



DEFEND LIFE

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

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FENCED OUT: Pro-lifers react at 16th St. mill

Ever since Planned Parenthood opened the doors of its abortion mill on 16th Street in Washington, D.C., in 1991, pro-lifers have been coming there to pray and try to talk potential Planned Parenthood customers out of having abortions.

Often, the pro-lifers come in crowds, their numbers swelled by Christendom College students and other collegians who kneel and pray the rosary on the grass plots on either side of the sidewalk leading to the front door.

But when pro-lifer Caroline Zolby went to pray at the clinic on April 27, she was startled to see workers constructing a wrought-iron fence around the grass plots.

Zolby phoned long-time 16th Street sidewalk counselor Dick Retta, who in turn passed the news to D.C. pro-life activist Missy Smith.

When Smith and Retta went to the facility the next day, they found two police patrol cars parked in front and two officers on the sidewalk near the door.



See FENCE, page 2



Paul Wilson of Christendom College (above) leans on the new fence at Planned Parenthood's 16th Street clinic; pro-lifers (left) line the sidewalk in front of the facility.

FENCE, from page 1

Retta walked down the sidewalk to place his bag of pro-life material on the grass, his usual practice.

“As his bag touched the ground, an Officer Carruth told him he must leave the property,” said Smith.

“Dick asked him on what authority the police were asking him to leave.

“The officer became aggressive and unresponsive to Dick’s inquiry. Instead, he told him in no uncertain terms that if he didn’t leave, he would arrest him, handcuff him and take him to jail.”

Retta heeded the warning and left the property.

A plat of the property obtained by attorney Matt Bowman of the Alliance Defense Fund two years ago shows that the public property line starts at the building and extends 45 feet to the sidewalk running parallel to the building.

“Because we have had access all the way to the door, we have had good opportunities to converse with abortion-minded persons, and have been able to save many children from dying,” said Smith.

Back home, Smith went on her computer to check for possible changes on the plat. The Recorder of Deeds showed its status unaltered.

The next day she spoke by phone to Police Captain Jeff Harold of the Second District.

On Saturday, May 1, she told him, a large group of Christendom students would be coming up to pray. There could be confrontations between them and the clinic “escorts,” who have been “aggressive,” pushing and shoving pro-lifers in the past.

Planned Parenthood pays \$1.5 million damages

Planned Parenthood of Metropolitan Washington, D.C., has settled a medical negligence case out of court for \$1.5 million.

The case involves an abortion performed on a 14-year-old Leonardtown, Md., girl at its 16th Street abortion facility in 2006.

According to the complaint, filed in D.C.’s U.S. District Court in February 2008, Shanteese Butler underwent a badly botched abortion, resulting in severe, life-threatening injuries that left her permanently infertile.

As part of the settlement, the girl’s attorney, Thomas V. Mike Miller, Jr., received a \$612,000 lump sum payment for fees and costs, pursuant to a 40 percent contingency fee arrangement.

As president of the Maryland State Senate, Miller’s voting record on abortion-related legislation has been overwhelmingly pro-abortion.

Shanteese Butler had just turned 14 when, on September 7, 2006, her mother, Emma Jean Butler, took her to the 16th Street clinic for an abortion.

Abortionsist Colin St. Patrick Walters, MD, performed a suction dilation and curettage abortion on the girl, who was then discharged and told to return in two weeks for a post-operative check-up.

The following day, however, Shanteese was rushed to the emergency room of Civista Medical Center in La Plata, Md., with severe abdominal pain and peritonitis.

Shanteese underwent emergency surgery to evacuate the heavy abdominal bleeding.

During the operation, according to the complaint, doctors discovered that Shanteese had also sustained severe vaginal and cervical injuries, a significant uterine perforation, and a small bowel tear.

A significant portion of the unborn child was allegedly found still inside Shanteese’s abdomen. Injuries sustained during the abortion have rendered the girl infertile for the rest of her life.

The settlement agreement was signed on February 24, 2009.

Harold promised a police presence on Saturday, and by 6:30 a.m. on May 1, two police officers were stationed in front of the building.

“We were elated to have over 77 prayer warriors present, over 60 from Christendom College, many from CUA [Catholic University of America], and other regulars,” said Retta.

Rather than kneel on the grass, the pro-lifers stood lining the side-

walk parallel to the clinic.

Despite the fence, sidewalk counselors were able to talk three women out of aborting their babies.

“The new fence, the Gates of Hell, could not prevail against us,” said Retta.

Smith has talked to D.C. pro-life attorney Gerry Mitchell, who has agreed to work with the pro-lifers on Planned Parenthood’s attempt to deny them access to public property.

Mississippians get personhood amendment on ballot

Les Riley was desperate.

He was in Jackson, pitching his drive for signatures to put a personhood amendment on the ballot in Mississippi.

But the state leaders of the large religious denomination he was talking to weren't buying it.

"They didn't ask us anything about our principles or ideas, or why we were taking the personhood approach," Riley recalled.

Instead, they asked skeptical questions like, "How much money have you raised?"

Finally, in frustration, Riley reminded them of how, back in 2001, a grassroots group of citizens with no money and no organization had won a statewide referendum to keep the Confederate battle flag in Mississippi's state flag.

It would be shameful, he said, if "Bubbas in bass boats" could work that hard to protect the state flag, but Christians couldn't or wouldn't exert the same effort to protect unborn children.

One of his listeners calmly replied, "Yeah, but that's [the flag] something people care about."

Riley wept on his way home.

From there, things could only go up. And they did.

On February 16 Personhood Mississippi submitted 130,000 signatures calling for a personhood amendment to Mississippi Secretary of State Delbert Hosemann.

On April 1 Hosemann announced that over 106,000 of the signatures had been certified, well over the 89,285 minimum required, making it official: the Personhood Amendment would be on the state ballot in November 2011.

Riley and his family have been



Personhood petition volunteers display a sign at a Mississippi Gulf Coast festival.

active in the pro-life movement for almost 20 years.

Starting in 1991, they have sidewalk counseled, rescued, and helped start a crisis pregnancy center in Southaven, Miss.

Shortly after he got involved in pro-life work, Riley became acquainted with the Constitution Party and its leader, Howard Phillips.

Phillips argued that the way to end legal abortion in America was for a lower magistrate – a governor or legislative body – to publicly declare the legal personhood of the unborn child.

Phillips based his argument on Justice Harry Blackmun's wording in *Roe v. Wade*.

The Supreme Court was not going to answer the question of whether the "fetus" was a legal person because, wrote Blackmun, "if this suggestion of personhood is

established, the appellant's case, of course, collapses, for the fetus' right to life would then be guaranteed specifically by the Amendment."

Riley began to study how the Tenth Amendment and state sovereignty might be used to roll back *Roe*.

In 2003 he wrote a short personhood amendment, tweaked it with the help of Liberty Counsel attorney Steve Crampton, and submitted it to the Mississippi secretary of state.

Another personhood amendment effort was already underway, so they joined the earlier group, but it never got off the ground.

Riley and Crampton rewrote their amendment and submitted it in late 2008.

It read, in part, "The term 'person' or 'persons' shall include every human being from the moment of fertilization, cloning or the func-

tional equivalent thereof.”

The amendment was to be placed immediately after the Bill of Rights in the state constitution.

The drive for signatures to put the amendment on the ballot kicked off in February 2009 in Riley’s home in Pontotoc, a small town in the northeast part of the state.

Three other families from his church, Cross Community Church in nearby New Albany, joined Riley, his wife and their 10 kids to plot a two-fold strategy.

They would put their trust in the Lord, through Christ, to accomplish their task. And like Nehemiah in the Bible, each person would simply do “the little task” in front of them.

The early months of their campaign were slow-going and discouraging. They phoned, emailed, snail-mailed, and visited hundreds of churches and pro-life leaders across the state.

“Maybe one out of 50 would get excited and want to help us,” Riley recalled.

But the pro-lifers slogged on, visiting every county fair, gun show, flea market and grocery store in the state.

Then the breakthroughs began to come. Several pastors of large, influential churches began doing petition drives in their churches.

The American Family Association got on board, airing radio interviews and public service announcements on their stations and pushing the effort on their website. Other Christian radio stations joined in.

In the fall and winter, the volun-



The Riley clan don their Personhood shirts for a family photo (from left): son-in-law Tyler Upchurch; Sarah, 11; Emily Riley Upchurch; adopted son Josiah, 2; Ellen, 18; Mom Christy; Trey, 19; Mercy, 4; Annie, 7; Dad Les; Jacob, 16; Hannah, 14; Beniah, 13.

teers – now more in number – went to football games, parades, rodeos and shopping centers.

In December and January, Lieutenant Governor Phil Bryant sent recorded phone messages to 100,000 of his supporters asking them to sign the petition.

When they finally submitted their 130,000 signatures in February, Personhood Mississippi boasted 2,000 volunteers and 1,000 participating churches.

The all-volunteer organization had achieved victory with a minuscule budget of \$11,000.

They also succeeded despite the express disapproval of Catholic Bishop Joseph Latino, head of the Jackson Diocese.

The bishop called Personhood Mississippi “a noble initiative,” but said the U.S. Conference of Catholic Bishops felt that working for a human life amendment to the U.S. Constitution was a more effective way to end abortion.

“It’s really sad that the USCCB doesn’t support personhood amendments at the state level,” said Riley.

“They say it’s bad timing and bad language. They want to continue fighting abortion through incremental steps and regulations. But 50 million dead babies is enough for me!”

Most of Mississippi is Baptist and Protestant, he noted.

“But there are a lot of Catholics on the Gulf Coast. Catholics at the grass roots and some priests support us; we got a tremendous number of signatures from them.”

With the petition drive behind them, Personhood Mississippi will be facing well-funded opposition from pro-abortion forces.

“Planned Parenthood will probably spend \$2-to-5 million to defeat us,” said Riley.

Mississippi’s N.O.W., the ACLU, and “the other usual sus-

See PERSONHOOD, page 18

GAP sets off fireworks at Univ. of Del.

By Kurt Linneman

CBR Maryland (the regional office for the Center for Bio-Ethical Reform) and the University of Delaware's Pro Life Vanguard's brought the Genocide Awareness Project to UD on April 21 and 22.

GAP is a massive photo-mural consisting of 16 6-by-12-foot photo panels displayed on university campuses to show students what abortion actually does to unborn children.

GAP also places abortion in a broader context by comparing it to historical genocides.

UD allowed GAP to be set up on "The Green," a high traffic area in the main part of campus between the major classroom buildings.

As expected, the display sparked many deep and often emotional conversations about the plight of the unborn. The reaction to GAP fell into three categories:

Indifference – students who did not really care that we were on cam-



University of Delaware students stream past the GAP display.

pus, or about GAP's message.

Anger – directed either at the genocide comparison or the assertion that the unborn are human beings who deserve to be protected by the U.S. Constitution.

Support – many students "got it." They clearly saw the beauty of life in the womb and the horror of death by abortion.

The anti-GAP student response

began on Day 1 and fully erupted on Day 2.

As the news of GAP spread throughout campus, a small anti-GAP crowd gathered to heckle us.

By the end of Day 1, there were many conversations going on with anywhere from two to ten students engaged with a member of the CBR Core Team and/or the Pro Life Vanguard's.



Kurt Linneman (center) talks with students at the GAP event.

By noon, 100 pro-abort protesters were holding signs and chanting slogans against us.

Overnight, the anti-GAP students had a chance to communicate and strategize via Facebook, providing additional fireworks for Day 2.

They began gathering early in the day, adding to their numbers as the day went on. Equipped with handmade signs, they assembled on the steps on the Gore classroom building near GAP.

By noon there were about 100

pro-abort protestors holding signs, engaged in heated discussion and chanting slogans against us.

The atmosphere resembled a carnival as the protestors were joined by a musical group from the Secular Club, who played music all afternoon.

Later in the day, members of the university's theatrical troupe took advantage of the crowds around GAP by walking around advertising for the upcoming play they were putting on. They carried balloons and sang songs from the play.

NBC-10 from Philadelphia arrived to cover GAP for the evening news. The NBC cameraman and reporter spent almost a half-hour taking footage and interviewing people, resulting in 3-4 minutes of coverage on CBR Maryland, the Pro Life Van-guards and GAP.

The *News Journal*, Wilmington's major newspaper, also covered GAP, with a sizable article in the next day's edition of the paper.

Pro Life Van-guards President Kasey Ketterer remarked that in her four years at UD she has never seen the student body so electrified or vocal about any subject.

Nicole Collins, president of Delaware Right to Life, said that participating in GAP and talking with students opened her eyes to the need and power of GAP.

Prior to the display, CBR Maryland conducted the Pro Life Institute, a 4-hour pro-life training program that provides an overview of social reform, the history of the pro-life movement, and training for GAP participants on pro-life apologetics.

For more information about GAP and CBR Maryland, contact Kurt Linnemann, Director, CBR Maryland, P.O. Box 43550 Baltimore, MD 21162 klinnemann@cbrinfo.org, 410-913-3931.

Terps for Life hold protest at mill



Terps for Life, the University of Maryland College Park's pro-life group, held a protest April 17 at the Metropolitan Family Planning Institute abortion mill in nearby Berwyn Heights. Above, Jon Darnell (left) and Terps for Life President Marc McCarthy hold graphic signs provided by the Center for Bio-Ethical Reform Maryland. Below, a police officer, called by the abortionists, stands watch between an angry abortion mill worker (right) and a gas station employee who let the Terps park on the station's lot. The gas station employee refused to back down.



Indian practice offers clues to end abortion, says Schenck

Abortion has often been compared to the Jewish Holocaust.

But the Holocaust is significantly different than abortion, Deacon Paul Schenck told his listeners at a Defend Life-sponsored talk in Hagerstown on April 15.

“The Holocaust of the Jews was imposed from the outside by sheer force,” he pointed out.

“But with the abortion holocaust, the final decision-maker – weakened, threatened, deceived and desperate though she may be – is the mother.”

Schenck, a former Episcopal priest and father of nine who was ordained a Catholic priest on June 12, proposed that a more striking correlation can be drawn between abortion and the relatively obscure Indian practice of suttee.

Suttee was the ancient, devout custom of widows in India, primarily Hindus, of honorably burning themselves to death on the funeral pyres of their husbands, even if they had young children.

Here, as with the act of abortion, the final choice was made by the woman.

Schenck thinks that the woman’s motives for suttee and the way this centuries-long practice was finally ended “gives us a strong clue as to success in abolishing the killing of the preborn in our own culture.”

The correlation between suttee and abortion can be found in the definition of the word, “suttee,” said Schenck.

It means “good woman.”

The woman who committed suttee had been raised to believe her whole existence was to fulfill her husband’s aspirations, he explained.

“He died; therefore, she must

have made a terrible mistake. She had bad karma.

“How can she make up for failing in her mission? Suttee: she can die with him, by a death more terrible than his, and by doing so, rectify her mistake.”

She would be doing the utmost to gain eternal life for both of them by sacrificing herself, and therefore she would be a good woman.

Schenck, who has been involved with sidewalk counseling for 25



Recognizing parallels between suttee and abortion can help us end abortion, says Paul Schenck.

years, says he has never once heard a woman say, “I’m killing my baby because she deserves it.”

Instead, they offer many reasons: I can’t afford the baby. I don’t want to raise the baby alone. It’s my choice, not the baby’s, and this is the better choice. I don’t want to let my boyfriend down.

They all boil down to, “I want to be a good girl; I want to be a good woman – and that’s why I’m mak-

ing this choice” to rectify my mistake of getting pregnant.

When Christian missionaries went to India following the British traders and settlers, they were horrified by suttee, said Schenck. So were the British back in England when they heard about it.

“But the British governors, traders and colonists in India were indifferent to it; they didn’t want bad relations with the Hindu leaders and tribes,” he noted.

When suttee was finally abolished, it didn’t happen with the British government imposing it from the top down, said Schenck.

Instead, British women took the lead in the campaign against it.

“They became effective when the appeal was to the heart and soul of the woman and mother. They did it massively through the education of Indian women.”

Women were brought to understand that instead of leaving their children to be orphans, even sometimes abandoning them to the streets, being a good woman meant living to care for them and look out for their best interests.

In a similar fashion, we need to create a culture in which women willingly embrace life as a sacred gift from God despite difficulties, said Schenck.

Mary’s Magnificat offers us the strength and inspiration to do this, he asserted.

Mary sings her Magnificat in response to the encounter of her unborn Child and the unborn child of her cousin Elizabeth, John the Baptist.

Both would be unjustly hated,

See SUTTEE, page 18

Book Review

Is Notre Dame still Catholic? Jones votes ‘No’

By Diane Levero

On August 31, 1987, the Rev. Niels Rasmussen, O.P., was discovered in the basement of his house in South Bend, Indiana, slumped against a sofa with a bullet wound in his chest and a .357 magnum lying near the body.

Father Rasmussen, a tenured member of Notre Dame University’s theology department, was wearing a red tank top shirt, blue-jean shorts, and a metal-studded leather wrist band at the time of his death.

His body was found lying amidst an array of leather clothing, guns, whips, handcuffs and other paraphernalia associated with motorcycle gang members and/or sadomasochists.

The death was an apparent suicide.

The faculty and administration of Notre Dame, along with a cooperative South Bend police department, did their best to keep the salacious details of Rasmussen’s death out of the public eye.

But E. Michael Jones, editor of *Fidelity* (later *Culture Wars*) Magazine picked up the story and ran with it.

Despite police foot-dragging (they refused to let him see the police report), like a good investigative journalist, he pried and prodded, interviewing neighbors and faculty members.

He came up with a story that takes Father Rasmussen’s tragic end far beyond its bizarre and sensational details and places it in a much larger context – that of a theology department gone off the rails with the ad-

ministration’s tacit blessing.

Rasmussen’s tale makes up one chapter in *Is Notre Dame Still Catholic?*, a compilation of Notre Dame-related essays published in *Fidelity* from 1984 through 1988.

In 2009 Jones came out with a second edition of the book, adding another 200 pages and 17 more essays/chapters on happenings at Notre Dame over the ensuing two decades.

He ends with President Obama’s commencement address and recep-

Dissent is not some dignified little academic game, but desire at war with the truth.

tion of an honorary degree.

Jones takes each subject and, like a dog with a bone, chomps on it, worries it, tosses it about, then grabs it again and gives it a good shake – in short, he devours every smidgen of meat on it and much of the bone itself.

Take, for example, his coverage of *The Vagina Monologues* at Notre Dame and at St. Mary’s College, across the street.

After describing enough of the notorious play to establish its credentials as an instrument to uproot the Catholic faith of its mostly female audiences by promoting masturbation and deviant sexual activity, Jones traces its methodology and purpose to those of the communist/atheist Wilhelm Reich.

Reich, who worked to overthrow the political power of the Catholic

Church in Austria between the two world wars, discovered that the simplest way to get young Catholics to defect from the Church was to change their sexual behavior in the direction of sexual liberation.

“One of the major benefits the ruling class gets from the promotion of pornography and obscenity is the dulling of outrage,” Jones observes.

“With outrage gone, gone too is the motivation to act . . . passivity on the part of the population is a benefit to those in power.”

A central theme in the book is Notre Dame’s thumbing of its nose at any attempts by the Vatican to get the university to conform to Catholic dogma and moral teaching.

ND President Fr. Theodore Hesburgh made the big break with Rome with his 1967 Land O’ Lakes statement, in which he removed the university from church control and put in under a lay board of trustees.

Pope John Paul II’s *Ex Corde Ecclesiae*, issued in 1990, directs the local bishop to see that a Catholic university abides by Canon 810 of the Code of Canon Law, which calls for teachers who “are outstanding in their integrity of doctrine and probity of life.”

Hesburgh and his successors have ignored this mandate with a vengeance, and Fort Wayne-South Bend’s Bishop John D’Arcy has been consistently unable and/or unwilling to enforce canon law, Jones charges.

The result is a campus rife with dissent.

“Dissent is not some disinterested pursuit of truth that hovers angel-like over academic life,” opines



Pro-lifers demonstrate on campus in 2009 against Notre Dame’s pick of pro-abortion President Obama as commencement speaker.

Jones.

“Dissent is not some dignified little academic game; it is not a sign of some new-found maturity of the part of American Catholics.”

Instead, it is desire at war with the truth; it seeks to make reality in conformity with desire, he says.

“Dissent is loss of faith, and loss of faith has, as Father Rasmussen’s end showed, horrible consequences.”

In his coverage of President Obama’s appearance at Notre Dame’s commencement, Jones offers further stringent criticism of Bishop D’Arcy.

The bishop’s strategy to reclaim the university is the cultivation of personal piety, he claims: if the Mass is celebrated reverently at Sacred Heart Basilica, recalcitrant students and faculty will soon see the error of their ways.

“D’Arcy’s strategy was a manifestation of the same sort of fideism which sees the rosary as the solution to every problem on campus,” says Jones.

“The net result at Notre Dame is a weird amalgam of rosaries at the Grotto and performances of *The Vagina Monologues*.”

Jones is no kinder to Randall

Terry, who led the demonstrations on campus that resulted in mass arrests of protestors.

He covers Terry’s rather condescending and arrogant attack in a

The net result is rosaries at the Grotto and performances of *The Vagina Monologues*.

local newspaper on D’Arcy for refusing to support Terry’s demonstrations.

He follows this with unflattering quotes from a disgruntled ex-follower of Terry’s, who said that Terry had been reportedly “out of cash and looking to get back into the culture

war profiteer business.”

But in the end, Jones is sympathetic to Terry’s peaceful protests, calling them “nothing more than an attempt at education,” and Notre Dame’s reaction to them “draconian.”

He is even more sympathetic to Fr. Norman Weslin’s part in the protests, describing him moving under the weight of a six-foot cross “with the slow shuffle of the aged and infirm.”

“Nothing exposes the hypocrisy of Notre Dame . . . more effectively than the video of Father Weslin being carried off by Notre Dame’s security cops for protesting abortion,” says Jones.

Jones is wide-ranging in his coverage of subjects bearing on Notre Dame’s Catholicity – or lack of it.

He examines the showing of Scorcese’s “The Last Temptation of Christ” on campus; the granting of an “undeserved” endowed chair to a rabbi who questions the reading of the Gospel of John during Passion Week; the wrenching tale of a student giving birth to a child in her dorm lavatory and stuffing its body in the trash.

Jones is often blistering in his critiques of those whom he holds responsible for Notre Dame’s disastrous descent into secularism.

He is probing and sometimes controversial in his assessment of its causes.

But he is never dull.

Itemization of Truth Tour Expenses

\$ 5,000	Stipends for Director and Assistant Directors
\$ 2,000	Travel allowances for Core Team Members
\$ 1,000	Truth Truck Expenses
\$ 2,000	Radio Ads on Rush Limbaugh
\$ 1,200	Gasoline for Core Team vehicles
\$ 500	Food and water for Core Team
\$ 500	Air fare for speakers
\$ 1,800	Pro-Life T-shirts
\$ 1,200	Literature and signs
\$ 800	Miscellaneous
\$16,000	TOTAL COST





DEFEND LIFE

*Proclaiming the Culture of Life and
Fighting the Culture of Death since 1987*

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*June 14, 2010 Anno Domini
Flag Day*



Dear Friend of Defend Life,

I can't believe it! It's almost time for our **Annual Face the Truth Tour** which will be held **July 26-30**. But more about how I need your help in a moment. Believe it or not, this will be our **10th Annual Face the Truth Tour**. It was way back during the summer of 2001 that we did our first Truth Tour.



In April of that year, how well I remember driving **Joe and Ann Scheidler** and from **Rosensteel K of C Council** in Silver Spring to BWI. We had just shown the east coast premier of *No Greater Joy*. It was an outstanding movie Joe and Ann had created on the art of sidewalk counseling at abortion mills.

For years, Joe and I had brainstormed about ways to breathe new life into our movement during his frequent trips to Maryland, D.C. and Northern Virginia. We talked about the great impact that using **pictures of aborted babies** pioneered by such heroes as Maryland Doctors **Bill Hogan** and **Bill Colliton**, and Ohio's **Dr. Jack Willke** had had for both of us in our early years in **PRO-LIFE**. We both agreed how unfortunate it was that we had gotten away from their use.



Little did we know that at that very time **Matt Trehella** of the **Missionaries to the Pre-Born** had pioneered **Face the Truth Tours** during the mid-1990's. They were having a great impact in his home state of Wisconsin where the number of abortions was decreasing markedly. I remember participating in their *Head East* when they visited Pennsylvania in the late 90's. In the summer of 2000, the **Scheidlers** did their first ever Face the Truth Tour in the Chicago area and it was a great success.

That April 2001, as we were driving north on I-95 towards BWI, I can remember Ann strongly urging me to *start a Truth Tour in Maryland that summer*. I remember replying that *there was no way I had the time to do it; it would consume my entire summer; I would not be able to do any engineering work and pay my bills*. (Engineering has been the source of my income all these many years.) All my objections didn't phase the extremely persuasive Ann in the least as she countered, *You could hire a college student to organize it*. I decided to try it a try and with your help and the help of many others. That first tour was a **JOY** as each one has been since. So to celebrate our upcoming **10th Anniversary Face the Truth Tour**, we decided to have a contest. The winner of this contest will be our guest of honor for dinner with the amazing **Lila Rose**, our kick-off speaker this **September 15** before her talk at **Immaculate Conception in Towson**. So here's the contest:



- Name the tour director
- Give her married name
- Name the college she attended
- Identify the first tour stop
- Name what the next to last stop was?
- What was unusual about it?
- Who brought the signs we used during 2001?
- How many days did the tour last?

The first person to e-mail the correct answers to Jack@DefendLife.Org wins!

Now, more about the details and what I need from you to make our **2010 Truth Tour** the best ever.

- First, set aside these dates, **July 26-30**. Don't dare go on vacation! The stops will be virtually identical to last year. See the schedule on the back page of this newsletter.
- Plan to be with us for at least one stop; better yet, an entire day, or even several days.
- **Volunteer to be a captain** for one of our 15 stops. Your job will be easy. Simply call the names that we give you urging persons to attend.

- Consider being part of our **Core Team** or **volunteer your son, daughter, or grandchild** to be a Core Team member. Core Team members are with us for the entire tour. We attend daily Mass together, eat our meals together, stay in families' homes together, and share the numerous tasks of setting up and packing up at each of the 15 stops. Being a Core Team member is also great training for our Pro-Life Youth, some of whom, pray God, will be the future leaders of our movement.
- **Volunteer your home** for overnight accommodations for Core Team members.
- Host or help out at one of our **daily luncheons** at a church or host an evening picnic at your home. We will have outstanding speakers at each of our luncheons as usual.
- **Loan us your van** to use the week of this Truth Tour for transporting signs or Core Team members.
- Most importantly, support our efforts to save lives with your spiritual treasure (*prayer*) and your financial treasures (\$). We need to raise **\$16,000** to pay for the various expenses which are *itemized on page 9*. Once again this year, your donation will be matched **\$ for \$** by a most generous matching grant of **\$6,000** by Michael and Stephen Peroutka and a **\$2,000** grant by several other generous individuals. So your **\$50** donation really becomes **\$100**, your **\$100** donation increases to **\$200** and so on. Please use the enclosed reply envelope to give. Your check must be dated by **August 2, 2010** to qualify for our matching grant.

**We need
to raise
\$16,000!**



Please contact **Maggie Egger**, our Tour Director, if you can help in any of the numerous ways mentioned above. Ultimately, the success of our July 26-30 Truth Tour depends on individuals like you. Contact Maggie at **540-692-0362**, Maggie@DefendLife.Org. She will be ably assisted by **Brian Crenwedge**, **304-433-4402**, Brian@DefendLife.Org and **Elizabeth Dancan**, **304-582-6955**, Elizabeth@DefendLife.Org. See the great article Elizabeth wrote about last year's Truth Tour on page 17.



Do you ever wonder if Truth Tours actually do save lives? Here's an incident from the **2009 Pittsburgh Truth Tour** told by its organizer **Bob Newman**.



Despite all the abuse we had taken on the streets, it was all worthwhile when an older woman stopped her car (and all those behind her) coming out of the Liberty Tunnels and spoke to John. He expected the usual. There are children in these cars! You should be ashamed of yourself showing these terrible pictures! But no, instead, she said, "My daughter had an abortion planned a few years ago and changed her mind when she saw these pictures. Because of you, I now have a wonderful little granddaughter. Thank you and God Bless you." And off she drove to the honks of about twenty cars backed up behind her.

Truth Tours actually do cut through the media blackout on abortion and **do actually save lives**. When deciding how much to give, remember this: **Our Lord Jesus Christ is never out-done in generosity!**

Long Live Christ Our King!

Jack Ames

Jack Ames
Director, Defend Life

Enclosure

P.S. Want to light up your parish with some serious **PRO-LIFE** activism? We have some phenomenal speakers available on a **FIRST COME-FIRST SERVED ABSOLUTELY FREE** basis to speak at your parish. See the ad on the back page of this newsletter.



P.P.S. Please **SAVE THE DATE** of **Thursday, October 28** for the **Pro-Life Appreciation Banquet** to be held at Michael's 8th Avenue in Glen Burnie that evening.

FR. TOM EUTENEUER

Prayers, provocative postings mark embassy vigil

How do you get your message through to the guys at the Vatican embassy?

A small but determined group of pro-lifers tried a four-fold strategy: prayer, priests, posies, and postings.

Their message was a plea that the Vatican pressure U.S. bishops to deny Holy Communion to pro-abortion politicians, in compliance with Canon 915, which states that those persisting in manifest grave sin are not to be admitted to Holy Communion.

Insurrecta Nex, a Washington, D.C.-based pro-life group, kicked off a nine-day prayer vigil and demonstration in front of the Vatican embassy May 14 with a bagpiper in full regalia piping “Amazing Grace,” and 40 straight hours of prayer.

Their novena continued through May 22, with 10 to 15 pro-lifers holding signs and praying in front of the embassy on Massachusetts Avenue each day from noon to 1 p.m.

Among their number was Fr. Norman Weslin, founder of Lambs

of Christ, who led numerous abortion mill blockades and often went to jail for them in the late 1980s and early 1990s.

Insurrecta Nex staffer Gary Boisclair traveled to Traverse City, Michigan, where Father Weslin lives in a retirement home, to escort the aged priest to Washington for the novena.

“One day Father really wanted to talk to someone in the embassy; he wanted to tell them how important it was to enforce Canon 915,” said novena participant Missy Smith.

Smith and the priest knocked on the embassy’s front door and rang the bell, but no one answered, so they walked around to the courtyard in the back.

Through large windows, they could see two priests and a nun at work in their cubicles.

They knocked again.

“A nice, young Italian priest answered the door and showed us in,” recalled Smith.

But down the hall came “a big



Bagpiper Robert Mitchell provides music for the vigil at the Vatican embassy in Washington, D.C.

priest” who shouted at them, “You have to leave!”

“I said, ‘My name is Marjorie Smith, and this is Fr. Norman Weslin, your brother priest; he would like to speak with you.’ The priest said ‘No!’ He was very rude.”

The two left.

“But Father chuckled on the way out,” said Smith.

“Our Lady got in there!” he exclaimed, pointing to the Our Lady of Guadalupe sign he had carried in.

Since no one would let the demonstrators into the embassy to plead their cause, Boisclair decided to try another tack.

He ordered two dozen long-stemmed roses, to be delivered by the florists to Archbishop Pietro Sambi, the Vatican’s ambassador to the U.S.

The note inside read, “Archbish-



Demonstrating and praying at the embassy are (from left) Bob French, Diana Roccograndi, Ed Faddoul and Fr. Norman Weslin.

op Sambí, please enforce Canon 915. Signed, Our Lady of Guadalupe.”

Both pedestrian and vehicle traffic past the embassy are heavy, and thousands of people saw the demonstrators. Many were curious and asked the pro-lifers why they were there.

“I think generally, it evoked good conversation and questions,” said Smith.

“We had a good group of people. Praying with people over nine days is very gratifying and unifying.”

But the lack of response was frustrating.

On the ninth day, in a move recalling Martin Luther’s nailing of his 95 theses to the church door in Wittenberg, demonstrator Albert Stecklein posted a May 20 *Wanderer* newspaper column on the embassy door.

In the column, writer Christopher Manion explains why the U.S. bishops don’t enforce Canon 915 when it comes to pro-abortion elected officials.

“Today the Church receives



Albert Stecklein posts a newspaper column critical of U.S. bishops on the Vatican embassy door.

two billion dollars a year from the government for Catholic Charities,

tens of millions more for Catholic universities and hospitals, and tens of millions more for the USCCB itself,” Manion writes.

“Politicians might not be saints, but they’re not dumb. . . they notice when bishops refuse to implement Canon Law (and Canon 915 is mandatory, not optional) in the case of even the most flagrant Catholic pro-abortion scandalmongers.”

As Cardinal McCarrick put it a few years ago, Manion notes, Catholic bishops don’t want to “alienate” important pro-abortion Catholics on Capitol Hill because “[taxpayer] money is needed for Catholic hospitals, charities and education.”

“The bishops have made it clear that their first priority is money,” he concludes.

“No wonder the bishops don’t speak up – they’re bought and paid for!” said Smith.

Still, the novena was “a good thing to do,” she added.

“It was the only thing we *could* do.”

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How to argue on abortion: you need more than zingers

By Bob Brown

If you're like me, then you've likely come away from a heated discussion of abortion with bruises—not as the result of a fistfight, but from where you've kicked yourself afterwards for having blown an opportunity to deliver the perfect zinger that leaves your pro-abortion opponent speechless.

To my discredit, wanting to win an argument was sometimes the main reason that I would get into an argument, especially about abortion. But even on days when I was off my game, I could console myself in the fact that, at least, I wasn't *wrong*.

Years pass. The body may sag, but the mind can elevate. (Maturity is the ability to convince yourself that the trade of beauty for wisdom was a good thing.)

My reasons for seeking opportunities to debate abortion have improved. For one thing, I no longer look at every single person who claims to be “pro-choice” as an evil monster.

There are indeed monsters out there who know better, who profit (financially, politically) from the slaughter of baby girls and boys, but there are also many people who have been told nothing but lies. In the sinful human heart, truth is not a natural commodity; it must be graciously infused.

In addition, being a father has removed any feeling in me, which may have been lingering from when I was a younger man, that abortion is simply an abstract issue to debate intellectually, because...I was THERE at the birth of each of my three sons!

I saw the proof that another human being (a boy) had been residing inside my wife (a woman) for several months (venting a womb, Elmer Fudd might say).

It may not be very sensitive of me to articulate it in this manner, but childbirth is the craziest, most bizarre thing that you could ever witness. (Okay, ug, grunt, “crazy” and “bizarre” is how we Neanderthals say “mysterious” and “beautiful.”)

This entirely individual other person all of a sudden just came sloshing out of my wife's body.

My wife had informed me that

The truth is: those one-liners almost never have the intended effect.

another human being was competing with various of her organs (bladder, usually) for abdominal real estate, and I had even felt some movements attributed to this wee child, but then...SPLICK...there he was!

Anyway, the most recent opportunity that I had to mix it up was at a GAP (Genocide Awareness Project) event, sponsored by the Center for Bio-Ethical Reform, on the campus of the University of Delaware April 21 and 22.

I was able to get out of work early that Wednesday, so I hustled to Newark, where I was happy to be able to participate for about four hours.

Writing this column a couple of days after the event, I am, once again, thinking back to my “perfor-

mance” on that drizzly afternoon—not with regret for having clunked a clever comeback, nor with smug glee for having delivered a well-timed punch(line).

Instead, I want to share some strategies that I've learned over the years for successful abortion debates and discussions.

The following tips are the internal asides which I repeat to myself when I am engaged in a discussion about abortion.

Listen

Listen, Bob, listen. You have to listen intently, like you hope he (I'll just say “he”—could be “she”) is doing with you.

I sometimes catch myself tuning out my “opponent” and, instead, mentally sifting through my repertoire of rehearsed retorts, trying to select the most appropriate pre-packaged one-liner to fire back.

The truth is: those one-liners almost never have the intended effect. Sure, you, the zing-slinger, feel good about them, but the recipient is usually unswayed by them.

A change of heart is more likely to come if the individual's questions and beliefs are considered fully and taken seriously, and then he is gently challenged to confront the implications of his assumptions.

Ask questions

Too often, I would fall into the trap of trying to be the Shell Answer Man (remember that commercial?), feeling that it was my duty to rebut every ridiculous hypothetical thrown at me.

I have learned to put my “opponent” on the defensive—that is, to ask him to defend his position.

When he claims, for example, “Reproductive choice is a basic human right,” you ask, “Says who?”

If he says, “It’s the law,” you say, “Our laws used to permit slavery. Are you sure that laws are always ‘right’?”

When he ducks that question and starts down a different rabbit hole, “Well, it should be an individual’s own personal choice,” implying that the ultimate moral authority is one’s own conscience, you ask, “Hitler personally thought it was okay to murder Jewish people. Are you sure that ‘personal choice’ is a trustworthy moral authority?”

Make *him* answer for his beliefs.

Keep focused

“This demonstration, these pictures, this discussion, are about *abortion*. If you want to talk to me about Iraq and Afghanistan, then set up your own table out here next week, and I’ll come back and talk with you about war—or capital punishment, or recycling, or whatever—then.”

Conversations can naturally go off on tangents, and that’s not necessarily a bad thing, but you don’t want to be wandering around out there too long.

The goal of your conversation is to get him to question his faulty presuppositions about the humanity of the preborn child.

Speaking of tangents, I know of pro-abortion activists who, going to abortion clinics where there were pro-life demonstrations, would pretend to be abortion-minded women with lots of questions.

They would distract the pro-life demonstrators with long discussions, allowing actual pregnant women and their helpless babies to slip through into the waiting claws of the abortionist.

Although that kind of subterfuge could happen at GAP events, I don’t think it is too frequent. But here’s the basic point: if the other person demonstrates that he doesn’t really want to talk rationally about abortion, then you have to move on to someone else.

On what specifically do I try to keep the conversation focused? My mantra, which I repeatedly vocalize (so that it sticks in the mind of my “opponent”) is, “Abortion is the intentional killing of an innocent human being.”

This means that I need to prove four things: elective abortion 1) is intentional, 2) kills (ends life), 3) is perpetrated upon one who in no way

Too often, I would fall into the trap of trying to be the Shell Answer Man.

even remotely deserves the violent act, and 4) is directed against a victim who is indeed a human being, a real person.

Although proving the mantra is a fairly simple task, victory is hardly assured.

My “opponent” may agree with the major premise (the intentional killing of an innocent human being is wrong) and even with the minor premise (abortion is the intentional killing of an innocent human being) but still not see the obvious logical conclusion—that abortion, therefore, is wrong.

You can probably blame post-modern relativism and definitely fault sin for this blindness.

Identify errors boldly, tactfully

Our relativistic culture teaches

us that it is forbidden to suggest that another person’s “opinion” could be morally erroneous. (“You’re wrong to tell me I’m wrong!”)

But when you’re making the case for life, you have to be willing to point out downright shoddy thinking. “I’m sorry, but what you’re saying *makes no sense*. You agree that a baby is a person at the moment she is born, but you’re telling me that just three seconds earlier, even having partially emerged from the birth canal, she wasn’t a person? Uh, how do you figure that?”

Don’t expect sudden conversions

Don’t be disappointed when your “opponent” turns his back and walks away, seemingly unmoved by your best arguments.

(That’s why I believe that the pro-life movement must continue to use graphic pictures of abortion. You may trade a thousand words with your “opponent,” yet none of them may take root. One picture, on the other hand, can be unforgettable.)

Sudden changes of heart do happen, supposedly, but I do not recall having led anyone to an immediate, Road-to-Damascus-type pro-life conversion.

Don’t get personal, unless...

I never get personal unless the person I’m talking with has opened the door wide and invited me in...and even then, I’ll step very carefully.

For example, at a recent GAP, one of my fellow GAPpers and I were talking with a young man who had confided to us that his mother had had an abortion, adding that he understood the implications of her choice.

My colleague responded, to my dismay, “So, do you have any siblings?”

That question could only serve to drive home even more deeply the sorrow that this young man likely already felt. It was a question better left unasked...because we're not there to deliver zingers, I have grown to learn.

We're there as ambassadors of Christ, called to speak out for people who cannot speak up for themselves *and* to minister to fellow sinners.

Never deny God, ever

Never be ashamed to admit that your viewpoint is indeed based on the assumption that there is a Creator God.

If my "opponent" charges, "Your opinion is formed by your religion, and I just don't have the same religious beliefs," I reply by asking, "Shouldn't atheists—or anyone—be actively opposed to the

intentional killing of an innocent human being?"

However, I have no problem admitting that *if* atheists are correct about the non-existence of the supernatural, then the GAP display and the discussions taking place around it are ultimately pointless.

The sun will explode one day, the earth will melt like a giant s'more, and everything that happened here will no longer matter to anyone or anything.

The objective truth claim that elective abortion is evil is directly tied to the existence of a Creator God, who wrote down the definition of evil in the Ten Commandments, which was further explained by Jesus in the Sermon on the Mount, and then later Cliff Noted by Peter, Paul, and a couple of others

The Polish poet Czeslaw Milosz

said, "A true opium of the people is a belief in nothingness after death—the huge solace of thinking that our betrayals, greed, cowardice, murders are not going to be judged."

Pray before, during, after

As Paul wrote in Ephesians: "Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."

You need to be armed with more than just a few zingers. "His right hand and His holy arm have gained the victory for Him." My belief in the veracity of that psalm must be evident in every part of my life, especially when I am testifying against the evil of abortion.

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The true confessions of a Truth Tour veteran

By Elizabeth Duncan

“You people are disgusting,” a man yells out the car window as he drives by.

It’s a hot July afternoon. Forty pro-life activists stand on the side of the interstate armed with graphic pictures of aborted babies and prayer rosaries.

A half-mile up the road, a prolifer silently stands holding a 5-foot-tall sign which reads, “WARNING- Graphic Pictures of Abortions Ahead!” Apparently, the warning sign was not enough.

My blood boils as another car drives by. “How dare you show us these detestable pictures!” the car’s passenger screams. “You ought to rot in Hell for what you’re doing.”

Trying not to let the insults get the best of me, I smile and wave as the burning sun beats down upon my face and arms. After all, I did choose to spend a week of summer vacation protesting abortion, and I knew it wasn’t going to be easy.

“Keep up the good work,” Angela Swagler, one of the co-directors of our week-long protest, tells me as she walks by. “You’re doing a great job.”

I flash a grin and continue praying. Angela always knows how to make a person smile.

A third car drives by.

“Thank God for people like you,” the driver yells. “America needs to see the truth about abortion.”

I wave and thank the driver for her kindness. She honks in return and continues on her journey. God is good!

As I sit here thinking about that week last July, my heart cannot help



Spending a week holding pictures of aborted babies in the hot sun was one of the best weeks in her life, says Elizabeth Duncan.

but fill with joy. Although it was a week filled with curse-words, insults, police officers, and grotesque pictures of aborted babies, it was one of the best weeks of my life.

“Come with me on the Face the Truth Tour,” my friend Brian Crenwelge had begged at the beginning of the summer, “it’s going to be awesome.”

A little dubious about how “awesome” spending a week in the hot sun holding graphic pictures of aborted babies was going to be, I eventually agreed and contacted Defend Life.

“The Tour is going to be intense,” Jonathan Benitez, the other co-director, told me during one of the required pre-tour conference calls.

“There is always the possibility of police involvement and arrest, although we are extremely careful to observe all laws.”

My nervousness intensified, but

I didn’t back out.

The month before the Tour came and went as a blur. I’m sure I spent time with friends, lounged around the pool, and did what most normal college students do during summer vacation, but I don’t remember much of anything except the nervousness, anxiety, excitement, and passion I felt for the Tour.

I couldn’t wait. I was ready.

Finally, the last week of July arrived. The 26 members of our core team gathered at the Pizza Hut in Charles Town, West Virginia, to meet each other and prepare for the week ahead.

“This week you are going to be insulted, cursed at, and extremely blessed,” Defend Life’s Director, Jack Ames, told us.

“Be ready for opposition, but act peacefully. Remember the reason for the Tour: to save the lives of the unborn babies mercilessly murdered in abortion mills all over the United States.”

With this reminder, my nervousness instantly melted away. That a mother could legally murder the innocent life growing inside her broke my heart, and I knew then that I was going to fight with all I had to bring an end to this tragedy.

I was determined. I was strong. I was ready for battle. And I still am. Are you?

Elizabeth Duncan, a co-director for this year’s Face the Truth Tour, is a 19-year-old sophomore at Concord University, majoring in English with emphases in professional writing and journalism. She is from Martinsburg, West Virginia.

Her email address is hobo4Jesus16@yahoo.com.

SUTTEE, from page 7

treated as criminals, and murdered as adults.

Both were born in ways that identified them with difficulty, anxiety and suffering.

“But still, the Magnificat is a joy-filled song,” said Schenck.

“The Magnificat celebrates the immeasurable joy in the conception of a child born in crisis. The child is God’s promise that life will go on, even thrive, in spite of hardship and suffering.”

We must not succumb to a spirit of despair when it comes to human life, said Schenck. Poverty, illness or disability are not reasons to give up on any life.

“Think of your ancestors: what challenges did they face? Poverty, illness, ignorance, persecution?”

“But our ancestors knew that our lives were sacred because they were given to us by God.”

Life as God created it is filled with promise.

Abortion, euthanasia, embryonic stem cell research and suicide end the promise-laden life that God has begun.

Schenck sees some encouraging signs in the pro-life battle.

The majority of Americans now identify themselves as pro-life, he noted.

He also praised the Silent No More: We Regret Our Abortions movement.

“I have watched these women literally dissolve public advocates of abortion! They don’t know what to say.”

And surprisingly, he believes the building of abortion super-centers are a good sign.

“They can’t find enough doctors to commit abortions, so they have to consolidate,” he points out.

PERSONHOOD, from page 4

pects” are joining in too, he said.

Pro-life attorney Paul Linton has also thrown cold water on the amendment effort, according to LifeNews.com.

Linton called the initiative “an improper attempt to amend the state Bill of Rights, which is expressly prohibited by the state constitution.”

He predicted that the initiative would be struck down in court and end in failure.

“That’s his opinion,” Riley shot back. “Our attorney, Steve Crampton of Liberty Counsel, thinks otherwise.”

Crampton, who has litigated hundreds of constitutional cases in state and federal courts over two decades, points out that the amendment simply defines “person,” a term that appears in law but for which no formal definition has been rendered.

“A mere definition does not rise

to the level of a modification,” stated Crampton.

“It does not repeal or modify any existing rights in the Bill of Rights, and it does not propose the addition of any new rights. Therefore, it is a proper amendment.”

Despite the opposition, Riley remains optimistic.

Pro-life sentiment runs strong in Mississippi: Personhood USA co-founder Keith Mason describes Mississippi as “the most pro-life state in the U.S.”

Its long list of legal restrictions on abortion has earned it an “F” grade from NARAL.

“Still, about 3,000 pre-born persons are murdered annually here,” said Riley.

“We look forward to amending our constitution, restoring equal rights, and giving legal protection to all unborn children in Mississippi.”

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In My Humble Opinion

The search for the ‘silver bullet’

By Janet Baker

(Note – The following is the opinion of the author only, and responsibility for this opinion should not be automatically ascribed to this publication in general.)

In my last column I touched upon the problem of “generals” within the pro-life movement. Actually the individuals so touted aren’t so much the problem as are the people who crave “generals” – and who will do nothing for the babies until such a “wondrous” person emerges.

A related problem is the search for the “silver bullet.” In some cases, I believe this myth arises from naïveté, laziness or an overly-romanticized view of the Christian life in general.

In most cases, though, it may arise out of very understandable frustration with the apparent abysmally slow rate of progress achieved by the pro-life movement.

So what is this “silver bullet” thing? It is the belief (conscious or unconscious) that some event will, quite suddenly, bring about a desired end.

Maybe that will happen. The problem comes when pro-lifers spend inordinate amounts of time and energy seeking this almost-magical phenomenon. They’ll do this at the expense of other needful (but often more mundane) things that must be done to save babies.

It’s not my custom to denigrate the pro-life efforts of others, but sometimes they’re so ridiculous, it would be dishonest to pretend that they’re authentic

Almost immediately after Obama was elected president, we saw all sorts of “silver-bullet-wannabees” flying through the air. Internet petition drives started popping up like kudzu. We were being urged by this group and that group that if we didn’t “sign” their particular petition, the world would disintegrate in a matter of weeks.

At one point, I was getting 3-5 of them weekly via email. Of course, we had to give our demographic information to build their contact database (which some probably sold).

Then there was the Red Envelope Project. We were urged to send *empty* red envelopes to the White House to signify a life lost to abortion (writing notes on the back to that effect).

I had a bit of debate with the originator of this “effort.” He flat out said that this was for those who were not activists and who would not want to “write letters to the editor” or (heaven forbid!) go in front of abortion mills.

I cautioned others about this; some told me I was being “hard-hearted” and “not believing in miracles.” Miracle = silver bullet!

Some might say, “It was harmless, why harp on it?” It was not harmless; it was a colossal waste. Reportedly, over 2 million of these “red envelopes” were mailed. “Over 2 million” times the then-postage rate of \$.42 means that over \$840,000 in postage alone (let alone the cost of these red envelopes) literally went into the recycle bin. \$840,000 could have outfitted quite a few pregnancy centers with sonogram machines, resulting in actual babies saved. But no, it had to be squandered so that recalcitrant and timid pro-lifers could assuage their consciences.

Soon after that came the Manhattan Doctrine. It was touted as a very “important,” pivotal document – an extensive treatment of all the cultural ills that currently plague Western civilization.

There was one notable exception, however: nowhere was the word “contraception” mentioned. I pointed that out, and was told “we had to start somewhere.”

When I pointed out that the compromise on contraception several decades ago helped to start the cultural landslide, I was met with impatience. The big argument then became, “Well, this pro-life big-shot signed it! That’s good enough for me!” In other words, we have our own brand of peer pressure and mental laziness.

A friend remarked that she could not reconcile herself to signing it because its silence on contraception rendered invisible those babies murdered by abortifacients.

Now be honest, dear readers! Prior to my mentioning of the Red Envelope Project and the Manhattan Doctrine just now, you had probably forgotten all about these things – right? Isn’t that itself evidence of the utter uselessness of those gimmicks?

Both of these schticks were one-time shots that involved not much effort and even less risk, touted to be the “silver bullets” that would send the abortion leviathan to a quick, miraculous demise. Such urges are based on pipe dreams as opposed to real faith in Jesus Christ. I think that’s why rational objections to them were met with such resistance and, dare I say, resentment.

It will take much hard work and prayer, over time, to build the Culture of Life. It took much effort on the part of the humanists, etc., to do their nefarious work and no less can be expected on our part. Those who promote such gimmicks act irresponsibly – and perhaps unethical, if they only seek to build their mailing lists. Let’s make sure that we don’t unintentionally delude anyone whom we attempt to recruit into pro-life activism.

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CHARLES TOWN, WV 6:30-8 AM
Route 340, near Food Lion

HAGERSTOWN 11:30 AM - 1 PM
Walnut & West Washington Streets

FREDERICK 4-5:30 PM
Fredericktowne Mall, Rt. 40
.6 miles west of Rt. 15

TUESDAY, JULY 27

ROCKVILLE 7:30-9 AM
Rockville Pike, Montrose & Randolph Roads

NW WASHINGTON, D.C. 11:30 AM - 1 PM
Naval Observatory
Massachusetts Ave. & 34th Streets, NW

CHEVY CHASE 4-6 PM
Connecticut Avenue
South of Bradley Lane

WEDNESDAY, JULY 28

BOWIE/CROFTON 7:30-9 AM
Routes 3 & 450 West

HANOVER 11:30 AM - 1 PM
Arundel Mills Mall at Ridge Road

WESTMINSTER 4-5:30 PM
Route 27 & Main Street

THURSDAY, JULY 29

TOWSON 7:30-9 AM
Charles Street .5 mi. south of I-695
at Ruxon Ridge Road

HARBORPLACE 11:30 AM - 1 PM
Block surrounded by Charles, Pratt,
St. Paul & Lombard Streets

NORTH BALTIMORE 4-5:30 PM
Northern Parkway west of
York Road

FRIDAY, JULY 30

HANOVER, PA 7:30-9 AM
Downtown Center Square

WHITE MARSH 11:30 AM - 1 PM
White Marsh Mall at Honeygo and
Campbell Boulevards

BEL AIR 4-5:30 PM
Route 24 – Location TBA

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**CORE TEAM MEMBERS NEEDED!
CAPTAINS NEEDED FOR EVERY STOP!**

