

***The Hand of God***  
***A Journey from Death to Life by the***  
***Abortion Doctor Who Changed His Mind***  
**Bernard Nathanson, M.D.**

**Synopsis and Update by Barbara Buzzard**

This compelling book describes the self-confessed moral squalor of the man who led the abortion culture. It is a deeply moving and chilling account of how he became corrupt and how he was rescued by the Hand of God. It would seem that Dr. Bernard Nathanson knows the abortion issue and its industry as no one else. As he says, “I am one of those who helped usher in this barbaric age. I worked hard to make abortion legal, affordable, and available on demand. In 1968, I was one of the three founders of the National Abortion Rights Action League. I ran the largest abortion clinic in the United States, and as its director I oversaw tens of thousands of abortions. I have performed thousands myself. How could this have happened? How could I have done this?”<sup>1</sup>

**2019 Lie of the Year**

He was responsible for making up and telling and selling the lies that helped to propel the *Roe v. Wade* ruling. He has been on record for years now admitting those lies and repenting of them. The media, however, seem to have cemented them into history where they have taken on a life as facts; i.e. it is ubiquitously believed that prior to *Roe v. Wade* thousands of women died in backstreet alleys due to illegal abortions. Ask yourself if you believe this. Sometimes vindication takes a long time. Please note well that a report of **12/24/19** states that the “Planned Parenthood claim that thousands died in illegal abortions **is a *Washington Post* lie of the year**...In 1972, the number of deaths in the United States from legal abortions was 24 and from illegal abortions 39, according to the CDC. There is no evidence that in the years immediately preceding the Supreme Court’s decision, thousands of women

died every year in the United States from illegal abortions. Advocates hurt their cause when they use figures that do not withstand scrutiny. These *numbers were debunked in 1969 — 50 years ago* — by a statistician celebrated by Planned Parenthood. There’s no reason to use them today.”<sup>2</sup> A Lifenews.com writer: “I would add something much stronger. *These people are shameless.*”

Dr. Nathanson tells us that in order to understand how he fell into this debauchery we must know something about his father and “his gods.” Of his father, he says: “He was a formidable, dominant force in my life and in many ways forged the ruthless, nihilistic pagan attitudes and beliefs that finally drove me to unleash — with a handful of conspirators — the abortion monster.”<sup>3</sup> *Not to know* what is at the root of the willingness to kill the unborn puts one in a very dangerous situation. Likewise, falling prey to thinking “the lesser of two evils,” or “women must have the right to choose” would, in fact, bless “the abortion monster.”

While Nathanson had a first-class education, he grew up in a psychological abyss without, as he says, a seedling of faith to nourish him; his father was a Jewish atheist who had turned against religion. Nathanson sums it up this way: “In the absence of any but the most crass instruction in interpersonal moral order, in the presence of a contempt for ethical relations with women, indeed for women themselves, in the expectation that I would blindly follow in the bloody footsteps of this warped and twisted man [his father], a monster was germinating within me. The monster recognized nothing but utility, respected nothing but strength of purpose, craved love — and then perverted it.”<sup>4</sup> Note that his contempt for women formed a part of who he was in his abortion work. Our crazed society has turned this on its head and accuses the one who *is not for abortion* of contempt. He describes his childhood as torment. He believed the Jewish God to be forbidding and cruel, leaving him with an aching and painful void, and therefore Nathanson became apostate at age 13. His father,

---

<sup>1</sup> Dr. Bernard Nathanson, *The Hand of God, A Journey from Death to Life by the Abortion Doctor Who Changed His Mind*, p. 5

<sup>2</sup> Lifenews.com, 12/24/19

<sup>3</sup> *The Hand of God*, p. 5

<sup>4</sup> *Ibid.*, pp. 19, 20

he says, was a deeply confused, fragile, driven man with no point to his life.

### **Hypocritical Hippocratic Medicine?**

As a medical doctor, Nathanson noted that traditionally we assume a high degree of personal virtue in physicians, especially with respect to the Hippocratic Oath which they have signed. And yet this is what he actually found: “As to the prohibition on giving ‘deadly medicine’ (euthanasia), I recall well the knowing winks and nudges of the residents in pediatrics when we made our nursery rounds in my fourth year and inquired about the mongoloid child that had been admitted to the nursery the day before, only to be counted among the missing today. Hypocritical Hippocratic medicine, at the whim of the imperial physician.”<sup>5</sup>

Nathanson signed the oath which had been amended in 1948 (due to the Nazi war crimes) and which included this line: “I will retain the utmost respect for human life from the time of conception.”

One of Nathanson’s 75,000 encounters with abortion was with his own child. He writes, “The night before the abortion...we both wept, for the baby we were about to lose, and for the love we both knew would be irreparably damaged by what we were about to do. It would never be the same for us.”<sup>6</sup> This I found revealing and shocking. How absolutely tragic that their sorrow did not lead them to forego this crime. To think that they both *knew* that the price they would have to pay would kill their love (as well as their baby!) and yet they continued on...

The star of a massively popular TV show sings about loving abortion. No such thing as shame; only humor and self-love. A love of abortion signifies something which is more than a little unhealthy. *A love of abortion is a love of evil* and that would bring one’s doom. Nathanson regards it as a perversion. He views abortionists as odious quacks and hacks, mutilators, murderers and

dirtbags with no ethical or moral boundaries, vulturous scavengers and lowlifes.

### **A Revolting Extravaganza**

Nathanson says of his experience: “It served as my introductory excursion into the satanic world of abortion.”<sup>7</sup> He later performed an abortion himself on another of his children. “You ask if perhaps for a fleeting moment or so I experienced a flicker of regret, a microgram of remorse? No and no. And that, dear reader, is the mentality of the abortionist: another job well done, another demonstration of the moral neutrality of advanced technology in the hands of the amoral...what I felt in my starved, impoverished soul must have been closely akin to the swelling satisfaction of Adolf Eichmann, as he saw his rightly scheduled trains bearing Jews to the extermination camps.”<sup>8</sup>

“The arrogance of those practicing medicine has always been recognized as an ugly appendage of the profession, but the massive hubris of the abortionist was and continues to be astonishing. For every ten thousand Ruths [the mother of his child] there is one abortionist: icy; conscienceless; remorselessly perverting his medical skills; defiling his ethical charge; and helping, nay seducing, with his clinical calm, his oh-so-comforting professionalism, women into the act that comes closest to self-slaughter.”<sup>9</sup>

Nathanson describes the cultural changes happening in the U.S. as he fought to make abortion legal: *the drug culture, the sexual revolution, the massive infiltration of pornography, violent crime, anti-authoritarian attitudes, the contemptuous denigration of religion*; all these helped to pave the way for legal abortions. He notes that the manipulation of the media was crucial, but easy.

“As I look back across the twenty-five years separating me from that revolting extravaganza playing itself out on the bodies of pregnant women and their slaughtered babies, I am struck by the uncritical nature of the task we had set for ourselves, by the *moral and spiritual vacuum* at the

---

<sup>5</sup> Ibid., p. 49

<sup>6</sup> Ibid., p. 56

<sup>7</sup> Ibid., p. 58

<sup>8</sup> Ibid., p. 61

<sup>9</sup> Ibid., p. 62

core of this fantastic operation, by our unquestioned certainty of the high level of moral rectitude on which we operated. And yet, the thing *was so obviously sordid. Why couldn't we make the link between the ethical and the moral, between the shoddy practices and shabby practitioners, the evident greed and callous motives, between the crassness of the enterprise and those involved in it, between all these ethical indicators and the grotesque immorality of the act itself?*"<sup>10</sup>

And this, ladies and gentlemen, is where we come in. Dr. Nathanson was the one who paved the way for abortion on demand; he testifies to us that abortion is and was demonic; that it is a perversion. What do we do with this information? It will not fit well with the current cry for choice. It will defeat anyone, Christian or not, who attempts to say that there are two ways of looking at this. Evil is evil. Why do we not believe Nathanson? What do we say about this greatest moral evil of all time?

I would think that anyone newly coming to this information would see the world in a different light. I would hope that it would so move us to do whatever we must do to help spread the truth and to make abortion unthinkable. The churches, in the main, have not helped their people to know and act upon the truth or even to be upset by this atrocity.

Dr. Nathanson repeatedly returns to the core of the question: *How did such unspeakable savagery become acceptable?* After all, the doctors doing abortions had signed the same Hippocratic Oath that he signed ("first do no harm"). Nathanson once described himself as a moral coward, but it is with no cowardice that he examines his own heart as well as the medical atmosphere which gave rise to such savagery. He puts it this way: "It has been my experience that only those who have an inflexible inner spiritual column supporting the immense weight of medical obligations and responsibilities survive intact the lure of the worldly temptations in the medical world: the uninterrupted flow of

money, the drumfire of flattery, and the inebriating effects of special privilege."<sup>11</sup> Nathanson then makes the point that only a small percentage of doctors who harm their patients face sanctions. Then follows a catalog of horror stories proving his point.

### The First Crack

Nathanson attributes to the Hand of God the use of ultrasound to function as a window to the womb. He says that for the first time he began to think about what he had been doing, that ultrasound opened up a whole new world. He stopped doing abortions for all but the questionable "medical" reasons. Soon he stopped doing them at all and confessed that he had presided at over sixty thousand **deaths**. He began writing articles and a book.<sup>12</sup> His article in the *New England Journal of Medicine* produced the largest response ever, but he also received death threats and ugly mail. He had come to realize *that there was no reason for an abortion at any time, that the person in the womb is a living human being and that he could not continue to wage war on the most defenseless of human beings*. This contradicts what most people "know" — that there must be an exception for the life of the mother.<sup>13</sup>

"Corrupt language, and you corrupt thought. Abortion is like that. It demands normalizing the abnormal. It requires redefinition and schizophrenic reasoning, or as Nathanson calls it 'The eclipse of reason.'"<sup>14</sup>

### Did You Know?

- The most dangerous place for an African-American is in the womb.
- Abortion even in the first trimester is classified by insurance carriers as major surgery.
- "The fertilization of an egg by the sperm is one of the greatest wonders of nature, an event in which magnificently small fragments of...life are

believed, that never in his 37 years of practice did he ever see a case where the baby had to be killed to save the life of the mother.

<sup>14</sup> John Ensor, *Answering the Call*, p. 55

<sup>10</sup> Ibid., p. 106

<sup>11</sup> Ibid., p. 109

<sup>12</sup> *Aborting America*

<sup>13</sup> U.S. Surgeon General for 26 years, Dr. C. Everett Koop also agrees, contrary to what is almost universally

driven by cosmic forces to their appointed end, the growth of a living human being. As a spectacle, it can be compared only with an eclipse of the sun, or the eruption of a volcano.”<sup>15</sup>

- “Ironically, these nine months (in the womb) may be the most important nine months in our lives. That’s when our organs are forming, our brain is forming, and we experience our first sensory impressions. In the womb, we can distinguish one kind of music from another. I have put Mozart in a tape player and held it against a womb at, say, seven months, and the baby moved a little, but when I put Van Halen on, the baby was jumping all over the place. The first nine months are a learning time, a time when we are organizing ourselves. To disrupt or abort a life at this point is intolerable — it is a crime. I don’t make any bones about using that word: Abortion is a crime.”<sup>16</sup>

- The casualty list of the unborn is so long that it would take *over nine hundred* Vietnam Memorial walls to list all who have perished.

- The most brilliant musician in all history may not even have been born yet; so too, the greatest scientist, writer, physician, etc.

- Western Europe, though progressive and secular, has *more restrictive* abortion laws than the U.S! In Germany and Belgium nearly all abortions after 12 weeks are illegal. Counseling and a waiting period are mandatory. Denmark has all sorts of restrictions after 12 weeks. In France it is much more difficult to abort after the 12<sup>th</sup> week. Sweden allows abortion until the 18<sup>th</sup> week of pregnancy and bans most after the 22<sup>nd</sup> week. In that four-week “gray” period a woman can get an abortion only if it is approved by the National Board of Health and Welfare. Why is our position so *extreme* compared to that of Europe? Why do these “socially enlightened” countries find *unacceptable* the practices we approve of in the U.S.? It does not reflect well on our society.<sup>17</sup>

## The Silent Scream

It was actually Nathanson’s curiosity about what goes on in an abortion that led him to ask a friend who was doing 20 or 30 abortions a day to put an ultrasound on the next one he did and tape it for him. When this friend viewed the tapes with Nathanson, he was so affected that he never did another abortion! Nathanson says that he was shaken to the very roots of his soul. This tape became the film known as *The Silent Scream*, depicting a twelve-week-old fetus being torn to pieces by a combination of suction and crushing.

In **1987 (please note this date)** Dr. Nathanson received a letter from a former employee, apprising him of the sale of infant body parts from abortions. Much has been revealed to us over the past few years with the eleven undercover videos showing that Planned Parenthood is apparently engaging in the sale of aborted organs and tissue. But we somehow think this is recent! The sale of infant body parts was going on in 1987, i.e. 33 years ago!

Nathanson says, “It is impossible to separate the issue of abortion from the use of the tissue obtained therefrom. If German physicians had harvested vital tissues and organs from the six million Jewish victims of the Holocaust and used them to save gravely wounded German soldiers, that good effect would in no way have mitigated the horror or excused the murders.”<sup>18</sup> Please see the film/documentary on YouTube “180 Degrees” by Ray Comfort for further enlightenment as to the similarities between *that* holocaust and our current one.

“There is no doubt that the medical use of fetal tissue would cause the number of abortions to increase. Even leaving aside the all-too-real possibility of third-world fetus farms, it has been my experience — based on seventy-five thousand abortions — that a great many pregnant women remain in doubt even to the door of the abortion clinic. (This accounts for the success sidewalk counselors have in diverting so many women from the abortion chambers.)”<sup>19</sup> I include this last

---

<sup>15</sup> *The Hand of God*, pp. 129, 130

<sup>16</sup> *Ibid.*, p. 130

<sup>17</sup> Information from PragerU.com

<sup>18</sup> *The Hand of God*, pp. 167, 168

<sup>19</sup> *Ibid.*, pp. 168, 169

sentence as encouragement for those of us who would like to be and are there on those sidewalks to save lives, loving both mother and child. Please see the most watched pro-life video yet: Dr. Anthony Levatino: *2<sup>nd</sup> Trimester Surgical Abortion D & E* ([https://youtu.be/jgw4X7Dw\\_3k](https://youtu.be/jgw4X7Dw_3k)). 34% of pro-choice women who watched this video have turned against abortion.

### **The Journey**

Nathanson, in his journey from abortion doctor to pro-life advocate, author and speaker, did not follow the usual pattern of moving from pro-life to belief in God. He tells us that he went through a ten-year “transitional” time, a time of despising himself and of very serious self-examination. “The keenest of human tortures is to be judged without a law, and mine had been a lawless universe.”<sup>20</sup>

His heart was softened by a pro-life rally which he describes: “They prayed, they supported and encouraged each other, they sang hymns of joy, and they constantly reminded each other of the absolute prohibition against violence. It was, I suppose, the sheer intensity of the love and prayer that astonished me. They prayed for the unborn babies, for the confused and frightened pregnant women, and for the doctors and nurses in the clinic. They even prayed for the police and the media who were covering the event. They prayed for each other but never for themselves. And I wondered: How can these people give of themselves for a constituency that is (and always will be) mute, invisible, and unable to thank them?...But it was not until I saw the spirit put to the test on those bitterly cold demonstration mornings, with pro-choicers hurling the most fulsome epithets at them, the police surrounding them, the media openly unsympathetic to their cause, the federal judiciary fining and jailing them, and municipal officials threatening them — all through it they sat smiling, quietly praying, singing,...that I began seriously to question what indescribable Force generated them to this activity...And for the first time in my entire adult life, I began to entertain seriously the notion

of God — a god who problematically had led me through the proverbial circles of hell, only to show me the way to redemption and mercy through His grace. The thought violated every eighteenth-century certainty I had cherished; it instantly converted my past into a vile bog of sin and evil; it indicted me and convicted me of high crimes against those who had loved me, and against those whom I did not even know; and simultaneously — miraculously — it held out a shimmering sliver of Hope to me, in the growing belief that Someone had died for my sins and my evil two millennia ago.”<sup>21</sup>

“I am no longer alone. It has been my fate to wander the globe in search of the One without Whom I am doomed, but now I seize the hem of His robe in desperation, in terror, in celestial access to the purest need I have ever known.”<sup>22</sup>

Dr. Nathanson’s repentance is exemplary and his gratitude profound. So too is the beauty of repentance and forgiveness available for anyone who has been involved with abortion. Repentance frees one from the grasp of this culture of death. When Dr. Nathanson began to admit and comprehend the Hand of God, he also began to be healed and comforted by the Heart of God.

“To love God is to love life. To be Christlike is to be pro-life. The pro-life movement and the Christian faith are synonymous. Where there is one, there will be the other — for one cannot be had without the other.”<sup>23</sup>

---

<sup>20</sup> Ibid., p. 190

<sup>21</sup> Ibid., pp. 193, 4

<sup>22</sup> Ibid., p. 196

<sup>23</sup> *Answering the Call*, p. 38.