



# DEFEND LIFE

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

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## Defend Life sues Westminster for free speech curbs

Defend Life and Face the Truth Tour Director Beth Walsh are suing the City of Westminster for infringing on their First Amendment rights of free speech during the Truth Tour's July 30 stop in Westminster.

The lawsuit, filed October 23 in U.S. District Court, charges that Westminster police officials wrongly told Walsh that she needed a permit from the State Highway Administration.

The suit further alleges that Westminster's ordinances requiring a permit for picketing and demonstrations are unconstitutional.

"We believe that their parade and picketing statute has a lot of unconstitutional infirmities in it," said Owen Taylor, an allied attorney for the Alliance Defense Fund, which filed the suit on behalf of Defend Life and Walsh.

Taylor met with attorneys representing the city on November 5.

"We are submitting to them remedies to correct their ordinance to make it constitutional," he said.

"We believe the city has a desire to act constitutionally. If they do, we could dismiss the suit."

Westminster's picketing ordi-

nance requires that the protester seek a permit ten business days before engaging in peaceful protest, that the protester must reveal his name and address to city government, and must disclose "the subject of the protest or controversy."

But legal precedents indicate that no notice is necessary, said Taylor.

"They should be able to issue the permit immediately; their only legitimate interest is, how large is the group, and is it going to be a parade, or off the roadway."

**See WESTMINSTER, page 4**



**Michelle Birky and Miguel Mendez await the arrival of students at the GAP display at UMBC.**

## GAP display goes mainstream at UMBC

In April 2007 officials at University of Maryland Baltimore County exiled a graphic pro-life display off to a remote corner of the campus, where few students would see it.

UMBC's pro-life group fought back with a lawsuit. This year, they were able to post the same display in a central location.

"It went quite well," said UMBC's Students for Life President Michelle Birky.

"We handed out a lot of literature and got in some good discus-

**See UMBC, page 2**

## UMBC, from page 1

sions. I think we made a big impact.”

When the UMBC pro-life group (then called Rock for Life) wanted to host a Genocide Awareness Project display in 2007, the Office of Student Life first told them they could hold it in a well-traveled area outside the University Center.

Later, school officials said they would have to set it up in a less centrally located area, a patio near The Commons.

On the morning of the scheduled event, however, campus police ordered the pro-lifers to move their display to an even more isolated location, Erickson Field.

Feeling that their free speech rights had been violated, Rock for Life filed a lawsuit in April 2008 against the university, with the help of the Alliance Defense Fund.

The suit, which seeks unspecified damages, charges that UMBC was unconstitutionally restricting the pro-life students' free speech only because it did not agree with their message.

UMBC's speech zone policy restricted any form of speech that might create an “intimidating, hostile, or offensive educational or working environment.”

At a preliminary hearing in U.S. District Court in Baltimore August 8, UMBC agreed to remove the provisions of their speech code prohibiting “emotional harassment” and “intimidation.”

The school also loosened its regulations on where demonstrators could hold events.

On the morning of October 17 students set up the large GAP signs

on a patio at The Commons, next to the food court.

“We're testing to see if they're going to keep their promise,” said Birky as she helped put up the display.

“As far as we're concerned, it's just another one of our student groups, and we want to be sure everything goes well for them,” The Commons Acting Director Eric Engler remarked cordially.

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### **‘One kid told me, “At UMBC, it's hard to shock anybody.”’**

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Throughout the day, “little groups would come over and look at the display,” said Albert Stecklein, who transported the Defend Life-owned GAP signs to the campus and remained to hand out literature and answer questions.

A lot of students took the literature, and those who didn't, refused it politely, Stecklein observed.

“One kid told me, ‘At UMBC, it's hard to shock anybody; it's really a low-key crowd here!’”

The oversized GAP signs, which have graphic photos of aborted babies, have attracted noisy hecklers and extremely angry responses on other campuses.

Stecklein spent 20 minutes in discussion with one student, who took the four-page GAP Frequently Asked Questions flier, then came back with detailed notes.

“He picked it apart, pointed out where it could be improved,” said Stecklein. “At first he opposed what

it said, but in the end he agreed, for the most part.”

One male student told Birky, “I'm pro-choice, but I think it's good you guys are here, explaining to people what it's about.”

“One guy walked by – we offered him literature, but he said no,” Birky recalled.

“Then he walked by two more times! The third time, he took some literature and we discussed it.”

“People were talking about the display and were reading the literature that we distributed,” said Students for Life Secretary Miguel Mendez.

“So in this sense, our objective of promoting discussion and awakening awareness about the topic was fulfilled.

“Of course, we know the display by itself is not enough, but it is a beginning.”

Students for Life had scheduled a Cemetery of the Innocents for November 20: “180 vigil candles on a corner of a field, one for every baby aborted every hour in the U.S.,” Birky explained.

Although UMBC agreed to change parts of its speech policy at the preliminary hearing, it did not agree to change its sexual harassment policy, which can also be used to unconstitutionally silence student speech, Alliance Defense Fund attorneys say.

The students want that policy changed because they think it allows the school too much leeway to determine what speech constitutes sexual harassment.

The UMBC plaintiffs plan to go forward with the lawsuit, *Rock for Life v. Hrabowski*, which may go to trial next spring.

# Saves, Notre Damers' prayers mark 40 Days in DC

By Kathleen Burke

The conclusion of this year's 40 Days for Life Campaign brought both good news and bad news.

With the election of Barack Obama, the defeat of pro-life ballot measures in South Dakota and Colorado, and the upcoming passage of the Freedom of Choice Act it is easy to overlook the positive developments to come out of this year's campaign.

But the positive developments are worth noting and are victories we can build upon. Nationwide, the 40 Days for Life Campaign had 543 documented saves, several abortion clinic workers have left the industry, and many clinics scaled back their hours in response to the prayerful pro-life presence.

Locally, at the 16<sup>th</sup> Street Planned Parenthood in Washington, D.C., we saw many of the same results.

There were at least 10 saves, the clinic closed early on at least one occasion, and a prayerful presence was maintained at the clinic around the clock.

Roshan Anthonypillai, of Ashburn, Va., has been a prayerful presence at the clinic every weekday morning. This is his third year participating in the campaign, and he is convinced that abortion will come to an end: "Sometimes it takes years, but I know my prayers will be answered."

Paula McArdle, of Bethesda, heard about 40 Days for Life at her parish, Our Lady of Lourdes in Bethesda: "I wanted to make a difference in the fight for life, saw this opportunity, and jumped in."

This is McArdle's first time participating in the 40 Days for Life Campaign and she says, "I believe



**Notre Dame students gather to pray in front of Planned Parenthood in Washington, D.C., during 40 Days for Life.**

in God's power to take whatever you give Him and He'll use it; I don't have very much to give, but I'll give it."

This sentiment was echoed by every participant I spoke with, young and old, newcomer and veteran.

During the week many people who worked nearby would spend their lunch breaks praying at the clinic.

Joe Manzari, who spent many lunch hours praying the rosary outside the clinic, said that the more he learns about life issues, the more parallels he sees to the slavery debate.

He notices that many friends are giving up on the issue and they are using the same language that was used to justify slavery: it's the way the world works; it's part of our economy; it's ingrained in our culture. But Joe feels that now is the time we must turn it around.

Juliet Joly of Rockville participated in her first 40 Days for Life

Campaign and prayed her first rosary in front of an abortion clinic on her fall break from the University of Notre Dame in Indiana.

Juliet and a group of Notre Dame students were in D.C. for a Gospel of Life seminar during their fall break when they ran across Dick Retta sidewalk counseling outside the 16<sup>th</sup> Street Planned Parenthood.

Dick invited them to come back on October 25 to pray the rosary and they did. They prayed that day in the wind and the rain, and two babies were saved.

Juliet believes that "no other social or economic change can take place until we become a culture that respects life."

So despite our recent political and legislative setbacks, there is still reason to hope.

John McCain, though he lost the election, had a great rallying cry that we in the pro-life movement must take to heart: "Stand up! Stand

up! Stand up and fight! America is worth fighting for! Nothing is inevitable here! We never give up! We never quit! We never hide from history, we make history! ...God bless you and God bless America!"

## WESTMINSTER, from page 1

The city is allowed to know where the demonstration will be and who is in charge, but the person requesting the permit should not have to reveal his name or the purpose of the demonstration, said Taylor.

Participants in Face the Truth tours, which Defend Life has conducted every summer for the past eight years, stand along roadways and peacefully hold signs containing pictures and messages against abortion.

In June, over a month before the July 30 tour stop in Westminster, Walsh contacted the Westminster Police Department to make sure

the planned stop, at Route 140 and Englar Road, would be in compliance with the law.

According to the suit, she was told that Defend Life could not demonstrate at that location, which was within Westminster city limits, without first obtaining permits from the city of Westminster and the State Highway Administration, and permission from the owner of the nearby shopping center.

On July 25 Westminster Police Commander of Field Services Captain Nancy Yeager allegedly phoned Walsh and reiterated the claim that the demonstrators needed a permit from the State Highway Administration.

Yeager further said that she had control over whether permits were granted and would not approve the proposed location because it was "unsafe," the suit states.

"Pro-lifers shouldn't be denied their free speech rights simply because some people don't approve of their message. That's a textbook

violation of the First Amendment," said Taylor.

To avoid the hassle and complications of the permit requirements, and because they believed such efforts would have been fruitless, Defend Life moved the stop location outside the city limits to Route 140 and Sullivan Road.

This location provided significantly less visibility to traffic and did not have as many nearby businesses as did the original site.

The State Highway Administration has since confirmed that it does not require a permit for demonstrations along state highways.

The lawsuit, *Walsh v. City of Westminster*, is the second suit arising from events during Defend Life's 2008 Face the Truth Tour.

On September 3 Alliance Defense Fund attorneys filed a separate suit on behalf of three young women who were arrested, jailed, shackled and strip-searched after the August 1 tour stop in Bel Air.

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Edward W. Taylor, Jr., President

# We've contracepted our way to disaster, says prof

Card-carrying members of the liberal intelligentsia inform us that chemical contraceptives such as the Pill and the patch are the best thing to happen to women, men, and society in general since sliced bread.

But Professor Janet Smith begs to differ.

When the Pill was developed and put on the market in the late 1950s, "We were told that it would control the 'population crisis,' reduce the number of unwed pregnancies and abortions, and improve marriages," Smith told her audience at the John Paul II Cultural Center in Washington, D.C., October 30.

But rather than doing a great deal of good, contraception has been very damaging to our culture, she asserted.

To begin with, it has radically changed our view of sexual morality.

"The Christian view of sexual morality is of a man and woman who marry and make a lifetime commitment, and their circle of love keeps expanding" as their children are born,

Smith explained.

"At one time, people thought you shouldn't have sex unless you were in love; you shouldn't have sex unless you were prepared for babies; and you're not prepared for babies unless you're married."

But contraception has created a disconnect between the natural connection between love, sex, marriage and babies, she observed.

The Pill supposedly gave women the green light to go out and have sex freely, without having to worry about getting pregnant.

Now women routinely have sex with men with whom they are not in love and have no intention of marrying or having babies.

The promiscuity the Pill encourages has led to an increase, not a decrease, of out-of-wedlock births, Smith noted.

In 1960, 6 percent of all babies in the U.S. were born out of wedlock. By 2005 the number had ballooned to 37 percent.

The reliance on contraception has

also increased, rather than reduced, the number of abortions.

Contraceptive failure is rampant. Of women using the Pill, 8 percent will become pregnant within a year's use.

Of women relying on condoms, 14-15 percent will be pregnant within a year.

Poor, cohabiting teens using the Pill have a failure rate of 48.4 percent.

Poor, cohabiting teens using condoms have a 70 percent chance of becoming pregnant within a year.

When contraceptives fail, abortion is the inevitable fallback, said Smith.

As the Supreme Court declared in 1992 in *Planned Parenthood v. Casey*, "For two decades of economic and social developments, people have organized intimate relationships and made choices that define their views of themselves and their places in society in reliance on the availability of abortion in the event that contraception should fail."

"The Court was saying, we have to have abortion as long as we have a contraceptive culture," said Smith.

Instead of stabilizing marriage, as its proponents said it would, the Pill has led to a doubling of the divorce rate, the professor contended.

In 1960, one out of four marriages ended in divorce. By 1980 it was one out of two.

"That's the same trajectory as the use of contraceptives," Smith pointed out.

Adultery, as well, has skyrocketed since contraception became widespread: the Centers for Disease Control reports that one out of 10 married women who are pregnant, are pregnant by someone not their husband.

Chemical contraceptives also



**Professor Janet Smith (left) is welcomed to the John Paul II Cultural Center by WAKEUP President Missy Smith.**

cause a multitude of negative physical side effects, said Smith.

The most common are increased irritability, depression, weight gain and reduced sex drive.

Oral contraceptives have been linked to pre-menopausal breast cancer.

"If you took birth control for four to five years before you had a baby, you have a 50 percent higher risk of getting breast cancer," said Smith.

Johnson & Johnson has paid out over \$68 million in settlements over the side effects of their Ortho Evra hormone patch in cases involving blood clots, heart attacks, strokes, and 23 deaths.

"But \$68 million is chump change; they make billions on birth control," said Smith.

The promiscuous sexual activity facilitated by contraceptives has led to an exponential increase in the types of sexually transmitted diseases.

In 1950 there were only two; now, the numbers vary, depending on how you categorize them, but there are at least 20.

STDs cause scarring of the fallopian tubes, which can lead to potentially life-threatening ectopic pregnancies.

Since 1970 the number of ectopic pregnancies has increased by 600 percent.



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Contraceptive use, with its resultant high numbers of children raised without fathers, had led to an increase in poverty, said Smith: most of those who live in poverty in the U.S. are single women with children.

"About 68 percent of children in single parent families experience poverty," she noted: "You can trace a lot of social dysfunction and poverty to our out-of-control sexual behavior."

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## The Church doesn't teach that we have to have as many children as we possibly can.

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Pope Paul VI predicted that if contraception became widely used, it would cause:

- a general lowering of morality
- less respect for women
- coercive control by governments over sexuality
- treatment of our bodies like machines.

In spite of his warnings, said Smith, "There was enormous pressure on the pope to change the Church's teachings on contraception – they were afraid of overpopulation."

But most of the increase in population is not because people are having more children, but because people are living longer: "Every country in the world has a declining fertility rate."

Studies indicate that by 2050 the worldwide fertility rate will be below replacement level.

The Church condemns contraception because it is:

1. a violation of a woman's physical and psychological health

2. an impediment to the total self-giving of spousal love
3. a rejection of God as the Creator of life.

But the Church doesn't teach that we have to have as many children as we possibly can, said Smith; that's why it approves of natural family planning.

"A lot of people have trouble seeing the difference between contracepting and NFP. But people who have done both say there's a world of difference."

The benefits of NFP are manifold:

- no bad physical side effects
- requires mutual sacrifice; both spouses have to abstain periodically
- enhances communication between spouses and strengthens marriages
- strengthens couples' relationship with God
- no harm is done to society: couples stay married, have stable home to raise children.

Couples who are using NFP almost never divorce. Smith thinks that one reason is that people who have children usually become better persons.

"Being a parent nearly *forces* a person to acquire certain virtues," she observes.

"Both spouses mature and take life more seriously. Children do marvelous things for marriage!"

Professor Smith holds the Father Michael J. McGivney Chair of Life Ethics at Sacred Heart Major Seminary in Detroit, Mich.

Her talk was co-sponsored by the Pope John Paul II Cultural Center and Chastity Programs International, a program of WAKEUP (Women Against the Killing and Exploitation of Unprotected Persons).

# Houck traces the hard path from porn to purity

Mark Houck was an All-American college football player at Catholic University.

He was also a porn addict.

"I was first exposed to pornography when I was 10 years old," Houck confessed in his November 6 talk at the Pope John Paul II Cultural Center in Washington, D.C.

"My pornography problem became a full-blown addiction at Catholic University. It was a chronic problem for me."

Mark was not alone. Pornography addiction, a psychological addiction characterized by the obsessive viewing, reading and thinking about pornography to the detriment of other areas in one's life, is the foremost addiction in the world today, he asserts.

In 2006 the global revenues for pornography were an estimated \$97 billion—larger than the combined revenues of the top technology companies, Mackintosh, Google, Amazon, eBay, Yahoo!, Netflix, and Earthlink.

With annual pornography revenues of \$13.3 billion, the U.S. is the No. 1 contributor, said Houck: 89 percent of all Internet porn web pages are coming from the U.S.

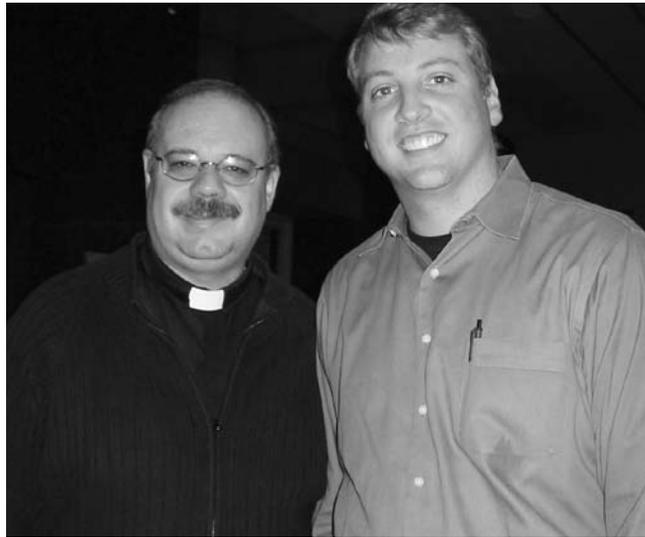
The top age group of consumers of online pornography is children aged 12-17.

One study estimates that 5 out of 10 church-going men are porn users.

"If pornography is affecting your life on a daily or weekly basis, then it's got a serious stranglehold on your life," Houck warned.

As for his own addiction, despite 22 years of Catholic education, including graduate school, he said, "I didn't know what mortal sin was; I didn't know my Catholic faith."

But at the age of 26, he recalled, "I started taking a look at this problem, and made a commitment to God



**Mark Houck talks with Fr. Richard Gray, chaplain at UMBC, who came to hear his lecture on pornography.**

that I would stop looking at impure things. I have been set free through the grace of God only."

In college, Houck had hoped to become a professional football player.

"But God had other plans for me," he said.

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**In 2007 the global revenues for pornography were an estimated \$97 billion.**

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He became a chastity speaker with teen chastity pioneer Molly Kelly, the founder of Generation Life.

In 2006 he co-founded The King's Men, a men's faith formation apostolate that teaches men how to fulfill their God-given roles as leaders, protectors and providers.

In their proper role of leaders and protectors, men can't hang back and be reactive or defensive toward the "monster" of pornography, said Houck.

"Man's nature is to be a warrior. You are called to be in battle, to lead."

As part of their aggressive stance against pornography, The King's Men regularly conducts No More Porn tours, picketing area porn shops.

But pornography addiction calls for compassion, not condemnation, for its victims, Houck cautioned. It is an intimacy disorder, an inability to relate to others.

Dr. Mark Laaser, in his book, *Healing the Wounds of Sexual Addiction*, points out that pornography addiction is a symptom of a much larger problem.

"The addiction is self-medication of a serious wound in your life," Houck explained. "We've got to get at the wound if we're going to help people."

Mark believes that his own psychological wound was the death of his father when he was only 11.

"For many men, the 'father wound' is a key trauma. It's probably worse for a boy whose father is physically there but spiritually absent."

These wounds lead to four key beliefs:

1. I'm unworthy, I'm unlovable.
2. If people really knew me, they would reject me.
3. I can't depend on anybody to

meet my needs; therefore, my best friend is porn on the Internet or videos.

4. Sex or pornography is my greatest need.

If you want healing from your pornography addiction, Houck advised, you need to first ask yourself these questions:

*Do I really want to get well?* “We like our sin; we become attached to it,” he pointed out. “St. Augustine told God, ‘Give me chastity and continence, but not just now!’”

*What are you thirsty for, the things of this earth, or of God?* The things of this world are never going to satisfy you.

*What are you willing to die for?* Would you rather die than commit that sin again? Houck believes that we must, like Maria Goretti, be that willing.

In a brochure he wrote for the U.S. Conference of Catholic Bishops, “Pornography: What’s the Problem?” Houck offers ten steps to overcome pornography addiction:

1. Decide to get well and resolve

to stop viewing *all* forms of pornography.

2. Remove all the near occasions of sin in your home. Houck had to remove his TV. “The content on TV is almost hard core porn at times,” he noted.
3. Be willing to make sacrifices, which may involve changing current duties or habits. You may have to change your route to work to avoid provocative billboards, or even give up the Internet – or at least install a filter on it.
4. Become familiar with the rituals or process by which you fall. “For me, it was a sense of entitlement,” said Houck.
5. Find a support network of like-minded men. “You’ve got to have a band of brothers if you’re going to overcome sexual addictions,” said Houck. He formed such a group five years ago; it meets weekly for mutual support.
6. Pray daily.
7. Seek formation in the virtues, especially the cardinal virtues

of justice, prudence, temperance and fortitude.

8. Practice patience and perseverance. Don’t beat up on yourself if you fall – but get to confession as soon as possible.
9. Fast: “If you can control your eating appetite, your sexual appetite will be easier to control.”
10. Go to confession. Become a daily communicant.

Houck called for the clergy to be more proactive in confronting the evil of pornography.

“I have never, ever heard a homily on the issues of pornography or contraception. These are the primary battles in the Church today, and we’re not hearing it from the pulpit,” he charged.

Houck’s talk was the second in a series of eight chastity talks co-sponsored by the Pope John Paul II Cultural Center and Chastity Programs International, a program of WAKEUP (Women Against the Killing and Exploitation of Unprotected Persons).

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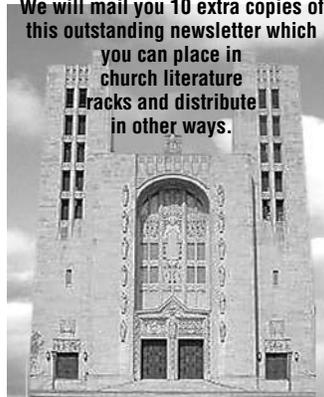
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# 40 Days prayers save babies at Hillcrest



**Praying in front of Hillcrest are (from left) Monty Phair, James Redifer, Fr. Victor Salomon and Tim McCarthy.**

Tim McCarthy and three other pro-lifers were praying in front of the Hillcrest abortion mill in Catonsville when a young woman, accompanied by three men, approached the front door of the clinic building.

As part of the 40 Days for Life fall campaign, the group had posted pro-life signs on the ground beside them.

"We were praying the rosary," McCarthy recalled. "We didn't say a word to her. But she saw the signs and went around to the back door to avoid us."

Through the glass-paneled front door, the pro-lifers could see the woman and her male companions enter the long hallway. Then they saw the young woman sit down on the floor.

Despite obvious attempts by the men to get her to go up to the abortion mill on the sixth floor, the woman wouldn't budge.

"She sat there for at least 30 minutes," said McCarthy. "At one

point, she walked to the front door to look at us."

Finally, she walked out of the building and left.

"The three men were not happy!" said McCarthy.

But the 28 pro-lifers assembled in front of the Hillcrest clinic on October 28 cheered and applauded when they heard his story.

At least three babies have been saved from abortion at Hillcrest since the 40 Days for Life campaign began on September 27, said McCarthy, who heads up the campaign at the Baltimore National Pike facility.

"It is beyond beautiful to know that because of your prayers and fasting, many babies will be saved," said Fr. Victor Salomon, a priest associate of Priests for Life.

"Eventually, we will know how many, when we get to heaven."

Father Salomon, who came down from New York to Hillcrest as part of Priests for Life's effort to support the 40 Days campaign, led

the pro-lifers in reciting the rosary and in praying a litany to end abortion and a pro-life "Election Novena" prayer.

McCarthy, a parishioner at St. Joseph's Monastery Church in Irvington, said that he learned from a local pregnancy center about another baby they had saved.

"Some of us were praying here about ten days ago when this girl saw us and saw our signs.

"She went upstairs to the abortion clinic, and they drew her blood. But then she told them, 'I'm sorry, I just can't do it,' and left.

"She went to Pregnancy Center West, where she told them what had happened."

"That is why the devil is furious!" said Father Salomon. But, he assured his listeners, "God is with us in this battle and will not abandon us."

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# Pro-lifers honor 16 arrestees as frontline heroes

Pro-lifers who hold posters of aborted babies on Face the Truth tours get called lots of names.

But on October 23 they got called “heroes.”

“Luke Ertel called me the night of August 1 and said that 16 pro-lifers had been arrested,” attorney and dinner emcee Steve Peroutka told several hundred pro-lifers at the Seventh Annual Pro-Life Appreciation Night dinner in Glen Burnie.

Peroutka said he drove to the State Police barracks in Bel Air, where the 16, ten of whom were aged 18-20, were being held, arrested for holding pro-life signs along Route 24.

He tried to see them but was denied permission, and they remained jailed until the next morning.

“These kids were just inspiring; they had been arrested and handcuffed, and there they were in their cells, praying the rosary and singing! How can the other side beat that?”



**Pro-lifers give a standing ovation to seven of the 16 Face the Truthers arrested and jailed in Bel Air: (from left) Brian Crenwelge, Albert Stecklein, Kelly Frederick, Jonathan Benitez, Jordan Mooney, Angela Swagler and Jack Ames.**

“I met 16 heroes that night,” declared Peroutka.

The attorney presented two of the 16, Face the Truth Tour Director Beth Walsh and her sister, Assistant Tour Director Joan Walsh, with the James A. Miller-Robert G. Haase Hero Award, given to those pro-lifers who “tilt at some of the biggest

windmills and don’t flinch or falter,” the attorney explained.

“It was a horrible night,” admitted Beth Walsh, a junior at Mount St. Mary’s University, on receiving the award; “but so much good has come out of it.”

Seven of their fellow arrestees who attended the pro-life dinner received a standing ovation.

Washingtonian Missy Smith, who “has done everything *except* being arrested,” Peroutka quipped, received the Marilyn Szewczyk Pro-Life Service Award.

Smith is founder and president of WAKEUP (Women Against the Killing and Exploitation of Unprotected Persons) and is the Washington, D.C., leader for Operation Outcry, an organization of post-abortive women who educate the public on the devastating impacts of abortion.

She also works with the Gabriel Project and Project Rachel.

Missy does frontline work at abortion mills, has her own radio



**Joan and Beth Walsh receive heroism awards from Michael and Steve Peroutka.**

show on National Pro-Life Radio, has developed and disseminated a chastity program, “Chastity and the New Sexual Revolution,” and has thoroughly researched and exposed the criminal records of several local abortionists.

“She is a tireless dynamo!” Peroutka declared upon presenting her the award.

Mike Hargadon, the Republican candidate for Congress running against Democrat incumbent Elijah Cummings in the Seventh Congressional District, received the Senator Francis X. Kelly Political Action Award.

Hargadon, who has practiced dentistry for the past 25 years, has served on the board of Pro-Life Maryland, is a past Grand Knight of the Charles Borromeo Council of the Knights of Columbus in Randallstown, and served as president of the Byzantine Men’s Club, at Patronage of the Mother of God, Arbutus.

He has also served as regional coordinator for the Maryland Constitutional Party and was a strong supporter of Congressman Ron Paul in his run for the presidency.

In 2007 Hargadon went with a group of Maryland volunteers to Tanzania, where he performed dental exams and surgery.

The Dr. William J. Hogan Education Award went to Kristan Hawkins, president of Students for Life of America, a group that helps organize and train college pro-life groups and is currently serving 443 such groups nationwide.

Hawkins came to SFLA after serving in the Bush administration at the U.S. Department of Health and Human Services Center for Faith-Based and Community Initiatives.

She founded and served as president of both her high school and college pro-life organizations.

In January 2008 Kristan received the Susan B. Anthony Young Leader Award for her pro-life leadership.

Kristan and her husband Jonathan are expecting their first baby, Gunner James, in late January.

Pro-life icon Joe Scheidler received the Dr. Jack and Barbara Willke Founders Award.

As the national director of the Pro-Life Action League, an educational and activist group headquartered in Chicago, Scheidler pioneered and defined pro-life direct action.

Political author and columnist Pat Buchanan has called him the “Green Beret” of the pro-life movement.

Scheidler outlined his activist methods in his book, *Closed: 99 Ways to Stop Abortion*. He also produced two videos featuring former

abortionists that expose the inner workings of abortion mills: “Meet the Abortion Providers” and “Abortion: The Inside Story.”

He has been a leader and advocate of sidewalk counseling and Face the Truth demonstrations.

Scheidler’s high-profile activism brought down the wrath of the National Organization of Women, who brought suit against him in 1986.

In the RICO case, *NOW v. Scheidler*, he and other defendants were found guilty of racketeering in 1998.

The Supreme Court overturned the finding in 2003. When NOW brought the case before the same court for a second time, the court issued a unanimous decision in Scheidler’s favor in 2006.

## Pro-life war horse shows no signs of retreat

When Joe Scheidler accepted an award at Pro-Life Appreciation Night in Glen Burnie October 23, he had just returned from a huge rally in Belfast, where he and his son Eric were among the speakers calling on the British Parliament not to legalize abortion in Northern Ireland.

“Eric and I told them what it’s like, what it does to a country when you accept abortion,” Scheidler told his audience.

Under strong opposition, the move to legalize abortion in Northern Ireland failed, he reported; “so that was a victory.”

After decades as director of the Chicago-based Pro-Life Action League, Scheidler has had his share of both victories and defeats. But he shows no sign of giving up the fight.

The battle against abortion “takes constant dedication, day and



**JOE SCHEIDLER**

night, until the end; there’s no retirement,” he said.

“Every night I thank God that I was born at a time when this crisis was breaking.”

Pope John Paul II said that pro-lifers are doing the most important work in the world, he pointed out.

Because we are made in the im-

**See SCHEIDLER, page 15**

# Prayers, kindness convert abortion mill guard

Mark Bomchill had a special trick.

Sometimes, the security guard at the Robinsdale abortion mill in suburban Minneapolis would pour honey along the fence where the pro-lifers tried to talk to the women coming in for abortions.

“Then I would kick the fence and the bees would come up,” Bomchill said at his Defend Life-sponsored talk at St. Joseph’s Church in Fullerton November 20.

“Actually, I was the only one who ever got stung,” he recalled.

And a pro-lifer took the bee’s stinger out for him.

Kindnesses such as this eventually won the security guard over to the pro-life side – but it took four years.

As a political science major at the University of Minnesota, Bomchill had been dedicated to the liberal agenda: “I believed strongly in women’s reproductive rights,” he explained.

He started his pro-abortion activities by volunteering to drive an abortionist from the Robinsdale clinic to the airport so she could fly to other clinics.

“That was my first contact with pro-life people. They weren’t nearly as bad as I anticipated; they seemed like fairly nice people.”

But when he became a paid security guard soon afterwards, that didn’t stop him from hating and harassing them.

“I had two tactics for dealing with them: to create a distraction so the women going in for abortions wouldn’t hear what the pro-lifers were trying to tell them, and to be as annoying as possible.

“I was pretty cruel – verbally abusive,” he admitted. I offended the women pro-lifers, and annoyed the men so much they wanted to hit me.”



**Mark Bomchill explains why he quit working as an abortion clinic security guard.**

An occasional discreet jab to the ribs and blowing smoke in their faces was also part of his repertoire.

Inside the clinic, the women in the waiting room “were like deer in the headlights, sitting there, staring at each other, waiting for their names to be called,” he remembered.

“There was a coldness in the room.”

Promiscuity among the clinic staff was rampant: “Pretty much everybody had been with everybody, regardless of gender.”

Several of the women had eating disorders and drug and alcohol problems.

“I saw them put babies down the disposal and make little kissing sounds, like a mother does to her baby, and say, ‘Bye-bye!’”

“They weren’t evil people; they were hurting people,” who hid their misery under a veneer of indifference, he reflected.

Gradually, Bomchill became obsessed with the trays on which the parts of the aborted fetuses were laid out to make sure all the body parts had been removed. He would stare at the babies for 45 minutes straight.

“They were perfectly formed,” he said. “Their mouths were always open.”

One time a crowd of pro-lifers came to the clinic for the Feast of the Holy Innocents.

An elderly pro-lifer parked in the clinic parking lot. Bomchill “got in his face” and was extra-abusive.

“Four young teenagers looked at me like I was a monster,” he said.

Then a pro-lifer named Jackie called him over and started tying his scarf because it was very cold.

“The teenagers stared in amazement that she could be so kind to someone who was so cruel. That was the beginning of my change of heart. I felt like I wanted to be outside with the pro-lifers.”

Bomchill began to visualize the unborn children inside their mothers coming in to the clinic to be killed.

“I gave notice on a Friday. I said that I needed a break. They understood, because the turnover is very high in the abortion industry.”

That night, he went to hear a talk by Priests for Life Director Fr. Frank Pavone.

“Jackie was there. The people were so happy I was there!”

Bomchill called the abortion clinic and left a message: he wouldn’t be coming back.

For months afterwards, he wrestled with his guilt – “I knew I had been part of something heinous.” But when he finally accepted Christ, “The guilt and anguish were gone.”

For the past five or six years, Bomchill, now married and the father of three, has gone every Saturday to pray outside the Robinsdale clinic.

Speaking from experience, he assured his listeners, “When we show up at the clinic, lives get saved.”

## Evert plugs for purity with laughter, straight talk

Jason Evert is not your grandfather's chastity speaker.

At Our Lady of Mount Carmel High School in Essex November 20, the 33-year-old San Diegoan kept 270 rapt teenagers roaring with laughter.

He peppered his rapid-fire delivery with diverting asides ("In second grade, when I liked a girl, I would throw a rock at her.")

And he didn't hesitate to use in-your-face language ("If a guy puts his genitals in the mouth of his girl, it shows you what he thinks of her.")

"We used to hear sex talks in school: 'Sex is bad, sex is guilty, you're going to die!'" Evert recalled.

But when he caught his 3-year-old son licking a fly-swatter, instead of scaring him to death, he replaced the fly-swatter with something good to eat.

That's what he tries to do in his chastity talks, he explained: replace what passes for love these days with "the real thing, authentic love."

Jesus set us the example, he pointed out.

"Jesus loved the Church like a man loves his bride. The Shroud of Turin shows that Christ got 36 puncture wounds through his scalp.

"He carried a cross weighing 135 pounds for 600 yards. Then he got stripped naked and hung on a cross – all to sacrifice for His bride, the Church.

"St. Paul said, men, love your wives just like this."

How far is too far to go on a date?

Evert illustrated his answer with Mount Carmel senior Ryan Butler, who stood in as his "date," Christie.

Clapping a blonde wig on But-



**Mount Carmel senior Ryan Butler (left) looks wary as Jason Evert enlists his help in a skit.**

ler's head, Evert threw him over his shoulder and teetered as though he might drop him off an imaginary cliff.

"None of us guys would take a girl to a dangerous place," he explained.

"If you wouldn't want a guy doing a certain thing to your future spouse, set the same standards for yourself. What does love mean? It means doing what's best for her."

Pray for and plan for your future spouse, Evert advised.

One girl who did that, after getting off to a bad start, had lost her virginity to a high school football player when she was 15.

After a while the girl realized he didn't want to spend any time with her any more, he just wanted to spend time with her body.

She went from boy to boy, until she finally decided to become chaste and went back to the sacrament of reconciliation.

"Every time she was tempted to go back to her old life style, she wrote a letter to her future husband.

The letters stacked up.

"I married her five years ago. She gave me all the letters," Evert concluded.

He had words of encouragement for kids who are virgins.

"You're hearing all the time, if you're still a virgin, there's something wrong with you," he noted.

But a recent study by the Centers for Disease Control showed that most high school girls have never had sex. And two out of three high schoolers who have had sex are sorry they didn't wait.

Many who are not virgins are choosing to begin being chaste once again.

Make it easy to be pure – find good friends, he urged.

"If you mess up, go to the sacrament of reconciliation."

Devotion to Our Lady and going to Mass will also help you to remain pure, said Evert.

"My wife and I go to Mass every day of the week!"

Jason Evert's website is [www.chastity.com](http://www.chastity.com).

## Slavery/abortion parallels are striking, says priest

As an associate pastor in a Chicago Catholic church, Fr. Thomas Koys often preached pro-life sermons and went to pray at area abortion mills.

For that reason, he told his audience at a Defend Life-sponsored talk October 16 at Our Lady of Mt. Carmel Knights of Columbus hall in Essex, "I got in all this trouble!

"I had conflicts with the CCD director, the secretary of Cardinal [Joseph] Bernardin, and then with Cardinal Bernardin himself.

"It was suggested that I take a sabbatical," he recalled with a wry smile.

While on sabbatical, Father Koys decided that he needed to approach the contentious subject of abortion from a fresh angle.

As a Civil War buff, he saw the parallels between the issue of slavery and the issue of abortion: in the Dred Scott decision, the Supreme Court ruled that the black person was not a person, while *Roe v. Wade* declared that the unborn child is not a person.

So Father used his four-month sabbatical to write a book on those parallels, *The Ashes That Still Remain*, which was published in 2002.

"Pro-lifers today are very similar to the abolitionists," said Koys, who is now pastor of Immaculate Conception Church in southside Chicago.

"In the time of the Civil War, the abolitionists were considered the lunatic fringe.

"Even President Lincoln didn't want to come across as a strong abolitionist. He wanted to take the middle-of-the-road position; he wanted to be a 'moderate,' just as many of us want to be moderates, and steer a course between two radical positions."

But the issue of slavery tends to demand a "yes" or "no" position – just like the issue of abortion, said Koys.

As the Civil War progressed, Lincoln gradually moved from his middle-of-the-road stance.

"He had a sense that the war was a scourging for the sin of slavery."

On September 22, 1862, he is-

sued the Emancipation Proclamation, which declared the freedom of all slaves in the Confederacy.

Lincoln himself called the Emancipation Proclamation a "war measure"; it did not free any slaves in the border states of Maryland, Kentucky, Missouri, Delaware, West Virginia, or in any southern state or section of a state already under Union control.

But Father Koys believes that for Lincoln, it was more than a war measure.

"I think the Holy Spirit worked on his heart and soul," he speculated.

Father noted that prior to issuing the proclamation, Lincoln attended the funeral of a child of his Secretary of War, Edwin Stanton.

"There's a lot of injustice in the world – but the death of a child is one of the hardest forms of injustice," said Father.

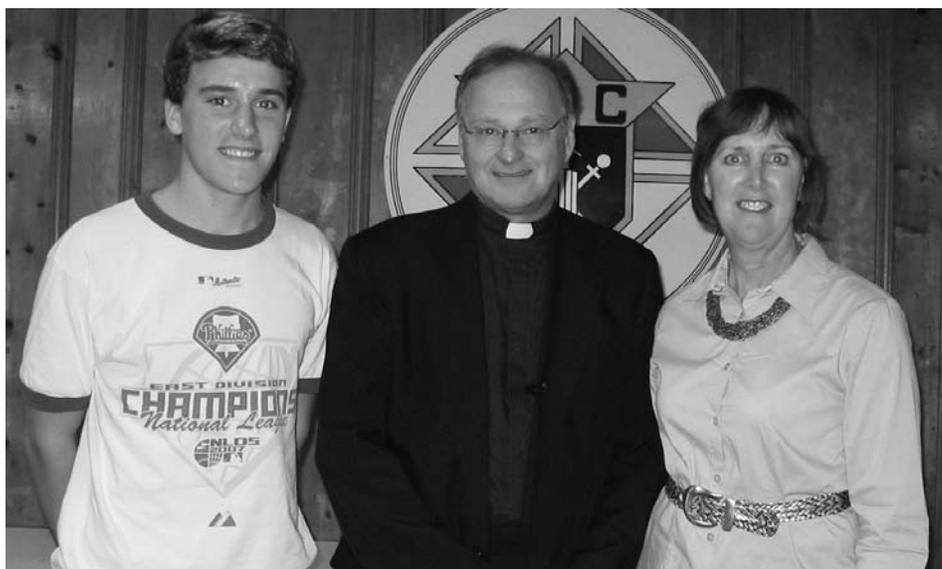
"I'm convinced with all my heart that Lincoln thought, I can't do anything about this injustice, but there is something I can do about another injustice: there are thousands of slaves, and I can make them free."

The Emancipation Proclamation didn't free any slaves immediately, Koys admitted. "It took the rest of the Civil War to free them."

Turning to the present, he observed, "There are some grave mistakes that Senator Barack Obama is making.

"He of all people should see the parallel between slavery and the issue of abortion. We must be able to see that the child in the womb is a person.

"We need some good politicians like Abraham Lincoln," Father concluded. "We need an army of people to defend those people who cannot defend themselves."



Fr. Thomas Koys talks with Judy Angst and her son, Keenan, who came from Newark, Delaware, for his lecture.

## Pro-lifers ask police for help on suspected sex abuse

Two pro-lifers met with the head of the Washington, D.C., Police Metropolitan Youth Division November 19 to urge more cooperation from police in incidents of suspected child abuse and statutory rape.

Sidewalk counselors Missy Smith and Dick Retta recounted to Commander Lillian Overton a recent incident in which a girl of about 13, reportedly pregnant by her mother's boyfriend, was taken against her will by her mother for an abortion at Washington's 16<sup>th</sup> Street Planned Parenthood.

"This is happening on an ongoing basis," Smith told Commander Overton.

"It's a possible felony, but when I call the police, I'm getting apathy, I'm getting disinterest.

"I don't think this is what you and Police Chief [Kathy] Lanier

want to happen. I want the police to respond in an open, courteous way."

"All our officers should be professional and courteous, whether they agree with your being there protesting or not. That mandate has already been given by our chief," said Overton.

"But the complaint is a different thing; we have to have a complainant. The law doesn't allow us to go into Planned Parenthood and investigate unless there is a complainant."

Overton suggested that the pro-lifers' best course of action might be to call the child abuse hotline.

She pointed out that in the District of Columbia, with a 12- or 13-year-old girl, the man must be four or more years older for statutory rape to occur.

"But we know sexual predators



**Dick Retta and Missy Smith pause outside D.C.'s Police Youth Division headquarters.**

### SCHEIDLER, from page 11

age and likeness of God, the unborn child is God-like; thus, "Abortion is an absolute evil, a horrendous atrocity, a slap in God's face."

Scheidler feels compelled to go to an abortion clinic at least once a week, to help him keep focused on what the fight is all about.

"I see a couple rushing to be on time for an appointment to kill their baby! Isn't that the reverse of everything good?" he demanded. "And almost half the people in the U.S. think that's okay."

Yet even an abortionist, Warren Hern, admitted that there is no way to deny that abortion is murder, said Scheidler.

"He said that life is at the end of the forceps – you can feel it like an

electric current."

All of us are called to join this battle, he declared.

"You have a fantastic vocation, one that you will thank God for, for all eternity. We are just as important to Jesus as were His disciples and apostles.

"God is with us. You can feel His power behind you when you're out there. I've seen so many things happen – I don't say they're miracles – but incidents that are full of grace."

The battle that we are in is one that has been going on with Satan since the beginning of time.

"See yourself as part of that battle between good and evil," Scheidler advised.

"And thank God that you are part of that battle and part of the ultimate victory."

are out there," Smith countered. "They cover up the problem by bringing the girl to Planned Parenthood for an abortion – and Planned Parenthood is complicit.

"My point is, the police presence is a deterrent, and we need it."

Commander Overton said she would run the matter through the division's general counsel for a legal opinion, and then ask Chief Lanier for a recommendation on how the Youth Division should proceed.

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