



# DEFEND LIFE

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

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## Truth Tour pulls back media blackout curtain over abortion

By Elle Staniszewski

“Don’t have a cow, man! Support Women’s Rights” read a hastily scrawled sign held by a young man wearing a Bart Simpson mask at Defend Life’s 14<sup>th</sup> Annual Face the Truth Tour stop in Hagerstown.

His companion, disguised in a Batman mask, waved a sign declaring “Women’s Rights Needs a Hero.”

Angela Carroll, a sidewalk counselor from Hagerstown, and this writer offered them some bottled water, which they gratefully accepted, then spent an hour talking with them.

They said they were “pro-choice”—but were pro-life for themselves and their future children.

They were shocked to learn that in Maryland, abortion is legal for all nine months.

They ended up asking us to talk to their church youth group.

For five days, from July 28 to August 1, at 15 stops through West Virginia, Maryland, and Washington, D.C., pro-lifers stood along roads and highways with large photos of aborted babies to show the public the horrible truth about abortion that the mainstream media keeps under wraps.

The photos got the usual posi-



**Maria Sharafinski displays an aborted baby photo sign adjacent to the Naval Observatory in Washington, D.C.**

tive honks and thumbs up from motorists and pedestrians, as well as the familiar obscene gestures and profanity-laden comments.

“I could never imagine saying the things and cursing the way people do to us!” said William Bolin, the tour’s high school director.

Bolin was also concerned at how “sad” most of the people driving by appeared.

“The culture has become so dark,” he remarked. “You could see there’s no God in their life.”

The oldest of six kids, Bolin,

who will be entering St. John Paul II seminary this fall to study for the priesthood, was homeschooled.

So were 19 of the 20 members on the tour’s Core Team who were high schoolers or college students, a fact that made Defend Life Director Jack Ames very happy.

“They were all superb!” he exclaimed. “They were the most polite, brightest young people you could ask for; I don’t know what we would have done without them.”

The Core Team, which traveled to all 15 stops, totaled 26 people—

“our largest Core Team ever,” said Ames.

With such a large Core Team, the Truth Tour had no problem getting their message across at each stop, he said.

But lots of local volunteers who joined in at Hagerstown, Bowie and Westminster made those stops outstanding, he added.

At the Washington, D.C., stop on Massachusetts Avenue, opposite the Naval Observatory, Ames was surprised to see at least six white vans manned by Secret Service agents waiting for them.

“I had never seen them before,” he said. “They basically said that they were there because *we* were there! I think it’s one more example that we’re living in a police state.”

However, in all their contacts with police, the officers were very polite, he acknowledged.

“It was pretty peaceful,” agreed the tour’s college director, Paula Shute, who will be a junior at Ave Maria University in Florida this fall.

“We had the usual people yell-



**Core Team members Matthew Hill and James Barrows hold signs at the Truth Tour stop in Columbia.**

ing at us from cars. But I think it’s a good opportunity to help save the babies.”

Few protesting drivers were as “refined” as one woman driver at the Columbia stop, who called out disdainfully, “How dare you? How dare you?”

Most stuck with the usual four-letter words. But some were just weird.

At one of the stops on the last day, a man in his early twenties yelled at each girl holding a sign, “I hope you get raped and have a kid!” then circled back and repeated his message.

A woman in a car told pro-lifer Celia Roberts, “I’ve had five abortions. I love murdering kids.”

A young woman jogging by looked at the “Choice” sign, which shows the decapitated head of an aborted baby, and gushed, “It is so adorable, I just want to *squeeze* it!”

At the Columbia stop, however, the negative comments were nearly drowned out by the almost constant chorus of honking by drivers responding to the pro-lifers’ Honk for Life signs.

“There were many more posi-



**Two young men protest the Face the Truth Tour in Hagerstown.**

**See TOUR, page 14**

## The ‘rape exception’: killing unborn kids for their father’s crime

Rebecca Kiessling knew she had been adopted.

When she was 18, she went on a search to find her birth mother.

“I was shocked to find that the door was closed!” she told pro-lifers at a Face the Truth Tour luncheon July 29 in Washington, D.C.

But she could and did petition to get “non-identifying information” about her birth parents.

“It had everything you could imagine about my birth mother except her name,” she recalled; “her eye color, hair color, height, weight, age, detailed medical history, and the ages of my half-brother and half-sister, who were 11 and 13 when I was born.”

But the only information given about her father was that he was “Caucasian and of large build.”

*What could the explanation possibly be?* she wondered. But she had a very troubling suspicion.

“I called up my caseworker and asked her, ‘Was my mom raped?’ and she said, ‘Yeah—I didn’t want to tell you.’”

Rebecca was devastated.

“I remember feeling so ugly and unwanted, thinking, who would ever want to marry me?”

Her brother, who was also adopted, had been in and out of prison since he was 16, and she had been told that socially deviant behavior was genetic.

“I thought, well, what about who I am? Do I have this ugliness lurking inside me?”

After learning that she had been conceived in rape, when she heard people talk about rape and abortion, their words really stung.

“People would say, ‘I’m pro-choice, especially in cases of rape,’



**A child conceived in rape is a real person who needs protection, says Rebecca Kiessling, who was conceived in rape herself.**

or ‘I’m pro-life, except in the case of rape.’ I felt like all these people were talking about me, about my life, and that at least half the world was against me.”

She read in a Gallup poll that 60% of self-professed pro-lifers support the rape exception.

“I felt I had to justify my own existence! I would have to prove to the world that I shouldn’t have been aborted and that I was worthy of living.”

The anxious young woman asked her adoptive father what he thought about abortion, especially in cases of rape.

Her Dad, a college professor, replied, “Well, I’ve always felt, who am I to say what a woman can or cannot do? I guess I’m pro-choice.”

“I said, ‘But Dad, you mean to tell me that you’ve watched me grow up for 18 years, and you be-

lieve that ‘her body, her choice’ is more important than my life?”

“It was like he immediately snapped out of it: ‘No, I *don’t* believe that!’ he exclaimed.”

He explained that it was expected that every progressive professor on campus would be pro-choice. But he had never stopped to think of the ramifications as an adoptive father.

Still, Rebecca’s heart was uneasy. She had to know how her birth mother felt.

“I ended up being one of the first people in Michigan to have a judge allow my caseworker to contact my birth mother and ask if she wanted to see me,” she recalled.

Rebecca was attending college out-of-state when she received a letter with her mother’s name—Joann—and her phone number.

“I called her up,” she said. Her mother told her she was sorry that she knew about the rape.

“But then she told me some horrific details that I was totally unequipped to hear,” said Rebecca.

“She’s 4-feet-10, weighs 90 pounds—was a single mom heading to the grocery store at night right down the street from her home.

“The guy jumped out of the bushes with a knife and forced her to a field. She went on in graphic detail how he brutally raped her.

“That was how I was conceived. It was so hard to hear! I felt totally worthless—like garbage. I had to realize that my biological father was a really bad man.”

Later, her mother wrote her a beautiful letter, telling her, “You were so perfect and pretty; you were

**See EXCEPTION, page 15**

## Dare to be an *intentional* Catholic, Father urges

For three consecutive weekends in July, parishioners at St. Francis de Sales Church in Benedict, Md., found booklets with Pope Paul VI's complete encyclical, *Humanae Vitae*, waiting for them in the pews.

At all the Masses, their pastor, Fr. Kevin Cusick, centered his sermon on the 1968 encyclical that unequivocally condemned all forms of contraception—a controversial topic that is virtually never mentioned from any Catholic pulpit.

This was not the pastor's first venture into flouting current Catholic political correctness at St. Francis de Sales.

"Father, you can't do that!" one parishioner pleaded after one of Father Cusick's forays off the beaten path. "All the people will leave! All the other parishes aren't doing that!"

"I told him, 'We're not like all the other parishes,'" replied the priest.

"My parents ruined me," Father Cusick informed the pro-lifers at the Face the Truth Tour luncheon in Columbia July 30.

As one of six kids growing up in Laurel, Md., he recalled, "Very often, when we told our parents, 'We want to be like *this* family, or we want to be like *that* family, my parents would say, 'We're not like all the other families—we're different.'"

That philosophy has remained with the feisty priest, a former Army tanker and current Navy Reserve chaplain who saw a year of active duty in Iraq.

He has applied it to his efforts to help his parishioners become both better Catholics and better parents.

"Parents are the first teachers in the ways of faith," he main-

tained. "I'm not pro-life because I went to St. Vincent Palotti Catholic High School or because I went to St. Mary's Elementary School," although there was some Catholic influence there, he acknowledged.

"I'm Catholic, I'm pro-life because of my parents. My mother was on the cutting edge of the pro-life movement as soon as *Roe v.*



**Parents are the first and most important teachers of faith and morals, says Fr. Kevin Cusick.**

*Wade* made abortion legal. She was an ardent pro-lifer; we were out for the very first pro-life march in D.C."

When Father Cusick came to St. Francis de Sales in 2010, he noticed that parents were very quick to sign their children up for religious education, or CCD classes.

"But sometimes I would be at Mass, and then I'd go down the hall and see some kids who didn't make it to Mass, but they did make it to CCD classes; so I saw that things were going backwards for some of our families.

"This year, we're meeting with

both of the parents and talking with them about being *intentional* disciples, so they can hand down their faith to their children.

"A lot of our families have acted as though the faith is a product that you buy, and that parents don't really have to buy into it," he reflected; "they just have to try to get their children through the sacraments, and somehow they're going to live their faith—and that's just not so."

One of the things that the Church has not been so quick to talk about is the evil of contraception, said Father.

Pope Paul VI will probably be beatified this fall, he noted.

"If there's anything he's going to be beatified for, it's his courage in going against the tide and speaking of the holiness that God has given a man and a woman in the marital act, within the sacrament of marriage."

At his Truth Tour talk, Father handed out *Humanae Vitae* booklets and reviewed its teachings with his listeners because, he explained, "To defend the faith, you have to know the faith—so you have to be armed with some solid meat."

Because his Southern Maryland parish is very small, he gets to know all his parishioners very well—which can have both positive and negative ramifications, he said with a wry grin.

For example, when he noticed a mother coming to Mass every week with her sons, but without their father, he called the father.

"Father, I have to work," the boys' dad explained.

"I asked him, 'You take time off from work to go to school, Scouts,

**See DIFFERENT, page 10**

# *Seeing is believing now at Pregnancy Center North*

## *Ultrasound images show moms the reality of their babies*

The outcome of the Baltimore bus campaign was the clincher.

Pregnancy Center North had been wavering for years over whether to take the Big Leap: to convert to a medical facility that would offer ultrasounds to abortion-vulnerable clients.

By 2009, said PCN Executive Director Cindi Ritter, “We were hearing more and more about pregnancy centers in Maryland that had converted to medical facilities.”

Simultaneously, the Knights of Columbus Bishop Sebastian Council in Parkville was offering to donate an ultrasound machine to PCN.

“The first time I contacted Cindi, she turned me down,” recalled Bob Pahr, chairman of the Council’s Culture of Life Program. “She didn’t want to get into it!”

Cindi had visited Pregnancy Center West in Baltimore, which offers ultrasounds. The expenses, the requirement for a medical director and a nurse manager, the myriad federal and state regulations that must be complied with were daunting.

“It was scary!” she admitted.

That same year, however, a pediatrician from St. Joseph’s Parish in Cockeysville, Dr. Krystyna Blotny, contacted the pregnancy center and offered her services.

Cookie Harris, the then-president of PCN’s Board of Directors, Cindi, and Krystyna began attending meetings of the Medical Pregnancy Center Coalition of Maryland.

Krystyna liked what she heard and volunteered to become the cen-



**Pregnancy Center North’s first ultrasound client holds a photo of her unborn baby after her sonogram.**

ter’s medical director.

“This was a huge step, because the medical director runs the program under her medical license, which can be at risk,” said Cindi.

In 2011 the Vitae Foundation, a pro-life organization that does media campaigns for pregnancy centers, picked Baltimore as the site for one of its “bus campaigns.”

They put signs in buses reading “Free Abortion Alternatives” and listing the phone numbers of several area pregnancy centers.

Pregnancy Center North’s number was on the signs.

“We got so many calls from abortion-minded women!” said Cindi. “But we had to refer them to other pregnancy centers for ultrasounds. The problem was, that was just another step for the women.

“Out of hundreds of calls, we had only one save,” she lamented.

“You can *tell* them that the baby’s heart starts beating at 21 days, but words don’t make the same impact as when they *see* the heart beating!”

The disappointing results of the bus campaign “furthered our desire to become a medical clinic,” she said.

Bob Pahr had come to one of the Board of Directors meetings and explained that the Knights of Columbus had a program to donate ultrasound machines to pregnancy centers.

Under the program, a local council donates half the cost of the machine, and the Supreme Council, the Knights of Columbus’ governing body, donates the other half.

Ultrasounds cost \$45,000 when the program began in 2009, but since then had dropped to \$22,000.

At a subsequent meeting, with strong encouragement from Cookie and Cindi, the Board voted for the center to pursue the “medical conversion process.”

The vote was not unanimous. Two board members voted “no.” One of them, concerned that becoming a medical clinic would increase the chance of lawsuits against the pregnancy center, resigned from the

Board in protest after the vote went through.

But after the vote, said Cindi, “We gave Bob Pahr the heads-up: we’re ready!”

At a medical symposium at St. Joseph Medical Center sponsored by the Archdiocese of Baltimore, Cookie and Cindi set up a table with information about PCN and asked nurses interested in learning to do ultrasounds and working at the center to sign up.

Twenty nurses signed up, including Teresa Messler, DNP, RN, who was teaching nursing at Johns Hopkins at the time.

“I thought that was something I would like to do!” said Teresa, who had come to the symposium as a member of the Health Ministry of St. Margaret’s Church in Bel Air.

The pregnancy center held a luncheon for the 20 signees. Only two showed up. Teresa was the most committed, and began volunteering as a counselor at the center.

In October 2012 Cindi, Krystyna and Teresa attended a two-day medical conversion training session offered by NIFLA (National Institute of Family and Life Advocates) held in Fredericksburg, Va.

NIFLA is a legal support group that provides pregnancy centers with legal counsel, education and training to help them avoid legal pitfalls in their operations.

“When we came back, we were on fire!” said Cindi.

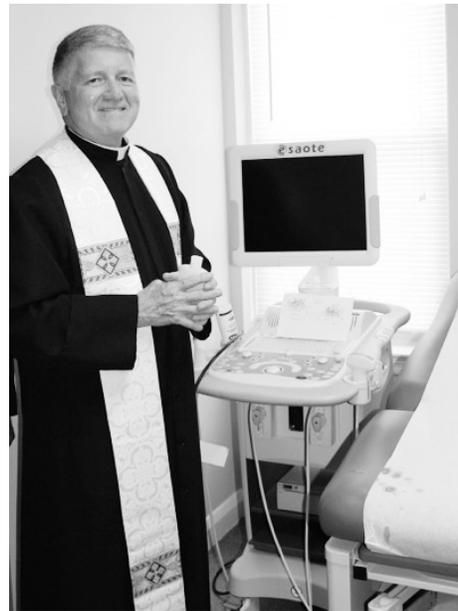
They returned with a 600-page manual on policies and procedures, “everything from doing the pregnancy test correctly to avoiding torts,” explained Cindi.

For the next 18 months, the three met monthly, spending long hours perusing the manual.

“We went through *every* page with a fine-tooth comb,” said Cindi.

Following the NIFLA training, Teresa went to a “boot camp” run by a Registered Diagnostic Medical Sonographer at a pregnancy center in Oklahoma, where she had to do 50 to 75 scans in four days.

“The training was very intensive,” said Teresa. “Reading a sonogram is like recognizing shades of grey!”



**Fr. Ed Meeks, pastor of Christ the King Church and PCN’s spiritual director, blesses the ultrasound machine at dedication ceremonies on May 27.**

Teresa is trained to perform limited obstetrical ultrasounds, providing the patient with answers to three questions:

1. Is the fetus in the uterus?
2. Is there a heartbeat?
3. What is the gestational age?

In the meantime, Frank Caruso, who works at a government surplus agency, spotted a new examination table in the agency’s warehouse worth \$5,800.

Frank is a member of K of C’s St. Francis of Assisi Council in Fulton, Md.

The Council members obtained and delivered the examination table to PCN free of charge last summer.

The ultrasound machine was installed in February. Pregnancy Center North performed its first sonogram on May 6.

“So all the pieces just came together,” said Cindi. “I feel that God’s hand was in it; I firmly believe that God was opening windows and doors for us.”

“We’re very proud that we were able to do this,” said Pahr.

There are several models of ultrasound machines, he noted.

“This model will not only show the ultrasound image, but it can take a picture that the patient can take back to her boyfriend or husband and say, “Look, here’s what the baby looks like!”

The pregnancy center offers ultrasounds for women who are “abortion-vulnerable,” explained Cindi: for example, they have no family support, the boyfriend wants her to have an abortion, or she is going to college.

If she says she is “undecided” as to whether she will keep or abort her baby, “That’s a red flag for us!” said Cindi.

“We tell them that the ultrasound will tell them if it’s viable [has a heartbeat and is in the uterus, rather than an ectopic pregnancy]. Why go through an abortion if the unborn child is not viable?”

Statistics show that 70%-to-90% of women who see their baby on an ultrasound will not abort, she noted.

The reality of the baby hits home when they see him on the ultrasound, she said.

Several women have already changed their minds about having

**See ULTRASOUND, page 12**

## In My Humble Opinion

# Bishops, border-jumping kids, and the sweet smell of federal funds

By Janet Baker

All the nation has been abuzz regarding the “sudden and unexpected surge of unaccompanied children” pouring into this country through our already-porous southern border.

At first, it seemed like a heart-breaking situation, with so many youngsters arriving vulnerable and unattended. Many pro-abortion Democrats, who normally care nothing for tiny unborn children, waxed lyrical about their empathy for the illegal immigrants while they chastised good Americans who raised valid concerns about this influx.

Almost as if on cue, the United States Conference of Catholic Bishops and individual bishops joined in on the progressive chorus, demanding unfettered entrance to the U.S. for the illegal immigrants.

Perhaps the preceding sentence was incorrect; instead of saying “almost as if on cue,” I should simply have said “on cue.”

This “sudden and unexpected surge” was not at all unexpected; much preparation had occurred surreptitiously in the background for several years—and the bishops were in on the preparation.

This deliberately planned influx was most likely intended to boost voter rolls for the progressives; if that is the case, the government is involved in massive human trafficking.

For now at least, I’ll not touch upon the political arrangements that had been developed between the Obamanistas, the Mexican government and the governments of Honduras and other Central American

countries.

Rather, I think it beneficial to look at the preparations of the bishops, for these demonstrate—once again—how they let their moral voices be silenced to obtain money and favors from the pro-abortion powers-that-be in various levels of government.

The Obama administration, probably due to the disheveled state of affairs of its own agencies, realized it needed the infrastructure of

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### **So they approached the Church—with money and lots of it. Dare we call this bribery?**

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the U.S. Church to carry out its human trafficking schemes.

So they approached the Church—with money and lots of it. Dare we call this bribery?

This money was channeled into the Church largely through Catholic Charities (CC for short). Here is a list of “governmental grants” given to CC offices in Texas alone:

- CC of Galveston: \$15.5 million from the HHS
- CC of Fort Worth: \$350 thousand from DHS
- CC of Dallas: \$823 thousand from DHS

That totals to the paltry sum of about \$17 million in grants—your tax dollars at work, by the way.

Now as we all know, good people have been mobilizing against the possible settlement of these illegal immigrants in their communities.

Many illegals bear diseases that were a thing of the past in this country until just recently. Many of the “youngsters” are really young men posing as children; more than a few of these are gang members.

Then there’s the serious matter of the general disregard for the rule of law. Recently, citizens of Westminster, in Carroll County, were successful in convincing Governor O’Malley that it would be unwise to settle a number of them there.

In the face of this resolve, too many bishops have railed against these citizens, striving to take some immigrants themselves.

Among these is Archbishop William Lori, seeking to take in some illegals into St. Vincent Villa in Timonium; he’s applying for a federal grant—to cover expenses of course, but again at taxpayer expense.

Father Larry Snyder, president of Catholic Charities (the aforementioned recipient of \$17 million), joins the politically correct chorus, telling us that we are engaging in “hate talk.”

Last year, the American Life League composed quite a dossier that details just how morally compromised Father Snyder really is; it can be found at [all.org/~dcurrier/docs/snyder.pdf](http://all.org/~dcurrier/docs/snyder.pdf).

Ladies and gentlemen, we see here priests and bishops lambasting good people who have legitimate concerns about the massive influx of illegals into this country. They bring out all the pejorative vocabulary at their disposal with all the ve-

**See ILLEGALS, page 10**



# DEFEND LIFE

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

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August 15, 2014 Anno Domini  
Feast of the Assumption



Dear Friend of **DEFEND LIFE**,

It hardly seems possible but we just completed our **14th Annual Maryland Face the Truth Tour**. What seemed like a faint hope and distant dream way back in 2001 has now become an annual reality. We traveled through Maryland, DC, and West Virginia exposing the **ugly, evil face of abortion**, yet to be seen on national TV or in the halls of academia. **Our Truth Tours have an impact.**

Here are some of the highlights of Truth Tour 2014 which were burned into my mind:



- Our greatest Core Team ever comprised of **26** persons, **20** of whom were high school or college students, all but one of whom was **home schooled!** Passers-by at our **15** heavily trafficked locations had to notice these bright young faces which were holding the multitude of signs we display.
- The **STOPS** such as Hagerstown, Bowie and Westminster where we were joined by so many local activists like **Vince Perticone**, a true hero, recruiting **16** local **PRO-LIFE** activists to join us at the Westminster stop. Give us your ideas for recruiting more locals in 2015.
- The exhilarating and thunderous organ concert **Father Denis Wilde, OSA of Priests for Life**, gave after Mass at Immaculate Conception in Towson. *Think about inviting Father Wilde to perform such a concert at your parish as well as giving a presentation on **Religious Freedom**.* **Email [FrWilde@PriestsForLife.org](mailto:FrWilde@PriestsForLife.org).**
- Ellen Staniszewski who came all the way from Thornton, Texas to join us. Each day she disappeared to her rental car from 10 to 11 AM to serve as co-host with **Day Gardner** on **The Day Report**, carried by American Family Radio. Visit **Urban-FamilyTalk.com** for more information on how your local station could carry this program or call Ellen at **832-607-6449**.
- Our fabulous Directors
  - **Julie Smith** – Sacred Heart Parish, Winchester, Virginia – Director
  - **William Bolin** – St. John Paul II Seminary, Class of 2018 – High School Director  
William personally recruited nearly all 14 of our home-schooled high school students.
  - **Paula Shute** – Ave Maria, Class of 2016 – College Director
- Watching William Bolin, who is only 6'1" tall, dunk bottles of water at Annunciation prior to our evening picnic there. He dunks basketballs as well.



## **Admiral Jeremiah Denton – RIP**

How privileged I was to attend the burial of former POW Jeremiah Denton on Tuesday, July 22 at Arlington National Cemetery. Here are some of my personal recollections of this great American hero.

- When he stepped off the plane in February 1973 at Clark Air Force Base in the Philip-

piners and said, **Mr. President, we are proud to have served America during this difficult period – God Bless America!**

- Two years later, when my friend **Mimi Weeks**, the founder of the **PRO-LIFE** movement in the Tidewater area of Virginia, invited me to hear Admiral Denton speak on a Sunday afternoon in Norfolk. He was preceded by Miss Teenage Norfolk who read **Diary of an Unborn Baby** which concluded with the words, **Today, I am 7 weeks old! Today my mommy killed me!**



Immediately afterwards, this great American hero was introduced. For about 30 seconds, Denton could not utter a single word. His voice cracking, he finally said, **The suffering I endured as a POW in North Vietnam for over 7 years was beyond description but it was nothing**

**compared to my suffering since my return to America, seeing how we have surrendered our moral values by sanctioning such evils as drugs, pornography and abortion!**

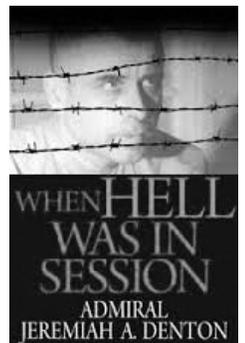
- I first met him on January 22, 1981, after the March for Life. **Ronald Reagan** had just been inaugurated America's 41st President two days earlier and Jeremiah Denton had just been sworn in as the Junior Senator from his home state of Alabama. I went to see him at his Senate office only to find that he had just left to go to the floor of the Senate via the subway that connects the Senate and the Capitol. I hurried to the subway, shook his hand, and urged him to speak out boldly about the evils of Communism on the floor of the Senate as only he could. Also present that very moment was **Senator Barry Goldwater**, who had run for President in 1964 and had laid the foundation for Ronald Reagan to be elected in 1980. Goldwater wished Denton well and said, **Please call me if there is anything I can do to help you get settled here in Washington.**
- In 1998, I heard Admiral Denton speak at the commencement exercises at Christendom College and I spoke to him afterwards.
- Listening to one of his sons speak at the Chapel services prior to his burial, saying that every morning Jeremiah Denton would awake saying **God has given me another day!**
- Meeting Jeremiah Denton IV, aged 2, in a baby carriage after the chapel services and telling Jeremiah Denton III how honored I was to be present at his grandfather's burial.



- Following on foot, the horse-drawn wagon carrying his casket into the cemetery and shaking the hand of Admiral Denton's younger brother Leo.
- Experiencing the dramatic Blue Angels flyover of his burial site!
- Reading Jeremiah Denton's story **When Hell Was In Session**. I can't wait to reread it! As Will Rogers said, **You have not read a book until you have read it twice.**



I implore you to read this great book as well as **Defiant** by Alvin Townley, a compelling history of 11 POWs in Vietnam. This book is especially relevant for younger Americans who have no memory of the Vietnam War.



**Long Live Christ Our King,**

*Jack Ames*  
**Jack Ames, Director & Founder**

## ILLEGALS, from page 7

hemence they can muster.

Of course, they're doing this in concert (if not at the behest) of their progressive purse-string holders.

When's the last time you heard such forcefulness from the bishops regarding the murder of babies or the embrace of sodomite perversion?

Oh, we might hear some mild denunciations of those horrible sins every now and then, but not with the force and energy given to denunciation of those of us who demand respect for our laws and borders.

Dare I hypothesize that the reason for the relative silence on matters of Catholic morality is the same reason for their stridency regarding illegal immigrants?

Could the reason be the lust that our bishops have for government funding? Let's face it; most of the politicians (at least in Maryland and D.C.) are pro-abortion, pro-gay-lifestyle and generally are progressive all around. They will dole out the money to whoever will do their bidding.

Realizing that the bishops must offer some modicum of lip service to Catholic morality to maintain credibility, the progressive politicians will permit *some* perfunctory lip service—but that's all!

And that, ladies and gentlemen, is one probable cause of the inappropriate emphasis that you rightly perceive from the bishops.

Last week Obama issued an "executive order" (as though he has constitutional authority to do so, but I digress) dictating that those entities who receive "federal contracts" or grants may not discriminate against gays in their hiring practices.

The USCCB waxed apoplectic when it realized its federal spigot might run dry. They'd do well to just bite the bullet and start the process of divesting themselves of federal funds.

That will happen if and only if they realize that they are bishops of Jesus Christ and not mere "social justice wonks" who happen to wear clerical garb.

and support their family."

Father has also tried to strengthen the faith of his parishioners by reinstating practices that have been discarded in the last 40 years—to the Church's detriment, he believes.

"I tell my people, 'We don't have altar girls like all the other parishes around us. We don't do what all the other parishes do.'

"I'm forming my people by using venerable Catholic customs, like having young men serve with the priest, because their masculinity, like the priest's masculinity, is the sign of Jesus Christ the Priest who offers and is offered and received on the altar."

Another tradition Father has reinstated is kneeling to receive Holy Communion.

"If you think about the Mass, standing to receive Communion is intellectually dissonant," he argued, "because we're kneeling during the Mass when Christ becomes present.

"But then, at the most important meeting of Christ at Mass, the reason why He becomes present, we're standing!"

It's very easy to reintroduce kneeling for Communion, he insisted.

"Very soon after I arrived, we had an altar rail. So then, all the pastor has to do is to invite people to receive Communion side-by-side, and he can offer them a place to kneel."

A great number of his parishioners now kneel to receive Communion.

Be there to support your pastor, he advised: "Join the parish council, have a meeting with him, suggest that he won't get ridden out of town on a rail if he tries to do this!

"My archbishop sort of leaves me alone," he added parenthetically—"so far. Pray."



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## DIFFERENT, from page 4

or sports?' He said yes. And I said, 'Well, sir, you're MIA—you are missing in action.'

When the father made further excuses, "I told him, 'It's not about Father; I'm not going to be there with you on Judgment Day. It's going to be between you and the Lord, so you need to talk to Him about it.'"

Father Cusick will be meeting with both parents, whether Catholic or not, before they can register for what he has renamed Faith Formation.

"We're going to ask our non-Catholic parents to please come to Mass, to be one with their family

## NRLC speakers cite explosive stats on abortion-breast cancer link

By Bob Brown, President  
Harford County Right to Life

If you ever doubted that abortion leads to an increased risk of breast cancer, doubt no more.

If you ever suspected that the abortion-breast cancer (ABC) link might just be pro-life propaganda, as pro-abortion organizations cry, recent data from China and India and a meta-analysis of earlier studies presented at the 2014 National Right to Life Convention will put those suspicions to rest.

The other side has vigorously denied the ABC link, fearing the day that the public would come to accept it as it does the proven cause-effect relationship between cigarettes and lung cancer.

In the court of public opinion, the abortion machine (which includes many large government and private agencies as well as most of the media) has never had to give an account for the babies whom they've destroyed by practice, policy, and press.

But they know they would not survive a scientific indictment that they have for decades *also* been destroying women, whose health and welfare they have been claiming to champion.

Planned Parenthood would be the new Philip Morris.

At the convention, Dr. Angela Lanfranchi and Dr. Joel Brind summarized two dozen studies from the U.S. and Europe that were carried out between the 1950s and the 1990s as well as recent sets of studies to come from Asia. The results varied but are uniformly staggering.

A 2014 meta-analysis of 36 studies in China showed a 44% in-



**Dr. Angela Lanfranchi reveals recent data that uniformly supports a cause-and-effect relationship between abortion and breast cancer.**

creased risk of abortion after one induced abortion. After two abortions, the risk is 76% greater, and after three abortions the risk is 89% greater.

A recent meta-analysis of 17 studies in Iran and Turkey, where the abortion rate is relatively low, showed a 400% increase in the risk of breast cancer after an abortion.

And a study in Bangladesh, where there aren't many breast cancer risks (abortion or otherwise), showed a 2,000% (20 times higher) increased risk.

Having a child and breastfeeding is a known protection against breast cancer. In fact, women who *first* have a child and *then* have an abortion face a *lesser* risk of breast cancer than do women who have abortions earlier and then bear children later.

Still, although women in China typically have a child first and then

abortion(s) later, the National Cancer Institute reported in 2008 that China was on the cusp of a breast cancer epidemic.

In the U.S., the sequence is typically reversed and is, thus, more devastating: young women have abortions *first* (in high school or college) and then may try to have children later.

I recommend Dr. Lanfranchi's recent book, *Complications: Abortion's Impact on Women*, for an explanation of the physiological aspects and [lifeissues.org/AbortionBreastCancer/index.html](http://lifeissues.org/AbortionBreastCancer/index.html) for Dr. Brind's research.

The National Right to Life Committee's 44<sup>th</sup> annual convention was held June 26-28 in Louisville, Kentucky. The theme of this year's convention was "Stand for Life."

In order to be better able to stand for life, convention-goers each morning attended a general session, followed by a series of 75-minute workshops that went until late afternoon.

During each of the timeslots, six different workshops were offered. It was an enormous pro-life theme park where I could not even begin to ride all of the rides.

I attended a workshop on the use of social media because I had been avoiding Facebook like one avoids a gigantic, four-dimensional spider web. However, I deemed it time finally to face the 'Book since every other insect in the world (wide web) seems to be caught in it—so that I, as Paul says in *1 Corinthians 9*, can be all things to all arachnids.

However, to attend *that* workshop, I had to *miss* five other workshops, like one put on by NRLC Director Dr. David O'Steen on how

Planned Parenthood sells Obamacare, and another on the state-by-state battles over doctor-prescribed suicide.

I attended a workshop that examined the cover-up of the Kermit Gosnell case, forgoing other workshops, like the one on the impact of abortion on marriage.

I attended a workshop on school-based health clinics (which I did not know existed) and one on how NRLC's legislative strategy is similar to that of Abraham Lincoln and the civil rights movement.

I also attended a workshop on the top ten things that most people don't know about post-abortive men, and another in which a professor of adolescent psychology explained why teens have abortions.

One of the most fascinating sessions was the Friday morning general session, in which a panel of experts discussed the "war on humans" waged by animal rights and environmental extremists.

That evening, as a follow-up, we watched a documentary film based on the book, *The War on Humans*, by Wesley Smith, a lawyer and senior fellow at the Discovery Institute's Center on Human Exceptionalism, who had been one of the panelists that morning.

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**The goal of these  
anti-human extremists is  
for Earth to be rid of  
the plague that is  
the human species.**

---

The openly stated goal of these anti-human extremists is for Earth to be rid of the plague that is the human species. I couldn't help but want to say to these people, "Well, you first," but as a Christian, I know that I should keep that unhelpful comment to myself.

It would be wrong to think, Mr. Wesley said, that this sort of extremism is far off. It is already here, he warned. In some European countries, certain animals have gained legal status equal to that of humans. The same is true in Switzerland of some *plants* and in New Zealand of a particular *river*.

In the U.S., attempts have been made to give legal status to some animals, but so far those efforts have failed. Still, Mr. Wesley noted, change can be sparked by one judge who wants to make a name for himself.

You can watch the full documentary at [waronhumans.com](http://waronhumans.com). I came away from the film thinking that it's getting harder and harder to distinguish between 21<sup>st</sup> century western civilization and the nature-worshiping, child-sacrificing cultures from centuries past.

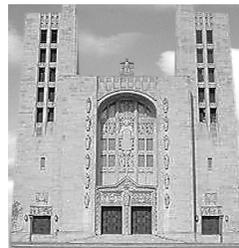
Next year, the NRLC convention will be held July 9–11 in New Orleans.



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**ULTRASOUND, from page 6**

an abortion.

"One client exclaimed, 'Boy, that really makes it real! I really have some serious thinking to do,'" recalled Teresa.

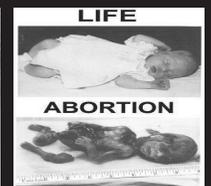
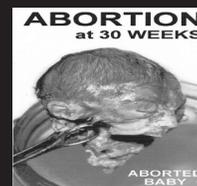
And the Board member who resigned in protest?

"Now, she is on board," said Cindi. "She told me, 'I'm glad we have it!'"

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## Book Review

# *Christian Courtship* is a ‘must read’ for young adult singles

By Diane Levero

Chastity until marriage? Are you kidding?

Talk about impossible goals!

Well, that’s what Fr. Thomas Morrow does in *Christian Courtship in an Oversexed World*.

What would a priest know about dating and courtship? In Father Morrow’s case, quite a bit.

After college, Morrow worked as an engineer for 11 years and dated extensively—eventually even proposing marriage to a devout young Catholic woman (who said “probably,” but later dumped him for an old boyfriend).

At the age of 33, feeling a strong call to the priesthood, he entered the seminary. He was ordained to the Archdiocese of Washington in 1982.

Assigned to St. Matthews Cathedral in 1991, he proposed that the church’s moribund young adults group hold a workshop on “Christian Dating in an Oversexed World.”

Morrow was shocked when the workshop attracted flocks of young, single Catholics, as did similar subsequent seminars.

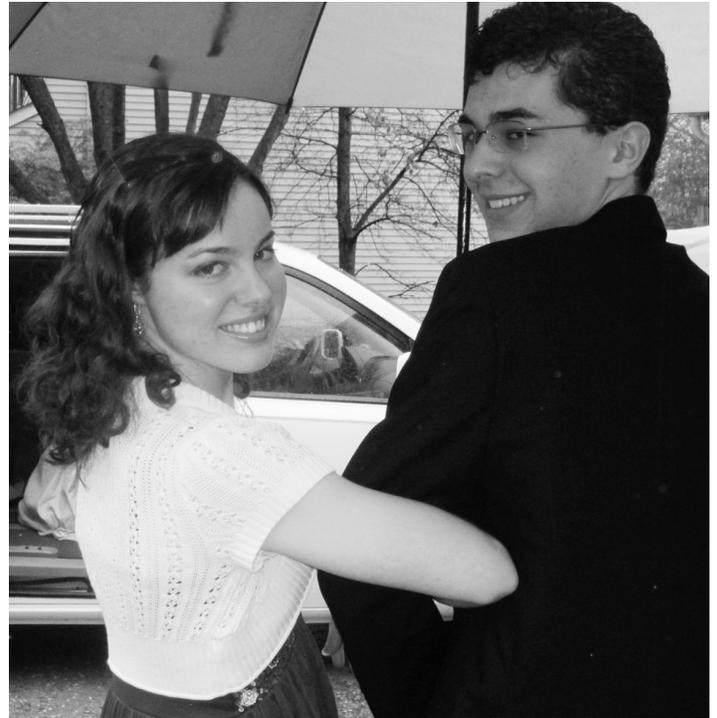
He later organized single-sex groups—the St. Catherine Society for women and the St. Lawrence Society for men—to help young singles support each other in living their Catholic faith (and occasionally hold joint get-togethers).

Father Morrow draws from these experiences, and from his decades of counseling both single and married Catholics, to lay out a comprehensive guide for Christian dating and courtship.

He baldly insists that Catholic young adults *can* and *should* remain chaste during dating and courtship, then sets out the “how-to’s” in intriguing detail.

But let’s be clear: this is not a bunch of do’s and don’ts for teens on how to behave at a mixer or the junior prom. This is chiefly directed at young adults whose high school and college years are behind them, and who are ready, willing and anxious to enter into a happy and lifelong Catholic marriage.

Father Morrow takes the reader step-by-step, from deciding, first, what you should be looking for in a spouse, all the way to that final trip down the aisle to



the altar.

He doesn’t hesitate to quote contemporary authorities, some of whom are non-Catholic and even secular; but his perspective throughout is firmly and unapologetically Catholic.

Quotes and references from the saints, papal writings, *The Catechism of the Catholic Church* and the Bible are abundant.

He begins with the admonition that when you are deciding whom to date—and eventually possibly marry—your first consideration should be, “Will this person help me to get to God’s Kingdom?”

There follows much specific advice on what to look for when seeking Mr. or Miss Right. Don’t be afraid to set your standards reasonably high, he counsels, adding the pithy observation that it’s “better to be single and wish you were married than to be married and wish you were single.”

Then comes a clarification of what “love” is (there are four types), followed by detailed guidelines and tips on how to conduct that rarity in modern society, a chaste courtship.

Father sets the tone with St. Thomas Aquinas’ and

Aristotle's description of chastity as the habitual moderation of the sexual appetite in accord with right reason.

He helps the reader reorient himself away from the world's view of sex as primarily for self-gratification, toward a Christian view in which self-control of sexual desires allows room for friendship, affection and agape, or divine love.

As if his basic premise weren't shocking enough, Morrow fearlessly promotes the politically incorrect concept that women should allow men to be the pursuers in a courtship, with themselves as "the prize," basing his arguments Biblically, but backing them up with advice from modern psychologists.

He also takes a critical look at the almost universally accepted social phenomenon of "younger people dating seriously without the slightest prospect of being able to get married."

"The dating habits of our teenagers are a perfect preparation for divorce, not marriage," he warns, and backs up this disconcerting assertion with convincing arguments.

But *Christian Courtship* is not all unsettling contentions. Father gives plenty of space to practical considerations, such as where to look for Mr. or Miss Right and how "Men from Mars" and "Women from Venus"

can communicate. (These communication skills are invaluable not just for singles but for married folks.)

And he offers wise advice on how young adults should view the serious commitment of marriage and on their attitude toward children, "the supreme gift of marriage."

Of course, not every word flowing from Father's pen is *ex Cathedra*: some of his suggestions are ones that faithful Catholics may find debatable.

For example, in a section titled "The Mega-Hugs Courtship" (an addition to this revised version of *Christian Courtship*, which was first published in 2003), Morrow says that lots of short hugs and a tender goodnight kiss or two are good ways to show affection without getting "highly stimulated."

He says that singles he has counseled say it works, but admits that others think it's a little risky.

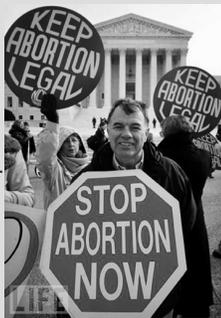
Finally, as icing on the cake, Father walks the reader through an ideal engagement and a truly Catholic wedding, one that "would please the Lord."

Father Morrow's wisdom, insights, and sense of humor make *Christian Courtship* a fascinating read, even if you're not a young adult in the market for a spouse.

But if you are, it should definitely be required reading.

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### TOUR, from page 2

tive reactions than negative ones overall," observed Ames.

Among them was a car full of teenagers. "They rolled down their windows, honked, gave us thumbs-up, and stuck their heads out the window, cheering and clapping for us," recalled pro-lifer Emma Hackett.

Catherine Rucker observed

***Because God has made  
us for Himself, our  
hearts are restless until  
they rest in Him.***

— SAINT AUGUSTINE

what might be a good omen marking the changing mood of the younger generation over the older: "A dad was driving by with his daughter in the back seat. He gave us thumbs down, but his daughter was giving us thumbs up!"

The weather was beautiful all week, the luncheon speakers attracted good turnouts, and all along the way, people gave us prayers, donations, food, housing and other aid, helping like angels to make the tour happen.

"The Face the Truth Tour helps you grow in your ability to argue for the cause," concluded volunteer Mary Catherine Beller.

"It also helps you to grow in your understanding of why you are pro-life."

**EXCEPTION, from page 3**

always in my thoughts and in my heart.”

At the age of 19, Rebecca flew home to meet her birth mom, who was now 51, spent “a wonderful weekend” with her, and met many of her relatives, including her half-brother, with whom she became close friends.

Back at college, she went to a few meetings of Students for Life, but didn’t get involved. “I didn’t feel like I fit in anywhere,” she explained.

Certain thoughts kept nagging at her.

Rebecca had been born July 22, 1969—exactly 3½ years before *Roe v. Wade*. Abortion was illegal in Michigan—even in cases of rape.

She called her mom. She had to know.

“She told me that if abortion had been legal in Michigan then, she would have aborted me,” said Rebecca.

Her mother admitted that, legal or not, she *had* tried to abort her—twice.

“My mother went to two ‘back-alley’ abortionists. The first was at a regular ob/gyn office; she just had to go in the back door. But there was blood and dirt on the floor and the table. It was filthy.”

It was because of those conditions, and that it was illegal, that she backed out; she was afraid for her own safety, said Rebecca.

“Then she got hooked up with a more expensive abortionist, once again through the rape counselor that the police had referred her to.

“This time, she was to meet someone at night by the Detroit Institute of Arts. Someone would approach her, say her name, blindfold her, put her in the back seat of

a car and take her and abort me, then drive her back.

“She called the abortionist and expressed concerns for her safety. He called her ‘stupid.’ She said, ‘If you’re going to call me names, just forget it!’ He began to swear at her profusely, and she hung up on him.”

This horror story brought home a vital truth to Rebecca.

“The fact that I am alive today is because pro-life leaders, advocates and voters in Michigan recognized that mine was a life worth saving, and made sure that abortion was illegal in Michigan even in cases of rape.

“They were 100% pro-life—no exceptions, no compromise. They are my heroes, and I owe my life to

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**Her mother admitted  
that, legal or not,  
she *had* tried to  
abort her—twice.**

---

them. That is why I am trying to do the same for others.”

Rebecca went on to law school, became an attorney, married, and is the mother of five, two of whom were lost in miscarriage, and two of whom are adopted.

As an attorney she represented clients in numerous high-profile cases defending human life. She travels around the country making about 75 pro-life talks a year.

She also directs an organization of hundreds of others conceived in rape or incest, and mothers who became pregnant by rape.

“I hear people like Rachel Maddow saying things like, ‘Don’t you think it’s *extreme* to tell a rape victim that she should be forced to carry a rapist’s baby?’

“Well, first, personally, I am *not* a rapist’s baby; I am my mother’s child. I am a child of God.

“I think it’s extreme to tell another living human being that they are garbage—that they don’t deserve to be living and that they’re not worthy of legal protection.

“I think it’s extreme to make a law that lets an innocent child be put to death for the crime of his or her father.”

We need to remind people that we are talking about real people, said Rebecca: “This is *not* a philosophical exercise!

“The child of rape is the most marginalized, demonized person there is today,” she declared. “They are treated like cannon fodder, even by many pro-lifers, whose standard response is not to defend them, but to say, ‘Well, they’re only 1% of all abortions!’”

If abortion is okay in rape cases, then we pro-lifers don’t really believe that the unborn child is a human being, she asserted.

“But when you say you are pro-life without compromise, it’s like you’re saying, ‘I get it. Life matters! Legality matters!’

“My life matters! Your lives matter! And don’t let anyone tell you otherwise.”

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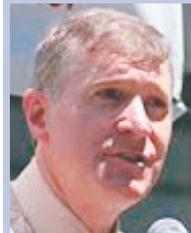
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