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GAP draws U. of Del. pro-choicers like curious squirrels

By Kurt Linneman

“Pro-choicers” at the University of Delaware had their marching orders: don’t talk to the pro-lifers.

Some of the Vanguard, the university’s pro-life group, had gone incognito to the pro-choicers’ counter-protest planning meeting the week before the Genocide Awareness Project display was set to hit the campus May 5-6.

The pro-lifers learned that their opponents’ strategy was to hold a sort of peaceful pro-abortion sit-in.

The morning of May 5, all went well, from a pro-choicer’s point of view.

Rather than talking and arguing with the pro-lifers manning the 17 massive 4-by-8-foot signs of aborted babies, the pro-choicers held signs reading “Free Hugs,” “Free Candy,” and “Free Condoms.” They laughed and sang songs amongst themselves.

But the afternoon was different.

One by one, and small group by small group, the pro-choice protesters slowly made their way to the GAP display – which they had been looking at for the last three hours – and began conversations with the pro-lifers.

Some talked for a few minutes, others for hours. And some, like curious squirrels, came over for small bits of conversations – and then re-



A University of Delaware coed explains the GAP display to a fellow student.

turned time and time again, it seemed, to get more.

At one point, the president of the campus pro-choice club knelt in front of the post-abortive counseling table, talking quietly with two ladies who had traveled from Tennessee to take part in the GAP demonstration.

The young pro-choicer stayed there for a good twenty minutes, not arguing or being confrontational, but in deep, absorbed conversation. It was an amazing sight.

At one point, Rae Stabosz, a member of the Center for Bioethical Reform core team, was visited by her daughter-in-law and 7-month-old

grandson.

Grandmother, mother and baby took a stroll with me down the sidewalk that was lined on both sides by pro-choice counter-protesters.

Their reaction was remarkable. The singing and yelling halted. I could read the lips of many who silently mouthed, “It’s a baby.”

For a moment, they marveled; it was if the Holy Spirit held their tongues and captured their hearts, as they were reminded what happens to an unborn baby if it is allowed to live.

Our two days at the University of Delaware in Newark, Del., capped off a six-day campaign by

CBR Maryland that included stops at Baltimore's Inner Harbor and Johns Hopkins University.

We began with two half-day sessions by the Pro-Life Training Academy, educating dozens of pro-lifers on the history of social reform and how to persuasively defend the pro-life position.

The first session was held April 30 at the Perry Hall Public Library in Baltimore. The second was May 1 at Smith Hall at the University of Delaware.

Because we were denied permission to hold our GAP display at Johns Hopkins, a private university, on May 3 we set up our signs adjacent to the campus, on the median strip at Charles and 34th streets, a major intersection for student foot traffic.

JHU students were apathetic, for the most part, but we did have many more conversations and interest shown than in previous years when pro-life events were held at the same location.



The president of the University of Delaware's 'pro-choice' club kneels to talk to members of Deeper Still, a post-abortive counseling group.

The reaction to our GAP display at McKeldin Park at Baltimore's Inner Harbor the next day – the first GAP ever at that location – was much more emotional.

City passersby were curious and shocked at the images of the aborted babies. They studied the pictures and were almost in disbelief at the reality of what happens to an unborn child in an abortion.

One 20-year-old African-American woman exclaimed to her friend, "Girlfriend, you can't be serious about abortion after seeing these pictures! Come over here and check these out."

Two CBR Maryland core team ladies talked to the young woman's friend, who was four or five weeks pregnant. The girl was single and did not have enough money to provide for herself, let alone a newborn.

After they counseled her about her options and the help available to her, I called the Center for Pregnancy

Concerns in Baltimore and got the information she needed to make an appointment.

Throughout our four days of GAP at the University of Delaware, JHU and the Inner Harbor, there were hundreds of deep conversations with students, locals and business people.

Thousands more saw the images of the aborted babies. These photos, mostly of first-trimester babies, never let you go; they get burned on your conscience forever.

We know that everyone who sees the images will never think about abortion in the same way again.

Kurt Linneman is executive director of CBR Maryland, the mid-Atlantic regional office of the Center for Bio-Ethical Reform.

For more information about CBR Maryland, phone 410-913-3931, email klinnemann@cbrinfo.org, or write to CBR Maryland, P.O. Box 43550, Baltimore, MD 21236.

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Pro-lifers counter-protest Planned Parenthood rally in D.C.

The Washington and Baltimore pro-life regulars had jumped through all the proper hoops.

They had applied for a permit for their April 7 demonstration, and though the actual permit hadn't arrived by mail, they had been assured by the D.C. Metropolitan Police that everything was cool.

But when Kurt Linneman drove into the offsite inspection center in Anacostia at 5:00 a.m. for a security check of the exhibit banners, no one there knew anything about any permit.

"After some panic-stricken phone calls, we got someone from the police department to call the inspection station and say, yes, we had a permit," recalled Defend Life Director Jack Ames. "But that set us back about an hour in getting started."

Nevertheless, they still got set up in time for the hordes of "Hill rats," getting off the metro at Union Station and walking to their jobs on Capitol Hill, to get an eyeful.

Trekking through Senate Park,

directly behind the Russell Senate Office Building, they could not avoid Defend Life's Genocide Awareness Project display: 11 huge, pole-mounted banners with graphic depictions of abortion.

Many looked away or covered their eyes.

"Don't turn your heads away," Linneman called out calmly through a megaphone; "this is what happens every day in America."

Other pro-lifers handed out American Life League flyers detailing why Congress should defund Planned Parenthood.

The hastily engineered demonstration was a response by a loose coalition of Washington and Baltimore pro-lifers to a promise by Planned Parenthood, NARAL and others to stage a massive protest that same day.

The pro-abortionists were up in arms over efforts by Congressional conservatives to attach a policy rider to the fiscal year 2011 budget bill to defund Planned Parenthood.

Also walking past the GAP dis-

play were groups of women wearing pink "I Stand with Planned Parenthood" shirts, headed to the Planned Parenthood protest four blocks away at the Mall.

Johanna Dasteel of American Life League and two young women from Students for Life, wearing pink to blend in, went to the Mall rally to check it out.

The pro-abortionists had predicted attendance of 5,000.

The pro-lifers reported back that there were less than a thousand at the Mall. The *New York Times* later reported that "hundreds" attended the rally.

In the meantime, Ames and several other pro-lifers went from office to office in the Senate and House office buildings, handing out the "Defund Planned Parenthood" flyers.

As part of the pro-lifers' counter-protest, five pro-lifers staged a sit-in in the hall outside Senate Majority Leader Harry Reid's office.

The five sat on the floor with their arms linked, chanting, "Defund Planned Parenthood – no compromise!"

"The way the Hart Building is structured, all the hallways are open – their voices carried and echoed down each floor," said pro-lifer Missy Smith, who witnessed the sit-in.

After three warnings by police to disperse, the five were arrested, one by one.

Each "spoke out in a very clear, decisive voice about the murdering of innocent children by Planned Parenthood as they were being handcuffed and led away," said Smith.

The last to be arrested, Joan McKee, "the quietest in the bunch, raised her voice so loudly and strongly that



David Lewis is arrested outside Senate Majority Leader Harry Reid's office after taking part in a sit-in protesting federal funding of Planned Parenthood.

people were coming into the hallway from their offices and crowding around to see,” she recalled.

“It was all quite dramatic.”

The pro-lifers had arranged with the police the night before that the sit-ins would be “post-and-forfeit.”

“You post \$50 [bond] and forfeit the money – you get booked and released within three hours by the

Capitol Police,” explained Smith.

“It’s nothing! It was supposed to go smoothly and it did.”

The five were charged with disturbing the peace.

But later, their cases were transferred from the Capitol Police to the Attorney General’s office, and the charge was bumped up to “disturbing Congress.”

“They need to get an attorney from the American Center for Law and Justice, not just a court-appointed attorney,” worried Smith.

When Congress finally reached agreement on the federal budget on April 8, averting a potential partial government shutdown, the policy rider to defund Planned Parenthood was not part of it.

Defend Life’s Ames was not discouraged.

“Planned Parenthood didn’t get their funding in a day,” he pointed out; “we’re not going to get rid of it in a day.

“We have to keep working and doing the same things.”

The people they gave flyers to in the offices were very receptive, he noted.

“This was the first time we had ever done GAP on Capitol Hill. We did it on the Senate side this time – the next time we have to do it on the House side.”

“We *will* ultimately defund them.”



Pro-lifer Dick Retta stands beside a Planned Parenthood supporter near Defend Life’s GAP display.

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Harrington leaves CBR to start Created Equal

Mark Harrington has done some hard thinking over the past year.

After 12 years working for the Center for Bioethical Reform, that hard thinking led Harrington to leave his post as CBR's Midwest executive director in April and begin a new pro-life organization of his own.

It's called Created Equal. As in the Declaration of Independence's "All men are created equal" -- including the unborn.

"I owe CBR a debt of gratitude for helping to pioneer some of the most effective projects in fighting abortion," said Harrington.

Defend Lifers are very familiar with CBR's projects. In 2003 CBR brought its Genocide Awareness Project to the University of Maryland – a huge, impressive display of two-tiered posters that portrayed the reality of abortion to thousands of College Park students.

Defend Life Director Jack Ames helped CBR line up funding and volunteers for the project. In the ensuing years, CBR brought GAP three more times to the College Park campus.

CBR has also supplied Truth Trucks – large trucks plastered with giant photos of aborted babies – and truck drivers for Defend Life Face the Truth tours.

But Harrington's "hard thinking" went like this: "Our display was best at creating debate while we were physically present on campus, but little was happening once we left."

Harrington had conducted GAP events at well over 100 university campuses, presenting the truth about abortion to several million college students.



Mark Harrington appears on a news station in Lexington, Kentucky, during a CBR truth truck tour.

But, he reasoned, "I simply wasn't reaching enough students fast enough. Babies were dying.

"A large display won't get it done by itself any more. The expense is too high. The load is too heavy. The results too thin."

Missing ingredient: transferability

Something was missing from this approach, Harrington decided. That something was "transferability."

One of the downsides of GAP, he felt, was that "It was *our* effort, *our* event: we came in for two days and displayed, then moved on. We weren't transferring the proven methods of social reform to the next generation.

"We need to develop new leaders and training in that age group – something they can do when we leave."

The solution? A smaller exhibit, handheld signs.

"Student groups aren't capable of doing GAP displays," he explained; "it's too big, too intimidating."

Created Equal provides a "tool kit" for college pro-lifers, with smaller, handheld signs and audio and video for training purposes.

Created Equal has already begun its work at Ohio State University and Indiana-Purdue University at Fort Wayne, with college pro-life groups using the simple, low-cost handheld signs on a consistent basis.

An important key to Created Equal's strategy is to multiply the organization's outreach and effectiveness by developing student pro-life leaders.

Seth Drayer, Harrington's 26-year-old director of Training and Outreach and "one of the best youth trainers around," in his boss's estimation, has already made several presentations to college groups.

Reliving the Book of Acts

Born and raised in Columbus, Ohio, with a degree in Marketing from Ohio State University, Harrington, the father of four home-schooled children, got his start in the pro-life arena in the early 1990s.

“About a year into our marriage, my wife, who was volunteering at a crisis pregnancy center, showed me a picture of an aborted baby,” he recalled.

“I was struck by it. It changed

my life from that moment.”

Reading Randall Terry’s *Operation Rescue*, meeting people who were dedicating their lives to the cause and willing to risk everything, he said, “I felt like I was reliving the Book of Acts.

“I decided if I was going to do this, I was going to do it all the way.”

With Operation Rescue, Harrington helped block abortion clinic doors in San Diego, Washington, D.C., and other cities.

When the 1994 FACE Act

brought an end to clinic blockades, he worked with Operation Save America, picketing and sidewalk counseling.

He joined CBR in 1998.

“Ohio State was the second university to which CBR brought their display,” he noted.

“I was one of the foot soldiers to roll out CBR’s projects. Most important were GAP displays, but also the Truth Trucks – we were the first to do them – and billboards and airplane banners.”

Harrington is convinced that the target audience for the pro-life message must be high school and college students, “the leaders of the future.”

Faith has always played a big part in his pro-life work.

“To do what I do on a daily basis for as many years as I’ve done it, you have to trust in the Lord and His provision,” he explained.

“It takes faith to persevere because of the opposition. If you’re in the pro-life movement, you’re unpopular to start with. But to do the GAP displays makes you even more unpopular.”

Now, stepping out on his own with Created Equal, he said, “Our faith comes first; what happens afterward, we leave up to God.”



Mark Harrington talks to students at a recent Created Equal outreach at Ohio State University.

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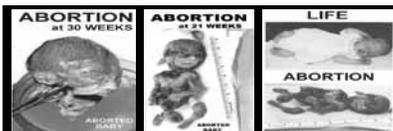
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Christendom senior sees John Paul's Beatification firsthand

By Brian Killackey

Brian Killackey, a rising senior at Christendom College, was one of 38 Christendom College students studying in Rome at the time of Pope John Paul II's Beatification on May 1. All 38 students attended the Beatification. This is Brian's account of his experience.

I left for the Beatification shortly before midnight and, after making my way up the barricaded streets, found a spot about 200 yards from the square.

To see hundreds of thousands of people from so many national backgrounds (though most were Polish, obviously), old and young, rich and poor, all camping out on the cobblestones of the Via della Conciliazione (the wide boulevard leading up to St. Peter's Basilica) in such obvious discomfort, but still so happy and excited, was simply amazing.

There was dancing, singing, chanting, flag-waving and cheering for all 10 hours leading up the Beatification, which began at 10 a.m.

Getting in line so early was about more than just "getting a good spot": it was about celebrating an inspirational man and showing the world just how much we all loved him.

During the beatification itself, I managed to get into St. Peter's Square, between the right fountain and the obelisk, after a fair deal of leap-frogging through sleeping pilgrims.

I saw old ladies painfully standing for hours on end. I talked to Poles who had traveled non-stop for two days to arrive in Rome just in time to get in line at midnight and who were leaving just after.

I saw excited French students singing hymns and waving their



Tricia Lademan

Christendom College students camp out near St. Peter's Square, awaiting the Beatification of John Paul II in the morning.

flags. I saw a crowd of more than a million people all united in a spirit of charity (with some few exceptions), all because they loved the same extraordinary man.

The most striking part about the Beatification for me was the sheer amount of energy coming from so many different people. Although I could barely even communicate with the million or so Poles surrounding me during the ceremony, we all united in unanimous, unabashed applause after Pope Benedict made the pronouncement, and for a moment I think we all understood each other.

We all loved the same man, because we shared the same faith and saw just how much he had done. It was a very unifying experience, and it made me proud to be part of the Catholic Church. Pope Benedict's own enthusiasm during the ceremony also made a big impression on me.

The most memorable part of the

Beatification was when, after Pope Benedict's official beatification pronouncement, I heard 1.5 million people all erupt into simultaneous applause lasting more than 15 minutes.

My hands – and those of everyone else, I'm sure – were hurting because they couldn't express their enthusiasm long enough or hard enough. I doubt there were many dry eyes or unmoved hearts within a mile of the Vatican during that time.

John Paul II was the pope of my generation: he was the first face I associated with the papacy and hence the Catholic Church. To see such a living example of virtue – someone we all looked up to and admired -- enter into the canon of the beatified was very powerful.

For many people in my generation, I would even say that it was the most jarring confrontation with

See BEATIFY, page 15



DEFEND LIFE

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*June 14, 2011 Anno Domini
Flag Day*



Dear Friend of Defend Life,

It hardly seems possible that July 25-29 will be our **11th Annual Face the Truth Tour**. Our first one was way back in 2001.



Fr. Frank Pavone of **Priests for Life** has said many times that ***until America sees abortion, America will not reject abortion!*** Our Truth Tours make this happen. They cut through the media and academia blackout on abortion that continues to be so pervasive. ***Only in America*** do we have the First Amendment right to show pictures of our aborted brothers and sisters. The **PRO-ABORTS** would love to take that right away from us as they attempted to do so in **2008 when the Maryland State Police illegally arrested 18 of us in Bel Air.**

Our co-directors this year are **Jordan Mooney** and **Andrew Golden**. Jordan, who is from South Carolina, will soon be attending Wyoming Catholic College, a member of the Class of 2015. **Andrew**, a student at Christendom College, Class of 2014, lives in Pennsylvania, just north of Hancock, Maryland.

We need your help for our **2011 Core Team!** Core Team members are with us all **5 days**, participate in all **15 stops**, and must be passionately **PRO-LIFE**. So far, we have 6 Core Team members. We need 14 more. Anyone 15 or older who is in good shape physically and can take the July heat qualifies. Contact **Jordan** or **Andrew** if you are interested, or if you have a son, daughter, or grandchild who might be.

The schedule for our 15-stop Tour is shown on page 16. I urge you to **SAVE THESE DATES** and to actively participate in as many stops as possible. Each day we will have **Mass** between our morning and noon stops, and lunch after our noon stop featuring an outstanding **PRO-LIFE** guest speaker. **Let Jordan or Andrew know how you can help with lunches and picnic suppers each of the 5 days as well as overnight housing close to the next day's first stop.**

We also need your generous financial support. **We need to raise \$16,000 just as we did last year.** Believe it or not, there are substantial expenses including air fare for some speakers and Core Team members, **\$1,000** for the Truth Truck from Ohio, **\$2,500** for our beautiful **PRO-LIFE** T-shirts, a **\$600** bus rental fee on Thursday, **\$2,000** for radio ads on **Rush Limbaugh's** local affiliates, fuel for our vehicles, stipends for our co-directors, and the list goes on.

The good news is that **Michael and Stephen Peroutka** and several other generous donors once again have promised to match your donations **\$ for \$ up to a total of \$8,000.** To qualify for this matching grant, your check payable to **DEFEND LIFE** must be dated **no later than August 1.** So please give, give generously, and ask others to give. **Remember our Good and Gracious God is never outdone in generosity!** Please use the enclosed reply envelope!

Total Victory for Notre Dame 88 and the Entire Pro-Life Movement

On May 5, almost two years after 88 Pro-Lifers had been arrested for protesting on the Notre Dame campus, all charges of criminal trespass were dropped. The protests occurred because Notre Dame had invited pro-abortion **Barack Obama** to be their commencement speaker. Those arrests included **Randy Terry, Missy Smith, Alan Keyes, Fr. Norman Weslin, Joan Andrews Bell, Norma McCorvey, Dick Retta, Jim Fritz, Joan McKee,** and myself.



And now, for the first time, here is the rest of story! On Friday, May 15, 2009,



we had processed onto the ND campus holding a banner of **Our Lady of Guadalupe** and reciting the Rosary. Several persons in our group did not want to risk arrest, including Missy Smith.

Missy and Randy had been arrested two weeks earlier pushing baby carriages onto the ND campus holding bloodied baby dolls representing aborted babies. Missy did not realize that she had been banned from the campus as a result of this earlier arrest. When one of the arresting officers spotted Missy in the crowd on May 15, he immediately arrested her for violating the campus ban.



The next surprise was this – an ordinance that ND lackeys had rammed through the South Bend City Council between Missy's first and second arrest stated that anyone who had already bailed themselves out for a particular offense could not bail themselves out a second time for that same offense. Instead, they required a hearing. Since this was Friday afternoon, that hearing could not occur until Monday, and our group was planning to drive back to the Baltimore-Washington area on Sunday afternoon.

What to do about poor Missy? That was the question. We also learned the rest of us had a problem as well! On May 23 we had to return to South Bend for a court arraignment, something none of us had a clue about when we were arrested.

We decided to go back to the jail where we had been incarcerated earlier that day and **PRAY!** We went into the lobby to pray and were told by a scornful rotund female guard that we could not pray in the lobby. So we adjourned to the sidewalk outside the jail to pray.



Moments later, a nicely dressed gentleman appeared. I dumbly asked him if by any chance he was the warden. He said no, he was not, but he was a lawyer. His name was **Tom Dixon**, and he was there to speak to **Alan Keyes**, who was still incarcerated. We told him about our plight and Missy Smith's plight. He pointed to an Arby's restaurant about 100 yards from the jail and said he would meet with us there after he had spoken to Alan Keyes. Sure enough, Tom joined us there shortly thereafter.

He said the judge who was on call that weekend was reasonable, and thought there was a very good chance he could have Missy released on bail the next day. **That is exactly what happened!**

I asked Dixon if he would represent our group at the arraignment two weeks hence on a **PRO-BONO** basis, and our hearts soared when he assured us he would.

Tom explained that he and his wife live in Michigan about three hours north of South Bend and had been watching the arrests live on **FOX TV** earlier that morning. Tom was planning to see his son run in a track meet in South Bend that afternoon. As he was readying to leave, Tom's wife suggested that maybe he should plan to stay overnight, saying, "**Those people** [meaning us arrestees] **may need you!**"

And so it was that this great man sought us out at the jail, and worked tirelessly and brilliantly these last two years defending 88 of us, **never earning a cent**. As a result, Notre Dame and St. Joseph's County agreed to drop the charges against the entire ND 88.

That's what I call a great Catholic lawyer. **Thank you, Tom Dixon.** You were **Manna from Heaven** when we needed you most! **And now you know the rest of the story!**

Long Live Christ Our King,

Jack Ames
Jack Ames, Director



Enclosure

P.S. Ultimately, **Tom Brejcha** of the **Thomas More Law Society**, **Chris Ferrara** of **American Catholic Lawyers Association**, and others assisted Tom Dixon in his Herculean efforts!

There's a Catholic way to die, says Msgr. Swetland

How should we treat people who are nearing the end of their life?

The Biblical story of Martha and Mary offers us one example, says Msgr. Stuart Swetland.

"Jesus is marching to Jerusalem on His way to his final Passion and crucifixion," Monsignor Swetland told listeners at a Defend Life-sponsored talk in Gaithersburg April 7. "He knows what is in store for him."

At Martha and Mary's home, the priest noted, "The normal things happen when one visits friends: hospitality is given – food and drink.

"But Jesus is looking for the attentive presence of His friends – the human solace of a friend" – which is what Mary gives Him.

Just as Martha offers "the wrong kind of kindness" – an officious bustling about, we often try to "do things" for the ill or dying person, when sometimes what they need is just for us to spend time with them.

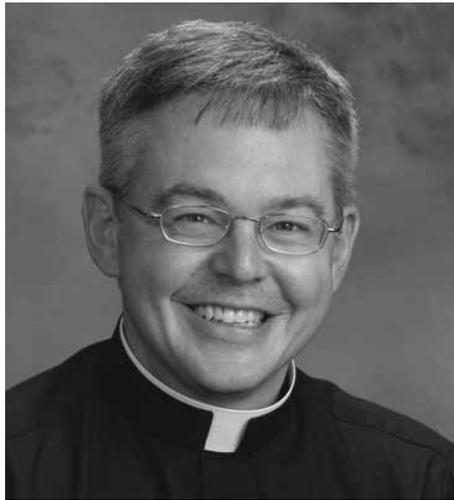
Monsignor admitted that with his own mother, who is recovering from injuries from a fall, "It is often easier to *do* things for Mom, rather than just hanging out with her, which is what she wants."

Turning to the concept of euthanasia, Swetland said there is "a tendency in human history to divide humans into two categories, persons and non-persons, so the stronger can exploit those whom they deem less than full persons: Romans and non-Romans, whites and blacks, Europeans and Native Americans, men and women.

"It is a huge sin."

Every member of the species *Homo sapiens* ought to be treated as a full person, he asserted.

But in the world of academia, of which, as vice-president of Catholic



Catholics, in dying as well as in living, must treat their life as a gift from God, says Msgr. Stuart Swetland.

Identity at Mount St. Mary's University, he is a part, there is a philosophy that limits personhood to a select group.

"Persons are those who have self-consciousness. If you don't have it, you're not human in any meaningful sense."

Thus, Peter Singer, professor of Bioethics at Princeton University, thinks that there should be an absolute right for parents to kill their child up to 30 days after birth.

At the other end of life, this philosophy also includes as non-persons anyone who has lost irreversibly the ability for self-reflection.

This philosophy has crept into our laws and society, Swetland observed. Oregon, Washington and Montana have legalized euthanasia or assisted suicide, and other states are considering such laws.

"But our Catholic counter-philosophy is that all persons count," he said.

The Church defines euthanasia as an action or omission which

causes death in order that suffering may be eliminated.

The Catholic Church's *Declaration on Euthanasia* in 1980 declared, "Most people regard life as something sacred and hold that no one may dispose of it at will.

"But believers see in life something greater – namely, a gift of God's love which they are called upon to preserve and make fruitful."

Therefore, the Church declares, taking the life of an innocent person is a crime of the utmost gravity, and intentionally causing one's own death is equally as wrong as murder.

"We are called to be stewards of life and as such, all of us are the primary agents of health care decision-making for ourselves," said Swetland.

In a time when government is becoming ever more intrusive, we should not turn over our rights to this decision-making to government, he said.

Swetland recommended that as good stewards of life, we should make a will designating a durable power of attorney for health care decision-making.

"This empowers someone that you trust who is fully formed in upright moral thinking to make moral decisions for you on health care when you are unable to make them for yourself."

Swetland's own will says that "nothing can be done until a priest comes to anoint me, gives me the sacrament of penance, and Viaticum if possible.

"You need to put this in because nowadays, hospitals are very negligent in taking care of the spiritual

See SWETLAND, page 15

Book Review

Let the Fire Fall explains Franciscan U's turnaround

By Diane Levero

When one looks at the spiritual and moral wreckage of Catholic colleges and universities throughout the U.S., one university in particular stands out as a perplexing anomaly: Franciscan University in Steubenville, Ohio.

Franciscan was founded in 1946 as a Catholic commuter college, mostly for ex-servicemen on the G.I. Bill.

By the mid-1970s, like most Catholic colleges, it was trudging drearily down the path to perdition.

Spiritual life was virtually nonexistent. Student life – rife with alcohol, drugs, sex and hedonism – was appalling.

But in 1974, Franciscan began an astounding turnaround.

Today, it is renowned for its fidelity to the Catholic Church, its integration of faith and reason in academic and residence life programs, and its commitment to excellence in education.

Why? What happened?

Behind this astonishing transformation stands one man, whose whole life bears God's hand-print.

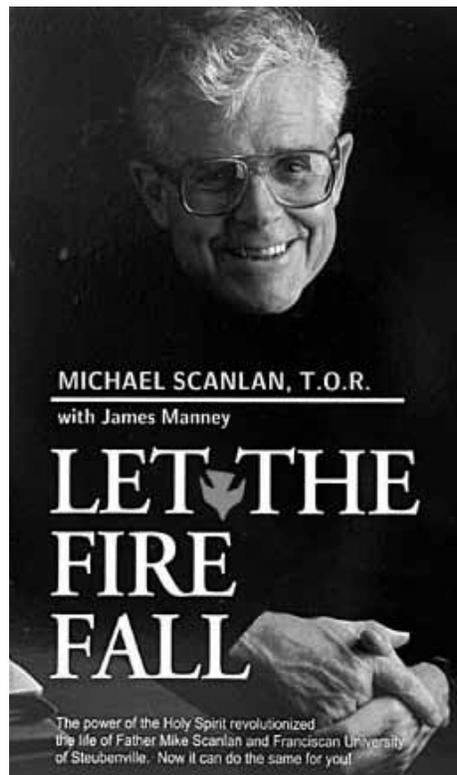
Fr. Michael Scanlan became president of Franciscan in 1974, serving in that capacity for 26 years, and then as chancellor for 11. He is retiring in June.

Father Scanlan's autobiographical *Let the Fire Fall* is a riveting account of a brilliant young man headed toward worldly success who turned his life over to God at God's express bidding.

Michael Scanlan was born into affluence in Cedarhurst, Long Island, in 1931. His father separated from his

mother when he was 3 years old and went off to work in an import-export business in Mexico.

His mother remained in New York, where she sent Michael to a Catholic grade school. When he was



14, she remarried out of the Catholic Church. A nominal Catholic, precluded from the sacraments, her church attendance was sporadic.

Bill, Michael's stepfather, was openly hostile to the Catholic Church – and to Michael, who was sent off to a secular boarding school in New Hampshire.

His mother and teachers demanded and expected high achievement from him, and achieve he did, graduating from New Hampton Prep with the top academic average and the all-around excellence medal.

Despite the obstacles to his faith,

Michael remained a loyal Catholic until, at Williams College in Massachusetts, an ex-Catholic philosophy teacher made him doubt all his beliefs, even the very existence of God.

One morning, in desperation, he took to the woods near the campus and vowed not to leave until he – or God – resolved his doubts, one way or the other.

“About 9:30 at night,” he writes, “in the cold and darkness of the woods, I suddenly became a believer.

“My spirit was moved by God himself; he visited me. I was very quickly and very unexpectedly filled with faith.

“I believed in Jesus Christ, the Son of God. I believed that he founded a church, one that I could trust and give my whole life to. I grasped the truth.”

He left the woods a believer, never to doubt the truth of the Christian faith again.

But Michael's parents were still ambitious for him. So was he, and it was off the Harvard Law School, where he threw himself into his studies, obsessed with excelling and achieving earthly prestige. His pride was vying neck-and-neck with his Catholic faith.

One morning, in his freshman year, he took a shortcut to his dorm through the grounds of the home of poet Henry Wadsworth Longfellow.

After a few steps onto the grounds, he stopped, paralyzed – overwhelmed with the sense of God's presence and power.

Then, he recalls, the Lord “spoke” – not audibly, but with an inner voice that said, simply, “Will you give me your whole life?”

Michael was awed – but audacious. Like Moses, he bargained with God. After all, his father had spent thousands of dollars to send him to Harvard.

“I will give you my whole life, Lord.” He said. “But I would like to finish law school.”

He suspected that God wanted him to become a priest.

But first, he finished law school. Then, to fulfill his ROTC obligations, he served as Staff Judge Advocate in the U.S. Air Force.

He entered the Franciscan Third Order in 1957 and was ordained to the priesthood in 1964.

In the seminary he had learned to “see life the way the Lord saw it – as a battlefield between two kingdoms.”

There’s a war going on and we are in it whether we want to be or not, he writes.

“The trick is to take the focus off *our* activities and to notice what the Spirit of God is doing.”

In 1969 he became rector of St. Francis Seminary in Loretto, Pa. Filled with misgivings about himself, he turned to a holy nun, the superior of a cloistered community in Loretto, for advice.

“You need to be baptized in the Holy Spirit,” she told him.

The winds of change were blowing in the Church. At a talk at a nearby college about renewal in church life, at Scanlan’s request, a priest, a layman and a seminarian, all of whom had already been “baptized in the Spirit,” laid hands on him.

“The Spirit fell,” Scanlan recalls. “I sat in the corner and God immersed me in fire.”

His life was transformed. After that, life was still sometimes difficult. He faced obstinate problems that wouldn’t budge; he still sinned, still made mistakes.

But he says, “Prayer wells up

from inside me now, while before, prayer was something that I *did*.”

Reading Scripture, the words seemed to leap off the page with a new power and personal meaning for him.

“With the Father caring for us, our brother Jesus standing beside us, and the Spirit directing our thoughts and actions, is it any wonder that we can act with power?” he exclaims.

The priest saw the sacrament of penance with new eyes. He approached hearing confessions with the idea of bringing about permanent change.

He learned to see life the way the Lord saw it – as a battlefield between two kingdoms.

Catholics began coming to him from other states to go to confession. He wrote a book, *The Power in Penance*.

And he prayed with people and they were healed. A seminarian with a broken foot, a Down syndrome boy, a niece who was deaf: all were made well when he laid hands on them and prayed.

But Scanlan believes that the most important healing is spiritual.

Evil spirits are not symbols, he points out: they are real enemies.

He relates several harrowing encounters, during “deliverance prayers,” with evil spirits. One involved a “brush with death” when, during prayer for her, a woman came at him with a kitchen knife.

Another time, a 90-pound coed at Franciscan knocked him to the ground with superhuman strength. It took all his strength to restrain her so he could command the evil spirits in

her to leave.

A very different but still difficult task awaited him when he became president of Franciscan University.

His first priority was to change student life. Believing that the drugs, alcohol and destructive behavior he saw were symptoms of pervasive loneliness and isolation in student life, he had the dorms organized into households.

To create an environment of faith, he started a renewal center at the school that put on renewal programs of all kinds: workshops, seminars, weekends, teaching conferences.

The renewal center’s programs made the college an international Catholic conference center.

Scanlan also expanded the campus ministry staff to help students learn the practical details of Christian living, such as prayer, Scripture study, dating, and overcoming personal problems.

Determined to restore theology to its rightful place of prominence in the curriculum, Father rejuvenated the theology department by bringing in new faculty.

By the mid-1980s, theology had become the most popular major at the university.

He also built a Christian vision into programs such as nursing and business administration.

Reading *Let the Fire Fall* was a very moving experience for me.

I still don’t quite understand being baptized in the Holy Spirit (I thought you could only be baptized once, and that was in the name of the Father, the Son *and* the Holy Spirit!).

But his words have the clear, powerful ring of truth, and his faith shines through them like a beacon of hope to those of us whose faith wavers at times.

I believe he is a man who has been touched by the Hand of God.

A Tale of Two Dictionaries

Terms of agreement are scarce in abortion debate

By Bob Brown

What we have here is a failure to communicate.

Could that be all it is? Maybe the great abortion divide is of an etymological origin; pro-lifers and pro-aborts simply can't agree on the meanings of some basic words. Now, if we can just get our lexicon straight, then perhaps we can formulate policies that we can all agree on.

So, let's look at some of the important vocabulary words that come up in the abortion debate, along with the pro-lifer's definition and the pro-abort's definition of each term. Then you tell me how close we are to resolving the impasse.

Abortion

Pro-lifer's definition: (noun) intentional murder of a pre-born child

Pro-abort's definition: (noun, *archaic*) termination of a problem pregnancy

Baby

Pro-lifer's definition: (noun) young member of the human species, age conception to two years

Pro-abort's definition: (potential noun) two-year-old with no physical or mental handicaps

Read the page on Planned Parenthood's website with the week-by-week description of pregnancy. You won't find the word "baby" anywhere in it, or anywhere else throughout the website – except maybe spoken during the video, *Got STD?* "Hey, I'm taking my herpes medication, so my game's back on, baby!"

Choose

Pro-lifer's definition: (verb) to decide among different options

Pro-abort's definition: (verb) to terminate a problem pregnancy

According to Planned Parenthood's most recently published annual report, they aborted more than 300,000 babies while referring out fewer than 1,000 clients for adoptions. When pro-aborts say "choose," more than 99.7 percent of the time they mean "kill."

Convenience

Pro-lifer's definition: (noun) the reason for the vast majority of abortions

Pro-abort's definition: (noun, *newly coined*) what the other side is guilty of

Here's the latest case of that classic middle school ploy, whereby you try to silence your critic by sniping back at him using the exact same words that he used to describe you, no matter how preposterous and groundless *your* use of those words is. Florida state representative Scott Randolph (D) recently called the GOP's attempts to restrict abortion rights in his state "the classic ideology of convenience."

Embryo

Pro-abort's definition: (noun) research tool; guinea pig; cash cow

Pro-lifer's definition: (noun, *vulgar*) pejorative term for a preborn baby girl or boy

Fetus

Pro-abort's definition: (noun) trespassing blob of tissue, the removal of which will forestall the ruin of a woman's life

Pro-lifer's definition: (noun, *vulgar*) pejorative term for a preborn baby girl or boy

Health exception

Pro-abort's definition: (phrase) vacuous criterion that can be used to justify elective abortion for any reason

Pro-lifer's definition: (phrase) vacuous criterion that can be used to justify elective abortion for any reason

Hey, we agree on that one!

Privacy

Pro-abort's definition: (noun) a Constitutional "shadow and emanation"

Pro-lifer's definition: (noun) a non-Constitutional smoke-screen

Reproductive Health

Pro-lifer's definition: (noun) propagation of the human species

In My Humble Opinion

Let's look at 'common ground'

By Janet Baker

Many in the pro-life movement are familiar with "common ground" initiatives. They are attempts to "dialog" with our pro-abortion opponents in order to come to some agreements, such as "reducing the number of abortions."

Some have mocked these efforts of "dialog." However, there is some historic precedent for such initiatives, it seems. Old newspaper clippings were discovered in a box buried deep in a garbage dump outside of Tombstone, Arizona, that shed some light on the historical underpinnings of the "common ground" initiative. Let's take a look at one such historical document.

From the Tombstone Telegraph, circa 1865

Some local sheriffs and federal marshals invited leaders of the bank-robbing community (Jesse James, Cole Younger and some others) to confer about their differences and how they could settle them more quietly and amicably. Now why did the bank robbers decide to do this? Said Jesse James, "Well, we gits just plumb tuckered out, what with all them thar posses chasin' us and shootin' at us. So just hand over the loot and we won't make much fuss and bother. We just want the money – that's all!"

Why are the sheriffs doing this? Said Sheriff Shifless, "Dad-nab it all! We ain't itchin' to git our britches shot off of us! It's time to do thangs different-like. We is makin' pahdnuhs! In fact, that will be our new

name: We Is Makin' Pahdnuhs! Yessirree! You can call us WIMP for short."

The reporter said, "That sounds interesting. How are the bank owners taking all this?" Sheriff Shifless answered, "Them bankers can be cantankerous at times and they shore is now! But don't worry! Deputy Dippy is there now, trying to talk some sense into them. Well, guess it's time to start makin' pahdnuhs, 'cause we have a meeting scheduled with Jesse James now. C'mon and join us!"

So Sheriff Shifless and the reporter sat down in a dark back room at the Hootin' Hollar Saloon with representatives of the James gang – and the talks droned on. All of a sudden Deputy Dippy rushed in, out of breath, and gasped, "Sheriff! The bank's just been held up by the rest of the James gang!" The sheriff turned to Jesse, very crestfallen, and whined, "Now lookee here, Jesse! That ain't playin' fair! That's not what makin' pahdnuhs is all about!"

That's all he got to say before Jesse and his gang members drew their guns and ordered the sheriff, deputy and the reporter to put their hands up. They were bound and gagged as the James gang rode out of town with the bank loot with no resistance whatsoever.

When they finally wiggled themselves free and told their tale, they immediately became the laughingstock of the entire Tombstone area. Meanwhile, the James gang, benefiting from the delay in the law pursuing them, continued their looting career.

Thus ends our tale (and hopefully most realize it was a parody) that helps exemplify why any seeking of "common ground" with evil is, at best, a fool's pipe-dream. We must either see the pro-abortion proponents convert entirely to the pro-life side, or we must defeat them in their pro-murder endeavors. There is no "half-way" that will not cost the lives of babies.

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TERMS, from page 13

Pro-abortion's definition: (noun) curtailment of the human species

Right

Pro-abortion's definition: (noun) an absolute freedom defined in the context of a single individual, the exercise of which may be made without restraint or accountability to others

Pro-lifer's definition: (noun) a freedom limited by its potential to negatively impact the life and health of other individuals

SWETLAND, from page 10

needs of patients. Priests are seldom called. Sadly, we've become a secularized society."

Normal, ordinary care should always be given a patient.

To deny a person food or drink to cause their death is dehumanizing the person, said Swetland. "It's saying that you are no longer a person."

Beyond giving the normal comfort, which should include a good pain control protocol, the Church says that we can forego a specific treatment if it becomes ethically extraordinary, disproportionately burdensome, doesn't seem to hold a well-founded hope of being useful, or when death is inevitable and imminent.

There's nothing wrong with pain control; however, even with the most aggressive pain control, the realities of the end of life are never pretty, the priest reminded his audience.

But as Christians, he said, "We know that Jesus said to take up our cross and follow Him – that there is such a thing as redemptive suffering.

"We know as Catholics that our

Roe v. Wade

Pro-abortion's definition: (court case) Supreme Court decision celebrated annually in January as the highest pro-abortion holy day; also known as Choicemas

Pro-lifer's definition: (court case) Supreme Court decision more akin to the antics of April 1 and October 31 all rolled up into one

Safe, Legal, and Rare

Pro-abortion's definition: (buzz phrase) "safe," "legal," and "rare" – wink, wink

Pro-lifer's definition: (buzz phrase) unsafe, illegal, and commonplace

suffering is not wasted when we unite it with Jesus' suffering on the cross."

Swetland recalled that when he was secretary to Bishop John Myers in the Diocese of Peoria, there was a priest who, in the 1960s and '70s, left the Church and "did crazy things – he destroyed his health."

Like the Prodigal Son, he finally returned and was reconciled to God and the Church.

"He asked the bishop for a priestly assignment," said Swetland. "But he was dying. The bishop said, 'I have a priestly assignment for you: you are to offer up your sufferings for priestly vocations.'"

The priest only lived a few more months, but he faithfully fulfilled his priestly assignment. There was a boom in vocations in the Diocese of Peoria.

"We must recognize that our vocation to live our life in union with Christ will include the cross," said Monsignor.

"It is not something to shrink from, but to embrace with the love and solidarity we see in the life of Jesus and His saints."

Social Agenda Extremist

Pro-abortion's definition: (noun) someone who tries to nullify a woman's right to choose

Pro-lifer's definition: (noun) someone who murders a baby to "solve a problem"

Bob Brown is president of Harford County Right to Life.

BEATIFY, from page 7

the simple but difficult to grasp reality that saints are real people who have done real things. It seemed so strange but so right to see such a familiar man become a blessed.

We can acknowledge the profound impact and heroic virtue of someone without entertaining any illusions about them being perfect in all ways. John Paul II was extraordinary, as his effect on the Catholic Church as a whole amply witnesses.

As an administrator, he might very well have lacked proper advice or perfect prudence in all things – such as bishop appointments and dealing with the sex scandal – but we must always remember that this is a man charged with an overwhelming responsibility.

When we acknowledge him as a man of extraordinary character, we continue to recognize that he is a man: a man who can commit faults. John Paul II did make some imprudent decisions in the eyes of many, but this is far from negating the overwhelmingly positive impact that his other decisions have had.

Angela Swagler, also a rising senior at Christendom who attended the Beatification, contributed to this article. Angela was a participant in Defend Life's 2008 Face the Truth Tour and was one of the 18 arrested in Bel Air.

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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

TUESDAY, JULY 26

GERMANTOWN 7:30-9 AM
Wisteria Drive - Carhart's Abortion Mill

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

CHEVY CHASE 4-6 PM
Connecticut Ave., South of Bradley Lane

***TENTATIVE STOPS**

WEDNESDAY, JULY 27

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 28

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

NW BALTIMORE 11:30 AM - 1 PM
Maryland Board of Physicians
4201 Patterson Ave.

NORTH BALTIMORE 4-5:30 PM
Northern Parkway, Location TBA

FRIDAY, JULY 29

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

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White Marsh Mall

BEL AIR* 4-5:30 PM
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