

# Monthly Update

February 2011

Dear Brothers and Sisters in Christ:

Again, I thank you for your response to our appeal for support. It is so much needed as we try to close the gap in our financial shortfall. We believe that in order for us to be wise stewards of the resources that God has entrusted to us through your giving, we are mandated to operate debt-free to make the most efficient use of our finances.

This edition of the “Monthly Update” continues with information on one of the defining issues for our denomination and country today – that of abortion. This past month is considered among evangelicals to be “pro-life” month and marks the anniversary of the infamous “Roe versus Wade” Supreme Court decision that ushered in the holocaust of abortion. Although many members of our denomination do not want to think of it in this way, our United Methodist Church is the largest pro-abortion denomination in this country, and possibly the world.

Our leadership’s opposition to pro-life activity extends to legislation that is currently before Congress. We have more information on that in this issue of the Monthly Update with the testimonies of two ladies: one who had had an abortion and the other who was an “abortion survivor” – a beautiful little 12½-year-old red-headed girl.

On the 24<sup>th</sup> of this past month I went with a group of people on a bus to Washington, DC to take part in the “march for life” supporting repeal of abortion-on-demand. In our group was a young black couple who had never made the trip before. While on the bus, I announced that I would visit the office of Congresswoman Renee Elmers to present two letters supporting the pro-life position along with a book containing extensive information of that area. Several people announced that they would like to go with me, to include this couple. As soon as the bus arrived, we made our way to her office, presented the letters and book, signed in, and spoke briefly with her.

As we were making our way back to the rally, a TV crew from channel 4 wanted to interview this young couple. They did so with the husband and wife giving an eloquent plea for life and why abortion was wrong. After the interview and as we participated in the march, walking up Capitol Hill where we would turn right and go past the Supreme Court building, another TV crew from EWTN interviewed the couple. This went out all over the nation to Roman Catholic audiences – and provided yet another eloquent defense of life.

I thank the Lord for the opportunities that he presents us! Please continue to partner with us as we “contend for the faith” that the Lord has entrusted to our care.

In His service,

Allen O. Morris,  
Executive Director

## **February 2011 Update**

### **Bits and Pieces from across the United Methodist Church**

*Most people work hard and spend their health trying to achieve wealth.  
Then they retire and spend their wealth trying to get back their health.*

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#### **Of Interest.**

##### **Spain.**

The following is a copy of an article written by Spanish writer Sebastian Vilar Rodriguez and published in a Spanish newspaper on Jan. 15, 2008. It doesn't take much imagination to extrapolate the message to the rest of Europe – and possibly to the rest of the world.

Tue. 15 January 2008 14:30

#### **ALL EUROPEAN LIFE DIED IN AUSCHWITZ**

By Sebastian Vilar Rodrigez

I walked down the street in Barcelona and suddenly discovered a terrible truth – Europe died in Auschwitz ... We killed six million Jews and replaced them with 20 million Muslims. In Auschwitz we burned a culture, thought, creativity, talent. We destroyed the chosen people, truly chosen, because they produced great and wonderful people who changed the world.

The contribution of this people is felt in all areas of life: science, art, international trade, and above all, as the conscience of the world. These are the people we burned.

And under the pretense of tolerance and because we wanted to prove to ourselves that we were cured of the disease of racism, we opened our gates to 20 million Muslims, who brought us stupidity and ignorance, religious extremism and lack of tolerance, crime and poverty, due to an unwillingness to work and support their families with pride.

They have blown up our trains and turned our beautiful Spanish cities into the Third World, drowning in filth and crime.

Shut up in the apartments they receive free from the government, they plan the murder and destruction of their naive hosts.

And thus, in our misery, we have exchanged culture for fanatical hatred, creative skill for destructive skill, intelligence for backwardness and superstition.

We have exchanged the pursuit of peace of the Jews of Europe and their talent for a better future for their children, their determined clinging to life because life is Holy, for those who pursue death, for people consumed by the desire for death for themselves and others, for our children and theirs.

What a terrible mistake was made by miserable Europe .....

– Received by e-mail.

#### **Abortion, Assisted Suicide, Euthanasia & Other Life Issues.**

##### **+ *Roe v. Wade.***

January 22nd marked 38 years of legalized abortion in the United States. 38 years of loss, 38 years of pain for mothers and babies alike.

On January 22nd, 1973, the U.S. Supreme Court overturned the laws of 50 states when it legalized abortion across the land in the Roe v. Wade decision. And while Roe has not yet been overturned, we are making progress toward that day.

Today, there are one-fourth fewer abortions than there were in the peak year, 1990. That's 400,000 fewer abortions every year, a huge success.

Public opinion polls now favor the pro-life position. And state legislatures, with the help of National Right to Life and our state affiliates, have passed hundreds of pro-life laws that protect the unborn and save many lives.

This year, one priority of ours is to pass legislation that bans abortions that are performed on unborn babies old enough to feel pain, which evidence now shows occurs by at least 20 weeks.

No child should ever be a victim of abortion and we are working hard to end this tragedy. Right now it appears that the current Supreme Court would uphold a law that prevents late abortions on babies old enough to feel pain. And that will save more lives.

It's time to end these late abortions on babies who can feel pain.

– The National Right to Life Committee

### **+ *March Madness: Pro-Lifers Mark Roe Anniversary***

After a night of brutal cold, the sun rose over Washington today and warmed the streets almost to the freezing mark. But even the frigid temperatures couldn't keep pro-lifers away, as hundreds of thousands spilled out into sidewalks that could barely contain them for the 38<sup>th</sup> annual March for Life. In the four decades since *Roe v. Wade*, the March has led millions up Constitution Avenue to the Supreme Court--where the decision of seven unelected judges has led to the largest loss of life in all of human history. It's the kind of loss can take the form of grisly abortion clinics in Philadelphia or multi-trillion dollar legislation in Washington, D.C. It's the loss that can exploit women and destroy families. Or it's the kind of loss that can raise up a generation to say "enough!"

As somber as the event was, you couldn't help but be encouraged to look across the vast crowd and recognize that our movement is thriving through thousands of young people. Although the teenagers at today's march weren't even born when *Roe v. Wade* was handed down, they are all witnesses to it. And they reaffirmed with each step that every person, no matter how small, is endowed by the Creator with certain unalienable rights. As part of our outreach, FRC printed signs, asking people to fill in the blanks about why they're pro-life. In the end, though, we're all pro-life because we can be. Fifty-two million children will never have that luxury. And until they do, we'll keep fighting.

### **+ *Faith Groups Speak Out Against Health Care Act Repeal***

Editorial Note: Please observe how political activism is couched in pleasant-reading rhetoric. It is important to recognize the pervasiveness of the health care bill that was passed by the previous congress. This bill is a great intrusion into the private lives of individuals of all ethnic origins and strata of society. It will result in increased expense, financial commitments beyond our ability as a nation to support, "death panels" that would counsel patients on "end-of-life" decisions, and usher in taxpayer-funding of abortions.

One can only ask the GBCS who is leading the charge to stop measures that would overturn this rush toward national ruin, "What all is a national right? A 2000-square-foot house? A Chevrolet Corvette? A house at the beach? A guaranteed salary that will ensure that everyone can eat at least one steak a day? A vacation at the beach to ensure "peace of mind" to those who are mentally stressed? What are the limits – if any – on the things to which one is entitled? And one cannot help but ask, why we as a church are supporting this if it contains provisions for the taxpayer-funding of abortions – which is the taking of the most innocent of human life – that of unborn babies?"

Yes, one cannot help but ask the foundational question: "What do we use as our moral authority?" – AOM

The United Methodist General Board of Church & Society (GBCS) has spoken out against efforts in the 112<sup>th</sup> Congress to repeal the "Patient Protection & Affordable Care Act of 2010" (ACA). The UMC believes health care is "a basic human right." The Social Principles state, "[I]t is a governmental responsibility to provide all citizens with health care (§162 V. "Right to Health Care").

The Faithful Reform in Health Care coalition, along with the Washington (D.C.) Interreligious Staff Community (WISC) that comprises many national faith-based organizations, signed a letter to members of the U.S. House of Representatives reminding them of the important protections for Americans built into the new health care law. GBCS is a member of both Faithful Reform in Health Care and WISC. More about the coalition and the letter to Congress are available online at [www.faithfulreform.org](http://www.faithfulreform.org). "People of faith have worked for decades in support of quality and affordable health care for all because we see it as a moral calling," the coalition letter states. "We truly believe that our nation is endowed with the talents, wisdom and sufficient resources to meet the health-care needs of one another."

Jim Winkler, GBCS's chief executive, also writes in the agency's e-newsletter, "Faith in Action," that it is in the interest of society to ensure people continue to contribute to the common good. The UMC has consistently supported efforts to provide health coverage for those who do not have it, according to Winkler. The Congressional Budget Office has estimated that repealing the 2010 health-care reform would increase the federal deficit by almost \$250 billion over the next 10 years, Winkler emphasizes. He adds that the budget office predicts this deficit would then increase by more than \$1 trillion over the following decade. Winkler stresses that many ACA provisions increase efficiency and reduce waste. [Editorial Note: It doesn't.]

The letter from Faithful Reform and WISC tells the members of Congress their constituents are praying for them as they deliberate over the "moral values" that define how the American family shares life. The letter states that until ACA passed, the moral vision and commitment to guarantee health care for everyone was lacking, along with "the political will to insist that we use our resources effectively, efficiently and equitably. . . . We know that no single piece of legislation is perfect," the coalition concedes, "but we believe that we took a significant step forward in laying the foundation for a health-care

future that affords health, wholeness and human dignity for all.”

– GBCS, as reported in the United Methodist News Service (UMNS), April 19, 2010; and reprinted from NewScope

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### Abortion and the United Methodist Church

**The UM role in ushering in abortion is examined in more detail with this excerpt from the book *Misguided Shepherds* published last year by the editor. It is important to look at the reality of the subject itself and not be swayed by rhetoric or emotion.**

*Do your church women hold bazaars, dinners, and bake sales to raise money to send to 'missions'? If so, rest assured that one of the causes they are supporting is America's premier pro-abortion lobby.*

I was at a party when the host wanted to present a video production that he had put together – a videotape of “Americana” with different scenes typifying this country. It was an audio-visual work of art; he wanted our opinion. It showed both the “good” and the “bad” in what he termed an “accurate portrayal of the United States.” Then a few seconds’ footage of the trash can behind an abortion clinic riveted my attention. I remembered thinking, “Those are little babies.” Until then I had not thought too seriously about abortion thinking that it was a logical solution of a woman dealing with “human tissue.” Those few seconds of seeing the actuality impacted me in an unforgettable way.

We need to objectively look at the practice of abortion to evaluate the impact that the use of church funds has on stewardship - since we have a responsibility in the money we give into the church's general budget. In addition to actions by the Women’s Division of the GBGM, the UM GBCS is actively involved in the pro-abortion movement.

Two issues need to be clarified:

The first is that the Bible contains two primary passages in addition to others that apply to the abortion question: Jeremiah 1.5 and Psalm 139:13-18. The first reads, “Before I formed you in the womb I knew you...”<sup>2</sup> is what God told Jeremiah. Psalm 139:13, 16, says, “For you created my inmost being; you knit me together in my mother's womb....your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.”<sup>3</sup> This indicates that God knew David before he was born. Other scriptures in the Bible speak to Jesus saying, “I have come that you might life...” and God’s being the “God of the living.” God is the giver of life and only He is the one who is to say when it ends for each individual.

Secondly, terms are used by different groups which tend to hide the real issue, such as “pro-choice” and “anti-choice.” The Religious Coalition for Abortion Rights (RCAR), since renamed the Religious Coalition for Reproductive Choice (RCRC), takes the position that “the Coalition does not advocate abortion. It advocates freedom of choice.”<sup>4</sup> These are just semantics.

But the “choice” by a woman, and the man involved, was made at the time of the act that resulted in the pregnancy. If the Scriptural mandate to abstain from sex outside of marriage were followed then the majority of unwanted pregnancies would not result. In addition one element that is missing is the concept of taking responsibility for one’s actions, whether right or wrong. When we once again recognize the necessity of doing that, we will have taken a first step toward adhering to a basic principle. The word “choice” tends to hide the real problem, just as the term “the final solution” during World War II hid the ugly reality of killing Jews in the Nazi death camps. The terms “pro-abortion” and “anti-abortion” describe the real issue.

Despite the UMC’s official position on abortion as stated in the *Book of Discipline* and summarized in, “We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection...” UM personnel, both salaried and volunteer, have been active in pro-abortion advocacy since 1969. At that time the Women’s Division of the GBGM had called for removal of abortion from the criminal code. Sally G. Ernst, president of the Women’s Division, stated that “...the Women's Division has firmly opposed the use of legal and social pressures to intimidate doctors and hospitals on abortion issues....We continue that opposition today in standing against ‘clinic violence.’” In October 1972 the Women's Division and Theresa Hoover filed a “Friend of the Court” brief in support of total freedom for abortion in the Roe versus Wade case.

Jessma Blockwick, former director of the Population Department at the GBCS, was one of the founders of RCAR shortly after the Roe versus Wade Supreme Court decision in 1973. The purpose of RCAR was to act with pro-abortion groups from other denominations to influence legislation before Congress affecting the abortion issue. In March 1976 Theresa Hoover, then head of the GBGM Women's Division, addressed the U.S. House of Representatives’ Subcommittee

on Civil and Constitutional Rights. She read a statement prepared by RCAR on why mainline Protestant...groups opposed a constitutional amendment to prohibit abortion. In her testimony Ms. Hoover "quoted 'official' positions of the UMC...concerning the need for freedom of choice in the matter of abortion." She concluded her arguments with "Mr. Chairman, I cannot believe this subcommittee, the Congress, or the American People wish to erode one of the most basic rights of this democracy – the right to the free exercise of religion – by enacting a constitutional amendment prohibiting abortion." Two comments on this are that 1) she is giving the appearance of speaking for the UMC, and 2) she is equating having an abortion with religious freedom.

The Women's Division was a plaintiff in the court case of *McRae versus Califano*, which challenged federal law restricting the use of federal funds for abortion.

Annabelle Kenward, a UM from Sacramento, California, and coordinator of that state's RCAR, actively lobbied state legislators with, "They need to know what the denominations and other religious groups have said on the subject so they can rebut anti-choice people who are pressuring them" Chiquita Smith, past president of RCAR, is a GBGM staffer in the Women's Division. As RCAR president, she spent a significant amount of her time working for "abortion rights" and encouraged UM women to become active on behalf of "choice." She used the "good offices" of a major UM board to promote this agenda.

Other UM women who were active in the abortion lobby are Ressie Mae Bass and Rev. Charlene Kammerer. Ms. Bass, a vice president of the GBGM Women's Division, helped coordinate the activities for Florida Religious Coalition for Choice (RCC) in South Florida. In a public statement she said, "We are making it very clear that people of faith who are pro-choice will not let the anti-choice group speak for the church. It helps for legislators to see that mainline denominations are pro-choice." (The irony here is that she gives the impression of speaking for the UMC, whose laity are overwhelmingly pro-life, while condemning those whom she thinks would speak out for life, which is in fact the position of the majority of the people in the denomination.)

RCC is affiliated with RCAR which was chaired by Rev. Kammerer, who at that time was the Tallahassee District Superintendent and is now bishop of the Virginia Conference. UM bishop H. Hasbrouck Hughes was a signer of a statement released by the organization "Clergy for Choice" at a press conference in Miami. This statement was read at press conferences in five major cities and reproduced in many of the major newspapers in the state. Elizabeth Gionti, a GBGM Women's Division director from Mountain Lakes, New Jersey, worked in her state with pro-abortion groups such as Clergy for Choice and Voices for Choice.

The January, February, and March 1990 issues of *Response* magazine carried pro-abortion articles with no reference to the pro-life viewpoint.

The pro-abortion position was strongly endorsed at the 1992 spring meeting of the Women's Division when postcards (printed by RCAR) were provided at each table for attendees to pick up and mail to their senators in support of the Freedom of Choice Act. The Freedom of Choice Act, in the unrevised form endorsed at this meeting, went far beyond *Roe versus Wade* in lifting restrictions on abortion.

The Women's Division paid the expenses of Anne Thompson Cook, Executive Director of RCAR, to attend the 1992 General Conference to lobby for the maintaining of the RCAR/United Methodist connection threatened by proposed legislative action.

In April 1996 the UM GBCS and the Women's Division endorsed a letter sent to U.S. House of Representative members by RCRC (the renamed RCAR) expressing agreement with President Clinton's veto of HR 1833, the "Partial-Birth Abortion Ban" and urging Congress not to override the veto.

Noting the "pro-choice" position of the 1996 General Conference and a strong push for acceptance of homosexual practice, The Reverend Paul T. Stallworth said that this is "a dangerous time for United Methodists." He encourages members of the Taskforce of UMs on Abortion and Sexuality to tell the truth about "sexual discipline, and love for the unborn and mother..." The fight against 1/4 million abortions each year is the greatest moral issue of our day, according to Dan White of the Arlington (Virginia Conference) District Hispanic Ministries. White says, "When abortion is no longer the scourge upon our nation and within our church it now is, church historians will judge those who supported, and those who opposed, abortion."

Both the UM GBCS and the GBGM's Women's Division support the RCRC, an organization which exists to make abortion more commonplace and is now targeting kids. The website states, "The Coalition [i.e., "RCRC"] members are national organizations from the Episcopal Church, Presbyterian Church (USA), United Church of Christ, United Methodist Church, Unitarian Universalist Association, Conservative and Reform Judaism, and many other traditions. While we are religiously and theologically diverse, we agree that reproductive choice [i.e., "abortion"] is consistent with our faith and

values. We are clearly identified with this organization.” The appeal on their website is at: <http://www.syrf.org/>

These people, some of whose salaries are paid by tithes and offerings, are speaking out for United Methodists. This activism is in addition to the money that has been provided through the apportionment to the GBGM supporting Planned Parenthood, the largest abortion provider in the United States.

The stance of our denomination on abortion continues to be one of support, even up to the most recent times.

We are not talking just about a collective cause; we need to think in terms of individuals. One study I have seen stated that 54% of the women who had abortions had emotional problems after the “procedure.” Carol Everett puts the percentage at “close to 80%”! She should know: she used to own two abortion clinics in the Dallas area, was confronted with the reality of what she was doing; closed the clinics, and then became active in the “pro-life” movement. She calls the profits she made from her two clinics “blood money” and is determined to educate as many people as possible to abortion’s reality.

Sadly, many Christians take the attitude that abortion is not their problem or responsibility. Even more tragic is the fact that one out of every five women who abort in the U.S. identifies herself as a born-again/evangelical Christian.

Progress is being made in the area of abortion awareness, however, especially by those such as Reverend Paul Stallsworth who heads up the UM pro-life advocacy group LifeWatch. Couple this with actions from Carol Everett; she became wealthy from owning two abortion clinics in the Dallas area. She recognized the reality of what she was doing, closed the clinics, and tells people the facts about abortion and its consequences; she testifies to the post-abortion syndrome suffered by so many women afterwards – as do others who have undergone this procedure and talk about its effects. Indeed, there are several ministries that do this such as “Silent no More” among others.

In addition, the Matthew 28:20 Project is an offshoot of the Genocide Awareness Project (GAP) and is also built on the public display of large format abortion imagery. Whereas GAP is directed at the secular community, using civil rights based arguments, Matthew 28:20 is directed at the spiritual community, using biblically based arguments. Matthew 28:20 will take place on the sidewalks of big churches that are failing to discharge their biblical mandate to be a witness against evil. Being exposed to the horrible reality of abortion, Sunday after Sunday, these churches will no longer be able to trivialize or ignore baby-killing.

Matthew 28:20, the verse, is the second half of the great commission. Not only is the church to make disciples of all the nations, it is also to then to “[teach] them to observe all that [Jesus] commanded.” Sadly, many churches are not teaching their congregation that abortion is an act of violence that sheds innocent blood (which Jesus explicitly condemns). Matthew 28:20, the project, will help teach churches that abortion is the absolute antithesis of justice and mercy. So long as particular pastors refuse to teach their congregation regarding this painful truth, there will be a need for the Matthew 28:20 project. Until the practice of abortion is ended within the church, it will never be ended within the population at large

### **Two Choices**

Very compelling is the personal experience of abortion as narrated by Judy Mamou:

#### **Personal Testimony – The Fear I Felt**

“It’s been a long time since the lights went out and the doctors went home. But the memory of the few hours I spent in an abortion clinic will be with me to my grave.

I remember the fear I felt lying in the cold white room surrounded by men and women in clean white uniforms. I remember the cold metal stirrups I was told to put my feet in and the cold metal instrument that was inserted into my body to open me up. Most of all I remember the suction machine sucking the life of the baby from within me. The sound of the baby being vacuumed out never goes away.

The doctor may act very kindly and assure you that it will all be over in a few minutes. But how can it be, when you later discover or realize that they lied when they told you it wasn’t a person inside you?

Where is the doctor now as I lie here in the still of the night hearing the noise of the vacuum, feeling the cold metal and seeing in my mind's eye the bits and pieces of my baby being sucked through the tube of the suction machine? Where was the doctor all those years that I woke up screaming, hearing babies crying in the night?

The sound of the suction machine haunts me to this day. I cannot vacuum a floor without thinking of my abortion.

I never look at a child and not wonder: was mine a boy or a girl; blond or brunette; my baby would be that age if only....

I have been raped, beaten, a victim of incest and many other things in life but the thing that haunts me most is I let people

kill a child of mine. I didn't know at the time that it was a life. I was told it was a blob, matter, nothing, like a tumor to be removed. One day it hits you: it was not a blob or a mass of tissue. It was a **BABY!**

I can never undo what I allowed to happen but with the forgiveness I have from Jesus I can live with it and do my part to help others not to make the same mistake I did.”

– Judy Mamou

### **Dear Young Mom-to-be**

By Sarah Beth Hahn

I understand that you are faced with a really big decision. You are unmarried and expecting a baby. I think you would probably call it a fetus, because thinking of it as a baby is too hard right now. I guess you are wondering about a lot of things. How do I tell my parents? Why did this have to happen to me? I was just trying to have fun and do what my boyfriend wanted. You're probably also wondering how you can get rid of this little problem so it doesn't mess up your whole life and so no one will know.

I talked with Mrs. Slinkman at the Westmont Crisis Pregnancy Center and asked lots of the same questions you are probably asking yourself right now.

Did you know that one and a half million babies die in the United States each year because of abortion? About one and a half million parents want to adopt babies each year. Isn't it strange that the numbers are about the same?

A baby's heart starts to beat at about 21 days. Fingers and toes begin to form at about 35 days. A baby who is 11 – 12 weeks old could fit right in the palm of your hand. He sucks his thumb and has his own fingerprints. There will never be another human being with exactly those fingerprints. Ever!

Most girls who are thinking about an abortion are between the ages of 16 – 21 years old. The three most common reasons that they give for having an abortion are “I'm not ready!” or “I'm too young!” or “A baby will change my whole life.” Mrs. Slinkman told me that one of the reasons girls don't give their babies to parents who want to adopt is because after carrying a baby for nine months, they couldn't stand to give it to anyone else. It seems so selfish to kill a baby rather than let someone else raise and love him or her.

Thirteen years ago there was another person with exactly the same problem you are facing. She was not married and was expecting a baby. She didn't have any way to take care of a baby. Her life was just beginning and she didn't know what to do or where to turn. One thing she was certain of though: after making one mistake, she didn't want to make it worse by making another.

Thirteen years ago there was another person who wanted a baby more than anything on earth. She had lost a little boy of her own and could never have another child. Every day for fifteen years she prayed that God would answer her prayers and give her a baby to love. Lots of times she cried. She promised God that if He answered her prayers, she would raise the child to honor God as Hannah did in the Bible.

Twelve and a half years ago both of those prayers were answered. One mother gave a child a life, and the other mother gave a child a future. I know because I was that baby who almost was another child lost to abortion. I am a child who laughs, loves music, and enjoys life. I would some day like to meet my birth mother and thank her for not taking the easy way out. I would like to thank her for giving me the chance to grow up with parents that I love more than anything. I would also like to make sure she knows that Jesus died for her and her mistakes so that some day we can be together in heaven.

I recently saw a bumper sticker that said, “We save the baby whales, But we can't save our own.”

Please don't let that be said about you.

A child with a future,

Sarah Beth

Note: Upon entering 7<sup>th</sup> grade, Sarah's class was asked to write a persuasive letter on any subject. Sarah Beth wrote this in response. She has since shared this with large audiences. The girl who wrote this is a beautiful little red headed girl who loves to play her flute. – The Author

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*When health is absent, wisdom cannot reveal itself, art cannot manifest, strength cannot fight, wealth becomes useless, and intelligence cannot be applied. – Herophilus*