel at their lowest point.



**Note well the following re-printed articles:**

### **Quantifying America's Decline**

By William J. Bennett

*reprinted from the Wall Street Journal  
(Monday, March 15, 1993, page A-12)*

Is our culture declining? I have tried to quantify the answer to this question with the creation of the Index of Leading Cultural Indicators.

In the early 1960s, the Census Bureau began publishing the Index of Leading Economic Indicators. These 11 measurements, taken together, represent the best means we now have of interpreting current business developments and predicting future economic trends.

The Index of Leading Cultural Indicators, a compilation of the Heritage Foundation and Empower America, attempts to bring a similar kind of data-based analysis to cultural issues. It is a statistical portrait (from 1960 to the

present) of the moral, social and behavioral conditions of modern American society-matters that, in our time, often travel under the banner of "values."

Perhaps no one will be surprised to learn that, according to the index, America's cultural condition is far from healthy. What is shocking is just how precipitously American life has declined in the past 30 years, despite the enormous governmental effort to improve it.

Since 1960, the U.S. population has increased 41%; the gross domestic product has nearly tripled; and total social spending by all levels of government (measured in constant 1990 dollars) has risen from \$143.73 billion to \$787 billion - more than a fivefold increase. Inflation-adjusted spending on welfare has increased by 630%, spending on education by 225%.

But during the same 30-year period there has been a 560% increase in violent crime; a 419% increase in illegitimate births; a quadrupling in divorce rates; a tripling of the percentage of children living in single-parent homes; more than a 200% increase in the teenage suicide rate; and a drop of almost 80 points in SAT scores.

Clearly many modern-day social pathologies have gotten worse. More important, they seem impervious to government's attempts to cure them. Although the Great Society and its many social programs have had some good effects, there is a vast body of evidence suggesting that these "remedies" have reached the limits of their success.

Perhaps more than anything else, America's cultural decline is evidence of a shift in the public's attitudes and beliefs. Social scientist James Q. Wilson writes that "the powers exercised by the institutions of social control have been constrained and people, especially young people, have embraced an ethos that values self-expression over self-control." The findings of pollster Daniel Yankelovich seem to confirm this diagnosis. Our society now places less value than before on what we owe to others as a matter of moral obligation; less value on sacrifice as a moral good; less value on social conformity and respectability; and less value on correctness and restraint in matters of physical pleasure and sexuality.

Some writers have spoken eloquently on these matters. When the late Walker Percy was asked what concerned him most about America's future, he answered: "Probably the fear of seeing America, with all its great strength and beauty and freedom gradually subside into decay through default and be defeated, not by the Communist movement, demonstrably a bankrupt system, but from within by weariness, boredom, cynicism, greed, and in the end, helplessness before its great problems." Alexander Solzhenitsyn, in a speech earlier this year, put it this way: "The West has been undergoing an erosion and obscuring of high moral and ethical ideals. The spiritual axis of life has grown dim." John Updike has written: "The fact that, compared to the inhabitants of Africa and Russia, we still live well cannot ease the pain of feeling we no longer live nobly."

Treatises have been written on why this decline has happened. The hard truth is that in a free society the ultimate responsibility rests with the people themselves.

The good news is that what has been self-inflicted can be self-corrected.

There are a number of things we can do to encourage cultural renewal. First, government should heed the old injunction, "Do no harm?" Over the years it has often done unintended harm to many of the people it was trying to help. The destructive incentives of the welfare system are perhaps the most glaring example of this.

Second, political leaders can help shape social attitudes through public discourse and through morally defensible social legislation. A thoughtful social agenda today would perhaps include: a more tough-minded criminal justice system, including more prisons; a radical reform of education through national standards and school choice; a system of child-support collection, whereby fathers would be made to take responsibility for their children; a rescinding of no-fault divorce laws for parents with children; and radical reform of the welfare system.

But even if these and other worthwhile efforts are made, we should temper our expectations of what government can do. A greater hope lies elsewhere.

Our social and civic institutions - families, churches, schools, neighborhoods and civic associations - have traditionally taken on the responsibility of providing our children with love, order and discipline - of teaching self-control, compassion, tolerance, civility, honesty and respect for authority. Government, even at its best, can never be more than an auxiliary in the development of character.

The social regression of the past 30 years is due in large part to the enfeebled state of our social institutions and their failure to carry out their critical and time-honored tasks. We desperately need to recover a sense of the fundamental purpose of education, which is to engage in the architecture of souls. When a self-governing society ignores this responsibility, it does so at its peril.

*Mr. Bennett, Secretary of Education from 1985 to 1988, is co-director of Empower America, a new political organization, and a fellow at the Heritage Foundation.*

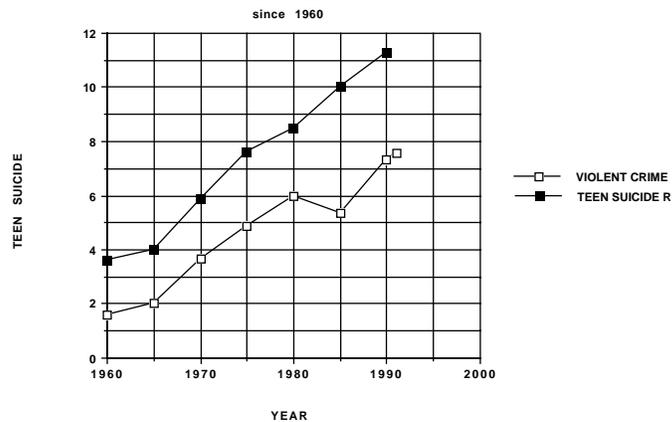
**EDITOR'S NOTES:**

*The curves shown on the next page illustrate what Mr. Bennett is referring to. These curves utilized statistics by year on teen suicide, violence, child abuse, and abortion from US government sources; there are identical trends in illegitimate births. The data does not prove that abortion is the real culprit - rather, it is just a symptom of a profoundly serious underlying societal spiritual decay that is not just limited to the United States and Canada. What is particularly disturbing is that violence, abortion, teen suicide, and illegitimate births all cross-correlate very closely. These are all indicators that there has been a collapse in the ethical/moral "center" which was the lynch-pin around which our society functioned.*

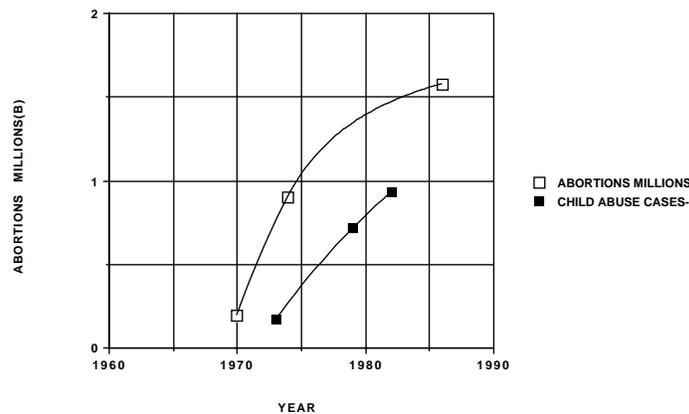
*In the past we spoke of a pendulum that swings in one direction or the other - I ask this question - has the pendulum fallen of the rod so that it cannot return?*

*J. Protopapas, Editor*

**VIOLENT CRIME AND TEEN AGE SUICIDE RATES**



**ABORTIONS & CHILD ABUSE CASES IN US BY YEAR**



**Recent Judicial and Legislative Events of Note**

**(Re-Printed from the American Life League "Legisletter" Winter 1993, Vol. 2, No.1)**

**From the President**

**Executive Orders:** On January 22, the 20th anniversary of *Roe v. Wade*, President Clinton issued five executive orders overturning policies instituted during the Reagan and Bush Presidencies. Clinton ostensibly lifted the so-called "gag rule" (see page 6); lifted the ban on taxpayer financing of fetal tissue research; called on the Department of Health and Human Services (HHS) to review the RU-486 personal use import ban and to rescind the ban if HHS concludes that the ban lacks justification; permitted military personnel and their dependents to obtain abortions at U.S. military facilities; and reversed the ban on aid to international family planning agencies that are involved in abortion-related activities.

**From the Courts**

**Supreme Court:** On January 13, by a vote of 6-3, the Supreme Court ruled that the 1871 Ku Klux Klan Act, enacted to protect blacks from the Klan, does not give federal judges jurisdiction to bar pro-life demonstrators from blockading abortion clinics. In the majority opinion written by Justice Antonin Scalia, the Court rejected

the argument by the NOW Legal Defense Fund that because only women can have abortions, blocking access to abortion clinics constitutes discrimination against women as a class. The Court noted that blockades were aimed at “any man or woman who would be involved in abortion” and, further, that “demonstrators were not motivated by a discriminatory hostility toward women akin to racism.” [*Bray v. Alexandria Women’s Health Clinic*]

In a related development, the Court on February 23, 1993, ordered a New York Federal Appeals Court to reconsider fines of up to \$100,000 each levied against Operation Rescue participants for violating court orders against blockading abortion mills. The court ordered the reevaluation in light of its decision in *Bray*.

**Supreme Court:** On February 23, 1993, the Supreme Court decided to hear a lawsuit that claimed an Army physician’s failure to diagnose a pregnancy violated a woman’s “right” to an abortion. Patricia Campbell, who gave birth to a handicapped daughter, sued under the Federal Tort Claims Act, asserting that she was not diagnosed as pregnant until five months after originally being told she was going through menopause, making it too late for a prenatal amniocentesis or an abortion. [*Campbell v. United States*]

**Supreme Court:** On January 19, the Supreme Court requested the Justice Department opine on whether pro-abortion forces may sue pro-life protesters who blockade abortion clinics under the Racketeer Influenced and Corrupt Organizations Act (RICO). Federal courts have differed over whether RICO may be used against proliferators, and some (e.g., in New York and Philadelphia) have levied large fines against Operation Rescue and other groups for RICO violations. On the same day the Supreme Court requested the Justice Department opinion, the U.S. Court of Appeals for the 7th Circuit in Chicago dismissed a RICO claim against pro-life activists, ruling that RICO requires an economic motivation, which pro-life protesters lack.

**Supreme Court:** On November 31, 1992, the Supreme Court issued an unsigned, one-sentence order declining to review Guam’s abortion law, which was struck down as unconstitutional by the U.S. 9th Circuit Court of Appeals. Guam’s law would have outlawed abortion except in cases when continuing a pregnancy would endanger a woman’s life or health.

**Supreme Court:** The Supreme Court refused to hear a challenge to the Mississippi law that requires women seeking an abortion to wait 24 hours. Although the Mississippi law is virtually identical to the 24-hour waiting period provision upheld by the Court last summer in *Planned Parenthood v. Casey*, Planned Parenthood sought to argue that, in the context of Mississippi, the law imposed an “undue burden” on women seeking abortions. In briefs to the Court, petitioners argued that as Mississippi lacks abortion providers in 80 of its 82 counties, most women must travel long distances for an abortion, and poor women may not be able to afford food and lodging for the 24-hour wait. The Planned Parenthood briefs also noted that since the law took effect last summer the number of abortions in Mississippi has fallen

by 50 percent

**Tennessee:** In a November 9, 1992, ruling from the bench, Davidson Circuit Court Judge Hamilton Gayden (Nashville) struck down Tennessee’s 48-hour waiting period requirement, ruling that it constituted an “undue burden” for women seeking abortions. Gayden upheld most of the state’s informed consent provisions and the requirement that second-trimester abortions be ‘performed in hospitals, although he changed the date recognized as the end of the first trimester from 3 months to 18 weeks. Gayden also upheld the parental notification requirement, but ruled that only one parent had to be notified and a doctor could waive the requirement if he felt the minor feared real or “perceived” abuse. The Judge struck down as “clearly unconstitutional” a provision requiring women seeking abortions in Tennessee to be Tennessee residents. Planned Parenthood and the ACLU have filed a notice of appeal challenging portions of Gayden’s ruling.

**Pennsylvania:** In early November, 1992, the U.S. 3rd Circuit Court of Appeals ordered a lower court to decide whether more hearings are needed to clarify whether an “undue burden” results from Pennsylvania’s new abortion law. Hearings have been requested by Planned Parenthood. The order likely means months of added delay before the law, upheld by the Supreme Court on facial challenge last summer, can take effect.

**Florida:** On November 12, 1992, the Florida Supreme Court upheld a lower court ruling that prevented Theresa Ann Campo Pearson, born with much of her brain missing, from being declared dead so that her organs could be used for transplants. “We find no basis to expand the common law to equate anencephaly [a condition in which a child is born with only a brain stem] with death,” opined Justice Gerald Kogan. The decision, in the so-called Baby Theresa Case, left in place the Florida court’s definition of death, which is based on heart and lung activity.

### From the Congress

In response to the Supreme Court decision in *Bray*, pro-abortion members of Congress Charles Schumer (D-NY) and Constance Morella (R-MD) have introduced H.R. 796, the “Freedom of Access to Reproductive Services Act of 1993.”

### From the Statehouses

**Alaska:** Lieutenant Governor Jack Coghill signed regulations on January 20 ostensibly aimed at limiting state funding of most abortions for poor women under the Medicaid program. The regulations took effect February 19. The regulations would allow funding of abortions that a doctor declared medically necessary to save a woman’s life “or to maintain her physical or mental health,” or when pregnancy results from rape or incest.

**Michigan:** On February 25, 1993, the Michigan Legislature, reacting to Jack Kevorkian’s accelerated activities, passed legislation making the state’s ban on assisted suicide effective immediately. The law was originally slated to go into effect March 30. The law, passed Novem-

ber 24, 1992, bans assisted suicide for 15 months while a commission studies the issue. During that 15-month period assisting in a suicide may be punished by up to four years in prison. The ACLU of Michigan plans to challenge the law. Since the last *Legisletter*, and as of February 25, Kevorkian has assisted in the deaths of 10 more people in Michigan and has said he will continue his activities in defiance of the new law.

**Michigan:** On November 18, 1992, Governor John Engler signed a parental consent law, modifying a law struck down in October. The new law, which will take effect sometime in the Spring, requires pregnant teens under 18 to get permission from a parent or guardian before obtaining an abortion. The bill contains a judicial bypass provision.

**Ohio:** In late November, 1992, under pressure from the Ohio ACLU, the Ohio Department of Health dropped plans for funding of a pregnancy support program. The Department planned to use \$100,000 of a \$25 million federal maternal and child health grant on a program to link pregnant women with prenatal education and counseling. The ACLU contended that the money would be funnelled to pro-lifer centers, which would violate the constitutional separation between church and state.

### Postscripts

On January 26, the Missouri Supreme Court granted the state's request to dismiss the Christine Busalacchi case, allowing John Busalacchi, the 22-year-old woman's father, to decide her fate. On January 29 Probate Judge John Kintz issued a temporary restraining order barring Pete Busalacchi from moving Christine out of Missouri and preventing removal of Christine's food and fluids pending a hearing in which Elizabeth McDonald requested custody. McDonald was denied custody and the restraining order was dissolved. McDonald's appeal to the Missouri Supreme Court was rejected on February 23. Christine has been moved from the state-run Midtown Rehabilitation Center in St. Louis to Barnes Hospital. While many believe that Christine's food and water are being withheld, as of March 1 officials at Barnes refused to say whether this is the case.

## "D&X" Procedure Kills Late-Term Unborn Babies By Sucking Out Brains

By Richard D. Glosow, Ph.D.  
NRL Education Director  
(Condensed from the  
*National Right to Life News*  
2/27/93)

A gruesome, relatively new abortion technique is now being used to kill second- and third-trimester unborn babies by removing the baby's entire body, except for the head, and then sucking out brains. The ghastly new technique, dubbed "D & X," was described in detail by Dr. Martin Haskell at a September 13, 1992, "Risk Management Seminar" sponsored by the National Abortion Federation, the trade association of the largest abortion facilities in the country.

Haskell, who operates abortion facilities in Cincin-

nati and Dayton, Ohio, told the seminar that he has performed 700 of these techniques, which he calls "Dilation and Extraction" or "D & X" to distinguish it from "Dilation and Evacuation," known as "D&E."

Haskell said that he "routinely performs this procedure on all patients 20 to 24 weeks LMP" with certain rather narrow exceptions. He also said he performs D & X abortions on "selected patients 25 through 26 weeks LMP," which certainly at, or even past, viability in most cases.

During the abortion procedure itself, Haskell initially uses ultrasound to identify how the unborn child is oriented in the uterus. Having located an "extremity," he inserts a forceps through the vagina and cervical canal into the uterus and grasps one of the baby's legs.

Having turned the unborn baby inside of the uterus so that she is oriented feet first and face down' toward the floor, Haskell then pulls one of the child's legs out, then the other leg and the rest of the torso up to the child's neck. The baby is oriented spine up.

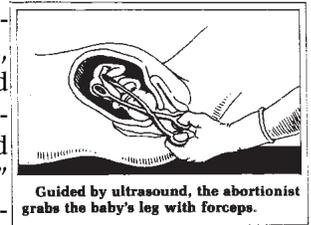
At this point, all of the baby's body is outside of the uterus except for the head, which is "usually" too large to pass through the cervix. At this point, in all likelihood the baby is still alive.

Sliding his hand up the baby's backbone, Haskell hooks his index and ring fingers over the shoulders and uses his middle finger to hold the woman's cervix away from the baby's neck. He then takes a pair of blunt-tipped surgical scissors and, after locating the base of the baby's skull, jams the scissors into-the skull.

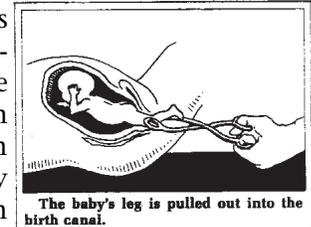
He spreads the tips apart to enlarge the wound. After removing the scissors, Haskell inserts a suction catheter into the baby's skull and sucks out the brain, which he describes as evacuating the skull contents."

After the brain collapses, it is small enough to be removed through the cervix. Finally, Haskell removes the placenta with forceps and scrapes the uterine walls. The "procedure" is done.

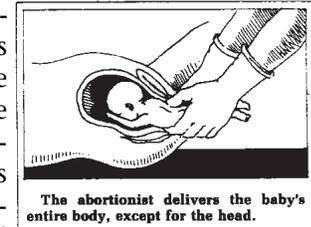
(Ed: It's a sick world out there and it's getting sicker every day and in every way . . .MARANATHA!!!)



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



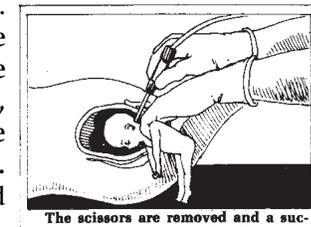
The baby's leg is pulled out into the birth canal.



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



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



The scissors are removed and a suction catheter is inserted. The child's brains are sucked out. The baby is then "evacuated."

Adapted from drawings appearing in the February issue of "Life Advocate."