

Health Care, Murder, and the Coming Convulsions.

Contact: Kathy Veritas
904-687-9804

WASHINGTON, July 17 – **Press Conference**

Time: 2:00 P.M. Tuesday, July, 21, at the National Press Club.

Press Conference with:

Randall Terry, Director, Operation Rescue Insurrecta Nex.

Missy Smith, President, W.A.K.E.U.P.

Ruby Nicdao, Chairman, Life Guard,

Dick Retta, President, Our Mother for Life

Diana Roccograndi, Geometry Teacher and Engineer.

A leader from the "tea party movement"

Leaders will discuss the potential backlash if the government compels citizens to pay for the murder of the unborn. "Please understand: neither I, nor any thinking person wants the convulsions that would inevitably come from such a government policy -- the decision to force Americans to pay for the murder of their neighbor," Randall Terry stated.

"There are those who wish to paint us as terrorists because we dare to say that abortion is murder, and that we have a moral duty before God to resist murder, and to refuse to participate in the murder of our neighbor. They are fools. As the words of John Paul II make clear, civil disobedience against child-killing is our right, and at points, our duty.

Concerning Civil Disobedience to participating in abortion, John Paul II said:

"Abortion and euthanasia are thus 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. From the very beginnings of the Church, the apostolic preaching reminded Christians of their duty to obey legitimately constituted public authorities (cf. Rom 13:1-7; 1 Pet 2:13-14), but at the same time it firmly warned that "we must obey God rather than men"(Acts 5:29)...*Evangelium Vitae* 73

"Christians, like all people of good will, are called upon under grave obligation of conscience not to cooperate formally in practices which, even if permitted by civil legislation, are contrary to God's law. Indeed, from the moral standpoint, it is never licit to cooperate formally in evil. Such cooperation occurs when an action, either by its very nature or by the form it takes in a concrete situation, can be defined as a direct participation in an act against innocent human life or a sharing in the immoral intention of the person committing it. This cooperation can never be justified either by invoking respect for the freedom of others or by appealing to the fact that civil law permits it or requires it. *Evangelium Vitae*, 74

CIVIL DISOBEDIENCE

“I had hoped that the white moderate would understand that the present tension of the South is merely a necessary phase of the transition from an obnoxious negative peace, where the Negro passively accepted his unjust plight, to a substance-filled positive peace, where all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with. Like a boil that can never be cured as long as it is covered up but must be opened with all its pus-flowing ugliness to the natural medicines of air and light, injustice must likewise be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured.” Martin Luther King, Jr. *Letter from the Birmingham Jail*

“Those who make peaceful revolution impossible will make violent revolution inevitable.” John F. Kennedy, White House Speech, 1962 35th president of US 1961-1963 (1917 - 1963)

“The Almighty has his own purposes. ‘Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.’ If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope--fervently do we pray--that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, ‘The judgments of the Lord are true and righteous altogether.’” Abraham Lincoln, *Second Inaugural Address*, 3/4/1865

“Tarquin and Caesar had each his Brutus, Charles the First his Cromwell, and George the Third [here he was interrupted by cries of "Treason"] and George the Third may profit by their example! If this be treason, make the most of it." Patrick Henry

John Paul II could not have been clearer in *Evangelium Vitae*: Abortion is murder, and civil disobedience is one option to resist this evil.

Will some Catholics refuse to pay taxes, as they follow the words of John Paul II?

The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder... *Evangelium Vitae*, 58

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Laws which authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good. Consequently, a civil law authorizing abortion or euthanasia ceases by that very fact to be a true, morally binding civil law. 72

When a parliamentary or social majority decrees that it is legal, at least under certain conditions, to kill unborn human life, is it not really making a "tyrannical" decision with regard to the weakest and most defenceless of human beings? Everyone's conscience rightly rejects those crimes against humanity of which our century has had such sad experience. But would these crimes cease to be crimes if, instead of being committed by unscrupulous tyrants, they were legitimated by popular consensus? Democracy cannot be idolized to the point of making it a substitute for morality or a panacea for immorality. 70

Abortion and euthanasia are thus 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. From the very beginnings of the Church, the apostolic preaching reminded Christians of their duty to obey legitimately constituted public authorities (cf. Rom 13:1-7; 1 Pet 2:13-14), but at the same time it firmly warned that "we must obey God rather than men" (Acts 5:29)...73

...It is precisely from obedience to God-to whom alone is due that fear which is acknowledgment of his absolute sovereignty-that the strength and the courage to resist unjust human laws are born. It is the strength and the courage of those prepared even to be imprisoned or put to the sword, in the certainty that this is what makes for "the endurance and faith of the saints" (Rev 13:10). 73

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 favour of such a law, or vote for it".98 73

The passing of unjust laws often raises difficult problems of conscience for morally upright people with regard to the issue of cooperation, since they have a right to demand not to be forced to take part in morally evil actions. 74

July 21, 2009

Dear Senator:

If you plan to vote to fund the murder of babies by abortion in any "health care" bill - either explicitly or implicitly - please know: there could be horrific consequences.

You cannot expect millions of Americans to betray God, and to pay for the murder of their neighbor without something snapping. Do not delude yourself: You run the real risk of national convulsions that have not been seen since the 60s, or perhaps since the civil war if you try to compel Americans to pay for the murder of the innocent.

I beg you in the name of God, and in the name of liberty: do not vote to fund the murder of babies by abortion in any health care plan.

However, if you are tempted by this evil folly, take warning from the words of Abraham Lincoln:

" 'Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh.' ...Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

Do not plunge our nation further down the path of ruin by attempting to compel us to pay for the murder of the innocent. If you do, it is tantamount to the government putting a gun to taxpayers' heads to pay for the brutal murder of an innocent child. There are many of us who will not comply.

Sincerely,

[Your Name]

July 21, 2009

Your Excellency:

In our fight to stop the funding of murder by abortion in the health care plan, many frightened Catholics will hide behind the excuse that we must 'render unto Caesar what is Caesar's' in regards to paying for the slaughter of the babies. This we cannot do; we cannot submit to pay for the murder of the innocent.

I respectfully beg you to herald the words of the beloved John Paul II, and correct this error. And maybe if we follow his words, and justly refuse to cooperate in paying for our neighbor's death, we will prevail. In *Evangelium Vitae*, he said:

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'...It is precisely from obedience to God-to whom alone is due that fear which is acknowledgment of his absolute sovereignty-that the strength and the courage to resist unjust human laws are born. It is the strength and the courage of those prepared even to be imprisoned or put to the sword, in the certainty that this is what makes for 'the endurance and faith of the saints' (Rev 13:10). 73

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Your Excellency, be assured of my prayers at this trying time. I pray you find the strength to Herald the Gospel of Life, and to battle against the Culture of Death. Know that I will march side by side with you in this struggle against murder.

Sincerely,

[Your Name]