



DEFEND LIFE

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

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Voice Mail: (410) 296-LIVE • Pro-Life Action News: (410) 296-BORN

D.C. pro-lifers: Lawsuit is SLAPP at free speech rights But judge denies Anti-SLAPP-based motion to dismiss

If a lawsuit looks like a SLAPP, swims like a SLAPP, and quacks like a SLAPP, then it probably is a SLAPP ...

Arthur B. Spitzer, Legal Director
ACLU of the Nation's Capital

On December 9, 2015, Two Rivers Public Charter School in Washington, D.C., filed a lawsuit against five pro-life protesters, charging them with two counts: (1) Intentional infliction of emotional distress, and (2) Private nuisance/Conspiracy to commit private nuisance.

Two Rivers School has an elementary school campus adjacent to, and a middle school campus across from a Planned Parenthood "Mega Center" under construction at 1225 4th Street NE.

Their Complaint alleges that Defendants Robert Weiler, Jr., Jonathan Darnel, Lauren Handy, Ruby Nicdao and Larry Cirignano "have chosen to engage in a pattern of extreme and outrageous conduct by:

- Yelling such things as 'they kill kids next door' directly at students;
- Exhibiting large signs and gruesome photos purporting to be aborted fetuses in order to obstruct the students' safe pas-



Larry Cirignano, one of five pro-life defendants in Two Rivers Public Charter School's lawsuit involving free speech, stands outside the D.C. Superior Court room where the defendants' Special Motions to Dismiss were denied.

sage into their school building; and

- Following some students up to the front doors of the school and to alternate entrances the school has been forced to open.

"Laid bare, Defendants' plan is to stop the construction of the adjacent Planned Parenthood facility by engaging in a concerted effort to ag-

gressively confront students, harm their emotional well-being, upset their parents and guardians, and ultimately damage the school's reputation within the community," the suit charges.

The suit asked for preliminary and permanent injunctions to, among other things, keep protesters at "a reasonable distance" from the two schools during school hours,

and prevent their using signs or posters larger than 11"x17" that contain "gruesome" images or use words such as "kill" or "murder" at a distance that children under 12 might see.

Free speech infringement

"It's a difficult lawsuit," acknowledged Tom Brejcha, chief counsel for the Thomas More Society, the firm representing Defendant Ruby Nicdao.

"People don't like it when children are upset."

But the Complainants "are asking for draconian infringements on free speech," Brejcha told *Defend Life*.

"Two Rivers School is, in effect, requesting a 'bubble zone' to keep protesters back from children under the age of 12.

"Is the fact that children are present grounds to create or carve out an exception to First Amendment rights to free speech? There is very much at stake here."

On January 29, Ruby Nicdao, through her attorneys, filed two motions to dismiss Two Rivers Public Charter School's Complaint.

The first was a Motion to Dismiss for Lack of Subject Matter Jurisdiction.

The school lacks standing to bring these claims, Nicdao asserts.

"Plaintiffs are not the parents of their students, and cannot properly claim responsibility for their emotional well-being, certainly not while the students are not in school.

"For if the school can assert authority over students on the public ways outside the school before school begins, then there is little to stop their claiming authority over

students and others when away from the school, and even in their homes."

Nicdao's second motion was a Special Motion to Dismiss under the District of Columbia's Anti-SLAPP Act.

Defendants Darnel, Cirignano and Weiler also subsequently filed similar motions to dismiss.

Getting sued for speaking out

SLAPP is an acronym for Strategic Lawsuits Against Public Participation.

In committee testimony on D.C.'s 2010 Anti-SLAPP Act, ACLU's Arthur Spitzer explained how two University of Denver law professors revealed a widespread pattern of abusive lawsuits filed by one side of a political or policy dispute—"usually the side with the deeper pockets"—to punish or prevent the expression of opposing viewpoints.

The professors dubbed these "Strategic Lawsuits Against Public Participation," or SLAPPs.

In their study, *SLAPPs: Getting Sued for Speaking Out*, Professors George Pring and Penelope Canan cited several criteria that identify a SLAPP:

- The actions complained of involve communicating with government officials, bodies, or the electorate, or encouraging others to do so.
- The defendants are involved in speaking out for or against some issue under consideration by some level of government or the voters.

See LAWSUIT, page 19



Sued for speaking out

Two Rivers Public Charter School's Complaint includes this photo, identifying the two demonstrators as "Defendants Robert Weir, Jr., (left) and John Doe 1."

Baltimore, D.C. archdioceses have no Courage ministries

The Courage ministry, created to help Catholics with same-sex attraction to live chastely in accordance with the Church's teaching on sexuality and sexual behavior, has local ministries in about 100 dioceses in the U.S.

"We are probably in over half the dioceses in the United States," Fr. Paul Check, executive director of Courage International, told catholicphilly.com in 2014.

But, while the archdioceses of Baltimore and Washington have had Courage ministries in the past, there is not a single Courage ministry in either archdiocese today.

A Baltimore- or D.C.-area Catholic with same-sex inclinations who looks for a local group for help in adhering to the Church's teachings will come up empty.

But several "gay-friendly" parishes offer "outreach" ministries that condone and affirm active homosexual behavior.

Courage in Baltimore

When Fr. Carleton Jones came to Saints Philip and James Catholic Church in Baltimore in 2010, one of the first projects that Archbishop Edwin O'Brien assigned the new pastor was to be the contact person for the Archdiocese's Courage ministry.

"When we came to Philip and James, it had a reputation for being a 'gay-friendly' parish; Archbishop O'Brien was very anxious to change that," noted the priest.

"The Archbishop knew I had had experience with Courage—I had had a Courage group in St. Mary's parish in New Haven, Connecticut.

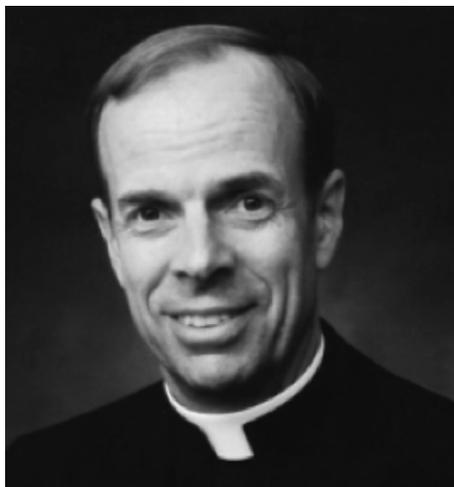
"We had quite a successful

group there," said Jones. "We got a lot of advice from the founder of Courage, Fr. John Harvey."

Father Harvey, O.S.F.S., along



Fr. Carleton Jones, O.P., led a Courage ministry at Sts. Philip and James Church in Baltimore.



Fr. Tom Morrow led a Courage group at St. Matthew Cathedral in Washington, DC, for ten years.

with Fr. Benedict Groeschel, C.F.R., had founded the Courage ministry in 1980 at the request of New York Archbishop Terence Cardinal Cooke.

The Catechism of the Catholic Church (#2357-2359) declares that "homosexual *acts* are intrinsically

disordered. They are contrary to natural law. They close the sexual act to the gift of life....Under no circumstances can they be approved." (Emphasis added.)

While the Catechism says that persons with deep-seated homosexual tendencies "must be accepted with respect, compassion and sensitivity," it adds, "Homosexual persons are called to chastity."

Archbishop O'Brien asked Father Jones to write several church bulletin inserts to explain to parishioners the Church's teaching on homosexuality, and how the Courage ministry could enable persons struggling with same-sex attractions to lead chaste lives through prayer, the sacraments, and service to others.

"The idea of Courage was not to change a person's sexual identity but to help them live in purity," explained Father.

"Father Harvey was very wise about that—not to get participants depressed by trying to change their sexual orientation and failing, but, like various recovery groups such as Alcoholics Anonymous, to help them abstain from the unwanted behavior."

Jones' bulletin inserts "did the trick" in separating the parish from the gay-friendly people attached to groups dissenting from Church teaching, like Dignity and New Ways Ministry, said Father.

"They realized that they wouldn't get affirmation from us and left. The people who wanted to live according the Church's teachings stayed."

Father Jones contacted Msgr. James Farmer, then-pastor of St. Ursula's Church in Baltimore, who had been named by O'Brien to lead

the Archdiocese's Courage ministry in 2009.

Monsignor Farmer referred people whom he had been counseling in the Courage ministry to Jones.

"I did have a good number of people who came to see me privately, mostly on a monthly basis," said Jones. "But they seemed to have no desire to form a group; it was entirely person-to-person."

Many of those he counseled were married, he pointed out: "It was very unusual for a married person to want [their homosexual orientation] to be known publicly.

"To belong to a group, even anonymously, as the Courage groups are conducted, is not what they wanted."

Father Jones left Saints Philip and James in 2012 to serve as chaplain to All Saints Sisters of the Poor in Catonsville, Md.

Two years later, the Dominican priest was elected the new prior at St. Dominic Priory in Washington, D.C., and left the Baltimore Archdiocese.

The Archdiocese has not had an active Courage ministry since then.

"In Baltimore, there has been a great deal of support for dissent to the Church's teachings," Father Jones observed.

Within the last six months, he said, Archbishop William Lori has asked him for suggestions for someone to head a Courage ministry.

"I gave him a few names. I know he's concerned."

Courage in Washington

Around 1993-'94, Fr. Tom Morrow began a Courage group at St. Matthew Cathedral in the nation's capital.

"We met once a week," said Father Morrow. "Courage has a

12-step program like Alcoholics Anonymous. We would focus on a different step at each meeting."

The group, which averaged about ten people a week, would say the rosary at every meeting.

"We would have Confession," recalled Father. "And once a month, we'd go out to dinner after the meeting.

"The guys loved it! It went fine for about ten years."

In 2004, Fr. Paul Scalia, son of late Supreme Court Justice Antonin

'Courage has been attacked, in spite of its intention to simply be of pastoral assistance to Catholics ...'

Abp. Edwin O'Brien

Scalia, began a Courage ministry in the Arlington Diocese.

Most of the Washington group were from Virginia, and when the Arlington group started, some of them began going to Arlington meetings, said Morrow.

"We have seven priests active in Courage," said Fr. R.D. Jaffe, the current coordinator for Arlington's Courage ministry.

The Arlington groups meet weekly, but to protect participants' anonymity, Father Jaffe declined to disclose meeting locations.

Hostility to Courage

In recent years, the Church's teaching on the immorality of homosexual actions "has increasingly met highly emotional dissent bordering on the volatile in some quarters," wrote Cardinal O'Brien.

"Courage has been attacked as well, in spite of its intention simply to be of pastoral assistance to Catholics who seek support in leading a chaste life in keeping with our Church's teaching" (*The Catholic Review*, Feb. 12, 2009).

Endorsements of the Courage apostolate by the Holy See's Pontifical Council for the Family in 1994 and the U.S. Conference of Catholic Bishops in 2006 have not stopped opposition to the ministry by self-professed Catholic groups and individuals who actively dissent from Catholic teaching.

Prominent among those groups is New Ways Ministry, which describes itself as a "gay-positive ministry of advocacy and justice for lesbian, gay, bisexual and transgender (LGBT) Catholics" who work to "combat personal and structural homophobia ...and promote the acceptance and LGBT people as full and equal members of church and society" (newwaysministry.org).

New Ways Ministry, a Maryland-based organization, was barred from the Washington Archdiocese in 1994.

Its teachings on homosexuality were condemned by the Congregation for the Doctrine of the Faith in 1999.

Yet New Ways continues to actively promote its agenda in gay-friendly Catholic parishes.

In addition, government, academia, and the liberal media exert overwhelming pressure in favor of condoning homosexual behavior as normal and a praiseworthy good, and attacking any who oppose it as "hate-filled" and "homophobic."

While Courage ministries are nonexistent in the Baltimore and Washington archdioceses, both

See COURAGE, page 6

Editorial

A call to our shepherds for courage and leadership

There comes a time when silence is *not* golden.

In the Baltimore Archdiocese, the time is now.

In a story on the LEAD (LGBT Educating and Affirming Diversity) ministry at St. Matthew Church in Baltimore, *Defend Life* reported that Fr. Joseph Muth has been openly defying Church teaching on the sinfulness of homosexual acts for years (defendlife.org/newsletters/2016/January-February-2016-Newsletter.pdf).

A *Defend Life* reporter who went undercover to LEAD's monthly meeting on January 10 witnessed St. Matthew's pastor enthusiastically lead the approximately 18 attendees in their approval, promotion of, and in some instances, self-proclaimed participation in active homosexual behavior.

Father Muth reminded the LEAD activists that showing the Archdiocese's bishops "we were willing to dialogue" with them and concede on one issue has enabled them to proceed virtually unimpeded in their pro-gay activities.

Defend Life received criticism and significant backlash from both practicing Catholics and self-described pro-gay Catholics for its exposé.

A photo depicting a float carrying half-dressed men in provocative poses in Baltimore's 2015 Pride Parade drew fire: how could *Defend Life* print this disgusting picture!

But the reported fact that St. Matthew has participated in the very same annual X-rated parade since 2013 received no similar words of condemnation.

Following the liberal *National*

Catholic Reporter's claim that the Archdiocese has "officially sanctioned" the LEAD ministry, *Defend Life* tried repeatedly to contact Archbishop William Lori for comment, without success.

The Catechism of the Catholic Church declares, "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.'... Under no circumstances can they be approved."

But open advocacy in the form of "gay and lesbian outreach" ministries at "five or six" Baltimore parishes (according to Father Muth) is, to all appearances, being tolerated by the Archdiocese.

Tolerance, in the form of silence, implies consent.

What conclusion can the average Catholic in the pews draw? With no public words of opposition coming from the Archdiocese, he or she can only conclude that:

1. Homosexual acts are not all that important;
2. Homosexual acts are not all that sinful; *or* that:
3. Homosexual acts are perfectly okay and just one way to express one's sexuality, as the secular world keeps telling us.

On the matter of homosexuality, Catholics in the Baltimore Archdiocese are like sheep without a shepherd.

Like Jesus Christ, the Good Shepherd, our bishops—and our



Washington Blade | Michael Key

Marchers from St. Vincent DePaul Catholic Church hold a "rain-bow" sign in the 2015 Baltimore Pride parade.

priests, for that matter—need to be “a sign of contradiction” to the evils surrounding us.

When was the last time the reader recalls any of our bishops speaking out on the immorality of homosexual behavior?

When was the last time the reader heard a sermon on the sinfulness of homosexual acts from the pulpit?

Our Lord and Savior did not remain silent in fear of offending anyone, or of bringing down the wrath of the civil authorities.

Neither should our bishops—or our priests—remain silent.

Does the wrath of the powerful gay rights advocates and the liberal media, who routinely smear anyone who dares to criticize the gay rights agenda as “bigots,” “haters” and “homophobes,” play a role in silencing our shepherds?

Can the fact that Associated Catholic Charities (d.b.a. Catholic Charities of Baltimore) receives *three-quarters* (75.3%) of its funding from government grants have anything to do with their silence? (See CharityNavigator.org.)

Whatever the cause, our spiri-



Fr. Joseph Muth has promoted a ministry at St. Matthew Church condoning LGBT behavior that contradicts Church teaching.

tual shepherds *must* speak out.

Why do Father Muth and other diocesan priests still openly promote homosexual acts as a positive good?

Why aren't they *ordered* to stop leading their flocks into immoral behavior and instead to proclaim true Catholic moral teaching?

Who's the boss?

Who gives the orders?

Good bishops, good priests: the sheep God has entrusted to your

COURAGE, from page 4

contain parishes described as “gay-friendly.”

New Ways Ministry, on its list of gay-friendly parishes, lists four for Baltimore: St. Matthew, St. Vincent DePaul, St. Ignatius, and Corpus Christi.

Banner-carrying contingents from both St. Matthew and St. Vincent DePaul marched in Baltimore's 2015 Pride Parade.

There have been hints of behind-the-scenes efforts by the Baltimore Archdiocese to somewhat curb gay-friendly parishes.

But their open dissent of Church teaching on homosexuality and their often vigorous push for acceptance and approval of homosexual acts continues.

care are perishing for lack of guidance and leadership in their struggle against the world, the flesh, and the devil.

Please, end the silence: speak—and act—with the authority that God gave you.



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EnCourage: A light for parents of same-sex attracted children

You have just learned that your adolescent or adult child—whom you love dearly—experiences same-sex attraction. Perhaps he or she is even practicing a homosexual lifestyle.

As a Catholic who strives to live by the Church's moral teachings, your emotions run the gamut, from anger to worry to grief, shame, loneliness—even guilt.

You're not sure what to do, where to turn for advice and help.

When Fr. John Harvey founded Courage for Catholics with same-sex attraction, he also began EnCourage, a support group for parents and other family members with a child or relative living a homosexual life.

The Baltimore Archdiocese began an EnCourage chapter shortly after the publication of the U.S. Conference of Catholic Bishops' Pastoral Letter, *Always Our Children*, in 1997.

Cardinal William Keeler, then-Archbishop, appointed a Sulpician priest as a priest-moderator for the group.

Fr. James Farmer was named to succeed him, followed by Fr. Carleton Jones, O.P.

Fr. Raymond Harris, appointed by Archbishop William Lori, is the group's current spiritual director.

"We meet monthly," says Pat, the group's contact person. "We start with Mass before each meeting."

EnCourage is "definitely in line with Church teaching" that homosexual acts are wrong, Pat explains.

"But, despite the fact that our children are not faithful to God's word and His will for their lives, we still love them and pray for them.

"Our love for them is unconditional. We know that God loves them even more than we do, and we have faith that He will never abandon them."

St. Monica is the group's patron saint: "We strive to emulate her example by 'praying without ceasing' for our children or family members," as Monica did for her wayward son, St. Augustine, Pat notes.

'Our faith has become stronger as a result of our trust in the Lord for the protection and intervention in the lives of our children.'

The Baltimore Encourage chapter averages about twenty members.

"We have people who come from Virginia and D.C.," as well as Maryland, says Pat.

"Most times they stay. Others

take what they need and move on."

At the beginning of each meeting, the group prays for each of the individual children by name.

Sometimes they will use a book as a study guide for their discussions. Occasionally, the meetings may include a speaker.

"In sharing, there is strength," says Pat. "We grow in our own spirituality.

"Our members agree that our faith has become stronger as a result of our trust in the Lord for the protection and intervention in the lives of our children."

But the most important thing about EnCourage, she emphasizes, "is our unconditional love for our children and support for them—not for their sexual identity, but first as God's children.

"This is the overriding philosophy of our Archdiocese of Baltimore EnCourage group and of all Catholic EnCourage groups."

For more information on the Baltimore Archdiocese EnCourage chapter, phone 410-302-4641.

PRO-LIFE VOCABULARY

USE	DO NOT USE
Baby	Embryo & Fetus
Aborticide	Abortion
Abortuary, Death Camp	Clinic
Unplanned	Unwanted
Abortionist	Doctor
Hypocritical Oath	Hypocratic Oath
No Choice	Pro-Choice
He, She	It

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Pro-lifers protest at Planned Parenthood construction site



Pro-lifers protest at the Planned Parenthood construction site in Washington, D.C., as part of a nationwide protest against Planned Parenthood on April 23. Two Rivers Public Charter School is adjacent to the site on left.

While construction proceeds apace at the Planned Parenthood mega-abortion mill in the nation's capital, local pro-lifers, who are calling for a halt to the building of the 26,000-square-foot, block-long facility, joined in a nationwide protest on April 23.

Over 10,000 protesters came out to 228 Planned Parenthood facilities across the country.

They called for Planned Parenthood to be stripped of all government funding and demanded that all charges against undercover journalist David Daleiden be dropped.

The April 23 protest followed a national protest in 2015, held in response to a series of undercover videos, released by Daleiden's Center for Medical Progress, which exposed Planned Parenthood's practice of illegally selling aborted

babies' body parts for profit.

Fr. Steven Imbarrato of Priests for Life and local pro-lifer Melissa Ortiz spoke to the roughly 15 pro-



Melissa Ortiz and Fr. Steven Imbarrato (in rear) were speakers at the protest.

testers at the D.C. construction site, located at 1225 Fourth Street NE, just across the alley from the Two Rivers Public Charter School.

"A lot of walkers and drivers took our fliers," said protest leader Larry Cirignano. "And we got lots of social media coverage."

But nobody from the school came to join in the protest, he said: "I expected that parents who oppose abortion would show up."

By not coming to the protest, they are showing that they don't care that an abortion mill is going up right next to their children's school, he contended.

"They wouldn't allow a 7-11 next to the school, because they sell cigarettes—or a Hooters! It's just crazy that they allow a Planned Par-

See PROTEST, page 12

Saving babies Bell-style means rescues, jail, mom-homes

By Bob Brown

“I’m not a speaker,” Joan Andrews Bell told a crowd of 40 on April 14 at New Covenant Presbyterian Church in Abingdon, Md.; “It’s easier to sit in front of a clinic door and be dragged away!”

Not only did Joan experience more than her fair share of forced removals from abortion clinic doors, she spent significant time in jail, including a 2½-year stretch in a Florida prison.

During the Bells’ Defend Life lecture series tour, which made three more stops at churches on April 15, Joan and her husband, Chris, delivered what could be considered a brief history of the modern pro-life movement from two of its most noteworthy participants.

They told their stories, including how they first became involved in pro-life activities, where they met each other, and what they are currently doing.

Joan Andrews was born in 1948 in Nashville and grew up on a Tennessee farm. When the Supreme Court handed down its infamous 1973 *Roe v. Wade* decision, a bewildered Joan and her two sisters immediately searched for ways to dive into the nascent pro-life movement.

Joan was “shocked by the silence of the churches,” she told the New Covenant audience. Defending babies is not a charitable endeavor, she said, but a matter of justice.

“I knew I could not face God when I died if I didn’t do everything I could,” she said. And what she first did was eventually make her way to St. Louis to join what was then called the “sit-in movement.”

A group there grew to about a

hundred people, blocking St. Louis-area abortion clinics with their bodies.

When the police would forcibly remove the brave rescuers from abortion center doors, Joan and many of these pro-life heroes would go limp. Their passive resistance was not an act of violence nor a show of disrespect to law enforcement officials, but a statement about the seriousness of the evils occurring behind the clinic doors they were blocking.



Joan Andrews Bell describes the “rescue” era, when saving babies from abortion could lead to arrests and even time in prison.

“If they’re killing babies here, they have to do it over my body. They have to deal with me,” Joan said.

She added that the rescuers’ gentle manner had a great effect on the abortion-minded women who were trying to gain entrance to the abortion center but also watching the rescue.

When many of these young mothers witnessed strangers enduring harsh treatment at the hands of the police for the protection of the babies whom they were about to give over to the abortionist’s steel claws, they changed their minds and walked away.

Joan described how the highest ranking police officer on the scene of a rescue had tremendous power to do good or to do ill. There were usually a few officers who seemed to enjoy inflicting harm—painful compliance techniques that sometimes led to dislocated shoulders and broken arms—on the rescuers.

But there were also other officers who, even on orders to brutalize the rescuers, would fake it—employing, for example, a fake thumb-twist.

Surprisingly, the St. Louis rescuers received help from one particular judge. Harold Johnson would simply set aside the “sit-in” cases that came before him. For years he did this, and at his retirement, he dug out the cases and “stamped us all ‘not guilty,’” Joan said.

But Joan didn’t always get away with preventing murder. In 1985, she and a dozen other activists locked themselves inside a Pittsburgh abortion center that, at the time, had performed more abortions since *Roe v. Wade* than any other killing clinic on American soil.

After spending eight months in a Pittsburgh jail, she went to Pensacola, Florida, where she attempted to “disarm a murder weapon” inside an abortion center.

Joan’s five-year sentence for that was eventually cut in half, but she spent most of those 30 months in solitary confinement. Nevertheless, she called her experiences in prison a “very powerful, grace-filled time.”

It was in another prison where Joan met her husband-to-be, Chris Bell. Not long after speaking at a

See BELLS, page 12



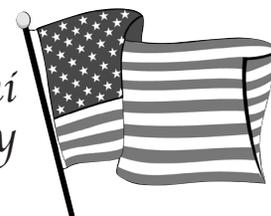
DEFEND LIFE

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

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P.O. Box 5427
Baltimore, Maryland 21285
www.DefendLife.Org
Jack Ames, Director
410-337-3721
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June 14 2016 Anno Domini
Flag Day



Dear Friend of **DEFEND LIFE**,

It hardly seems possible, but **July 25-29** will be our **16th Annual Maryland Face the Truth Tour**.

Our Core Team of **25-30** plus will visit **15** heavily trafficked sites in the Baltimore-Washington area with our huge 3' x 5' pictures of aborted babies spaced 50-100 feet apart. As Father Frank Pavone of Priests for Life has said repeatedly, until **America sees Abortion, Americans will not reject Abortion**. It's really that simple.



Core team members travel with us all **5** days to all **15** stops. Between the morning and noon stops, we have **Holy Mass** each day.

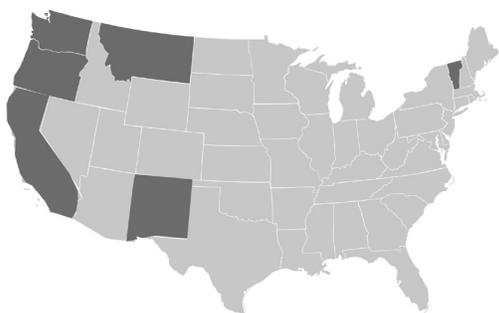
Between the noon and afternoon stops, we have a luncheon to which all supporters of **DEFEND LIFE** like yourself are invited. Each day we have a great luncheon speaker. After our afternoon stop we have a picnic and then we break up into smaller groups and stay overnight in family homes close to our next morning's stop. Friday night we will have a victory picnic to which all **PRO-LIFERS** such as you are also invited. You'll get to meet all our student Core Team members, all future **PRO-LIFE** leaders.



Expanding on that thought, our Truth Tours are like training ground for student **PRO-LIFERS**. They get to be on the **battlefield for life** where we ultimately will win or lose the battle to save America. This year at the suggestion of **Lexi Regal**, one of our outstanding student recruiters, we are adding a **PRO-LIFE Apologetics component** for all student Core Team members. If Core Team members are to be our future leaders, they must do far more than hold signs, they must master the arguments.

See page 19 of this issue for the status of some of our Core Team Alumni!

Reasons DEFEND LIFE Still Does Truth Tours

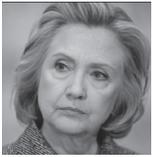


- Abortion on demand is still the law of the land! **Pre-born** babies are still at risk.
- If it is legal to kill in the womb, are any of us who are already born really safe? Assisted suicide laws have already passed in 6 states including **Vermont, New Mexico, Montana, California, Oregon** and **Washington**.
- The media (except for Talk Radio and the Internet) are **overwhelmingly pro-abortion**.
- Academia is **overwhelmingly pro-abortion**. We only have one truly active college **Pro-Life** group in

Maryland, at Johns Hopkins, thanks to the efforts of the fantastic **Andrew Guernsey!** But Guernsey is graduated. What will become of that group?



- No other regional group besides **DEFEND LIFE** has yet stepped up to do Truth Tours in the Washington – Maryland Metropolitan area. If we don't do them, they aren't going to happen and that would be a tragedy.
- The expression of disgust we see as the pro-abortion government bureaucrats inching by us in total gridlock north of Chevy Chase Circle on Tuesday afternoon.
- This is a presidential election year. **Hillary Clinton**, the obvious Democratic nominee, is willing to die to keep abortion legal, should God help us, she be elected. **Hillary is so evil, I predict she will make Obama and Bill Clinton seem good by comparison.**



What Do We Plan to Do Differently this Year?



This November may be the most important election in American history. With your financial support, we are planning a change of locations. Instead of going to Embassy Row for our Tuesday noon stop (we have loved this stop for its symbolic importance), we plan to go into the **belly of the beast** itself. That being **Farragut Square** at Connecticut and "K" Street, NW just blocks from the White House. At least **10,000** persons will see our signs. It is bordered on the north and south by 2 different Metro stops and it's in the real heart (for better or worse) of Washington, DC. This is where most of the law firms, lobbyists, social clubs, hotels and think tanks **are nested.**

But to do this, we must rent a second costly bus to transport our Core team and signs from the far northwest to Farragut Square. **Will you help make this a reality?**

\$16,000 is Needed for Our 16th Annual Face the Truth Tour



All of this sounds great, but there are considerable expenses, such as:

- Stipends for 4 student recruiters
- Stipend for Tour Director
- Stipends and expenses for speakers
- Pavilion rental for Friday picnic
- Rush Limbaugh ads
- 2 buses
- 200 T-shirts
- Printing and Mailing
- Signs
- Food & Lots of Water



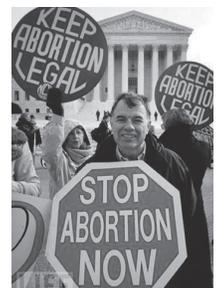
Once again, we are blessed by several wonderful anonymous donors who have promised **\$8,000** if **donors** like you can match that with your individual **tax deductible** donations.

For instance, if you can give **\$500**, it becomes **\$1,000**, **\$250** becomes **\$500**, **\$100** becomes **\$200**, and so on.

In deciding how much to give, please remember this. **Our Great and Gracious God is never outdone in Generosity!**

Long Live Christ Our King,

Jack Ames
Jack Ames, Director
410-337-3721
Jack@DefendLife.org



Enclosure

BELLS, from page 9

New Jersey Right to Life convention, Chris met Joan's sister, Susan. A Eucharistic minister at the time, Chris went with Susan to visit Joan in a Delaware jail.

"How's the food?" Chris asked.

"I've never had better Philadelphia cheesesteaks in my life," the ever-optimistic Joan replied. They were married four years later, but their pro-life work did not stop.

Since March, 2009, Joan, a mother of seven (including six adopted disabled and high-needs children), has been involved in two projects that she founded: the Apostolate of Dei Gloriam and the Apostolate of Quo Vadis.

Dei Gloriam is a group of seven laypersons who pray daily in front of abortion mills; Quo Vadis is a smaller group devoted to rescues.

Joan noted that single college-age students and retired folks would likely find the apostolates' lifestyle easier to manage than would families with young children.

The fact is this, then: Joan is a



Chris Bell tells how he founded Good Counsel Homes for homeless pregnant women and those with young babies.

speaker, not just a fascinating raconteur of "war stories," but also a vocal advocate for preborn children.

For her entire life she has spoken up, sat down, peacefully put her own wellbeing on the line, and spent years in prison for the defense of innocent, preborn girls and boys forsaken by their parents, the government, and the medical community.

One more interesting fact: Joan was the godmother of NARAL co-founder and former abortionist Bernard Nathanson after he renounced his practices and entered the Catholic Church.

Joan's husband, Chris, also bears serious pro-life credentials. Chris grew up near Belmont Park, New York, and as a young man volunteered at a homeless shelter in New York City.

After witnessing homeless mothers with preborn or born children poorly served by the shelters, he started his own.

Debbie, 19, and her little boy, Bobby, were the first individuals to whom Good Counsel Homes ministered back in 1985 out of a one-time Hoboken convent. Good Counsel now operates homes in the South Bronx, Staten Island, two other New York counties, and in Camden, New Jersey.

Good Counsel provides free daycare, trains women in life skills programs, and helps them prepare for interviews and jobs.

The most important work of all, however, Chris said, is "sharing the love and mercy of our Lord Jesus Christ."

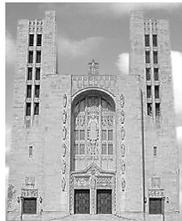
Much mercy is indeed needed: Chris explained that more than half of the women who come to Good Counsel have already had at least one abortion.

"They come to us," Chris said, "because they don't want to do it again."

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Himself, our hearts are
restless until they rest in Him.
- SAINT AUGUSTINE**

PROTEST, from page 8

enthood to build next to them."

The pro-lifers pulled the project's building permits for the plumbers, which showed 33 sinks, said Cirignano: "The place will be dripping with blood."

#Protest PP, a coalition of state and national pro-life groups led by the Pro-Life Action League, Citizens for a Pro-Life Society, and

Created Equal, plan to hold an annual protest against the nation's largest abortion chain every fourth Saturday of April.

As for further protests at the D.C. construction site, Cirignano says they will continue several times a week.

For information on the Planned Parenthood construction site protests, email Larryvote@gmail.com.

In My Humble Opinion

Carhart's license is up for renewal: time to say no

By Janet Baker

As many of you know, late-term abortionist Leroy Carhart has been murdering late-term babies since his arrival here in 2010.

He operates out of Germantown Reproductive Health Services in Germantown, Md. Over the years, he has sent ten women to the hospital from his Germantown mill.

The list below is from Operation Rescue; see <http://www.operationrescue.org/archives/carharts-personal-war-on-women-911-call-reveals-serious-abortion-injury-days-later-another-ambulance-rolls-to-ne-facility/> to see their full report and embedded links.

As you can see, seven of these women—including the woman who died—were mutilated in Germantown.

However, since the Operation Rescue report was posted, three additional women were taken from the Germantown location to Shady Grove Hospital: two in March, one in April, bringing the count (at the time of this writing) to ten.

That's ten too many, not to mention the thousands of babies who were murdered in Germantown.

On May 11 it was announced that the Select Investigative Panel of the U.S. House of Representatives, noticing the rash of women being rushed to the hospital, will commence hearings to address these various safety concerns.

The committee has issued subpoenas to: Leroy Carhart, Germantown Reproductive Health Services, Maryland Board of Physicians, Shady Grove Hospital, Montgomery County Police and others (see

www.prayforgermantown.com for more details).

On May 22 approximately 200 pro-lifers, including myself, gathered at the intersection of Wisteria Drive and Executive Park Terrace to conduct a rally known as "Moment of Mercy."

Rev. Pat Mahoney, in addition to touching on the impending Congressional investigation, told us that Carhart's Maryland medical license is up for renewal.

I trust all readers can agree this is one license that should not be renewed under any circumstances.

Why his license hasn't been revoked before this points to corruption in high places in Maryland.

We know all too well that Maryland is one of the states that is most

See CARHART, page 18

Carhart's Hall of Shame

- **February 4, 2016**, Bellevue, Neb.: Woman transported to hospital (Video).
- **January 19, 2016**, Germantown, Md.: Late-term abortion patient bleeding seriously transported to hospital (Video and 911 recording).
- **December 15, 2015**, Germantown, Md.: Abortion patient transported to emergency room while Carhart accompanies.
- **July 2, 2014**, Germantown, Md.: African-American abortion patient transported to hospital.
- **April 26, 2014**, Bellevue, Neb.: Patient, 37, suffered from abdominal pain after Carhart had an "issue with the procedure." (Video with 911 recording).
- **March 4, 2014**, Germantown, Md.: Patient hemorrhaged after 2nd trimester abortion complications.
- **November 30, 2013**, Bellevue, Neb.: Patient suffered 2nd trimester abortion complications.
- **November 26, 2013**, Germantown, Md.: Patient required emergency surgery (Video with 911 recording).
- **July 9, 2013**, Germantown, Md.: Patient hemorrhaged. (Video with 911 recording)
- **February 7, 2013**, Germantown, Md.: Patient Jennifer Morbelli died of 3rd trimester abortion complications (Autopsy Report).
- **March 31, 2012**, Bellevue, Neb.: Patient heard moaning and screaming during 911 call (Video with 911 recording).

Liberal Georgetowners scorn Cecile Richards protesters

Jonathan Darnel's huge sign, emblazoned with gory photos of 10-week-old aborted babies and bearing the message, "Abortion Is a Savage Act of Violence," did not go down well with most passersby in Georgetown.

Darnel was one of about a dozen pro-lifers staging one of several protests against Georgetown University's hosting of Planned Parenthood President Cecile Richards as a speaker on April 20.

Their protest, a few blocks away from the university, at Wisconsin Avenue and M Street in the Georgetown shopping district, got "the response you might expect from a very liberal town," said Darnel: "lots of looks of disgust—and many people hurried past us."

Several young women stopped "to give us all the regular arguments in favor of abortion, and claimed they were calling the police, who never showed up," he said.

Most of the women passing by in the affluent Georgetown neighborhood were white and in their twenties or thirties, said protester Albert Stecklein.

"They were typically very arro-



Defend Life Director Jack Ames (right), Julie Haag and Stephen Kosciesza protest Georgetown University's hosting of Planned Parenthood CEO Cecile Richards.

gant; they said, 'You don't have any business talking about this issue—you're a guy!'"

Stecklein did talk to two high-school-aged boys down from Canada who had come with a sightseeing group, however.

"They had not really thought much about abortion," he said. "But

we had a long talk with them. They understood our viewpoint. They began to get it."

While Cecile Richards received a standing ovation at her hour-long talk to over 400 students in Lohrfink Auditorium, a contingent of Students for Life of America held a "We Don't Need Planned Parenthood" protest outside the hall in a roped-off area.

The American Society for Tradition, Family and Property held a third protest at the O Street entrance to the campus.

Larry Cirignano of Catholic Vote organized the Wisconsin Avenue/M Street protest.

"We were a few blocks away from the university," said Defend Life Director Jack Ames, who took part in the street protest.

"Traffic is heavy where we stood, so we were able to reach a lot of people," he noted.



Jonathan Darnel holds a sign in the Georgetown shopping district.

Joe Biden got the Laetare medal? You gotta be kidding!

By Bill McCaffrey

The Golden Dome, a golden statue of Our Blessed Mother, is recognized around the world as the symbol of Catholic higher education. It is located, quite appropriately, on Our Lady's university campus in Notre Dame, Indiana.

The University of Notre Dame is probably the most beautiful college campus in the world; at least it is in the minds of its visitors, students, alumni, and "subway alumni"--those who can only dream of ever being there.

The subway alumni of the '40s and '50s were often blue collar, salt-of-the-earth, honest, decent people who loved God, family, country, and Notre Dame in that order. In the fall of each year, there might be a reversal of order for the last two on Saturday afternoons.

Almost every Irish Catholic boy in Boston, New York, Chicago, Philadelphia, and hundreds of smaller cities dreamed of playing football for Frank Leahy and the Fighting Irish of Notre Dame.

I was the unelected president of Philadelphia's subway alumni. My friends and newspaper route customers often commented how well I'd look in a Fightin' Irish football uniform.

The kids, mostly from the Protestant (public) schools, who played street tackle against our teams, laughed when I told them that I would be an All-American running back at Notre Dame. They had the last laugh because I didn't make my high school team, despite trying out for four years.

I did win a short-term couple battles with them, however: my team-



Tarnished
Notre Dame University's Golden Dome is recognized as the symbol of Catholic higher education.

mates and I pushed some of them against Mr. Kelly's cement hedge, which could have broken their arms.

My company, IBM, transferred me to Greencastle, Indiana, in 1979. Greencastle is about 160 miles from South Bend, home of the Fightin' Irish.

In 1983, my wife saw an article in the Indianapolis newspaper about Notre Dame and suggested that I think about going there.

I had two kids, a hefty mortgage, a better-than-full-time job, and an aversion to school, especially math and statistics. But I also had an extraordinary love for Notre Dame, the Lady and the school.

I applied, thinking that I would be rejected and not thinking about the consequences if accepted.

I met with an advisor at Notre Dame, who actually encouraged me. I was admitted and was able to work out a schedule where I could take classes on Thursday evenings, all day Fridays, and most of the day on Saturdays.

My peers and bosses supported me and tried to cover my business trips whenever they could.

This was helpful, but the whole thing was impossible. I knew it after my third week of travelling to South Bend after work on Thursdays, driving three-and-a-half hours before going to ND's library to study for an hour or two.

On the way to school I stopped at Bridget Maguire's pub, a block from campus, for their famous Full-back burger and Guinness "soda". After classes on Saturdays, I had the reverse three-and-a-half hour trip.

On the third week, after classes and before I looked at the Golden Dome for *the last time*, I went to my car. I heard the band of the Fightin' Irish and they were playing the Notre Dame Victory March.

I went into the beautiful Sacred Heart basilica and went to the tomb of Cardinal O'Hara, a former ND president and archbishop of Philadelphia.

I remembered that when Cardinal O'Hara came to Philadelphia, I walked to the Reading train station – a very long walk – to greet him. I was in fifth grade and he was the only non-family, non-sports figure that I idolized. I couldn't wait to see his Notre Dame jacket or hat.

I asked Cardinal O'Hara via prayer what I should do. His response was immediate: "Go Irish, beat fear."

Somehow I survived and had two weeks and one semester to go to graduate, when what seemed like to worst thing in the world happened: IBM closed the facility where I was working, and I knew I'd be living in Gaithersburg, Md., during my last semester.

“Bill, you can transfer to Georgetown, or any one of several schools,” were the discouraging words I heard.

“Bill, you finish at Notre Dame and IBM will pay your airfare for the whole semester,” were the encouraging words from an IBM executive who heard of my plight.

For thirteen weeks, I commuted from Gaithersburg or Rockville to South Bend. Our Blessed Lady greeted me every week. Cardinal O’Hara listened to me. My wife and kids cheered me on and I graduated in 1987.

Our Blessed Lady had worked overtime to ask her Son to go deep into His Merciful Love Trove to make this happen for a son who loves her very much.

I joined the Alumni and was asked to be on the board of directors. In 1993, I received the *Notre Dame Alumni Award of the Year* from the DC club.

I was a former subway alumni member and my love for the Catholic faith grew like crazy. I had graduated from *the* Catholic university.

On May 15 the University of Notre Dame presented its prestigious and oldest award to American Catholics, the Laetare Medal, to our pro-abortion, pro-same-sex marriage, “Catholic” vice-president, Joe Biden.

The award is given to those “*whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.*”

You gotta be kidding.

What about all the Catholics who loved and love Notre Dame because it is a Catholic university and proud to be a Catholic university?

There is nothing worse for me right now than watching what is happening to the most beautiful tribute to the most beautiful person who ever lived.

Commentary

Planned Parenthood is not the monster

By **Bob Brown**

A disturbing thought ran across my mind the other day, and at first I tried to chase it off: Planned Parenthood is not the monster.

Planned Parenthood is currently expanding yet another business enterprise—providing hormone replacement therapy (HRT) for transgender people.

Killing babies meant to be born, trying to physically alter women into men and vice versa: I wondered, “Is there an organization more committed than Planned Parenthood to turning God’s creation upside down?”

Obviously, Planned Parenthood’s activities are monstrous. But it’s easy to get caught up, as I do sometimes, in thinking of Planned Parenthood and the whole abortion industry as “them.”

Planned Parenthood, however, is not an alien civilization nor a foreign power that invaded our shores to take over the country. And neither is the abortion industry a secretive branch of the federal government, even though through laws like the FACE Act, the government protects abortion centers like it guards Fort Knox.

A monster is Planned Parenthood, yes, but not *the* monster.

For we the people elect representatives to Congress and state legislatures who set aside more than a half billion dollars annually to reimburse Planned Parenthood for aborting our own children.

And we the people who don’t need government grants to pay for

our abortions annually drop more than \$300 million into Planned Parenthood’s coffers and donate an additional \$350 million. And millions more dollars go to other abortion mills.

In short, we the American people have rejected God’s plan and design for sexuality, and we’ll kill a million helpless babies each year (about one-third behind Planned Parenthood’s walls) if we think doing so gets us what we want in life. We won’t make significant changes in our laws until God’s laws are written on our hearts.

This isn’t to say that abortionists aren’t responsible for their crimes against humanity, but they’re responding to demand. Why are there no strip mall storefronts that offer finger amputations? Because we the people don’t want that.

The point is: we the people want abortion. We the people want to engage in the behavior that makes children, but when those children come into being, we the people like Hillary Clinton, hiding behind inhuman rights claims and judicial smoke screens, cough up preposterous premises like, “Unborn persons don’t have constitutional rights.”

A mere ten years away from our quarter-millennium Independence Day celebration, and we Americans still believe there are persons among us with no rights?

So, who’s the monster?

FIGHT ABORTION
Your very life depends on it!

Satan—then and now—‘fights like the devil’ for child sacrifice

By Joe McPherson

“He is the Father of Lies and has been so since the beginning,” were Jesus’ words about the devil.

Lies—untruths—are the sign of the evil one. Is it surprising that the chief institutional adversary to the pro-life cause is a fountain of lies?

Planned Parenthood, since its foundation by Margaret Sanger as the National Birth Control League, has obscured and denied and worked against respect for the natural order of things—the “Logos” of Creation.

All that the Creator has brought out of nothing is good. Fertility is not a pathology, but a part of sexuality, which is part of our body.

We are our bodies; our bodies are not just something we have, but something we are.

With our intellects we must strive to understand and respect the body’s underlying meaning or “logos.” This is precisely what is done in Natural Family Planning.

‘Non serviam!’

Angels are created spirits without bodies. They can only sin through envy and pride.

It is thought by some theologians that some angels led by Lucifer in his pride did not approve of God’s plan to create these material and spiritual beings and to allow them the privilege of procreating new such beings.

Others think that the Incarnation was revealed to the angels; other theologians think that the high and special privileges that would be granted the Virgin Mary were shown to them.

In any case, before being admitted to the fullness of the Beatific

Vision (Heaven), some revolted against God Almighty, crying “Non serviam!” (I will not serve!)

Others, following Michael, cried “Serviam!” and drove the fallen angels into Hell.

Lucifer, the great archangel, whose name meant “Light-bearer,” as head of the fallen angels, became “Satan” or “the Opponent of God,” and he and his minions sought to destroy God’s plan, determined that these beings should not have what they themselves could never have—

‘Is it surprising that the chief institutional adversary to the pro-life cause is a fountain of lies?’

the Eternal Bliss of Heaven.

Satan’s first success was Adam and Eve, who were driven from Paradise by their act of disobedience. Torn apart by envy, the fallen would seek to destroy God’s creation of human beings.

The pagan baals, as in Baalzebub, the Lord of the Flies, represented the disordered human passions of Lust for Power, Avarice, and Sexual Lust.

Jezebel (the bel of her name indicates her association with the cult of the baals) brought this cult to the court of her husband Ahab, the king of Israel.

Perhaps you can think of several modern Jezebels.

The prophet Elijah defeated the baals and their priests with God’s help.

The thing these baals had in

common was a lack of mercy. Eventually, they came to demand the ultimate—human sacrifice, often babies.

Even the root of the word devil means cutting into pieces. Is this not what we see in our world today?

Obviously, it is important to turn the downhill race to viciousness around so that people seek to live the virtues, to develop the image and likeness of God in ourselves more clearly.

We do this best by serving others. The measure of love is the measure of sacrifice. This requires charity, humility, and grace.

It is better to drown evil with good than to try to stomp it out. In this, the good angels are our allies and we should develop a friendship with them.

Traditionally, these are called the Guardian Angels. We should invoke the aid of our own and those of people who are in more perilous situations, such as those contemplating an abortion.

But Satan and his ilk are strong at work. The fallen angels, led by Satan, prowl about the world seeking the ruin of souls, seeking revenge against God. They cannot understand that they will always be defeated.

Almighty God, Who is above all things, can draw good out of evil. I think they often go after those who are most faithful in pursuing God’s will by harassing them in body and soul. The devils wish to discourage them, to break their morale and demoralize them.

‘Defend us in battle’

Perhaps you know of the story of

the exorcism of the 13-year old-boy from Mt. Rainer, Md., that was the seed of William Blatty's novel, *The Exorcist*.

After the first exorcism attempt by a young, wet-behind-the-ears priest at Georgetown University Hospital failed, the boy and his family moved to St. Louis, Mo.

There, another exorcist, after thirty exhausting days of trying to drive the devil out in the face of horrendous manifestations of the devil's power, finally succeeded.

The priest commanded the devil in the name of Jesus to tell him when he would leave the boy.

The Devil, who had to answer, said that he would leave only when the boy said a certain word and he would not let him say the word. (He could make the boy go unconscious.)

One day when the boy was reading some prayers in Latin, he went unconscious. Suddenly a great booming voice came out of the boy, saying, "I am Michael, who stands before the throne of God. In the name of "Dominus" (Lord), I tell you to depart!" At which the Devil left the boy with a great commotion.

The boy, who had been unconscious, said he saw St. Michael fight-

ing with the Devil (who had said his name was "Spite" by scratching it inside out on the boy's skin) and driving him into the flames of Hell and pouring a great iron grate over the entry.

"Dominus" is a title the devils hate because it indicates submission and respect.

At the exorcist's church, of which he was the pastor, people had gathered to pray for the special intention of their priest, not knowing what it was they were praying for. At the very same moment as the devil was driven out, they all saw a vision of St. Michael in the dome above the altar.

The story gave me new respect for St. Michael and has encouraged me to pray the prayer to St. Michael:

St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

I encourage others in the fight to defend Life to pray to St. Michael

CARHART, from page 13

friendly to baby-killers. No wonder the Congressional committee subpoenaed the Maryland Board of Physicians.

On the Pray for Germantown site, we are being asked to do two things. First, please contact the Maryland Board of Physicians and tell them to deny Carhart's license renewal.

Second, attend the rally/ demonstration on Capitol grounds on June 13, the day Carhart must appear before that committee.

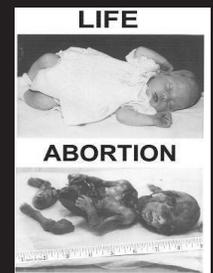
Check with the Pray for Germantown site for details on this and other ways in which you can participate. Above all, pray to God that abortion be ended.

and the Angels.

Joe McPherson is the Founding Head of Brookewood School. He is the former Headmaster of The Heights School and The American School in Switzerland. He is currently setting up Dominion Hall, an international boarding school in Southern Virginia.

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LAWSUIT, from page 2

- The legal claims filed against the speakers tend to fall into predictable categories such as defamation, interference with prospective economic advantage, invasion of privacy, and conspiracy.
- The lawsuit often names “John or Jane Doe defendants.” (“We have found whole communities chilled by the inclusion of Does, fearing ‘they will add my name to the suit,’” wrote the professors.)

D.C.’s Anti-SLAPP Law incorporates rights for defendants to more expeditiously fight lawsuits intended to punish or prevent them from exercising their free speech rights.

A provision of the law makes it easier for defendants to file a Motion to Dismiss quickly and more effectively, thus possibly shortening the length of their case and considerably reducing their costs.

The Two Rivers School Complaint asks for “reasonable” attorneys’ fees, if they win.

“Those ‘reasonable’ fees are usually very significant,” said Thomas More counsel Brejcha. “They would want to take numerous depositions; the expense would be humongous.”

Nicdao argued that the Anti-

SLAPP Act plainly applied in her case because her speech in opposition to the practice of abortion “is universally recognized as being an issue of public concern.”

She cites a case in which the Supreme Court of Wyoming, in *Operation Save Am. v. City of Jackson*, states, “contending that the abortion issue is not one of great public interest and importance is as unsupported as contending that the Earth is flat or the sun rises in the west and sets in the east.”

SLAPP lawsuits often name John or Jane Doe defendants, creating a chilling effect on the public’s exercising of free speech rights.

Further, “The public interest test [as to whether a lawsuit falls under the Anti-SLAPP Act] turns *not* on the nature of *the audience* but, as the statute plainly states, on the *content* of the *speech*,” Nicdao argued.

As for Two Rivers’ “threadbare allegations of conspiracy,” Nicdao points out, “The essence of conspiracy is an agreement to engage in *unlawful* conduct”: any communications between the defendants involved the *lawful* exercise

of their free speech rights on public property.

In addition to the five named defendants, Two Rivers’ lawsuit names John Doe I, John Does, and Janes Does as Defendants, and includes photos of purported John and Jane Does holding signs in front of the school.

As noted in the SLAPP study, lawsuits often name John or Jane Doe defendants, creating a chilling effect on the exercising of free speech rights on the general public.

Motion to Dismiss denied

At a hearing in D.C. Superior Court on April 29, Judge Jeanette Clark denied the defendants’ Special Motions to Dismiss without comment.

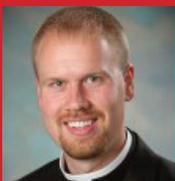
Ruby Nicdao and Larry Cirignano have filed appeals to the denial.

Judge Clark did not grant the Two Rivers’ request for a preliminary injunction to restrict the defendants’ protests in or near the school during school hours.

“We were back protesting Monday morning [May 2, after the hearing], and will continue to try to prevent Planned Parenthood from opening or from getting women to enter their death chambers,” said Larry Cirignano.

A trial date has been set for April 18, 2017.

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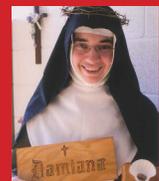
Angela Swagler Greenwalt
Taking Florida Bar



Beth Walsh Serio
Mother of 2



Chrissie Walsh Dhanagom
Mother of 3



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Route 340 near Food Lion

HAGERSTOWN 11:30 AM - 1 PM

Walnut & West Washington Streets

FREDERICK 4-5:30 PM

Route 40 West between

Home Depot & Giant Eagle

TUESDAY, JULY 26

GERMANTOWN 7:30-9 AM

Route 118 at Wisteria Drive

NW WASHINGTON, D.C.

11:30 AM - 1 PM

FARRAGUT SQUARE, 16th and K Sts.

CHEVY CHASE 4-6:30 PM

Connecticut Avenue between

Chevy Chase Circle & Bradley Lane

WEDNESDAY, JULY 27

BOWIE/CROFTON 7:30-9 AM

Route 301 at Route 450 West

COLUMBIA 11:30 AM - 1 PM

Little Patuxent Parkway at

Columbia Road

WESTMINSTER 4:30-6 PM

Route 27 at Main Street

THURSDAY, JULY 28

TOWSON 7:30-9 AM

Charles Street 1/2 mile south of I-695

NORTHWEST BALTIMORE

11:30 AM - 1 PM

Reisterstown Road Shopping Plaza

Patterson Avenue at Reisterstown Road

NORTH BALTIMORE 4-5:30 PM

Northern Parkway at York Road

FRIDAY, JULY 29

HUNT VALLEY 7:30-9 AM

Location TBA

WHITE MARSH MALL 11:30 AM - 1 PM

Honeygo Boulevard at Ikea

ELLCOTT CITY 4-6 PM

Route 40 - Location TBA



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