



THE SANCTITY OF LIFE

LIFE IS A MIRACLE!
MIKE LINDELL

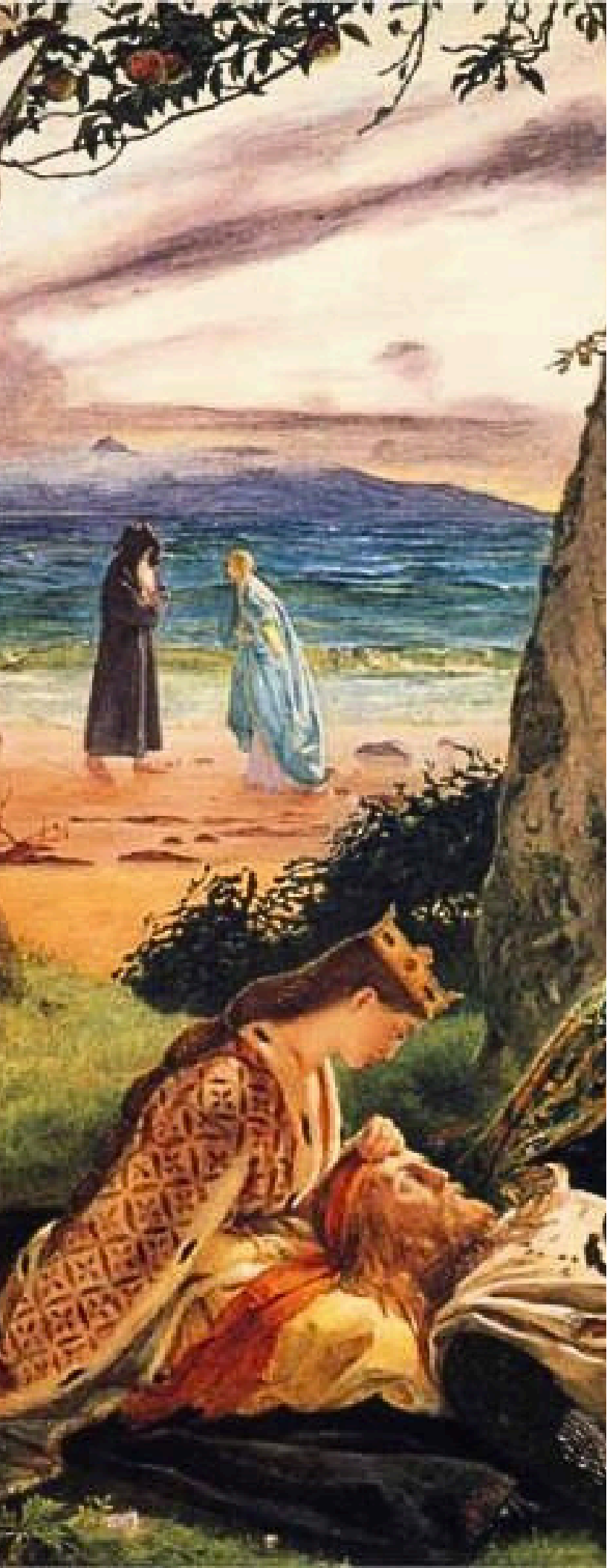
LIFE IS SACRED
KELLY JOHN WALKER,
EDITOR-IN-CHIEF

**HOW EUTHANASIA BECAME
AN EPIDEMIC IN CANADA**
AMANDA ACHTMAN

**THE WORLD HAS FORGOTTEN
THE VALUE OF LIFE**
MICHAEL LETTS, CEO INVESTUSA.ORG



**IS THE
GOVERNMENT
LEGALLY KILLING US**
SCOTT SCHARA 'GRACE'S DAD'



Life *is* Sacred

By Kelly John Walker



Most people have a natural coping mechanism psychologists call terror management theory—the mind's ability to distract itself from the inevitability of death. We all know intellectually that we are mortal, but constantly dwelling on that reality would produce overwhelming anxiety. So, the mind pushes thoughts of death to the margins of awareness and focuses instead on everyday responsibilities, relationships, and beliefs that give life meaning. This quiet avoidance—sometimes called mortality salience avoidance, or simply death denial—allows most people to function without being paralyzed by awareness of their own mortality.

For the last 46 years, however, I've lived largely without that psychological buffer. I don't know that a single day has gone by when I haven't been acutely aware of my mortality. That is because, 46 years ago, a ten-year-old boy witnessed his mother's suicide—which was concurrently an abortion. Yes, my mother took her own life while she was pregnant—far enough along that I can still recall feeling the baby kick and move in her body.

It is still difficult for me to write these words—perhaps because my father instructed my sister and me not to tell anyone how she really died (not healthy), or perhaps because some part of me still feels that if I don't talk about it, it didn't really happen.

But it did.

And because it did, the symphony of my soul contains more than its share of minor chords. Most people never see the melancholy, because I am generally known as outgoing, energetic, and warm-hearted.

But even a tragedy like the one I experienced cries out through the pain: LIFE MEANS SOMETHING! I am not in love with the pain from the deep wound I sustained as an innocent little boy, but it creates a profound contrast that can be navigated toward hope. If the loss of life causes so much pain, then life itself must be beautiful, precious, and worth preserving.

Even at a young age, I promised myself that I would never take my own life because of how much it would hurt those I left behind. That commitment carried me through some deep valleys, and as a happily married man and father of five, I am profoundly grateful I chose to stay instead of—as the saying goes—choosing a permanent solution to a temporary problem.

The truth is that there is an inherent and undeniable sanctity to human life, and only people touched by evil say otherwise. Only fools ask, “When does life begin?” because that is the wrong question. The real question is, “Why does life begin?” And the answer is that life begins out of a hope for happiness and fulfillment. But the means by which one pursues that happiness means everything.

Some lives begin with a loving look between a young bride and groom as they come together in hope of creating a family. Some lives begin when someone takes twisted pleasure from another human being—without commitment, or worst of all, by force.

C. S. Lewis described evil as a misdirected search for good things. As he argued in *Mere Christianity*, even a bad man “prefers the worse to the better,” but the very fact that he prefers anything at all shows that he is seeking some good—happiness, pleasure, or power—even if he pursues it in the wrong way. So, Lewis concludes, “Badness is only spoiled goodness.”





Shall we then compound the badness by terminating the goodness of life? Does the conceived child derive its value from how it was conceived, or is every life inherently valuable? Should we legalize euthanasia so that people may choose to end their suffering—or can we recognize that there is beauty in life even in, and sometimes especially in, the midst of suffering?

I do not judge my mother for what she did so many years ago. I do not know all the factors that led to that fateful decision. I forgive her, even though she did not destroy her pain—she only transferred it to her children.

In the end, life has meaning and beauty because of our capacity to love and be loved. It is an act of love to save babies from being aborted so they may experience their potential for life, liberty, and the pursuit of happiness. It is an act of love to care for those suffering the emotional toll of illness, injury, or age for the sake of those who cherish the time they still have with them.

Life is beautiful and worthy, and worth saving.

I am especially pleased to present this issue on the sanctity of life to you, as the topic resonates deeply in my own personal history.

And I'll let you in on a little secret—perhaps something I will write about in greater detail in a future issue. Over the past six weeks or so, I've had many days when I did not think about my mortality, because an impediment to hope has been lifted.

But that, my friends, is something I will write about another time.

A Psalm of Life



by Henry Wadsworth Longfellow

Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!

And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!

Act,—act in the living Present!
Heart within, and God o'erhead!
Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.



WHERE IS THE SECURITY FOR PROPERTY, FOR REPUTATION, FOR LIFE? 🗣️

In his seminal Farewell Speech, the Father of our Country posed this important question: “Where is the security for property, for reputation, for life?”[i] The answer lies in what he called the two “great pillars of human happiness” – “religion and morality,”[ii] but he wasn’t talking about just any religion. It was the religion upon which this country was founded – “With slight shades of difference, you have the same religion, manners, habits, and political principles.”[iii] Lincoln affirmed this truth in his First Inaugural Address when our nation was on the cusp of a civil war. “Christianity,” he explained, is “still competent to adjust in the best way all our present difficulty.”[iv] Jefferson also acknowledged that our founding was facilitated by the God of the Bible when he gave his testimony that we were brought here “as Israel of old” and that we must rely on “the favor of that Being” who “led our fathers” here.[v]

We used to teach our children that the Christian Pilgrims left the Old World in search of a land where they could exercise their Christian faith unmolested and where they found protection for property, reputation, and life. They believed in the Lord’s promise that “He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor”[vi] and that “it is not the will of your Father which is in heaven, that one of these little ones should perish.”[vii] This nation grew from that Christian faith, which Jay also drove home in The Federalist Papers: “With equal pleasure I have as often taken notice that Providence has been pleased to give this one connected country to one united people—a people descended from the same ancestors, speaking the same language, professing the same religion...”[viii]



Christianity, of course, was that religion as Washington, Jefferson, and Lincoln all agreed, and, contrary to the current political environment, it shows that our founding was based on unity NOT on diversity. Unity in Christianity was the source of our strength, peace, and prosperity as a nation!

Unfortunately, Washington’s pillars of morality and religion have been replaced with our open borders, diversity, inclusion, equity, loose morals, mutilations, satanic worship and ritual abuse, and child trafficking to the point where life is no longer sacred nor secure in this once Christian country. Nothing bears out this fact more than the overturning of Roe v. Wade.

In the three years since the overturning of Roe v. Wade, the total number of abortions nationally has actually increased. If killing the unborn resulted from the unconstitutional decision in Roe v. Wade declaring it to be a constitutional right, then its overturning should have caused abortions to decline, but abortions did not go down. They have increased. The reason? Our society is no longer supported by the two “pillars of happiness”—“religion and morality.”

Interestingly—and I alone have argued this point for many years—the Constitution provides for the protection of the unborn, but the godless Supreme Court ignored that protection in both the Roe decision in 1973 and the Dobbs decision in 2022. While the court correctly held in Dobbs that the U.S. Constitution does not confer a right to abortion, they erroneously turned the question of abortion back to the states. They completely ignored the protection of life in the 14th Amendment. This Amendment prohibits the states from depriving “any person of life, liberty, or property.”

The first sentence of the 14th Amendment clearly infers that the term “any person” includes unborn persons as well, since it makes a distinction between “persons born” and persons unborn with the statement that “all persons born...in the United States...are citizens.”[ix] Only “persons born” are considered citizens, which means that the reverse of “persons born” are not citizens (i.e., persons unborn). Yet, when it comes to the protections of “life,” the language expands the classifications of “persons born” to “any person.” In this context, then “any person” would clearly include persons unborn and not just “persons born” otherwise the distinction makes no sense. History bears out this fact.

For example, the 14th Amendment was ratified on July 9, 1868 and, within 12 years, abortion was outlawed in every state in the Union.[x] The only explanation for this change in state laws is the 14th Amendment. The Amendment imposed a clear mandate that every state in the Union had to protect the “life” of “any person”—born AND unborn. This is the reason every state passed laws outlawing abortion at the time. History also shows that evil and satanic forces would not allow such a turn of events, since it took less than 100 years to give us Roe v. Wade.

If our courts were still being held up by the pillars of Christianity and morality as Washington taught, SCOTUS would have easily recognized the important distinction in the 14th Amendment, when deciding the Dobbs case and would have declared that the “life” of unborn persons are included in the category “any person.”

Satanic forces successfully knocked down the two pillars of our happiness in favor of unfettered corruption, and all this without any uprising by We the People in the least just like Benjamin Franklin said would happen. Our “government,” he predicted, “can only end in despotism...when the people shall become so corrupted as to need despotic government, being incapable of any other.”[xi] The follow up question now to Washington’s question is whether or not we have the will to return to our Christian roots?

“Blessed is the nation whose God is the Lord,”[xii] but “the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.”[xiii]

Madame Publius



[1] George Washington, Farewell Address, September 19, 1796, ¶27. [1] Id. [1] Id. at ¶10. [1] Abraham Lincoln, First Inaugural Address, March 4, 1861, ¶34. [1] Thomas Jefferson, Second Inaugural Address, March 14, 1805, ¶15. [1] Psalms 72:4 [1] Matt. 18:14 [1] Jay, The Federalist Papers, Ltr.2, ¶5. (emphasis added) [1] U.S. CONST. 14th AMEND. §1. [1] <https://lawshun.com/article/what-was-abortion-law-before-roe> [1] Benjamin Franklin, Speech in the Constitutional Convention, at the Conclusion of its Deliberations, Delivered September 17, 1787. [1] Psalms 33:12 [1] Isaiah 60:12

The Ninth Amendment and the First Natural Right: The Right to Life

by Kelly John Walker



How do we identify the Natural Rights the Constitution protects but does not list by name? The answer begins with a principle older than the Republic itself: rights do not come from government. Government exists to secure them.

An early issue of FreedomTalk, explored “The Rights You Didn’t Know You Have,” grounded in the Ninth Amendment, which declares:

“The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.”

This brief but profound sentence was the Founders’ safeguard against a fatal misunderstanding—that by listing some rights, that list would be used to narrowly define our freedoms. The Ninth Amendment affirms that liberty is not limited to those identified in documents; it recognizes a deeper reservoir of rights, antecedent to government and rooted in the very nature of being made in the image of God (Imago Dei).

Legal scholar Daniel A. Farber has argued that these unenumerated rights must be treated “on a par with the enumerated rights that courts enforce,” not relegated to second-class status. To do otherwise, he warns, is to “disparage” them in precisely the way the Ninth Amendment forbids.

But this raises an essential question: how do we discern which rights are truly fundamental?

Farber proposes several guideposts:

- Supreme Court precedent recognizing the right or an analogous liberty

- Connections to explicit constitutional guarantees
- Long-standing traditions that uphold the right
- A durable societal consensus about its validity
- Recognition by American lawmakers and jurists over time
- Historical practices consistent with the right

To these we may add an even more authoritative source: the philosophical framework of the Founding itself.

The Declaration of Independence provides the key. It does not speak of benefits granted by rulers, but of truths “self-evident,” among them that all men “are endowed by their Creator with certain unalienable Rights,” and that “among these are Life, Liberty, and the pursuit of Happiness.”

Notice the order. Liberty is not first, nor is the right to pursue happiness. The Right to Life is first—because without life, no other right can be exercised. The word order here was deliberate and based on centuries of Natural Law thought—from Cicero to Aquinas to Locke—holding that the most basic duty of government is to protect innocent human life. The American Constitution presupposes this moral inheritance. It does not invent the right to live; it assumes and acknowledges it.

James Madison, writing in *The Federalist Papers*, repeatedly described government as an instrument for securing pre-existing rights, not redefining them. Early jurists likewise treated *The Federalist Papers* as authoritative evidence of constitutional meaning. Justice Samuel Chase praised their author as possessing unparalleled knowledge of “the true principles of Government.”

Those principles rest on a simple proposition: no person’s liberty includes the license to destroy another’s life.

The Ninth Amendment was written precisely to protect foundational rights like this one—rights so obvious to the Founders that they did not believe them needed to be spelled out.

The right of a child in the womb to live is not a novel claim requiring modern invention. It satisfies every historical test of a fundamental right:



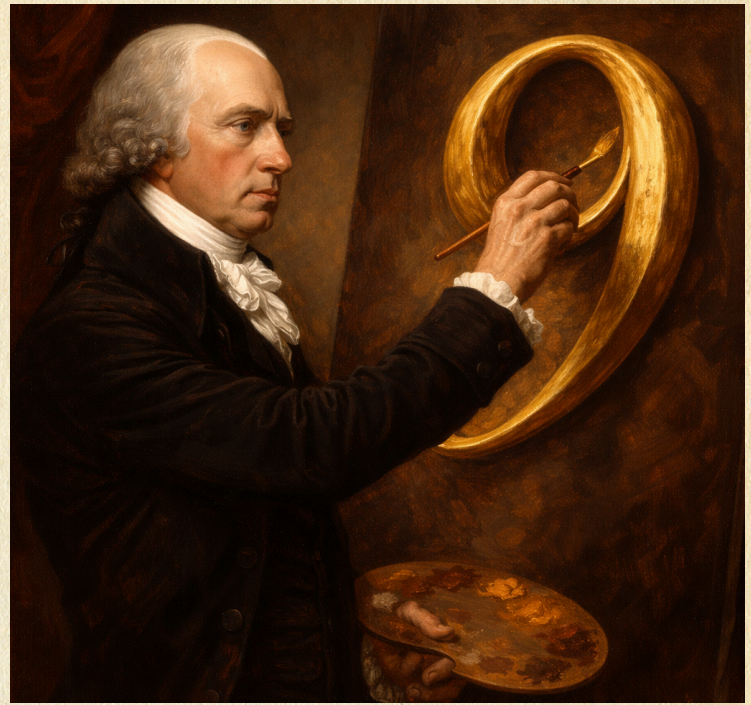
- It is inseparable from the Declaration's first guarantee.
- It is recognized across the Anglo-American legal tradition, which long treated unborn life as worthy of protection.
- It accords with the enduring moral intuition that innocent life may not be intentionally taken.
- It reflects the basic purpose of government: the preservation, not the negation, of human existence.

If the Ninth Amendment prevents government from “disparaging” unenumerated rights, then surely the most indispensable of those rights—the right to live—cannot be excluded from its protection.

Much contemporary debate invokes the language of bodily autonomy. The Founders understood personal sovereignty, but always within the bounds of Natural Law. One person's control over his own body ends where another human life begins.

Natural Rights are not expressions of will; they are moral realities rooted in human nature. The same philosophy that protects freedom of conscience or the right to speak also forbids the deliberate destruction of an innocent human being, because both derive from the same source: the inherent dignity of the person.

To claim autonomy as justification for ending another's life—ie. “my body, my choice—is to invert the very logic of Natural Rights. For too long, constitutional discourse has treated the Ninth Amendment as an afterthought. Yet the Founders placed it in the Bill of Rights as a rule of



interpretation—a reminder that the Constitution rests on moral ground deeper than its text.

When courts, lawmakers, or citizens ignore the Natural Right to life, they do not advance constitutional liberty; they undermine its foundation. A republic cannot endure if it protects speech yet neglects existence, or guards property while denying personhood.

The Ninth Amendment calls us back to first principles: that rights are not manufactured by majorities, revised by courts, or granted by administrative decree. They are “retained by the people” because they arise from what it means to be human.

And the first of those retained rights—the one upon which all others depend—is the right to life itself.



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Life is a Miracle!

Mike Lindell often says his life is living proof that miracles still happen, and that the Lord can redeem even the most broken circumstances. Long before he became known nationwide as the founder of MyPillow, Lindell spent decades trapped in a devastating addiction to crack cocaine. The addiction nearly destroyed everything: his business, his finances, and many of his closest relationships. There were times when it seemed there was no way out.

But Lindell says the turning point in his life came when he finally surrendered and placed his faith fully in the Lord. At the height of his addiction, he cried out to God in desperation, asking Him to take away the bondage that had controlled him for years. In 2009, Lindell says that prayer was answered in a way he still describes as miraculous. Practically overnight, the addiction that had dominated his life for decades disappeared. Lindell credits Jesus Christ for delivering him and giving him a new life.

With that transformation came a renewed sense of purpose. Lindell rebuilt his business and grew MyPillow into a nationally recognized company. Yet he often explains that his success in business was never the ultimate goal.

GOD CAN REDEEM ANY LIFE...JUST ASK MIKE!



What mattered most to him was using his story to help others who are still trapped in addiction.

That conviction led him to create the Lindell Recovery Network, a platform designed to connect people struggling with addiction to recovery programs, especially faith-based ministries that emphasize spiritual healing alongside practical support. Lindell believes that true recovery begins when people recognize their value in God's eyes and understand that their lives have meaning and purpose.

For Lindell, the message is simple but profound: every human life is a miracle created by God. Addiction tries to convince people that their story is finished, that they are beyond redemption. Lindell insists that nothing could be further from the truth.

Through faith in the Lord, he says, lives can be restored in ways people never thought possible.

Today Lindell shares his testimony across the country, reminding audiences that no one is too far gone for God to reach. His story—one of addiction, deliverance, and renewed purpose—stands as a powerful witness to the belief that life itself is sacred and that, through the grace of the Lord, redemption is always available.

10



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WATCH & LEARN



As new details emerge from the Epstein Files, alongside rapid advances in AI and robotics, we are confronting what until recently felt like dystopian science fiction: transhumanism. In a provocative episode of the New Discourses Podcast, host James Lindsay explores these ideas in depth—an unsettling discussion you won’t want to miss.



Dr. Aaron Kheriaty delivers a provocative critique of transhumanism and its relationship with artificial intelligence, arguing that this techno-utopian worldview risks undermining human dignity and autonomy. He contends that transhumanism’s drive to engineer and enhance human bodies and minds reflects not progress, but a deep misunderstanding of what it means to be human.

Kheriaty engages the ideas of Yuval Noah Harari, a leading voice in discussions about AI and humanity’s future. Kheriaty engages the ideas of Yuval Noah Harari, a leading voice in discussions about AI and humanity’s future. Harari’s suggestion that emerging technologies could “hack human beings” by harvesting and exploiting biometric data serves as a central



Kelly J. Walker returns to Take Five to expose what he says is ongoing DOJ obstruction and the continued targeting of American parents who spoke out at school board meetings. As founder and editor-in-chief of Freedom Talk Magazine and leader of the Parents Demanding Justice Alliance, Kelly shares his personal story of arrest, loss, and relentless advocacy.

example of how transhumanist thought envisions a radically technologized world. Kheriaty warns that when corporations or governments can monitor what happens “under our skin,” the result may be control rather than freedom.

The article frames transhumanism not merely as technological ambition, but as an ideology capable of reshaping human identity. The pursuit of superintelligence, bodily enhancement, and life extension often treats humanity as malleable raw material rather than a unified being with inherent worth. Such a view, Kheriaty argues, risks reducing persons to data points within sprawling digital systems. What makes the critique compelling is its blend of philosophical reflection and real-world technological developments. Rather than rejecting innovation outright, Kheriaty urges readers to consider whether certain ambitions erode authentically human values, substituting genuine flourishing with simulated “immortality” or algorithmic governance.

Ultimately, the article serves as a sober warning: without rigorous ethical scrutiny, the convergence of transhumanism and AI could lead not to liberation, but to a diminished and commodified vision of human life.

THE 1916 PROJECT



In recent years, our nation has been reassessing the laws and ideas that shape our culture, and **The 1916 Project** stands as one of the most significant cultural challenges of our age. Led by pro-life herald **Seth Gruber**, the documentary peels back the last century's moral narrative and exposes the philosophical roots of what its creators call America's "culture of death."

The film takes its title from a pivotal moment in American history: 1916, the year Margaret Sanger opened her first birth control clinic in Brooklyn. It argues this watershed moment marked the beginning of a radical cultural transformation rooted in eugenic ideology. These ideas seeped into public policy, reshaped social norms, and helped normalize the commodification of human life.

What **The 1916 Project** does with clarity is connect that early 20th-century worldview to the moral unraveling that followed: the rise of abortion, the breakdown of the family, and a society increasingly indifferent to the sanctity of life. Far from a dry history lesson, the film serves as a narrative corrective—reminding Americans that ideas have consequences, and bad ideas have victims.

It asks how a culture that once affirmed the innate dignity of every human life could come to tolerate its destruction. The **1916 Project** contends that abortion is fundamentally a moral crisis—rooted in a century-old effort to redefine human value along utilitarian lines.

By tracing the line from 1916 to today, the film offers not just history, but a framework for understanding the deeper forces shaping our society. It refuses to shrink from the realities it examines.



Rather than soften the past, it embraces moral seriousness and invites audiences to confront the root causes of what many see as America's most pressing crisis.

The **1916 Project** calls Americans back to first principles, like the conviction that rights are not granted by government, but endowed by our Creator. If that principle is negotiable at the beginning of life, it is negotiable everywhere.

In stark contrast to shallow narratives and weaponized slogans, this film offers something rarer: moral clarity rooted in history. Whether one agrees with every frame or not, the documentary forces a national conversation about the value of life, the meaning of freedom, and the philosophical currents that shape public policy.

Nations decline when they refuse to reckon honestly with their past, but nations can experience a renaissance when they learn from the past and use it as a catalyst for reform. The **1916 Project** invites a reckoning and repentance and challenges Americans to build a future where life, family, and liberty are not abstract ideals, but living realities protected in both law and culture.

Visit [The 1916 Project.com](https://The1916Project.com) for more info.



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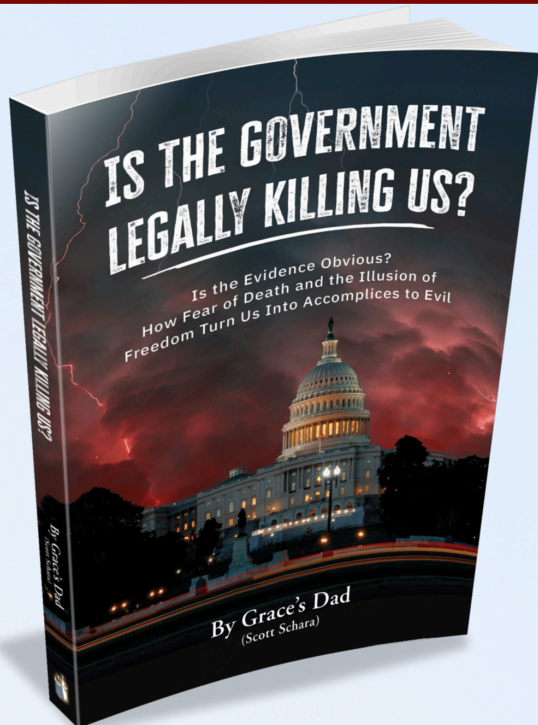
"It's like joining a community."

"Kelly and his team have been so great to work with! Their support and enthusiasm for what I'm doing makes it more than an advertising opportunity. It's more like joining a community."

"On a side note, the day after we met in Union Station, I was leaving my office at the Pentagon and Undersecretary [Matthew] Lohmeier came walking down my hallway, which has never happened even though we work in the same building. He said, 'Hey, what's your name?' because he recognized me from the picture you sent him. So we had this brief conversation about my book. It was completely random, but it made my day to get to shake his hand."



Freedom Talk Recommends



Abraham Lincoln warned that “the dogmas of the quiet past are inadequate to the stormy present.” Few seasons in modern history have tested that truth more than the COVID era. Lockdowns, mandates, and rushed medical protocols fractured public trust in institutions once considered untouchable.

In *Is the Government Legally Killing Us?*, Scott Schara writes from the crucible of personal loss. His nineteen-year-old daughter, Grace—whose life radiated faith and joy—died during a 2021 hospitalization. What followed was not only a wrongful-death lawsuit, but an exhaustive investigation into the medical, legal, and regulatory systems that shaped her care.

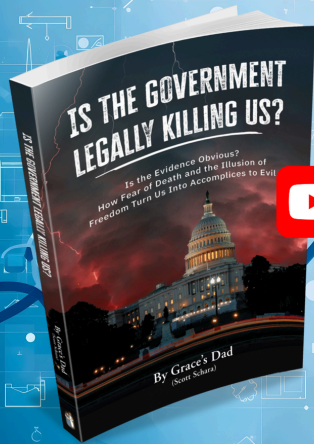
Schara’s central question is unsettling: Has modern medicine become governed less by individualized judgment and more by bureaucratic protocol and financial incentive? He argues that what is commonly called the “Standard of Care” can function as institutional compliance—prioritizing policy over patient-specific discernment.

Tracing what he sees as a century-long transformation of American medicine, Schara describes a shift from relational, localized care to a vast, centralized system whose size can obscure accountability. He suggests that citizens are often presented with managed choices—options that differ in degree yet operate within the same underlying framework.

Faith anchors much of his analysis. Writing from a Biblical worldview, Schara contends that moral clarity requires transcendent principles, not merely procedural norms. Readers will differ in their conclusions. I did in small areas. But the broader challenge is difficult to dismiss.

This is not merely a medical critique—it is a civic one. The American experiment depends on citizens willing to examine whether institutions remain faithful to their founding ideals. In bringing Grace’s story into the public square, Schara invites a reckoning that a constitutional republic should never fear.

Freedom Talk
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Kelly John Walker

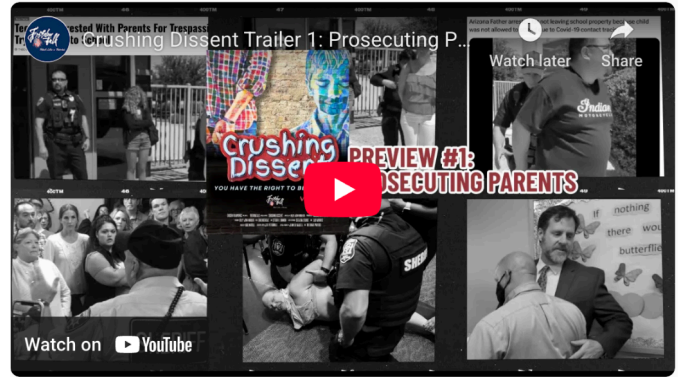


Scott Schara



"FreedomTalk Magazine is a powerful weapon in the fight to restore the American Republic. The highly respected 'Journal of Truth & Virtue' arms you with a deeper understanding of the culture, history, and values that shape our politics."
—Captain Seth Keshel

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O Me! O Life! Walt Whitman

Oh me! Oh life! of the questions of these recurring,
Of the endless trains of the faithless, of cities fill'd with the foolish,
Of myself forever reproaching myself, (for who more foolish than I, and who more faithless?)
Of eyes that vainly crave the light, of the objects mean, of the struggle ever renew'd,
Of the poor results of all, of the plodding and sordid crowds I see around me,
Of the empty and useless years of the rest, with the rest me intertwined,
The question, O me! so sad, recurring—What good amid these, O me, O life?

Answer.

That you are here—that life exists and identity,
That the powerful play goes on, and you may contribute a verse.

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PROGRAMMING THE IMAGE OF GOD?

In his provocative Brownstone Institute article “Node Without Consent,” Joshua Stylman warns that emerging technologies are not merely tools—they are redefining what it means to be human. He argues that cutting-edge systems are moving toward a future in which the human body itself becomes a networked platform, where cells, neurons, and even DNA may be monitored or interfaced with external digital systems. What once sounded like speculative science fiction—the “Internet of Bodies”—is increasingly discussed in serious scientific and defense circles.

At its core, Stylman’s warning is not simply about innovation, but consent, autonomy, and the quiet redefinition of personhood. When human beings are framed as biological hardware to be optimized, upgraded, or connected, the language subtly shifts. We are no longer souls embodied in flesh; we are platforms. We are no longer persons; we are nodes.

This stands in stark contrast to the Biblical foundation that human life is sacred. Scripture declares that humanity is uniquely created “in the image of God” (Genesis 1:27). This foundational truth establishes that human beings possess inherent dignity—not because of utility, intelligence, productivity, or connectivity—but because of divine authorship. The Psalmist affirms that each life is intentionally crafted: “For You formed my inward parts; You knitted me together in my mother’s womb” (Psalm 139:13). Human life is not accidental biology; it is deliberate creation.



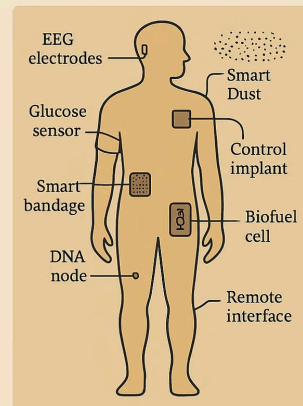
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As I mentioned several years ago, it increasingly appears that humanity is a biological bootloader for digital superintelligence

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Brownstone Institute

The Biblical doctrine of the sanctity of life rests on this *imago Dei* principle. The protection of life is directly tied to the image of God. “Whoever sheds the blood of man, by man shall his blood be shed, for God made man in His own image” (Genesis 9:6).

Human beings are not raw material for experimentation or exploitation. They are sacred image-bearers.

When modern technological frameworks describe the body as data infrastructure, something profound is at risk. If cells and DNA become nodes in a corporate or governmental network, then control over those networks implies control over the person. But Scripture reminds us that “You are not your own, for you were bought with a price” (1 Corinthians 6:19–20). The human body is not a commodity. It belongs first to God, not to the state, not to corporations, and not even fully to ourselves.

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Stylman raises legitimate concerns about how easily consent can erode in an age of technological enthusiasm. History shows that advancements introduced in the name of efficiency or security can quietly reshape moral boundaries. The prophet Jeremiah warned of a people who “have healed the wound of my people lightly” (Jeremiah 6:14), addressing surface issues while ignoring deeper corruption. Today’s technocratic optimism risks treating humanity’s spiritual identity as incidental while pursuing biological enhancement.

The Biblical vision of humanity is holistic. We are body and soul, fearfully and wonderfully made (Psalm 139:14). Our value does not increase with connectivity nor diminish with disability. The Apostle Paul reminds believers that though “outwardly we are wasting away, yet inwardly we are being renewed day by day” (2 Corinthians 4:16). Human worth transcends physical modification or digital augmentation.

None of this requires rejecting technology outright. Scripture itself affirms human creativity as a reflection of divine image-bearing. But there is a moral boundary between using tools and redefining the toolmaker. When systems begin to treat persons as programmable components, Christians must ask whether such systems honor or undermine the Creator’s design.

As the world blurs the lines of creation by merging man and machine, the Church must reaffirm what it has always proclaimed: “The Lord is the maker of them all” (Proverbs 22:2). Human dignity does not originate in code, algorithms, or innovation labs, but in God.

If society views humanity as a network without consent—biological matter to be optimized—then believers must answer with clarity and conviction that human life is sacred. It is not a node in a system, but the living image of God.

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HOW EUTHANASIA BECAME AN EPIDEMIC IN CANADA

Amanda Achtman 



In less than a decade, Canada's "Medical Assistance in Dying" (MAID) has moved from an exceptional end-of-life measure to a normalized—and rapidly growing—feature of the nation's health-care system. In a wide-ranging interview with American Thought Leaders host Jan Jekielek, Canadian journalist and MAID critic Amanda Achtman argues the country is undergoing a historic moral and cultural shift: euthanasia is now tied for the fifth leading cause of death in Canada, accounting for roughly one in every 20 deaths, with more than 60,000 Canadians dying via MAID since nationwide legalization in 2016.

Achtman, founder of the Dying to Meet You Project, traces the program's rapid expansion to a court-driven process that bypassed broad public deliberation. What began as an option for those whose natural deaths were considered "reasonably foreseeable" has widened through

successive legal and policy changes—often justified, she says, by the internal logic of the regime itself. Once euthanasia is framed as a compassionate response to suffering, she argues, there is no stable principle for limiting access. Equality arguments quickly follow: if one category of suffering qualifies, why not another?

Achtman points to the government's own reporting on why people request MAID. While many applicants have serious conditions—cancer, ALS, MS, dementia—she notes that the most commonly cited driver is not pain, but "loss of ability to engage in meaningful life activities." For Achtman, that reveals something deeper than medicine: an "existential crisis," a collapse of meaning that a clinical procedure cannot truly address.

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Lyon describes receiving a call that amounted to: You have two days to see your dad before he dies. In the room, he watched a provider inject lethal drugs; his father went from animated to corpse in moments. For Achtman, such stories cannot be dismissed as “outliers.” They reveal what happens when safeguards become paper promises.

She adds that trauma extends far beyond controversial cases. An Uber driver told her his father had terminal cancer and the family supported MAID—yet the countdown to a scheduled death (“seven days...five days...three days...15 minutes”) felt “shattering.” Another detail haunted him: a doctor suggested that surviving to Christmas might produce “a Christmas...your family will not want to remember.” The father died before the holiday.

Achtman contrasts Canada’s model with most U.S. “assisted suicide” systems, where patients typically must self-administer lethal drugs. In Canada, more than 99 percent of MAID cases are euthanasia—doctor or nurse administered. That difference, she argues, accelerates normalization by “outsourcing” responsibility in both directions: the patient frames it as a publicly funded procedure; the clinician frames it as merely fulfilling a request.

The program’s reach, Achtman says, is now embedded in institutions and culture—providers arriving for home deaths; MAID promoted amid wait-listed care; reports of veterans being offered MAID by service agents; hospitals and hospices pressured or shut down for refusing to participate. The core question Canada is now answering, she concludes, is not procedural but civilizational: whether suffering is something we accompany with love and meaning—or something we erase by eliminating the sufferer.

The interview also probes the language war around the practice. “Is this suicide?” Jekielek asks. Achtman notes that even Canada’s former Liberal justice minister has described MAID as a “species of suicide.” That admission creates what she calls a moral contradiction—psychiatrists are tasked with suicide prevention while the state provides suicide assistance to certain groups. The result, she warns, is a two-tier world: some people receive protection from self-destruction, while others are quietly steered toward it.

Her gravest concern is the way eligibility changes the social status of the vulnerable. Disabled Canadians, she says, have told her, “This is the first thing the government has told me I’m eligible for.” Even the knowledge that one qualifies for a state-facilitated death can be psychologically crushing—a tacit message that life with disability is less worth defending. In her words, it “already deflates and defeats your sense of worth.”

Achtman’s own opposition began at home. As a teenager, she watched her grandfather suffer in his final season of life and recognized how easily despair could tempt a person. The scandal, she argues, is not that suffering can lead to thoughts of death, but that a society can gather around those thoughts and affirm them as “care.”

As the conversation turns to real-world fallout, the human cost becomes visceral. Jekielek plays a clip from Achtman’s work featuring Christopher Lyon, whose father—approved for MAID under expanded criteria—was scheduled for death with minimal family notice.





Texas's Quiet Child-Trafficking Pipeline: When Family Courts and CPS Profit From Family Separation

By Jeffrey Morgan

Texas presents itself as a national leader in the fight against human trafficking. Legislators pass resolutions, task forces issue reports, and prosecutors vow zero tolerance. Yet at the same time, Texas operates a family-court and child-welfare system that routinely produces outcomes disturbingly similar to what international law defines as trafficking: the coercive removal of children, prolonged deprivation of parental access, concealment of whereabouts, and transfer of custody in exchange for government funding.

This is not an accusation of individual malice. It is an indictment of structure, incentives, and outcomes—and a painful reality that far too many parents have experienced.

Under federal law, states receive substantial funding through Title IV-D (child-support enforcement) and Title IV-E (foster care and adoption assistance). These programs were ostensibly designed to support children. In practice, they create powerful financial incentives for separation rather than preservation of families.

Texas Family Code §201.107(c) explicitly directs associate judges in Title IV-D cases to render decisions in a manner that maximizes federal funding.

That is not speculation; it is statute. When the same system that decides custody and access is financially rewarded for outcomes that increase federal reimbursements, children become revenue-generating instruments of the state, and child trafficking is the inevitable outcome.

Children's Protective Services (CPS) operates under similar incentives. Under Title IV-E, Texas is reimbursed when children are removed from parents and placed into foster care or adoption pipelines. The more removals and child placements, the more reimbursement. Again, this is not a conspiracy theory; it is how the funding mechanism works. It is not surprising that some critics call CPS Children's Predatory Services.

These incentives result in fit parents—fathers and mothers with no criminal convictions, no abuse findings, and no adjudicated unfitness—having been separated from their children for months or years. Some are denied meaningful visitation. Others are not told where their children are placed. In extreme cases, parental rights are terminated and children are adopted out to strangers, despite the absence of any proven harm by the biological parent.

If a private actor removed a child from a parent, concealed the child's location, restricted contact, and transferred custody in exchange for payment, Texas would call it trafficking. When the state does it through courts and agencies, it is called "acting in the best interest of the children."

Family Courts use "the best interest of the child" standard to place a child with the "better" parent. Guardians *ad litem*, child custody evaluators, and a host of other individuals profit from trying to determine which parent is the "better" parent. The winning parent wins custody of the children; the losing parent is forced to pay money to maximize the state's Title IV-D reimbursements. A marginalized or displaced parent enables the machinery of IV-D enforcement and CPS oversight easier to justify and harder to escape.

Unilateral, forced, "no-fault" divorce often acts as the gateway for the state's actions. A parent can be removed from the home, designated a "non-custodial" party or "absentee" parent. Separation from children is often treated as the default, and a good, fit, willing, able, and loving parent can be criminalized. The writer knows of several good pastors and ordained ministers who have been determined the less-fit parent and separated from their children simply because of their religious beliefs or for reading the Bible to them and praying with them. Some Texas judges have forbidden parents from engaging in such activities and from taking their children to church.

Federal oversight by Judge Janis Graham Jack documented pervasive systemic failures within CPS and the Texas foster-care system. Unconstitutional child removals, CPS patterns of misconduct, delays, inadequate care, and structural dysfunction leading to prolonged separation of children from parents.

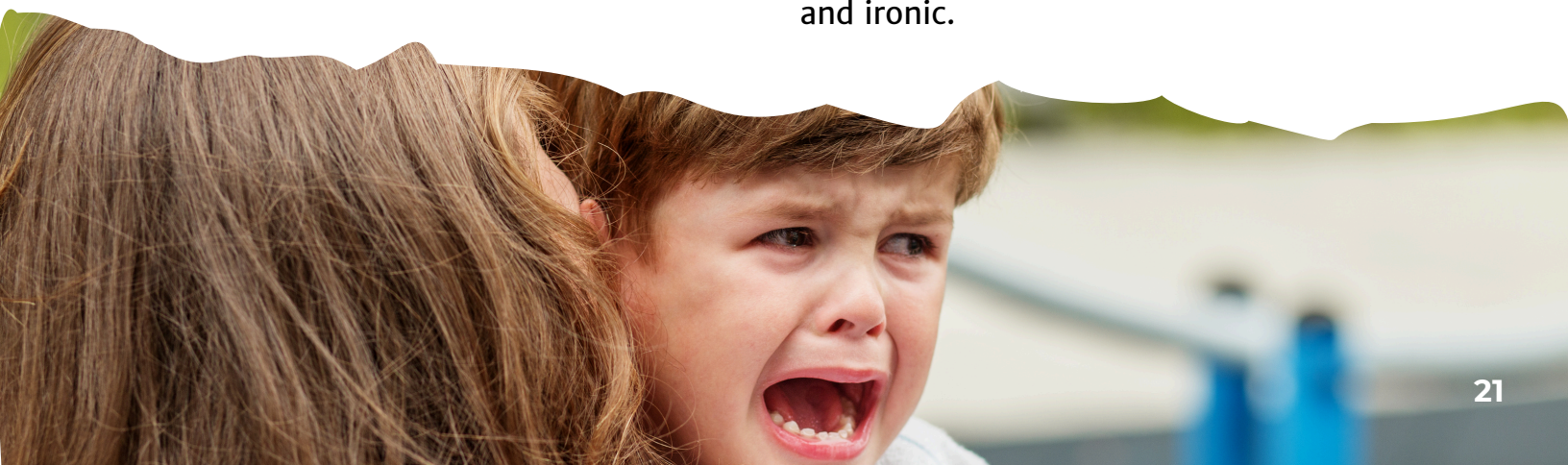
After years of documenting systemic failures in Texas foster care, the Fifth Circuit ultimately removed Judge Janis Graham Jack from the case in response to the state's pleading to remove her oversight.

Supporters of the status quo insist these apparatuses are for the child's best interest. But "best-interest" rhetoric cannot erase structural reality or negate the child trafficking charges. Trafficking is defined by coercion, control, and exploitation—not by the moral self-image of the actor.

Texas does not need more slogans about fighting trafficking. It needs to confront the uncomfortable truth that a system which profits from separating children from fit parents will inevitably do just that.

Reform is possible. Funding should reward family preservation, not separation. Judges should not be statutorily incentivized to maximize federal revenue. CPS removals should require strict, adversarial due process, not rubber-stamp emergency orders. And unilateral divorce should never function as a pipeline into permanent parental erasure.

Until those changes occur, Texas's claim to moral leadership on human trafficking will remain incomplete—and painfully hypocritical and ironic.



Reader Comment Alleged Nursing Home Abuse, Human Trafficking, Forced Labor?

I probably will guess that my piece will not be published, but I needed to write it anyway. A bit of history. My partner had to reside in Long Island nursing homes for almost two years. He was dropped and injured in the first. After his hospital release, he was sent to a 2nd nursing home where I had suspected he was being abused. I placed a hidden camera, and my worst fears were confirmed.

Nursing home CNA accused of patient abuse at Affinity Skilled Living and Rehabilitation Center—ABC7 New York

He died of blunt force trauma to the head in the third one. Mike was the first confirmed case of the Powassan virus on Long Island. You are infected within 15 minutes of the tick bite. (That is a story for another day.) Because of the lack of proper care and treatment, the virus had left him a nonverbal quadriplegic. So you see, none of his injuries could have been brought on by his own hand.

I spent almost every day with him. Because he could not move or speak, I spent most of my time researching and speaking to anyone I could about his situation. I discovered that the Landa family is one of the biggest nursing home owners not only in NY, but across this nation. To me, Benjamin Landa is the head of the nursing home cartel. There are endless stories of abuse and neglect, and cases filed against him under the Human Trafficking Act which recently ended up in the US Supreme court. I guess even his connections could not sway that court.

Mike and I have been strong Trump supporters from the very beginning. It tore my heart out of my chest when our President recently appointed Landa as the Ambassador to Hungary. Trump doubled down and said it was a witch hunt by AG James against him. I can tell you from experience, the nursing homes his empire runs are monstrous. Leticia James touts all the millions she collects from the lawsuits, which in my opinion is just paying the "vig." The money goes back into Medicaid which recycles right back to the nursing home owners. Bruce Blakeman stood up for Landa as well. Every NY politician protects Landa because they all feed at his trough. Schumer is his best bud as well! And to add insult to injury, Trump also commuted Joseph Schwartz' sentence, a previous Landa partner.

I had filed many complaints with the corrupt Dept of Health as well. I learned that these monstrous owners were always protected. The administrator of the Affinity facility actually laughed in my face saying that he knew I filed complaints and, "You will see the DOH will never find us guilty." Sadly, he was right. I learned the hard way!

Landa (articles have been scrubbed from the internet) was charged with human trafficking of Filipinos. Exactly where Mike's abuser came from. She started working at the Landa facility in 2004. Landa can be summed up here: The Nursing Home Slumlord Manifesto—The American Prospect

I am sickened to death by his appointment. It left me with a feeling that all is lost! But I will continue to move forward.

FreedomTalk Magazine occasionally publishes reader comments for the purpose of public discussion; the views expressed are solely those of the authors and do not necessarily reflect the opinions or editorial position of FreedomTalk Magazine.

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THE WORLD HAS FORGOTTEN THE VALUE OF LIFE



As technology numbs our conscience, the violence against the men and women sworn to protect us has reached a global crisis point. The time to act is now.

By Michael Letts | Founder & CEO, InVest USA

Somewhere between the endless scroll of social media feeds and the cold convenience of algorithmic living, we lost something irreplaceable: our reverence for human life. The VALUE of LIFE — that foundational truth that every person carries inherent worth — has been quietly eroded, replaced by a culture that values engagement metrics over empathy, viral moments over moral courage, and digital outrage over genuine human connection.

Nowhere is this collapse more devastating — or more dangerous — than in the war being waged against our **First Responders**. Police officers, sheriff's deputies, firefighters, and emergency medical personnel are being ambushed, assaulted, and killed at rates that should horrify every law-abiding citizen. This is not a regional problem. From Chicago to New York, from Los Angeles to Austin, those who run toward danger so the rest of us do not have to are being hunted by gangs armed with cartel-grade weaponry and attackers radicalized in digital echo chambers, emboldened by a societal indifference, that borders on complicity—**SHOULD BE PROTECTED**.

"We have mastered the technology to send rovers to Mars — yet we have failed to use that same ingenuity to protect the men and women who protect us."

We have decoded the human genome, put supercomputers in every pocket, and connected the entire world in an instant — yet we have failed to direct that same genius toward protecting the officers and first responders who stand between civilization and chaos. **A society that arms its enemies faster than it shields its guardians has already lost its moral compass.**

Cartels and criminal enterprises are equipping their foot soldiers with armor-piercing ammunition and high-caliber weapons that render standard-issue vests dangerously obsolete. If we are serious about valuing life — not just as a slogan but as a governing principle — we must meet the modern threat with modern protection. The technology exists. The will must follow.

THE CALL TO ACTION

We must give our first responders the newest technology in active shooter vests, engineered to withstand the weapons deployed by cartels and gangs.

This is not a budget line item — it is a moral obligation.

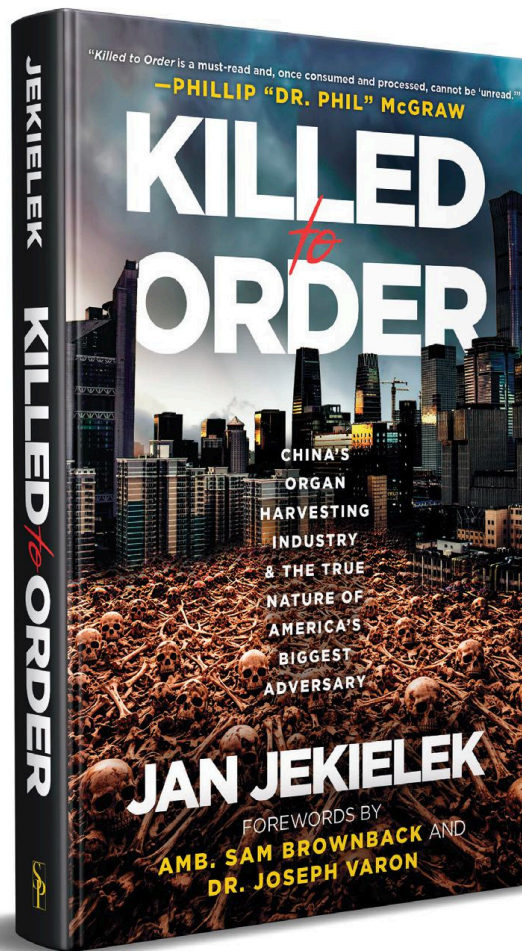
Donate now at investusa.org — and help put life-saving vests on every first responder who needs one.



Restoring the sanctity of life begins with a choice — a collective, urgent, non-negotiable choice — to treat the lives of those who protect us as the treasures they are. Not after the next funeral. **Now.**

Michael A. Letts is the Founder and CEO of InVest USA, a national organization dedicated to providing body armor and life-saving equipment to law enforcement officers across America for over 30 years.

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