



DEFEND LIFE

Promoting the Culture of Life and Fighting the Culture of Death since 1987

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Fairfax abortionist Truth Tour provokes strong reactions surrenders license

A Fairfax, Va., abortionist with a history of medical malpractice claims and disciplinary actions against her has surrendered her license to practice medicine and surgery in Virginia.

Dr. Mi Yong Kim, 66, signed a Consent Order surrendering her license on May 18.

The Order stated that Dr. Kim “failed to provide reasonable appropriate care to her patients, thereby subjecting them to potential injury or

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At the Bel Air Face the Truth Tour stop on the morning of August 3, Joe Healy kept tally.

“I got 35 middle fingers or thumbs down. And I was holding the American flag and the ‘Jesus Heals’ sign!” he said with a wry smile.

“But for all the people who yell and scream at us, we have two to three times as many who give us the thumbs up or other signs of approval,” he added.

Healy, who maintains Defend Life’s data base, took part in eight of the 15 Truth Tour stops that cut

a swath across Maryland and Washington, D.C., from July 30 through August 3.

Hundreds of pro-lifers displayed large, graphic posters of aborted babies along streets and highways, stripping away the cover supplied by euphemisms and the media to shine light on arguably the most incendiary issue in America.

By the final stop, on Route 22 in front of Harford Community College, Tour Director Tricia Daugherty was hoarse (“from yelling so much

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Sign slasher gets PBJ, apologizes

A district court judge on June 25 sentenced a Baltimore woman to probation before judgment for cutting up a Defend Life banner in front of Johns Hopkins University on April 13.

Judge Theodore Oshrine also ordered the defendant, Susan Ackerman, of the 3100 block of Brentwood Avenue, to pay \$180 in restitution for the damaged banner, and to apologize in court to Defend Life Director Jack Ames.

“[Abortion] is a hot-button issue, politically and morally,” Judge Oshrine told the defendant.

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Ruby Nicdao, of Fairfax, Va., holds a sign during the Face the Truth Tour stop at the Holocaust Museum in Washington, D.C.

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yesterday, directing people,” she explained), sunburned and tired, but still upbeat.

“We made an impact,” said the 20-year-old Franciscan University computer science and math major from Pittsburgh.

Defend Life Director Jack Ames agreed. The annual summer tour, the seventh since 2001, “was the best in many ways,” he said.

Three new stops this year: Charles Town, West Virginia; Route 24 at Route 924 in Bel Air; and the Harford Community College stop all proved to be heavy traffic locations where the tour’s message got maximum exposure, he said.

A Center for Bioethical Reform Truth Truck from Knoxville, Tenn., bearing images of aborted babies on its panels, accompanied the tour on four of the days.

And for the first time, Defend Life ran ads promoting the tour on the Rush Limbaugh radio show. The 17 spots ran only on the show’s Baltimore and Frederick affiliates, but apparently staff alerted the conservative talk show host about the ads.

At least twice, immediately after the ad aired, Limbaugh cited Atlanta Falcon Michael Vick’s arrest on dog fighting-related charges, asking why people were so upset by cruelty to dogs, but not by cruelty to aborted children.

People don’t realize what abortion is; they need to see these pictures, said Limbaugh.

A story and two photos on the Truth Tour also ran in the August 3 Baltimore *Sun*.

At the July 30 stop in Frederick, *Sun* reporter Jennifer Skalka questioned Face the Truthers at length.



Water, water!

Tricia Daugherty hands bottled water to Russell Grafrath at the White Marsh stop as the temperature soars to the upper 90s.

“She kept asking us, ‘Is this just religious? Are you all Catholic?’” said 19-year-old Becky Edwards from Pittsburgh.

“We said, ‘We’re out here trying to save babies! This is murder; who in their right mind could be for this?’ I think we were so adamant about what we believe in, we really touched her.”

“She kept trying to switch it around to a political issue,” recalled Virginia Daugherty, the mother of Tricia Daugherty. “I said, ‘This is a human issue.’”

“She had tears in her eyes when I told her about the legs and heads of babies being pulled off.”

Tears or not, the *Sun* story slanted sharply to the left, and the accompanying photos were carefully cropped to avoid showing the graphic parts of the signs.

But negative publicity is better than no publicity, Ames observed.

And negative reactions to the signs are better than indifference,

said Healy. “I’d rather see a negative reaction than no reaction at all; at least you know they’re going to think about it.”

Reactions at the Northern Parkway stop in northwest Baltimore, however, were startlingly positive.

There, when Kristi Miller, 20, and Keith Hamilton, 17, both of Harford County, handed out pamphlets explaining the purpose of the tour, “Everyone was rolling down their windows and saying, ‘Give me some! Give me some!’” said Kristi.

One woman told her earnestly, “I felt so queasy after seeing those photos. Keep it up!”

“I apologized for their kids seeing them, but a woman said, ‘They need to see them!’” Kristi recalled.

The sharp split in reactions extended to law enforcement as well.

Police were courteous and professional through most of the tour, said Ames.

But at the July 31 stop in Rock-

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Terry calls on pro-lifers to be courageous

Which virtue is most important?

That's the question Randall Terry posed to about 30 pro-lifers at lunch in Washington, D.C., on August 31, during the second day of the Face the Truth Tour.

"I believe that the chief virtue is courage, because courage propels all other virtues into action at the moment they are needed," said Terry.

"Courage is not the absence of fear," he declared. "Courage is doing what's right in spite of your fears."

The pro-life leader, who converted to Catholicism last year, urged his listeners to become more forthright and bold.

"You are die-hard pro-lifers: you've stood in the sun, shown your mettle," he acknowledged.

But stop using the language of the abortionists, he urged.

"The one thing that pro-abortion people have no comeback for is, 'Abortion is murder.' That's the

thing you're afraid to say!

"There needs to be, in our actions and speech, an element of that which is unreasonable. You can't reason with someone who wants to rip another person to shreds. We have to have a certain shrillness that matches the crime."

History will judge us Christians with far more harshness than it judged the German church during the Holocaust, he said, because while the Germans were in danger of losing their lives for speaking out, we are only in danger of being maligned.

"Expect to be maligned!" said Terry. "It's an occupational hazard. You're going to have many enemies. Many of them will be Christians, from your own church."

We get more criticism from pro-lifers for showing the graphic posters of aborted babies than we do from pro-abortionists, he noted, charging that abortion continues today because of the lack of action by the Christian faith.

To end the killing, we are going to have to restore historic Christianity, he said.

"Jesus said, 'I did not come to bring peace, but a sword.' The successors of the Apostles should be in the business of turning the world upside down!"

Terry, who founded the activist group Operation Rescue in 1987, will be launching Operation Rescue 20 at the Philadelphia Convention Center November 23-24. Priests for Life Director Fr. Frank Pavone will be a speaker.

"My goal is to end the slaughter – to dance on the grave of *Roe v. Wade*," said Terry.

The original Operation Rescue practiced civil disobedience on a massive scale, physically blocking the entrances to abortion mills, then passively submitting to arrest.

From 1987 through 1994, Operation Rescue arrests totaled 75,000, said Terry.

Their form of anti-abortion protest was halted in large part by the federal RICO and FACE laws.

In 1994 Terry was named a co-defendant, along with Joe Scheidler, in *NOW v. Scheidler*. He eventually settled out of court with the National Organization for Women, then filed for bankruptcy.

"I'm not asking for people to come to be arrested," he said of Operation Rescue 20.

"I'm asking people to be trained in hard-core political activism, to make life hell for those who murder children."

Operation Rescue 20's website is operationrescue20.org.



At the Holocaust Museum Face the Truth Tour stop Randall Terry gives Kathleen Burte information on the Operation Rescue 20 convention.

Wetmore cites 'tough, painful' lessons for pro-lifers

In August 2006 there were 181 active pro-life groups on U.S. college campuses. One year later there were 345.

Students for Life of America started 115 of them.

SFLA Board Chairman Ben Wetmore said that since the group was launched in the summer of 2006, he and his small paid staff have learned five "tough, almost painful" lessons.

These lessons can be applicable to the pro-life movement in general, he told a Face the Truth Tour luncheon in Fullerton on August 3:

1. Use Metrix to measure what you do.

Metrix is a free software management system for nonprofits that helps them keep track of membership, other organizations, pledges and payments, and events and programs.

"By having Metrix, we can see our own flaws and problems, and see how to do things more effectively," Wetmore explained.

2. Know the difference between results and activities.

For Students for Life, identifying and bringing campus leaders into the

pro-life movement is a concrete result, as opposed to aimless activities, said Wetmore.

3. Act with professionalism

In an organization with students, "You expect to see a couch in the office and Cheetos scattered all over the place," Wetmore joked.

But, he cautioned, "Even as young, entry-level people, you need to be held to a higher standard – come in to work on time, dress professionally, get things done, act like a business."

4. Distinguish between a movement and an organization.

"There are many different ways to end abortion," said Wetmore. "We're a movement, not an organization."

There is a lot of factionalism in the pro-life movement, he noted.

"On the campus, a lot of groups don't want to do graphic images, a lot don't want to have any religion involved. We try to be as ecumenical as possible."

Once Students for Life gets a campus group started, "They are not chapters; they are independent groups in

their own right," and as such, pursue their pro-life activities as they see fit.

5. Recognize and appreciate that the people in it are what makes the organization.

Wetmore pointed to some of SFLA's staff: Executive Director Kristan Hawkins, Field Director Michael Barnett, and Field Agent Erin Raiche as examples of people who have helped Students for Life achieve so much in such a short time.

"Around the country, I do think things are changing," Wetmore reflected.

"I've been to 46 states in the last 2 ½ years; people will admit it's a child now – they will just kill it anyway."

Although 345 campus pro-life groups is an impressive number, that's still only 8 percent of all college campuses, he said.

"When a college girl gets pregnant, she is told, in effect, that having the baby would be the end of her life. On 92 percent of campuses, there is not even a rebuttal."

Students for Life of America's website is studentsforlife.org.

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Tricia Daugherty welcomes Ben Wetmore to the Face the Truth Tour luncheon at St. Joseph's Church in Fullerton.

40 Days for Life launches national campaign

Late in the hot Texas summer of 2004, two young couples came up with a powerful pro-life campaign called 40 Days for Life that is going national this fall.

“The campaign was born of prayer and frustration,” said its national director, David Bereit.

The four were already involved in local pro-life efforts in their College Station community.

“But there was a lot of apathy. People were worn out; they were throwing up their arms in despair,” Bereit recalled.

David, his wife Margaret, and Shawn and Marilisa Carney prayed and brainstormed. And then the ideas started flowing.

“We knew that for any campaign to be successful, it had to be focused on God,” said Shawn. “We looked at Scripture, and saw how God transformed things in 40 days.”

Noah was transformed during 40 days of rain.

Moses was transformed by 40 days on Mount Sinai.

Jesus was strengthened and transformed by 40 days of temptation in the desert.

The concept of an intense campaign lasting for 40 days was intriguing.

“I think that everyone that recognizes that abortion is wrong has this sense that they want to do something; they just don’t know exactly what to do,” explained Shawn’s wife, Marilisa.

“I think the focus on 40 days, that intense race, if you will, that we were going to be on for 40 days, got people excited. It was almost like a challenge or a dare.”

The beauty of the campaign, said Shawn, was its simplicity. It would have three facets:

- Prayer and fasting. Every day, the body of Christ would be united in



Pro-lifers will hold 40 Days for Life vigils at abortion facilities across the country from September 26 through November 4.

prayer, and be sacrificing something: a meal a day, or TV for all 40 days, for example.

- The constant vigil – in this case, 24 hours a day for 40 days at the Planned Parenthood facility in College Station.

- A grassroots outreach – taking the campaign to every corner of the community.

The small band of pro-lifers was fired up. They knew their plan would call for intense effort and sacrifice. But as David proclaimed, “You can do anything for 40 days!”

They made the usual contacts – local pro-lifers, churches, and Bible study groups.

But they also decided to do a door-to-door campaign.

“We knew there were many good Christians who had just never gotten involved in pro-life activities. We ended up hitting 25,000 households!” said Shawn.

A door-to-door campaign is one of the most awkward things you can do, he admitted.

“You don’t know what you’re going to get when you knock on someone’s door.

“But I didn’t have anybody be outright rude to me at all. Most of them admired our courage. We were given bottled water and sandwiches.”

The media followed them around with cameras, asking people if the pro-lifers were being intrusive.

“Everybody they interviewed said no – they thought it was a good thing,” said Shawn.

A mere three weeks after their initial brainstorming session, Day 1 of 40 Days for Life began its prayer vigil in front of Planned Parenthood – at 12:01 a.m.

They had 960 hours to fill – to make sure someone was always out there praying.

“We broke it down into shifts,” said Marilisa. “We had four shift leaders, myself and four others. Each of us was responsible for filling his shift hours. Breaking it down made it a little easier.”

The response to the 40 Days campaign was enormous.

“We got over 1,000 new people involved in our pro-life movement,” said Shawn. “We saw new leaders come forward. We had women come forward

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“Obviously, the way you’re handling it doesn’t endear you to the opposite side. And it doesn’t lead those who agree with your position to have credibility.”

The judge found Ackerman guilty of malicious destruction of property after hearing a statement of facts, agreed to by the defendant and read by the assistant state’s attorney, attesting that a witness observed Ackerman repeatedly plunge a knife into the Defend Life banner.

“I recognize that slashing a banner may not have been the wisest thing to do,” Ackerman told the judge, but added, “It was a very provocative display.”

The April 13 incident occurred during a Face the Truth Tour conducted by Defend Life in conjunction with Johns Hopkins’ annual spring fair.

About ten pro-lifers were displaying a dozen graphic Genocide Awareness Project signs along the median strip on Charles Street near 34th Street, in front of the university.

While pro-lifer Kristin Kazyak was talking to some students who were counter-protesting with handmade signs, Ackerman came up behind her and started slashing one of the 4-by-8-foot vinyl



Jack Ames stands behind Defend Life’s damaged sign in front of Johns Hopkins University.

signs with a knife.

“Kristen yelled, ‘Hey, Jack!’” the Defend Life director recalled.

Ames spotted Ackerman, who had “disappeared” among a group of Hopkins students.

“I grabbed her arm and told her she was under arrest,” he said. “Some students started beating on my arm, and I let her go. She fled across the northbound lane of traffic.”

Ames pursued her, accompanied by several JHU campus police, who apprehended her at a bookstore at the corner of 33rd and St. Paul streets.

They held her until the arrival of Bal-

timore City police, who arrested her and charged her with malicious destruction of property.

Judge Oshrine set aside the defendant’s guilty plea, but imposed one year of unsupervised probation, warning her that she faced up to three years in jail if she violated her probation.

After hearing the defendant formally apologize to Ames, Oshrine remarked, “I’m satisfied we won’t see Ms. Ackerman doing this type of action again.”

The case was heard in Edward F. Borgerding District Court, on Wabash Avenue in northwest Baltimore.

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ville, Montgomery County police insisted that the group needed a permit and summoned a bureaucrat from the county’s Department of Permits to back them up.

Ames, who tried in vain to argue First Amendment rights and point out that they had demonstrated at the Rockville Pike location for six years without a problem, managed to stall until 9 a.m., the scheduled time to leave.

Just before they left, a pro-life officer asked the Truthers if they had

any extra bumper stickers.

“He took a fairly large bunch,” said Tricia.

At the Harford Community College stop, amidst a cacophony of car horns responding to the tour’s “Honk for Life,” sign, Harford County Police Officer B.S. Oleszcuk told Ames he had to have a letter of permission from the college.

“We’re allowed on the public right-of-way,” the Defend Life director replied.

“I don’t want to hear about right-of-ways,” Oleszcuk snapped. “We’re

waiting for a representative from the college now, and if he says you’re out of here, then you’re out of here!”

Thirty minutes later, Police Sgt. S.B. Virden arrived and politely countermanded his officer.

“Everybody’s got a right to do what they’ve got to do,” he told Ames.

“Our phones are ringing off the hook,” he added as he turned to leave.

“You’re having quite an impact.”

We're winning: Father Pavone tells why

The pro-life movement is winning, Fr. Frank Pavone declared in a keynote speech at the Catholic Family Expo in Baltimore June 29.

"The pro-life movement is relentlessly approaching its goal," said the director of Priests for Life: "The goal is not just to limit abortion, but to end it."

Although, regardless of laws, some people will always steal and kill and abort their children, just as we ended the evil institution of slavery, we will end the legal institution of abortion, he said.

"We will end it, or it ends us, because abortion not only destroys babies, it destroys the people that do them."

Legalized abortion has corrupted our systems of law and medicine and even the Church, twisting them into all kinds of contorted positions in order to accommodate this evil, said Pavone.

"We need to be exposing all that,

because the more we expose it, the more people will reject it, once they see the evil head-on."

Fr. Pavone offered ten reasons to buttress his assertion that the pro-life side is winning:

1. Women who regret their abortions are speaking out.

They are standing up in grater numbers than ever before, saying, "I regret my abortion. I was deceived, abused, and I will be silent no more."

"Groups from across the spectrum of the body of Christ are speaking out, not because we asked them to, but because they want to proclaim to society that what society gave them as a solution was not a solution," said Fr. Pavone.

2. The dead-end rule.

If you ignore the signs and go out on the dead-end road of abortion, you will eventually find out that it is indeed a dead end.

"The pro-abortion people say,

'We can produce women who say, I had an abortion and don't regret it,'" said Pavone. "I say, 'Give them a little time.'"

3. Our youth.

It's not just the huge numbers of young people who have joined the pro-life movement, but why they are there, said Fr. Pavone.

"*Roe v. Wade* for them is a personal insult. They say, 'It could have been me,'" he observed.

It is psychologically devastating for a child to realize that when he was in his mother's womb, she could have aborted him.

That's why young people are marching for themselves and for their unborn brothers and sisters who can't march.

4. Lack of abortionists.

No matter how much you legalize abortion, you can never take the stigma out of it; that's why the pro-abortionists' biggest fear is not that *Roe v. Wade* will be reversed, but that there will be no one to staff the abortion mills, said Pavone.

5. Pro-abortionists have run out of arguments.

In the 1970s, they said that with legalized abortion, poverty and violence would decrease and marriages would be more stable. But all the evidence has gone the opposite way.

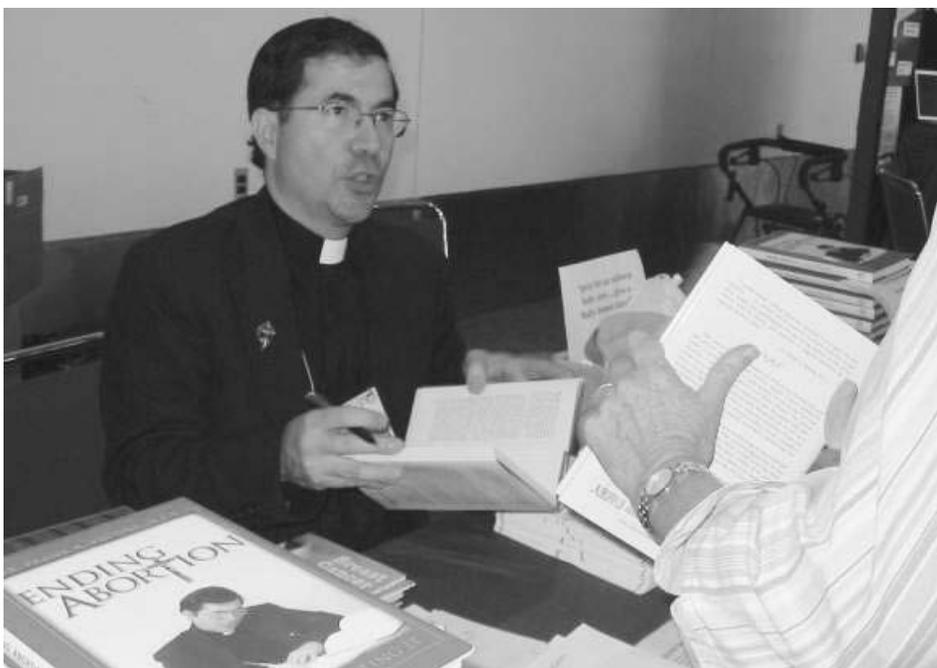
"They never had many arguments to begin with, and now they're becoming bankrupt," said Father.

6. Opinion polls show that people are becoming more pro-life.

7. Evidence that abortion harms women is mounting.

8. Legislative victories.

For the first time since *Roe v. Wade*, we have successfully banned



Father Pavone autographs his book, *Ending Abortion*, at the Catholic Family Expo.

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harm.”

Virginia Board of Medicine records show a claim paid by Kim in 2005 involving the death of a woman after Kim performed an abortion on her in Alexandria, Va.

Dr. Kim also reached a settlement in 1998 concerning an abortion in which, as a result of her miscalculation of the fetus's gestational age, she perforated the patient's uterus and bowel, requiring a hysterectomy and end-to-end colostomy.

The abortionist's retirement was good news to area pro-lifers.

“I was thrilled when I found out she had surrendered her license,” said Ruby Nicdao, who has organized pro-life novenas in front of NOVA Healthcare, at Eaton Place in Fairfax, where Dr. Kim worked.

“I think it's wonderful,” agreed Ruth Ku. Mrs. Ku has been praying at the Eaton Place abortion mill ever since it opened about five years ago.

Ku, along with other pro-lifers from St. Leo's Church in Fairfax, had been praying a Holy Spirit novena every Saturday morning in front of the clinic. Saturday, May 19, the day after the Consent Order became effective, was the eighth day of their novena.

Asked if she thought Kim's retirement was in answer to the novena, Ku replied, “Oh sure! People love that novena!”

The St. Leo's pro-lifers have been praying the rosary and Divine Mercy chaplet at NOVA each Saturday from 7:30 to 8:45 a.m.

At 8:30 a.m. a small group of young pro-lifers from Woodbridge take up the vigil.

“They're more daring,” said Ku. “They go on the property to talk to the women who are going in. They risk arrest when they do that.”

Knights of Columbus members pray outside the mill once a month and



Abortionist Mi Yong Kim has surrendered her Virginia medical license.

Nicdao organizes novenas there about twice a year, said Ku.

“We tried for a long time to get information about Dr. Kim; we knew there was a young woman who had died,” said pro-lifer Missy Smith.

Missy and Ruby took Kim's photo at the Eaton Place clinic in 2004. Smith used the photo in a pamphlet she produced detailing a malpractice case and disciplinary actions against Kim.

She has distributed several hundred of the pamphlets for use at clinics to dissuade women from having abortions.

Dr. Kim completed medical school in Seoul, South Korea, in 1966. She received her Virginia medical license in 1973.

In 1999 the Virginia Board of Medicine placed Kim's license on indefinite probation after finding she had violated Virginia law while performing an abortion in 1997.

During the abortion, on a woman Dr. Kim believed to be 8 weeks pregnant, she discovered that the woman was actually 24-26 weeks pregnant.

Kim sent the patient to Fairfax Hospital in Falls Church, where she performed a hysterectomy on her, delivering a still-born fetus with a gestational age of 26 4/7 weeks.

Five days later, Fairfax Hospital summarily suspended Dr. Kim's clinical privileges, based on her failure to adequately assess the stage of the patient's pregnancy before beginning the abortion and her failure to date the pregnancy accurately in a timely manner once she was in the hospital.

The Virginia Board of Medicine reinstated Kim's license to a full and unrestricted status in 2000.

While performing an abortion on a 26-year-old woman at Landmark Women's Center in Alexandria in November 2002, Dr. Kim failed to properly administer a conscious sedation drug, according to a 2005 Order by the Virginia Board of Medicine.

Paramedics, summoned to the abortion clinic when the woman went into cardiac arrest, transported her to Inova Alexandria Hospital in Alexandria, where she was pronounced dead.

An autopsy report indicated the cause of death as probable air embolism.

The 2005 Board Order imposed various terms and conditions on Dr. Kim's license.

They included a prohibition against her administering conscious sedation, deep sedation or general anesthesia, and a requirement that she utilize another physician or a Certified Registered Nurse Anesthetist to provide such sedation or anesthesia.

The Board also ordered Kim to maintain a log of all surgical procedures performed under sedation or anesthesia, and to document complete histories and physical examinations in patients' records prior to their surgery.

Inspections in February and May of 2006 by a Department of Health Professions investigator revealed multiple violations of the terms of the 2005 Order and sections of the Virginia Code.

Brownback urges Catholics to fight moral battles

Get involved in the public square, Senator Sam Brownback urged his audience in a keynote address at the Catholic Family Expo in Baltimore June 29.

“We can win these moral fights for the soul of the country, but you’ve got to get in the fight,” said the candidate for the Republican presidential nomination, who became a Catholic in 2002.

Brownback, whose book, *From Power to Purpose*, was released July 3, said that he went into Congress in 1994 seeking power.

“But God gives us great blessings for a purpose. I think we’re going to be held accountable by God: what did we do with what we were given?”

Rebuilding the family is of prime importance, said the Kansas senator.

Thirty-six percent of the children in the U.S. are born out of wedlock and 60 percent spend a significant time in a single-family household, he noted.

“Yet we don’t even talk about rebuilding the family – we talk about *redefining* it! One of the last things we need to see done is the redefining of marriage.”

If we fail to rebuild the family, we’re going to fill that void with government programs, he warned.

“And I pity the person who gets hugged by the government!”

Step 1 in welfare reform was getting people back to work. Since the two basic ingredients for getting out of poverty are getting a job and getting married, Step 2 should be getting people married, said Brownback.

To that end, Congress has started “marriage development accounts” in Washington, D.C., to encourage marriage, he said.



Senator Sam Brownback (left) chats after his talk at the Catholic Family Expo.

He also advocated providing social data every six months, such as the number of children born out of wedlock, just as the government provides statistics on employment and inflation.

We also need to have a Supreme Court that acts as a court and not as a legislative body, said the senator.

“It took a lot of dogged work by a lot of people to get good men, [Chief Justice John] Roberts and [Justice Samuel] Alito, on the Court – and for the first time, an abortion procedure was banned in the Supreme Court.

“When *Roe v. Wade* is overturned, it will be a glorious day in this country and the world, and it’s going to happen; there is not a right to abortion in the Constitution,” he said.

Brownback said that one of the reasons he is so pro-life is a girl who was dropped off, when she was 18 months old, at a Chinese orphanage by a woman who fought the country’s system of forced abortions in

order to give birth to her.

The little girl is now the 9-year-old adopted daughter of Brownback and his wife Mary.

“Bishop [Thomas] Wenski told me that we get into trouble when we look at people as problems and not as people,” said Brownback.

We now abort about 90 percent of our Down syndrome babies, he noted.

“They’re seen as problems, not as people.

“We need to talk about the innocent child, and what beauty they have.”

Senator Brownback is working on a bipartisan bill to create a national registry to facilitate adoption of Down syndrome children.

“This country is now pro-life, and that’s due to your efforts,” he told the audience.

“But don’t give up now. We can’t win if we don’t get engaged. Pray – and follow up where you need to be involved.”

Arroyo likens pro-lifers to Mother Angelica

Raymond Arroyo recalled once visiting a crisis pregnancy center in Texas that shared a parking lot with the abortion mill next door.

On exiting from the center to his car in the parking lot, he encountered a man sitting in a car, smoking a cigarette.

The man called out to him defiantly, "Don't you dare judge us! What kinds of lives do you think these kids are going to lead if they come out of there?"

"A girl I know had a mother who suffered from depression and was suicidal," Arroyo told 160 pro-lifers at Human Life International's 35th Anniversary Dinner in Arlington, Va., July 7.

"Her father never wanted her and abandoned her. She had diabetes and was on crutches. Her name was Rita."

The woman whom this crippled girl from a dysfunctional family would grow up to be was EWTN founder Mother Angelica.



Raymond Arroyo regales HLI dinner guests with Mother Angelica stories.

"Her life is a pro-life parable," Arroyo declared.

Arroyo, who is host of EWTN's news show, "The World Over Live," and author of the *New York Times* best-seller, *Mother Angelica: The Remarkable Story of a Nun, Her Nerve and a Network of Miracles*, knows the feisty nun well.

Recalling Mother Angelica's improbable life story, he had his listeners roaring with laughter, mim-

icking her nasal, high-pitched voice as he quoted some of her saucy witticisms.

Mother Angelica was a 58-year-old cloistered nun, diabetic, walking with two crutches and a brace, with \$200 in the bank, when she decided to start her own TV station, said Arroyo.

"It was as quixotic a goal as the pro-life agenda today: we've been going down this road so long, with so little to show for it.

"But sometimes, standing on principle, risking everything, is the only way to discover God's will."

The results of Mother Angelica's indomitable faith and courage are well-known: the Eternal Word Television Network transmits Catholic programming to over 100 million homes around the globe.

"The beauty is, no one saw Angelica coming – just as the purveyors of death don't see you coming," said Arroyo.

She was "God's little Trojan horse," just like the many pro-lifers who are shaping the culture of life.

"I know many of you are weary. But things are turning; the anti-life movement is graying and dying, while the pro-life movement is young and vibrant. We have the most precious resource – human capital, human beings."

It will be a long fight, he said, "but this is the winning side."

"Persevering in anything for 35 years is something to celebrate," said Human Life International's president, Fr. Tom Euteneuer, who followed Arroyo at the microphone.

"But HLI is persevering in the greatest cause in the world today."

HLI's mission is fundamentally
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Joining Fr. Tom Euteneuer at the HLI dinner are American Life League Executive Director David Bereit and his wife Margaret.

Priest is 'king' in Kenya, says Fr. Muchanga

Kenyan priest enthralls supporters with tales from Africa

After Kizito Muchanga Lusambili was ordained a priest in his native Kenya on August 19, 2005, happy friends and family hoisted him on their shoulders and carried him from the church in triumph.

It was not always so.

The tenth of 16 children, Muchanga had first thought about becoming a priest as a 10-year-old altar boy.

But the idea alternately came and went. Deciding instead to follow in the footsteps of his father, Joseph, a primary school teacher, he entered Kenyatta University in Kenya, receiving his Bachelor of Education in 1992 and his Master of Arts in 1997.

The dream of a priestly vocation never really left the young Kenyan, however.

"The Christians were many; I felt, let me join the priesthood and serve them. That's why I left my salary as a high school teacher," Father Muchanga explained at a June 15 pot-luck dinner in Potomac held in his honor.

With the encouragement of his bishop, Philip Sulumeti, he entered St. Mbaaga Seminary in Uganda.

His decision was not an easy one.

Muchanga's father had died in 1984, leaving his mother, Maria, to carry on alone.

"Nobody supported him," recalled his sister Adelaide.

"With his education, the family was expecting him to help support them. It was very hard – his own family didn't want to talk to him! He was crying a lot."

But by the time he was ordained a deacon in 2004, after seven long



Father Kizito Muchanga, here with his sister Adelaide, is the guest of honor at a dinner in Potomac.

years in the seminary, there was a general change of heart among relatives and friends.

"They said, 'Ah, he's making it!'" joked Muchanga.

A year later, said Adelaide, "Everybody in his family showed up at his ordination."

Father's being borne aloft by well-wishers after his ordination epitomizes the reverence and respect which Catholics have for their priests in Kenya, said Father Muchanga.

"We are looked on as kings! 'Father' is everything in our place – a teacher, healer, scientist," he explained.

But being a "king" comes at a price.

In January 2007 the 38-year-old priest became pastor of Our Lady of Assumption Parish Mautuma in Kakamega Diocese.

With an assistant priest, Fr. Fan-

uel Odunga, and nine catechists, Father is in charge of 15,000 parishioners, ten outstations (sub-parishes), five high schools and nine primary schools.

He and Father Odunga say several Masses daily at the various schools or sub-parishes.

He preaches to the students in English, the country's official language (Kenya was once ruled by the British), and to others in Luhya, the ethnic dialect of his region.

In addition to the usual sick calls, office work and funerals ("In one week we can bury twelve people – not just old people – young people are dying of AIDS," he said), Father attends every school committee meeting.

"I am chairman of every school committee," he said. "I can't avoid that – or the Catholic tradition will be gone."

He is even more involved in

nearby St. Peter's Primary Boys Boarding School, where he is director: "I have to pay the teachers, know how the boys are fed," he said.

In a parish where the entire weekly collection may be less than \$50, he also must cope with problems such as what to do when there are not enough desks for students, or closing a school for lack of water during a drought.

In the evenings, he teaches history, geography and religion at St. Cecilia Mautuma Girls Boarding School, a high school located next to the parish house.

"During Lent we baptized 230 infants, and at Easter Vigil Mass we baptized 400 catechumens, at two different churches," Muchanga recalled proudly.

He and Father Odunga willingly hear confessions "any time, anywhere." During Lent, "The lines are long – it takes hours and hours. The two of us are exhausted," he admitted with a smile.

Father has written three books on history and government.

If he can squeeze it in, he is planning to write a book on catechesis in Catholic schools in which he will expound in layman's terms on his theological thesis in the seminary, "Deeper Evangelization: A Challenge to Basic Catechism."

In the meantime, Muchanga's parishioners "come to me for everything," he said. "In the parish house they expect me to have food and medicine."

If a student has no school fees, he turns to Father. And children left orphans when their parents die of AIDS come to the parish house begging for food.

But while Catholics in Kenya may be poor materially, they are

rich in courageous bishops, said Father.

The Episcopal Conference of Bishops, and especially his own Bishop Sulumeti, "are very tough. They support life. They ban condoms and condemn abortion. They speak about it openly, not hiding."

With his nonstop schedule, not surprisingly, Father averages about 4½ hours of sleep a night.

Tops on the wish list of this energetic and charismatic priest is a 4-wheel-drive vehicle to negotiate the unpaved, often muddy roads of his parish in Kenya's rural western highlands.

He and Father Odunga travel to the nine sub-parishes, which are from 7 to 18 miles from the main parish, by "boda-boda" – bicycle taxi, on which the priest sits behind the pedaler.

It takes about 1½ hours to go to the farthest parish, downhill. The way back, uphill, must be made on foot, and takes well over two hours.

A decent used 4-wheel-drive would enable him to better meet the needs of his huge parish, he told the guests at the potluck dinner hosted by Albert and Kathleen Stecklein, Sr.

The approximately 20 pro-lifers attending the dinner donated \$9,331.

Father Muchanga came to the U.S. to attend his sister Adelaide's graduation from American University, where she received her doctorate in medical anthropology.

He left to return to Kenya on June 19.

Father Muchanga's address is P.O. Box 491, Turbo, Kenya.

His e-mail address is kimuchanga@yahoo.com.

PAVONE, from page 7

an abortion procedure (partial-birth abortion) without a health exception, and the Supreme Court has upheld it in *Gonzales v. Carhart*.

"I'm not saying the abortionist can't do another type of abortion," said Pavone.

"But we must not miss the victory we have here; we have a court that is saying that it has a reason to draw the line."

Also, legislative victories at a state level, such as those requiring informed consent and regulating clinics, matter, he said.

These laws not only reduce the number of abortions; they create "cognitive dissonance," casting doubt among the public on the innate rightness of abortion.

9. Incremental legislative gains.

We are getting information into the legal system about the harmful effects of abortion, and the reality of life in the womb.

"The dissent of the opinion today is used in the majority opinion tomorrow," Fr. Pavone asserted.

10. We've already won.

"We are not just working *for* victory; we are working *from* victory," Father declared.

"There is someone standing here, saying, 'I am the Alpha and the Omega,' the Beginning and the End. We stand in front of the culture of death and say, your kingdom has already been defeated in the Resurrection."

The Kingdom of God is already here, but it's not fully applied, Fr. Pavone explained.

"We have the victory in Christ's resurrection. But that does not mean we relax, but it motivates us to work harder.

"In our lifetimes, we will see the full victory," he predicted.

Pro-Life Training Program Series

Anti-lifers motivated by guilt

By Janet Baker

Guilt is a prime motivator for the anti-life mentality. On face value, such a statement seems ironic and perhaps ludicrous. Aren't they always jabber-jawing about how inhibited and repressed we are? Well, maybe they protesteth too much!

We read in Romans 2:12-16 how God writes His law into the heart of every human being. St. Thomas Aquinas calls this the "imprint of the Divine light." This imprint makes itself manifest in the actions of the conscience.

We know, again through Scripture (specifically, the letter from James) that sin makes inroads through the thoughts, which are then acted upon in what we call "actual sin." For the anti-lifer, these sinful thoughts are driven by moral relativism. He believes that he is his own god, rejecting all objective standards of behavior.

However, that "Divine imprint" can be obscured, but it can never be totally eradicated from the anti-lifer's heart. Thus, guilt and tension ensue, which is actually a good thing: God, in His mercy, is causing this disquiet to lead the anti-life sinner to repentance and to true freedom.

All too often, though, the anti-lifer seeks only to remove the discomforting signals of his behavior, as he has no intention of repenting. He does this by trying to force us all to celebrate, if not assimilate the sinful behaviors.

One mechanism for so doing is the evisceration of the Church. We are seeing such compromise within the Church through the lackluster preaching that is all too common. We see it manifest in two key ways.

Firstly, there has been the dangerous shift in emphasis from personal to collective sin. Priests and ministers can talk on and on about racism, war, environmentalism, etc. In talking of sins of which everyone (to varying degrees) is guilty, they do not call people to self-examination and repentance of their personal sins from the pulpit. They make people feel good about themselves.

The priests have forgotten their primary mission, which is to save souls and lead them to heaven. Social justice, in its right place, is ancillary to personal salvation and sanctification. The latter is being scuttled for the former.

The second manifestation is an overemphasis on the message, "Come as you are." The mercy of God is stressed, but nary a word is mentioned of God's justice.

It is a "feel-good" counterfeit of theology that puts undue emphasis on self-acceptance and comfort; in reality, the Gospel is more about repentance and salvation. Yes, Jesus always loved the sinner where he was – but Jesus never allowed the sinner to remain in his decrepit state.

A secondary message to the "comfort" message is the suggestion that "We are weak, so God will understand if we surrender to our baser urges." Thus, we can stand excused because we aren't culpable. We're all going to heaven anyway, so "don't worry – be happy!"

The lie has infested high places. In 1995, Richard Holloway, then Anglican Bishop of Edinburgh, claimed, "God knew when He made us that He has given us a built-in sex drive to go out and sow our seeds. He has given us promiscuous genes. I think it would be wrong for the church to condemn people who have followed their instincts."

Unfortunately, some Catholic bishops fare no better. A prime example can be found in most of the so-called "Child Protection Policies" put in place in the wake of the clergy sex scandals.

Take the archdiocese of Washington's policy, for example, which is available on www.adw.org. Download it and do a word search. You will not find in it the words "sin," "penance," "sacrament," "salvation," and others of a spiritual nature.

A message that one gets from this is that the sex-abuser's eternal salvation matters little, and he is subject to psychological forces beyond his control. This message is not much different than the one foisted upon the public by the Culture of Death, that is, "You cannot help but engage in sexual activity out of the bounds of matrimony. Therefore, use contraception and abortion to exterminate any babies that might result from your promiscuity. And don't worry – we know you can't help it!"

Our Lord, through the Teaching Magisterium of the Church, has taught us very differently. We are created in His image and likeness. That image is most manifest in our possession of intellect and will: two faculties not possessed by any other creature.

God gives us His laws to enlighten our intellects. These laws clearly demarcate between right and wrong; they make crystal clear His will for us. Possessing free will, we can choose to obey or disobey Him, choose evil over good.

This is why those who embrace the anti-life mentality seek to blur the distinctions between right and wrong: so that no one can accuse them of doing wrong (or so they think).

HILL, from page 10

the Church's mission, said Father, because like the Church, it is one, holy, Catholic, and apostolic.

The organization, founded in 1972 by Fr. Paul Marx, has 61 affiliates and 35 associates in 80 countries.

"All are dedicated to saving babies and saving souls, in communion with the Church," he pointed out.

Fr. Euteneuer referred jokingly to his recent acrimonious TV debate with Sean Hannity over the Catholic talk show host's public support of contraception.

"We are an organization with a deeply countercultural message," he said. "We make a lot of enemies, even though we don't set out to."

Euteneuer presented HLI's Cardinal von Galen Award for courage in defense of Human Life to Magaly Llaguno, the executive director of Vida Human Internacional, HLI's Hispanic Division.

"The apostolic mission requires much travel," said Mrs. Llaguno.

In 2006, HLI missionaries spoke directly to a total audience of 52,540 people and traveled 357,000 miles, she noted.

"We are always on the move. The travel costs are enormous – more than \$93,000 last year.

"But it's worth it. That is our mission."

HLI's website is www.hli.org.

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FORTY, from page 5

for post-abortive healing.

"We saw a 28 percent reduction in abortions that year. And lives were saved at the end of the day; that's what the program was designed to do."

As soon as they finished their College Station campaign, pro-lifers from Dallas called them; they wanted to hold a campaign in their city.

"Then Green Bay [Wisconsin] did one, with 700 people involved. Only 2 percent of them had been active in pro-life before," said Shawn.

Houston, Texas, followed. Their campaign made the front page of the pro-abortion *Houston Chronicle*. Houston pro-lifers directed 120 women away from Planned Parenthood to pregnancy resource centers.

During the second week of the Houston campaign, an abortion mill in business for 20 years suddenly closed its doors for good.

Two women from Silent No More led a 40 Days campaign in Charlotte, N.C.

Madison, Wis., completed a campaign in June.

The small town of Bremerton, Wash., mustered 150 people for a campaign this past Lent.

During their campaign – perhaps because of it – the local Planned Parenthood cut back on its hours and is now closed two business days a week.

"Everywhere this campaign goes – major cities, small communities – when you're faithful, God will bless your efforts," said Shawn.

This fall, 40 Days for Life is going nationwide. Cities and towns across the nation will simultaneously hold 40 Days for Life from September 26 through November 4.

"We've had 400 communities in 45 states say they want to do it," said Shawn.

"The state of Wisconsin has their act together. They will have a 40 Days

campaign in front of every abortion facility in the state!"

In order to conduct the national campaign, 40 Days for Life has incorporated as a Texas non-profit corporation.

August 15 was the deadline for communities to register to take part. The 40 Days leadership will be giving them comprehensive training and coaching, and providing them samples of flyers, documents, and talking points for the media.

Each community group can set up its own presence on the 40 Days website, and can network with other communities on the website.

Each community can customize its own campaign, said David. For example, they can conduct the prayer vigil just during the abortion facility's operating hours, rather than around the clock. And some communities haven't done the aggressive, door-to-door campaign.

"But there are a few non-negotiable items: it must be peaceful, prayerful, and legal – no trespassing or civil disobedience," he cautioned.

To those thinking about taking part in 40 Days for Life in their community, Shawn advises, "Just do it! You'll have all the resources – you just need the faith. This is the time. This is the place. The answer lies in the mirror. Just act. Trust in God."

Keith Hamilton and Kristi Miller are organizing a 40 Days for Life campaign in Baltimore. For more information phone Keith, 410-569-7226 or Kristi, 410-404-5656, or e-mail KLMiller308@yahoo.com.

Peter Shinn, Ruby Nicdao and other pro-lifers from Northern Virginia and Washington, D.C., will be conducting a 40 Days campaign in Falls Church, Va. To contact them, e-mail 40days@dcarea.com.

The 40 Days for Life website is 40daysforlife.com.



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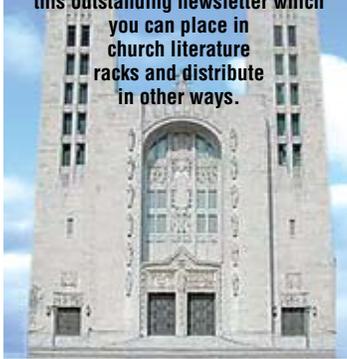
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