



# DEFEND LIFE

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

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## Honkers, spitters, joiners greet Face the Truthers

Noel Coward once observed that only mad dogs and Englishmen go out in the midday sun.

Add one more group to the list: Face the Truthers determined to break through the liberal media blackout and show their fellow Americans what an abortion looks like.

As a brutal heat wave continued to scorch Maryland the week of July 26-30, Defend Life's tenth annual Face the Truth Tour took to the streets and highways across Maryland and Washington, D.C., bearing the always controversial posters of aborted babies.

"We had over 100,000 motorists who saw our signs," said Defend Life Director Jack Ames.

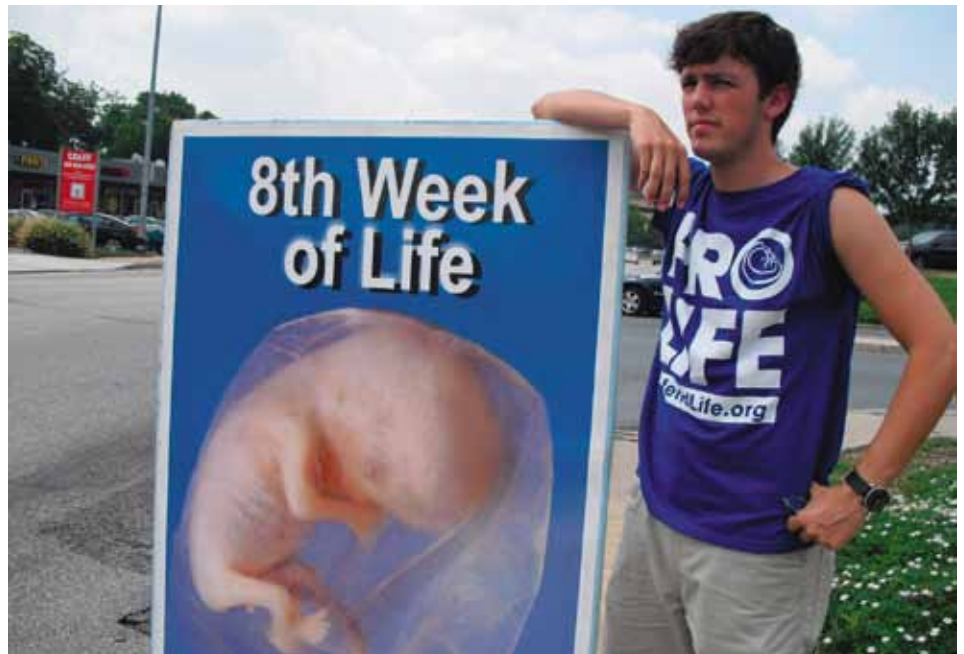
"People stopped and gave us money. Other people said, 'I want to become involved,' and we got their names and information.

"We gave out 200 t-shirts to people who promised to wear them one day a week. And we passed out tons of literature."

A core team of about 20 pro-lifers traveled to all 15 stops, where local volunteers joined in.

"I didn't know many of the core team members personally, but I was surprised at how committed and enthusiastic they were," said tour co-director Maggie Egger.

See TOUR, page 2



Alvaro Sale, a college intern from Spain, mans a sign at the Reisterstown Road Plaza stop.

## For Crenwelge, it was *déjà vu* in Bel Air

When a police officer drove up to the line pro-lifers in Bel Air at 4 p.m. on July 30, the last stop on this year's Face the Truth Tour, Brian Crenwelge wasn't worried.

The young Truth Tour co-director had been on past tours and was used to police routinely stopping to talk and perhaps offer a few precautions.

During the 2008 Truth Tour, however, Crenwelge had been one of 16 pro-lifers arrested at the Bel

Air stop and jailed overnight.

But last year, everything had gone smoothly at the stop at the Harford County town.

"We weren't expecting any problems this year at all," said Crenwelge.

The officer told the pro-lifers, who were standing along the shoulder of Route 24 at MacPhail Road, that they were on private property.

See HARASS, page 3

## TOUR, from page 1

“They were a great mix of young and older people.”

The core team included a seminarian, Chris Ciaffa, from Iowa, who led the hymns at the daily Masses along the tour route.

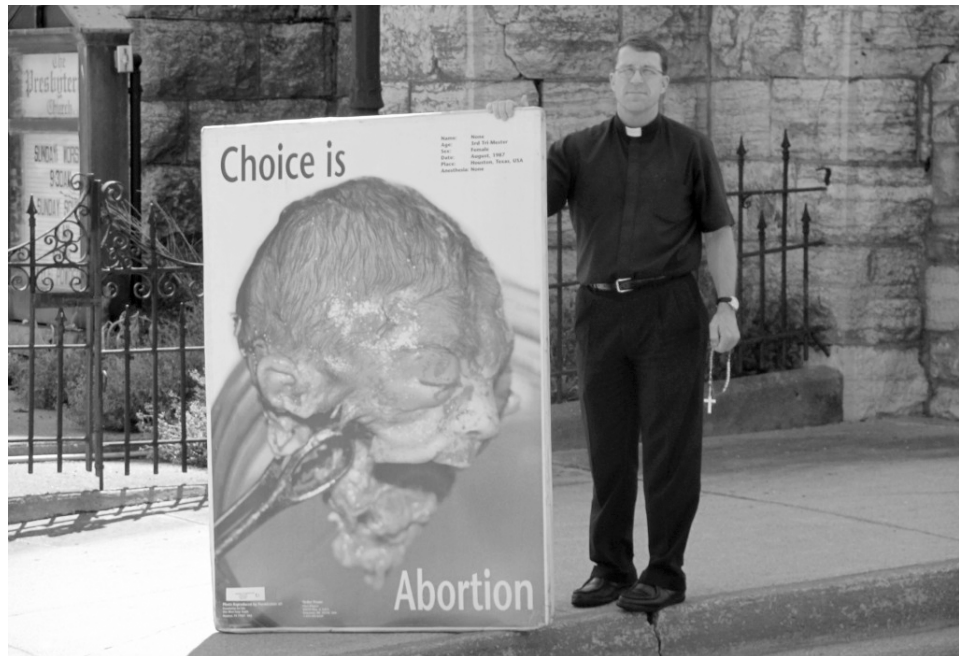
Three college students from Spain who were interning for a month at Expectant Mother Care, a pro-life group in New York City, also joined the core team.

“This is cool, because people see what abortion is about,” said Alvaro Sale, a junior at Spain’s University of Navarre, as he held a sign in Reisterstown.

As usual, reaction to the graphic signs ran the gamut, from truckers at the Bowie/Crofton stop “honking like crazy” in response to the “Honk for Life” signs, to a female runner in Chevy Chase who yelled and spit on co-director Elisabeth Duncan as she sprinted by.

At the Arundel Mills stop the next day, a guy who had been sitting in his van watching the Truthers suddenly got out and approached Duncan, who was understandably nervous.

“I thought, oh my gosh – you



**Fr. Thomas Euteneuer of Human Life International joins the Face the Truth Tour, standing next to the Presbyterian Church at the Hagerstown stop. He was that day’s luncheon speaker.**

never know! But he asked, ‘Can people join you?’ I said, sure. He grabbed a Malachi sign and got in line.”

Then there was the mushy middle.

At the Hagerstown stop, where the line of pro-lifers holding signs stretched past a Presbyterian church, a man came up to Ames and introduced himself as the Rev. Kyle Powderly, pastor of the church.

“I’m pro-life, but – ” began the pastor.

*Uh-oh, thought Ames. Whenever they say, ‘I’m pro-life, but,’ you know you’re in trouble.*

“I disagree with the graphic nature of your signs,” Powderly continued. “Would you mind moving them?”

He didn’t want passersby to get the wrong impression that his church supported the use of such signs, he explained.

“I said, we’ll move our signs if you promise to sponsor one of our pro-life speakers at your church,” Ames replied.

“He walked away without saying a word.”

The one new stop this year, Reisterstown Road Plaza, in a predominantly African-American area of Baltimore, was Egger’s favorite.

“We got a lot of positive feedback there. Everyone was open to our message,” she said.

“These two young men I talked to were looking at the ‘Choice’ sign; they said, ‘Is that just a baby’s head?’ They had no idea what an abortion did.”

Ames agreed with Egger. “We had a lot of good conversations there. A lot of African-American men were clueless about abortion.”

Along the way, Ames gave two national radio interviews by phone about the tour.

“We had wonderful Masses, great speakers at our luncheons, lots of hospitality on the part of our hosts, a lot of camaraderie,” he reflected.

“I couldn’t be more pleased.”

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**HARASS, from page 1**

They assured him that they had checked the property line and they were on public property.

He told them they could stay unless a store owner from the adjacent shopping mall complained. Then he drove off.

An hour later another Bel Air police car stopped on the roadway. Three state troopers pulled up behind him. Two more troopers drove into the mall parking lot.

In 2008 at least ten state troopers had accompanied the Bel Air officers and helped make the mass arrests.

When he saw all the troopers converging this time, said Crenwelge, "That was the *déjà vu* moment. I thought I was going to get arrested again."

The Bel Air officer, Sgt. Richard Carter, got out of his car and talked privately to the troopers.

"Then he told us, we're pretty



**When Maryland state troopers joined a police officer at the Bel Air stop, Truth Tour co-director Brian Crenwelge thought he was going to get arrested again.**

sure you're breaking the law, so we want your information," Crenwelge recalled.

He, co-directors Maggie Egger and Elisabeth Duncan, and Defend Life Director Jack Ames gave the sergeant their names, addresses and

dates of birth.

Ames, who had also been arrested and jailed in 2008, told Carter, "If you're going to arrest anyone, put me at the top of the list, because you're going to lose, just like you lost the last time."

Meanwhile, said Crenwelge, "The state troopers were going by, taking pictures of everyone."

The frustrated co-director told Sergeant Carter, "Officer, I respect your duty to uphold the law, but I know we don't need permits and I know this is public property.

"We went through this two years ago. The police were wrong, and all the charges were dropped. And you're under litigation now," he added, referring to two pending lawsuits brought by some of the 2008 arrestees against state troopers and Bel Air officers.

At one point Ames angrily grabbed his bullhorn and shouted toward passing traffic, "Welcome to Bel Air, where the First Amendment is no longer in effect!"

**Pro-lifers deliver documents**

**Defend Life Director Jack Ames and Day Gardner, president of the National Black Pro-Life Union, delivered an extensive set of legal documents on July 29 to Irving Pinder, Jr., executive director of the Maryland Board of Physicians, regarding numerous lawsuits and regulatory complaints against Severna Park abortionist Dr. Romeo Ferrer. Above, Gardner explains to Pinder that the records buttress their demand that Ferrer's medical license be revoked.**

**See TROOPERS, page 13**

## *Pro-lifers protest Keehan at Gonzaga graduation*

A small but vocal group of pro-lifers protested at Gonzaga College High School's June 6 graduation ceremonies, which featured a commencement speech by the religious sister whose support of President Obama's pro-abortion health care bill was crucial to its passage.

After their phone calls and letters asking Gonzaga to rescind its speaking invitation to Catholic Health Association President Sister Carol Keehan proved fruitless, demonstrators lined the sidewalk outside St. Aloysius Church in Washington, D.C.

They held graphic posters of aborted babies and passed out literature explaining why they were protesting.

The pro-lifers began their vigil two hours before the start of the graduation exercises.

As attendees began arriving, said protester Janet Baker, "One person told us we were 'defecating' on the graduation."

"We replied that it was Sister's presence that was the true defecation, the true cause of ruining their day."

"Soon the graduates in their formal white jackets, looking like a million dollars, came from around the side of the building, two by two, and were confronted by the strident remnant of our poor Catholic Church," said demonstrator Missy Smith.

"Many stared and said nothing, but at least one flew off the handle, berating us: 'How dare you try to ruin our special day!'"

"We tried to explain that we were there to enlighten and to evangelize the word of Jesus Christ – that having a pro-child-killing commencement speaker was certainly the wrong message, as well as a confusing one."



**Olga Fairfax (left) approaches Cardinal Theodore McCarrick to protest Sister Carol Keehan as speaker at the Gonzaga graduation ceremonies.**

Following the graduates in procession came the gowned faculty and Cardinal Theodore McCarrick, "surrounded by his minions," Smith continued.

"He seemed to have gotten smaller as time passed, especially as the formidable Olga Fairfax stepped almost in front of him."

"You ought to be ashamed!" Fairfax told the Cardinal. "Giving the invocation when a pro-abortion nun is speaking. That's an oxymoron: you can't be Catholic and pro-abortion!"

Among those processing in was pro-lifer Joan McKee, an invited guest of one of the 50-year alumni being honored at the commencement.

In her speech, titled, "Confusion and Clutter in Today's Society," Sister Keehan encouraged the graduates to follow and associate with people who are inspiring.

As Keehan sat down, McKee stood and said in a loud voice, "That woman should not be an invited

speaker at a Catholic institution!"

"She was responsible in part for the health care bill being passed, and therefore our country is a socialized country with socialized medicine."

"She supports the legalized killing of children. Wake up, America! Wake up, Catholics! That woman should never be an invited speaker at any Catholic institution!"

McKee was then escorted out of the church.

"A handsome young graduate came out before the ceremony was over to thank all of us for being there," said Smith. "It was heartwarming."

The graduate's father also came out and thanked them.

After the ceremonies were over, Cardinal McCarrick and Sister Keehan exited the church arm-in-arm, prompting pro-lifer Baker to recall how, years ago after a similar function, McCarrick had strolled

# Revoke abortionist's license, demands coalition

Maryland's usual silence following the death of a woman during an abortion got broken on June 1, when a coalition of pro-lifers called a press conference and demanded three things.

First, they said, the Maryland Board of Physicians, scheduled to meet June 2 regarding an abortion-related death case, should revoke the medical license of the abortionist, Dr. Romeo A. Ferrer.

Second, the state's attorney for Anne Arundel County, where the death took place, should review the case for possible criminal prosecution.

And finally, the Maryland General Assembly should pass regulatory laws to forestall such deaths or serious injuries from occurring.

Many speakers at the Baltimore press conference, which was organized by Defend Life, were angry that the 2006 death of a 21-year-old African-American woman during an abortion at Gynecare Center in Sever-

na Park was only coming under public scrutiny four years later.

Part of the reason such deaths remain hidden is that Maryland exempts abortion clinics from regulation, said speakers.

"Maryland refuses to regulate them in the same way that they do other ambulatory surgical clinics," said Pamela Palumbo, CEO of the Bowie-Crofton and Severna Park pregnancy clinics.

As a result, she charged, "Abortion clinics have wanton disregard for the safety of women, knowing that they are above the law in Maryland."

"Right now, these [abortion] clinics are very, very laxly regulated," agreed Tony O'Donnell, Minority Leader of the Maryland House of Delegates.

"We don't collect data [on injuries or deaths] at these clinics because we don't monitor or inspect them. The Maryland General Assembly needs to take action."

Del. Tony McConkey, from Dis-

trict 3, where the abortion-related death took place, concurred.

"If we're going to regulate the professional trades and veterinary clinics, then we must regulate clinics where women are getting invasive procedures and their health is at risk. We have that moral obligation."

According to the complaint filed by the Maryland Board of Physicians, on February 3, 2006, the 21-year-old woman came to the Gynecare Center for a second trimester abortion – a dilation and evacuation ("D&E") – at 16 weeks' gestation.

She had had two previous abortions and had a 3-year-old son. During the abortion procedure, Ferrer administered "conscious sedation," also known as "twilight sleep."

At about 45 minutes into the procedure, a surgical assistant noticed that the patient's fingernail beds appeared blue. Efforts to obtain blood pressure or pulse readings were unsuccessful.

When CPR and other efforts by the 69-year-old abortionist were unsuccessful, a nurse called 911.

Paramedics transported the patient to Anne Arundel Medical Center, where she was pronounced dead shortly afterwards.

A peer review organization to which the Board of Physicians referred the matter concluded that Ferrer failed to meet the standards of quality care in that he failed to appropriately administer anesthesia, failed to appropriately monitor the anesthesia, and failed to provide adequate resuscitative efforts.

At the press conference, attorney Matt Paavola called on Anne Arundel County State's Attorney Frank Weathersbee to investigate the case.

"Maryland does acknowledge a



**Attorney Matt Paavola addresses a press conference held by a coalition demanding the revocation of abortionist Romeo Ferrer's medical license.**



crime called ‘criminal gross negligence,’” he explained. “I wonder if this isn’t a perfect vehicle to send out a message of deterrence, just as we do with DUI laws.”

On June 16 Weathersbee turned over the matter to the Anne Arundel County Police Department.

“Mr. Paavola and the Defend Life organization have suggested the matter be investigated for possible criminal charges,” he stated in a letter to the Homicide Unit of the department’s Criminal Investigation Division.

Defend Life conducted a picket outside the Maryland Board of Physicians’ case resolution conference, held June 2 in Baltimore, urging board members to revoke Ferrer’s license.

The board may impose disciplinary actions against Ferrer, including revoking or suspending his license, or they may place him on probation or impose a fine.

The case is still under consideration and could take months to re-

solve.

Paavola pointed out that the family of the dead woman brought a civil suit.

“In most such cases, the family will enter into a confidential settlement agreement,” he noted. “That ends up chilling the action of the board, in my estimation,” because there is no longer pressure on the Board of Physicians to take strong action against the doctor.

“We need to figure out a legislative solution on how to correct this imbalance,” he said.

#### **GONZAGA, from page 4**

arm-in-arm with pro-abortion Senator Ted Kennedy.

“Keehan’s eleventh-hour endorsement of the [health care] bill and false pronouncement that it did not contain abortion funding gave political cover to some pro-life Dem-

ocrats who wanted to support the bill but worried of running afoul of pro-life groups and the Catholic bishops,” noted LifeNews.com Editor Steve Ertelt.

The CHA’s endorsement contradicted the position of the U.S. Conference of Catholic Bishops.

In response, a cardinal and two bishops, speaking for the USCCB, issued a statement rebuking the CHA.

Cardinal Daniel DiNardo (Galveston-Houston), Bishop William Murphy (Rockville Centre, N.Y.) and Bishop John Wester (Salt Lake City) charged the CHA with sowing “confusion” and opening a “wound to Catholic unity.”

The importance of Keehan’s endorsement to the passage of the health care bill was underscored when President Obama gave her one of 21 pens he used to sign the bill in March.

The June 6 protest was organized by supporters of the blog site, [restore-dc-catholicism.blogspot.com](http://restore-dc-catholicism.blogspot.com).

#### **HILLCREST, from page 19**

The fall 2010 campaign for 40 Days for Life in Baltimore runs September 22-October 31. Once again, the focus is on Hillcrest, and people of all faiths are encouraged to get involved, either by private prayer and fasting, or by prayerful presence onsite at Hillcrest.

We need at least 160 people to commit to pray just one hour each week at Hillcrest. We have the greatest need for people on Tuesdays, Thursdays, Fridays and Saturdays between 8 a.m. and 1 p.m. – every one of the 20 hours that abortions are performed. You can organize your own group to come at a certain hour every day or a certain day every week.

If this fall’s 40 Days for Life campaign will be the first time you’ve ever considered praying outside an abortion facility such as Hillcrest, contact Ann Boland for more information: 410-747-6672 or [Vigil@Boland-Group.com](mailto:Vigil@Boland-Group.com).

We kneel or stand on public property. There is no need to engage anyone, just faithfully come and pray at the same time every week. We’ll meet you onsite the first time; we can also team you with a more experienced prayer partner.

You can sign up through your Parish Respect Life Coordinator, or to sign up for an hour, go to [www.40daysforlife.com/baltimore](http://www.40daysforlife.com/baltimore). Or contact: Johanna Coughlin, Archdiocesan Respect Life Office; [Johanna.Coughlin@archbalt.org](mailto:Johanna.Coughlin@archbalt.org) or 410-707-9842.



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# Creation Fest gives abortion display cold shoulder

By Kurt Linneman

Creation Fest is the largest Christian Concert east of the Mississippi, a four-day music fest nestled in the hills of north central Pennsylvania.

As executive director of CBR Maryland, the newest regional office of the Center of Bio-Ethical Reform, I thought this event offered an excellent opportunity to educate a large Christian population about the reality of abortion.

I invited Jon Darnell of Pro Life Unity, a Virginia-based organization, to join me.

By the grace of God, the owner of a freshly mowed grass field located next to the first check point for the Fest gave us permission to set up our signs.

This proved to be a perfect location as all cars, vans and campers had to stop at this point before proceeding into the concert.

Equipped with two Genocide Awareness Project photo panels and three 3-by-5-foot hand-held photos of first-, second- and third-trimester aborted babies, along with literature, we prayed and got ready for the steady flow of cars.

Although the morning was slow, traffic picked up substantially as the day progressed. Fifty percent of the vehicles were decorated with streamers and window paint celebrating Jesus and Creation Fest.

The reaction of the concert goers was far from what we expected.

With such a large and prominent display, we thought people would react either for or against the photo images. Yet to our great surprise, the overall response was apathetic: no response at all. It was as if we



**Kurt Linneman holds pro-life signs at Creation Fest in Pennsylvania.**

weren't even there.

I wondered, do they not see – do they not care – do they not realize that over 3,200 pre-born, innocent, defenseless babies are killed in a most brutal way every day?

Despite the lack of response, we persevered, being obedient to what God had inspired us to do.

After five hours the land owner said that she had received too many complaints from Creation Fest and that she wanted us to move off her land.

Apparently, the truth of abortion was reaching the hearts and minds of many.

We packed up and determined to set up again, as it was still mid-afternoon and the crowds were still coming.

We found a less than desirable spot on the roadside next to the turn-off from the main highway that led to the Fest, and spent the remainder

of the day there, packing up around dinner time.

We left Creation Fest very discouraged, disheartened and sickened to our stomachs.

How could they not care? They are Christians, and abortion is murder: they are supposed to care!

A few days later Gregg Cunningham, founder of CBR, greatly encouraged me by reminding me that we, like the prophets of old, are called to proclaim the truth; the results are up to God Himself.

Put a different way, Mother Teresa said (I paraphrase), we are not called to be successful – simply faithful.

And we were. We felt called to witness to life and the horror of death by abortion and we did. Praise to you, Lord Jesus Christ.

**Hear Joe Scheidler  
3X Weekly! 773-777-2525**

# Married pro-life leader is ordained a Catholic priest

Long-time pro-life activist and leader Paul Schenck became a Catholic in 2004. But he wanted to go a step further. He wanted to become a Catholic priest.

One problem. The former pastor of Bishop Cummins Memorial Reformed Episcopal Church in Catonsville was married and had eight kids.

The new convert worked as director of Fr. Frank Pavone's Gospel of Life Ministries and headed the National Pro-Life Action Center in Washington, D.C.

But he also pursued a Catholic theological degree at Catholic Distance University, and explored the possibility that a 1982 papal decree opening the Catholic priesthood to some Episcopal priests might allow him to be ordained.

Such ordinations had to be approved on a case-by-case basis, with the final approval coming from the pope himself.

"If my ministry remains that of a layman, I will happily fulfill that ministry," Schenck told *Defend Life* in 2004. "If I become a priest, that will be a blessing."

On June 12, at St. Joseph's Church in York, Pa., Schenck was ordained by Bishop Victor Galeone of St. Augustine, Fla.

The two men had become friends through pro-life activities while Galeone was pastor of St. Agnes Church in Catonsville.

Father Schenck is now serving as associate pastor at Our Lady of the Blessed Sacrament in Harrisburg and is continuing his work as director of the Harrisburg Diocese's Respect Life Office, which he began in 2008.

Schenck's pro-life activism began in the late 1980s when he and his twin brother Robert, both Protestant ministers and converts from Judaism, helped lead the anti-abortion movement in Buffalo, New

York.

Paul took part in "rescues" at abortion mills, in which he and others blockaded the entrances or locked themselves together inside the facilities.

He was arrested and jailed many times, mostly for trespassing.

In a 1998 *Defend Life* article, Schenck described being set upon by 20 pro-abortionists when he was praying outside a Buffalo clinic.

They kicked him, spat on him, stole his glasses, and dragged him by his clerical stole into the street.

In 1988 a federal judge ordered Schenck and others to keep 15 feet away from clinic driveways and front doors, as well as 15 feet away from abortion clients and their supporters — the so-called "floating bubble zone."

Two years later, Schenck was found guilty of violating the judge's order and sentenced to two years in federal prison.

He spent one month in a federal prison camp and five months in house arrest.

The case, *Schenck v. Pro-Choice Network of Western New York*, went all the way to the U.S. Supreme Court.

The Court upheld the 15-foot "fixed buffer zone" in front of abortion clinics, but ruled 8-1 that the "floating bubble zone" had violated Schenck's constitutional rights to free speech.

Father Schenck, 51, is married to his high-school sweetheart, Rebecca. Their eight children range in age from 31 to 9 years.

If he were to become a widower, he would be bound to celibacy like other priests and could not remarry.



**Newly ordained Fr. Paul Schenck (left) and Bishop Victor Galeone offer their blessings.**



# Mass, procession mark decade of prayers at clinic

Approximately 65 people attended a Helpers of God's Precious Infants Mass at Sacred Heart Parish in Glyndon on June 12, followed by a Rosary procession to an Owings Mills abortion mill.

"I think it was a very fitting way to mark the ten years of our prayer vigils in front of [Dr. Sheo] Sharma's abortion clinic," said Irene Walsh of Sacred Heart Parish, one of the event organizers.

The liturgy was concelebrated by Msgr. Lloyd Aiken and Fr. Hilario Avendano.

Immediately after Mass, participants traveled by car caravan to the MTA parking garage on Painters Mill Road.

Then, walking behind a banner of Our Lady of Guadalupe, the group processed approximately a half-mile to Femicare Surgery Center in Owings Mills.

Staying in touch by walkie-talkies, they prayed the Rosary and sang hymns between the decades.

Because the abortion mill is located in an office park, prayer vigil participants formed a line along the sidewalk of Painters Mill Road.

Facing the abortuary, which was barely visible across the parking lot, they continued the Rosary for several more decades.

Before continuing the procession back to the MTA garage, the group knelt for a moment of silence to plead for Divine Mercy.

While the majority of participants walked in the procession, about a dozen remained behind in the church praying before the exposed Blessed Sacrament. When the rest of the group returned to the church, the event concluded with benediction.



**Pro-lifers pray the Rosary in procession to the Femicare abortion mill in Owings Mills.**

According to Walsh, who regularly prays in front of Femicare, this was the largest group to pray at the facility since the initial event, organized ten years ago by her daughters Chrissy and Mary, who were teenagers at the time.

The June 12 event was specifically designed not to be a protest but to be exclusively a spiritual activity.

Consequently, the procession did not involve the use of any signs other than the banner and one written poster stating, "We Are Praying to End Abortion."

The participants employed the methodology of Msgr. Philip Reilly, who founded the Helpers of God's Precious Infants in New York City in 1989.

His group emphasizes the spiritual side of the struggle for the sanctity of human life as opposed to the political elements.

The Helpers also engage in sidewalk counseling and work to main-

tain prayerful presence at abortion mills throughout the United States and around the world.

This event was a joint effort of the Respect Life Office of the Archdiocese of Baltimore, the Respect Life Committee of Sacred Heart Parish, and the Helpers of God's Precious Infants of Maryland, Inc., who provided the equipment and technical expertise.

It was the third such event in the Baltimore area within the last year.

Asked if she thought the parish would do this again, Walsh said, "A yearly event would be great."

The next Helpers of God's Precious Infants Mass and Rosary Procession is scheduled for October 30 at 8:30 a.m. at St. Alphonsus Church in downtown Baltimore.

*Email Matt Marshall at [noville99@gmail.com](mailto:noville99@gmail.com) for more information.*



# DEFEND LIFE

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

DefendLife.Org

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*August 15, 2010 Anno Domini  
Feast of the Assumption*



**Dear Friend of Defend Life,**

Thanks to **you** and your tremendous generosity, **we met and exceeded the \$8,000 matching grant offered to us by Michael and Steve Peroutka.** Not only that, our **10th Annual Maryland Face the Truth Tour** was one of our **best ever** for the following reasons:

- A Core Team that at times swelled to **23** including **two Iowans**, one **Seminarian**, and **three Spaniards.**
- Hundreds of local volunteers like you who came out to join our Core Team at our various heavily trafficked stops.
- A **Truth Truck** from Center for Bioethical Reform driven by **Jim Davis** who came all the way from Columbus, Ohio to join us. Jim drove his huge truck back and forth while we set up our nearly 80 signs along the roadways.
- **Bob Newman** from Pittsburgh, brought nearly half of those signs from our neighboring state of Pennsylvania.
- **15** great stops included outstanding stops such as **Hagerstown** and **Frederick**, where we had more sign holders than signs and a brand new **Reisterstown Road Plaza** stop, a shopping center in heavily African-American northwest Baltimore, where we were well received.
- Our outstanding T-shirts with an **in utero** baby inside the **O** of **PRO-LIFE.** If you would like one of these few remaining T-shirts, see details on **page 20.**
- Great radio ads on two **Rush Limbaugh** affiliates, **WCBM-Baltimore** and **WFMD-Frederick.** We received nearly **20** enthusiastic responses to these ads, several of whom actually joined us for the tour. These ads were written by our editor, **Diane Levero**, and recorded by her grandson, **Tony Levero**, soon to be a junior at Loyola College.
- Numerous persons who did not know a thing about our Truth Tour but simply stopped to join us because they wholeheartedly agreed with our message.
- Interviews on two national radio programs that went out to hundreds of affiliates. I had a great interview with **Charlie Butts** of **American Family Radio.**
- Our great host families who treated us royally with delicious lunches, wonderful picnic suppers, and comfortable overnight accommodations as we returned from the field of battle time and again after **exposing the ugly evil truth about abortion.**
- Great student directors, including **Maggie Egger**, University of Richmond, Class of 2012, **Brian Crenwelge**, Franciscan University, Class of 2012, and **Elisabeth Duncan**, Concord University, Class of 2012.
- Outstanding speakers at each of our luncheons. All these talks were professionally recorded and the entire set is yours free for the asking. See the ad on **page 20** for details.

Here are a couple of stories which show how we are apparently having an impact on the **Culture of Death** so pervasive in the the **National Capitol** area where we live.





### PRO-LIFE, BUT ....

In Hagerstown, **Father Tom Euteneuer** of **HLI** and I both wound up standing about 50 feet apart in front of **The Presbyterian Church of Hagerstown** which is directly across the street from the Hagerstown Abortuary. I was approached by a man who said he was looking for **Jack Ames**. I responded **I am he**. He introduced himself as **Rev. Kyle Powderly**, the pastor of that church on the hill behind us. He said he was **Pro-Life but objected to our use of graphic pictures**. He also mentioned that our photos and the nearby priest in front of his church **might give passersby the wrong impression**. He admitted that we had a right to be there, but asked as a courtesy if we would mind moving our signs. After some conversation, I replied that we would gladly move our signs anywhere he wanted, **if only he would allow one of our Pro-Life speakers to address his congregation**. Not another word was uttered as Rev. Kyle promptly turned on his right heel and headed west on the public sidewalk. Needless to say, we remained in front of his Presbyterian Church for the duration of our stop with our aborted baby signs.

### BEL AIR SHOOTS SELF IN FOOT AGAIN!



The other story was in **Bel Air** (see article on page 1) where **18** of us, mostly teenagers, were illegally arrested on August 1, 2008. The charges were dropped **11** days later and now we are suing the Town of Bel Air for violating our rights. This year, the Bel Air Police decided to harass us, not once, but twice. First, they said that we were on private property (we were clearly within the public right of way), but we could remain as long as none of the property owners complained. When that did not deter us, they returned 45 minutes later giving another reason why it might be illegal for us to hold signs on this particular highway,



taking our ID's, and **informing us that they would be sending a report to the Maryland Attorney General of this incident who might decide to prosecute us on criminal charges**. It is quite clear to me that this was an attempt by the **Town of Bel Air** working closely with the **Maryland State Police** to intimidate us from having our Truth Tour in **pristine Bel Air** where apparently the First Amendment is no longer in effect. If I am wrong, why does the **Bel Air 4th of July Parade Committee** screen the signage of patriotic groups and conservative candidates that wish to participate in it?

**Is it possible that the town fathers of Bel Air are secretly in the pocket of Planned Parenthood or some other pro-abortion group? If someone can shed light on this important matter, please contact me immediately!**

And thanks for all you do to save the lives of innocent pre-born babies threatened by abortion!

**Long Live Christ Our King!**

*Jack Ames*

**Jack Ames, Director**

Enclosure

P.S. Tell us about that wonderful Priest, living or deceased, who had a great impact on your life for inclusion in a future issue of **DEFEND LIFE**. In the next issue, we will write about Monsignor Hugh Monaghan, former Pastor of St. Ambrose in the Park Heights area of Baltimore. He was a **GIANT** of a Priest!



# Pro-life Democrat speaker causes uproar in Harford Co.

By Bob Brown

Harford County Right to Life meetings occasionally feature speakers who have reputations as controversial personalities. But never had there been an uproar equal to that which was generated merely by the announcement of the speaker-to-be for the May 20 meeting.

Christine Cramer teaches psychology as an adjunct instructor at the Community College of Baltimore County. Before landing that job, she attended St. Mary's College, where she became politically active while watching the 2004 presidential debates.

She felt that she could "no longer sit back," so she began to share her pro-life convictions (she is anti-abortion, anti-embryonic stem cell research, anti-war, anti-euthanasia, and anti-death penalty) in the often hostile environment of a liberal college campus.

Sharing her story with a right to life group, on the other hand, does not have the makings of controversy and confrontation.

Nonetheless, well before this young, unintimidating woman arrived at the Abingdon Library, where the meeting was held, she stirred up a hornet's nest—solely because she is a Democrat, even though she serves as the president of Maryland Democrats *for Life*.

About a month before the meeting, an email was sent out to the HCRTL list announcing the meeting and its speaker.

Almost instantaneously, one recipient responded angrily, demanding to know why HCRTL would give time to a Democrat.

Within days, more than 50 peo-

ple (the typical number of responses to the announcement of an HCRTL meeting is zippy) had weighed in by email with their opinion on letting a Democrat speak at the meeting. More than half thought it was a great idea, and another large percentage was generally supportive but skeptical about Ms. Cramer's motives and convictions.

Still, more than a few people denounced the idea altogether. One person wrote, "Personally, the entire concept of a 'Pro-Life Democrat' is an oxymoron. I cannot fathom how anyone who truly holds Biblical

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**One person wrote,  
'The entire concept of  
a "pro-life Democrat"  
is an oxymoron.'**

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pro-life convictions would choose to be affiliated with such an anti-life group."

Another person contended that HCRTL would be "complicit in helping the Dems achieve their goal of destroying the lives of innocent Americans" if it were to give a Democrat speaker "any further audience in which to spread [her] deceit."

Others asked to be removed from the HCRTL email list—all of this weeks before Ms. Cramer had uttered a single word.

However, those who wrote back in opposition did raise a fair objection. The Democratic Party boasts in its platform that it opposes any attempts to undermine "choice." (And you know what CHOICE stands for, right? Countrywide Homicide of Innocent Children Expediently.)

Therefore, card-carrying Democrats belong to an organization that believes that killing baby boys and girls in the womb is as American as apple pie. The freedom to abort is as sacred as the freedom of speech, the Democratic Party line goes.

So, it's a fair question: how can you call yourself pro-life and simultaneously belong to an organization that is in-your-face antithetical to life?

Let's put this hypothetical up against comparable historical scenarios. Could you be a civil rights activist and also a dues-paying member of the local KKK outfit? Could you hide Jews in your house while wearing the swastika on your sleeve?

Undoubtedly, this type of subterfuge was not uncommon. There have been many brave souls who have worked for justice as infiltrators, tilters, or reformers.

(Tilter is a name that I just made up for a pro-life activist who changes party affiliation, usually from Republican to Democrat, before primary elections in order to shift the balance in a narrow race towards a more moderate candidate over a favored anti-life stinker.)

Ms. Cramer is a reformer; her burden is to promulgate the pro-life message within the Party of Death, as Ramesh Ponnuru termed it. (Sisyphus could have chosen that task as his punishment, but he opted for the boulder.)

Would Ms. Cramer be able to explain successfully how her pro-life principles exist within a Democratic political point of view?

Most of those who denounced the decision by HCRTL to host a Democrat mentioned in their emails how incensed they were with Congressman Bart Stupak's reversal on the

health care bill.

They felt betrayed by supposed pro-life Democrats who put party and politics ahead of principle. Then who should be set to wander into Harford County but a pro-life Democrat, and it looked like Ms. Cramer was involuntarily going to take the heat for her fellow federal flip-floppers' flimsy philosophy.

And so, the great HCRTL email debate was underway. Again, most people favored welcoming Ms. Cramer. She claimed to be pro-life, and she headed a group that was ostensibly pro-life.

If she were to come across as less than truly pro-life, then HCRTL could take the opportunity either to teach her a better way or to dissociate itself from Maryland Democrats for Life.

If, on the other hand, she really was a committed pro-lifer, then the network of co-workers in the struggle to save lives in Maryland would be widened. But you don't know until you ask the question...and listen to the answer.

After a month of drama, Ms. Cramer's half-hour talk was almost anticlimactic. Truth be told, she did a good job of defending her viewpoint. She stated that she does not accept her party's abortion platform, and she added that she doesn't always vote Democrat.

Ms. Cramer reported that, according to a poll that she had read, 48 percent of Democrats believe that life begins at conception.

Of course, it does not necessarily follow that those 48 percent oppose killing that nascent life, but if her data is accurate, it does mean that there may be a lot of closet pro-lifers.

(I can't resist jumping in here and adding that being a closet pro-lifer, or a pantry pro-lifer, or a cellar pro-lifer is not really helping the cause. You

gotta get out of the house!)

And Ms. Cramer feels called to go to sorority houses and college campuses to encourage students who have some liberal leanings but also pro-life beliefs to take an active stance for life.

Ms. Cramer suggested that the

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### **Ms. Cramer's burden is to promulgate the pro-life message within the Party of Death.**

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main reason more Democrats aren't active pro-lifers is because of the outright rejection of pro-life principles from the top of the organization.

She posited that Democrat politicians don't speak out against abortion because a lot of their monetary contributions come from Planned Parenthood, Emily's List, and the like.

Her own organization, Maryland Democrats for Life, is shrinking; she said that there are only two or three board members now.

Ms. Cramer did speak in defense of the health care bill, but she revealed

that she had some misunderstandings.

She claimed that the bill will not fund abortions, although the National Right to Life Committee and other legislative and legal experts have clearly proven that it will.

It was also her opinion that health care reform will ultimately save more lives.

When one meeting attendee asked if "life" is the most important consideration when she is deciding for whom to vote, she responded that she will sometimes vote for a candidate who is for welfare reform because, in her opinion, "more babies will be saved in the long run."

In the end, iron sharpened iron: Harford County Right to Life members learned a little bit about how one individual and one organization try to wage the battle for life, and Ms. Cramer was given the opportunity to better understand the true anti-life nature of the health care bill.

*HCRTL does not endorse political candidates of any party. The political action committees of Maryland Right to Life and NRLC endorse candidates based on their stated positions and/or voting records on life issues, without regard to their party affiliations.*

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### **TROOPERS, from page 3**

When the sergeant started going down the long line of sign-holding pro-lifers, demanding their information, Crenwelge accompanied him.

"There were at least 50 people," he said. "I told them they could leave if they wanted to; I didn't want anyone to be arrested who didn't want to be. I remember how not fun it was; it was a miserable time two years ago.

"And a lot did put down their signs and leave. So we wrapped up

the stop 30 minutes early."

When so many pro-lifers left, the police left without further incident.

Crenwelge recognized one of the troopers, who had remained in his car, as Trooper Christopher Bradley, who took part in the 2008 arrests and is named as a defendant in the two lawsuits.

"It was obvious the State Police were in cahoots with the Bel Air police," said Ames.

"They knew darn well we won the first round. I think this was all about retribution."



## Book Review

# Jones takes a hard look at Medjugorje

By Diane Levero

*On the second of each month, Our Lady appears to Mirjana Dragicevic.*

*On June 2, 2010, Our Lady gave this message to her: "Dear children, today I call you, with fasting and prayer, to clear the way by which my son will enter into your hearts.*

*"Accept me as a mother and a messenger of God's love and of His desire for your salvation. Free yourself from everything from the past which burdens you and gives you a sense of guilt, of everything that brought you to error – to darkness. Accept the light. Be born anew in the justice of my Son. Thank you."*

At least, that's what Mirjana says happened.

Writer and *Culture Wars* magazine editor E. Michael Jones has his doubts.

He expresses them in *The Medjugorje Deception: Queen of Peace, Ethnic Cleansing, Ruined Lives*.

*Medjugorje Deception*, published in 1998, gives the basics of the alleged Medjugorje apparitions to six children which began in 1981 in what is now Bosnia.

But it also delves deeply into the larger context surrounding them.

The two original visionaries were Mirjana Dragicevic and Ivanka Ivankovic. Mirjana, then a student in Sarajevo, had a reputation as a punk rocker who smoked dope: a "Pan-kerica."

On June 24, 1981, Mirjana and Ivanka had gone up on a hillside to tend sheep, or so they first said, when the Gospa (the Blessed Mother) appeared to them.

But when Mirjana was later chal-

lenged by Bishop Pavao Zanic, ordinary of the diocese of Mostar (in which Medjugorje is located), who reminded her that it was a sin to tell a lie, she admitted that they had gone up on the hill to smoke (to smoke what never got explained).

Fr. Jozo Zovko, pastor of St. James Parish in Medjugorje, had



**Mirjana Dragicevic appears rapt in prayer at a purported vision on June 2.**

been out of town preaching a retreat when the apparitions began.

When he got back on June 27, he was amazed to see the sleepy village jammed with excited people who had heard about the visions.

He interviewed the six seers and recorded his interviews on tape. In the tapes, Jones says, the seers contradict themselves and make obviously absurd statements.

Based on the laughter and flip-pant attitudes of the seers on the

tapes, Jones suggests that the apparitions were a joke that got out of hand: both the visionaries and Zovko were shocked by the size and vehemence of the crowds, and the children were too scared to admit the truth and back down from their story.

Zovko repeatedly asked the seers to ask the Gospa if she would appear in St. James Church, rather than on the hill.

On July 2, 1981, she allegedly did so, and Zovko preached a fiery, Pentecostal-type sermon.

From then on, Father Zovko and another Franciscan priest, Fr. Tomislav Vlasic, became what we would call in the U.S. the seers' "handlers."

In addition to their Franciscan handlers, says Jones, the interpreter / tour guides created another set of filters between the seers and the public.

While he was in Medjugorje, he says, "One tour guide explained that whenever [seer] Ivan [Dragicevic] would say something he would consider incredibly stupid, the statement would simply not get translated."

Father Vlasic had a problematic background: he had gotten a nun pregnant, and in 1977 she had borne him a son.

She wanted him to marry her and be a father to their child. But he chose to go with the burgeoning apparition phenomenon instead and keep quiet about the baby.

The local bishop is chiefly responsible for the discernment of apparitions in his diocese.

Mostar Bishop Zanic was at first favorably disposed toward the alleged visions.

But when seer Vicka Ivankovic delivered messages from the Gospa

contradicting the suspension of two rebellious Franciscan priests, Ivan Prusina and Ivica Vego, Zanic concluded that the seers were being manipulated by the Franciscans.

In 1985 a commission appointed by Zanic caught seer Ivan Dragicevic in a lie.

Ivan had said he put a blank piece of paper in an envelope about a sign the Blessed Virgin was supposed to give, but he had actually written about a huge shrine to be built in Medjugorje (which never happened).

Bishop Zanic denounced Medjugorje uncategorically as a fraud in 1987.

But when he sent his commission's unfavorable report on the visions to the Congregation of the Doctrine of the Faith, the CDF appointed yet another commission to study the matter.

Both Pope John Paul II and President Reagan wanted to increase "ferment" in Eastern Europe to defeat Communism, Jones explained, and "Marian devotion was the engine that fueled the anti-Communist train."

When Rome temporized and postponed condemning Medjugorje, huge numbers of tourists came to Medjugorje with huge amounts of hard currency, which fueled Croatia's self-confidence and led to its declaration of independence against Communist Yugoslavia and to the subsequent war, he noted.

In the meantime, as American pilgrims returned from Medjugorje, apparition spinoffs began to multiply in the U.S.

In 1988, 12,000 people showed up for outdoor Mass at St. John Neumann Catholic Church in Lubbock, Texas, where the pastor, who had been to Medjugorje and claimed to be cured of hypoglycemia, fueled anticipation of visions.

The result was religious frenzy,

with many women fainting and others shouting that they saw the Blessed Virgin in the sky.

Around the same time, seer Marija Pavlovic came to Sterrett, Alabama, and had a vision of the Blessed Virgin in the home of Medjugorje devotee Terry Colafrancesca.

But Colafrancesca asked her if she could have a vision in a large field next to his house, which could accommodate the faithful.



**Ivan Dragicevic says that the Blessed Virgin has appeared to him every day since her first appearance in 1981.**

Marija obliged, drawing thousands of believers to witness the event.

In 1991 the Yugoslavian Bishops Conference stated that nothing supernatural was happening at Medjugorje, but muted their message by urging that good care be taken of the pilgrims.

"A harsh condemnation of Medjugorje at an untimely moment might have strangled Croatia's independence in the cradle," explains Jones.

That same year, Croatia declared

its independence, and war soon broke out in Yugoslavia.

A year later, the U.S. recognized Bosnia-Herzegovina as an independent nation. But the Bosnian Serbs refused to accept Bosnia's independence and launched attacks on Bosnian cities.

Croats started "ethnic cleansing" of Muslims, driving them out of Mostar. Hand grenades were made in a factory just outside of Medjugorje, and rockets were launched on the Muslims from the town.

With the 1992-95 Bosnian war bringing pilgrimages to a virtual halt, devotees in the U.S. turned to local conferences on Medjugorje instead.

In 1992, 15,000 people packed the Anaheim Convention Center in California to see Vicka Ivankovic and Ivan Dragicevic. Ivan had a vision in a side room, the details of which got relayed to the crowd.

Jones gives extensive coverage in his book to a sad, sometimes horrifying collection of "impostors, cranks and eccentrics who were now making a full-time living off the bloated corpse of the apparitions.

"Playing on the dissatisfaction the devout felt with conventional devotional and liturgical practice in Catholic parishes, the Medjugorje movement would egg them on to acts of supererogation that were leading them out of the Church and into the clutches of con men, phony seers and leaders of doomsday cults," he charges.

Back in Bosnia, Zanic's successor, Bishop Ratko Peric, in 1995 was trying to rein in Franciscan priests who were actively supporting the Croat fighters in Bosnia.

A mob of Franciscan supporters broke into his residence, punched him in the stomach, kidnapped him and held him hostage for 10 hours.

**See MEDJUGORJE, page 18**

## In My Humble Opinion

### Time to take off the kid gloves

By Janet Baker

How often, when in a public discussion/debate with someone over pro-life matters, have you refrained from making a point because you didn't want to embarrass your opponent? How often have you restrained a colleague from making such a point? We probably all have succumbed to that failure at least once – and yes, it is a failure!

We pro-life activists, particularly if we're new and relatively inexperienced, have an understandable reluctance towards getting into situations where emotions (particularly anger) may become heated.

While a few may have difficulty restraining themselves, many more have the opposite problem: they overcompensate, as it were, and muzzle themselves. They become fearful of speaking truth plainly because of a sincere yet exaggerated concern for "winning over" their opponent(s). They think that in trying to "win people over," they are imitating Our Lord. I believe that defies all logic and does not follow the truth of Scripture and Tradition.

I contend that Our Lord Jesus never sought to "win people over." Had that been His intention, He never would have been crucified.

"But He just didn't succeed," some might say. Oh, be careful with that one! As God, it would have been impossible for Him to "fail" at anything. Moreover, His prayer as recorded in John 17 makes plain that He accomplished "what the Father had given Him to do." Clearly, "winning people over" was not on the Divine agenda. What He did do was to love people and to proclaim the truth to them unabashedly. We can do no less.

Several years ago, Scott Klusendorf of Stand to Reason gave a talk based on his "Pro-Life 101" series. In it, he touched upon formal debates and the purposes they serve.

One key thing he pointed out is that the debaters state their arguments *for the benefit of the audience, not the opponents*. They know full well that they will never persuade their opponents of the merits of their positions.

That's largely the dynamic that we see in candidates' debates just before elections; the candidates are interested in the votes of the audience, not in the agreement or good will of their opponents.

For what may well be a plethora of reasons, pro-lifers

have developed a tunnel vision in regards to the art and practice of public proclamation of our beliefs.

Many are all too reluctant to do or say anything that may cause discomfort; we confuse kindness with being nice. We erroneously think we are causing real harm by proclaiming unpopular truths, when in reality just the opposite is occurring (albeit with immediate unpleasantness).

We see this in the misguided squeamishness against showing the stark reality of abortion. We see this when pro-lifers "back down" after an abortion proponent takes umbrage at the pro-life position. On this last point, I am beginning to suspect that many pro-abortion activists are aware of the tendency of pro-lifers to be "nice," and they use that to manipulate us into standing down; will we continue to fall for that ploy?

Ladies and gentlemen, we are part of the Church *Militant*. We are not the "church mellow" or the "church mice." We need to start speaking boldly and confidently; put away the "humble-pie" demeanors.

Of course, we treat our opponents with the respect and dignity that is their right by virtue of them being people, but we also demand the same for ourselves, for as often as we acquiesce to bullying treatment, we allow the only voices for the unborn (ours) to be squelched. For us, that is *not* a morally valid option.

What does all this mean? As the title of this article asserts, it's time to take off the kid gloves. Lives are literally at stake here. I list some examples below:

- If you're at an abortion mill and a fellow pro-lifer is rebuking an escort or some other pro-abortion person, do *not* attempt to "soften the blow." That pro-abortionist needs to hear clear truth, as his/her immortal soul is at stake. Let him bear some discomfort; it's far preferable to hell fire. Obviously, if the pro-lifer is using vulgar or abusive language, then step in, but otherwise leave it alone.
- If you object to the usage of graphic signs, then decide right here and now that you will get over it. The graphic signs do save babies, and they most likely save souls.

If someone objects to you about the graphic signs while claiming to be pro-life themselves, ask them what concrete actions they are undertaking to eliminate the reality that these signs portray. Chances are that they aren't doing anything beyond mere symbolism. Remind them that Matthew 24-25 spells out some serious consequences for those who do not exercise the Works of Mercy – in-

# Opposition comes in many forms at pregnancy center

By Lisa Gregory

As a volunteer at the AAA Women's Choice pregnancy center in Manassas, Virginia, I have heard people offer many sad justifications for why they have to have an abortion.

They are seeking an end to what they call a "mistake," which is actually a defenseless human being.

We at AAA pregnancy center often face bitter opposition as we struggle to save the most precious but defenseless of all humans.

Our crisis pregnancy center is the last line of defense for the most vulnerable of people. Strategically located right next to an actual abortion facility, we offer help by explaining the truth about the abortion procedure and the risks of going through with it.

We try to appeal to each woman based on her current state of mind – to make her step back and reflect on the truth of the matter, rather than seek something so vile out of feelings of desperation.

The Good Samaritan gave help that was willingly received. We are also helping the near dead, but must confront resistance.

We are challenged severely at times. Often, we are yelled and screamed at.

As St. Augustine said in his *Confessions*, "Why is it that truth begets hatred?"

But sometimes the resistance is less obvious.

Once, after I had shown a girl a movie regarding the abortion procedure she was seeking for her 10-week-old baby, she responded rather matter-of-factly, "I don't know what you are trying to tell me."



**The prayer room at AAA Women's Choice pregnancy center backs directly up to the machine that does the abortions in the abortion clinic on the other side of the wall.**

The normal response, of course, to seeing the dismembering of a child on a video would be a sense of disgust.

Her complete disregard for the baby she was carrying was so chilling. How had this unfortunate young woman, who was about 20, been conditioned to have an "I couldn't care less" attitude toward the life of her unborn child?

I realize now that what she was expressing was that her concern for material things and college blinded her to the fact that she would be killing her own child.

Once when I explained to a pregnant girl that adoption would be an option, she replied, "I would not go through gaining all of that weight and everything, then give it up."

She said this almost laughing, as though this should be the accepted attitude of everyone regarding adoption.

Another time when I was phone

counseling an abortion-minded girl and I suggested considering adoption, she responded, "How could I do that, because then my child would hate me!"

If she aborted the child, then the child would obviously not exist anymore and certainly not hate her; so better to just get "rid of" the child as this will make the "problem" disappear.

These are just some of the twisted justifications we hear when we try to say or show something that will resonate the truth to them.

I am reminded of the Bible verse, "She cruelly disowns her young and ruthlessly makes nought of her brood; for God has withheld wisdom from her and given her no share in understanding" (Job 39, 16-17).

I am comforted through reading the Bible and hold onto it like a precious jewel as I seek to understand

why women are saying these obvious wrongs.

But I know we are to profess the truth and do it in love, and I know our explanations will not always be understood.

Recently, a couple came in for an abortion looking obviously uneasy. They apparently thought they were at the abortion facility next door.

I became aware that the pregnant girl didn't speak English, and felt despair because she wouldn't understand me. My counseling could only be between me and the boyfriend.

The boyfriend kept saying that he had been thinking through all of this and decided that they had to do this. He said that I didn't know anything about his past and they couldn't allow themselves to keep the baby.

I explained that it made no difference as to what kind of past they had and that he needed to consider this baby as a source of healing.

This seemed to hit home with him, and the girl ended up crying, apparently sensing what was happening.

The boyfriend then got up and said he felt uncomfortable and had to leave. My last words were, "Please don't do it."

Sometimes we simply hope that at least we have planted a seed of thought and that the abortion-minded persons will reflect and change their minds.

Later on, I saw the couple outside next to their car. They hugged each other, then drove off. Shortly afterwards, the abortionist sped off angrily past us, almost like saying, "You stole a customer of mine today."

This gave me the most gratifying sense of happiness and relief.

## MEDJUGORJE, from page 15

Reflecting on the savage warfare that broke out in Yugoslavia following the alleged apparitions, the brutal ethnic cleansing of Muslims by the Catholic Croats, and the long-running rebellion of the Bosnian Franciscans against their bishops, Jones finds the "Queen of Peace" designation of Our Lady of Medjugorje quite ironic.

Also in 1995, Martin Sheen starred as Father Zovko in a film, *Gospa*, with the sexy Morgan Fairchild as his sister the nun.

The real Father Zovko has not been so lucky: Bishop Peric suspended him from his priestly ministry in 2004.

Nor has Father Vlasic. Pope Benedict defrocked him in 2009, after a year-long probe into charges he exaggerated the apparitions and engaged in scandalous sexual immorality.

Vlasic was charged with "the diffusion of dubious doctrine, manipulation of consciences, suspected mysticism and disobedience towards legitimately issued orders."

In March the Congregation of the Doctrine of the Faith named an international commission of inquiry into the Medjugorje apparitions, headed by Italian Cardinal Camillo Ruini.

In the meantime, Ivan Dragicevic, now 45, and his family spend half their year in their mansion in Medjugorje and the other half in their home in the U.S. where Dragicevic has speaking engagements in parishes throughout the country.

Dragicevic, who is married to a former Miss Massachusetts, claims that Our Lady has appeared to him every day since June 24, 1981.

So does Vicka Ivankovic.

Marija Pavlovic reports she receives a message from the Blessed Virgin on the 25<sup>th</sup> of each month.

But the youngest seer, Jakov Colo, receives a vision just once a year, on Christmas Day.

The travel agency at Mircenter.com offers, for \$1,740, a tour to Medjugorje on December 21-29 with this intriguing invitation: "Be present at Jakov's annual apparition on Christmas Day."

## GLOVES, from page 16

cluding the Spiritual Works.

- If you hear that some "catholic" in name only sell-out (e.g., Sister Carol Keehan, Nancy Pelosi, etc.) is being honored at any Catholic function, voice some strenuous objections, and do so publicly. Then notify this newsletter as soon as possible so that we can take action.
- In November, your diocese may hold a collection for the Catholic Campaign for Human Development, an ill-begotten organization that uses your donation dollars to fund pro-abortion groups. When that collec-

tion plate comes around, in lieu of money, put in your envelope a letter stating precisely why the CCHD is immoral and cannot be funded.

- If you see a pro-abortion editorial in a newspaper, write a "letter to the editor" in rebuttal. Be brief, but pull no punches.

The preceding list is by no means exhaustive. Often what motivates a desire to be "sweet, nice and diplomatic" is a desire to be liked. That is a desire that must be mortified if babies are to be saved. Let's put some calcium in our spines and get to it.



# 40 Days is focusing on Hillcrest – to close it forever

By Ann Boland

If, by investing one hour each week, you could close – forever – the doors of the Hillcrest abortion facility in Catonsville, would you do it?

Many people, when they hear “pro-life” and “abortion facility,” envision protestors holding graphic signs or being arrested. But in cities across the country, prayerful vigils are being conducted outside abortion facilities. They are playing an increasingly pivotal role in reducing the number of abortions – and facilities – in each community.

## Prayerful Presence

Coined by the Helpers of God’s Precious Infants, “prayerful presence” refers to people praying onsite, outside an abortion facility. Founder Msgr. Philip Reilly believed that *before she could have a physical abortion, a mother first had to have a spiritual abortion* – in her heart.

So the only way to prevent the *physical* abortion is to overcome the *spiritual* one – through *spiritual means*. Just as the Blessed Mother Mary and the Apostle John stood by Jesus at Calvary, there is a spiritual need for prayerful presence and public witness at the very place that these innocent babies are scheduled to be killed in their mother’s womb.

These on-site prayer vigils in the New York City area started in 1989. There are now 20 sites in NYC where prayer provides an occasion for God’s Grace to work. Last year, in NYC alone, over a thousand women have been turned around. The amazing grace is that 80 percent of these women *came back out* of the abortion clinics.

Since the first vigil, not a single charge has been brought against a Helper at any spot. Police have respected and protected the rights of prayer vigil participants. To learn more: <http://www.archbalt.org/respect-life/prayerful-presence.cfm>.

## The first 40 Days For Life

In College Station, Texas, four Christian pro-life activists were frustrated after years of futile effort to stop the aggressive expansion of Planned Parenthood. After fervent prayer and fasting, they were inspired to conduct a campaign of 40 days of prayer, vigil and fasting.

This led to the first 40 Days for Life campaign in



**Michelle Healy (left), Sue Krebs and their children pray the Rosary on July 24 as part of an ongoing prayer vigil at the Hillcrest abortion clinic.**

fall of 2004, which kept a prayer vigil going outside Planned Parenthood for 40 days in a row. By the end of the campaign, the number of abortions was down by 28 percent. And that was just the beginning. In the seven subsequent campaigns nationwide, over 2,800 babies have been spared by God’s Grace from the evil of abortion. Thirty-three abortionists and staffers have left their jobs because of these prayer vigils. And at least five abortion clinics have closed. God willing, with *your* help, Hillcrest will be the sixth.

The last 40 Days for Life Campaign in Baltimore was during Lent in spring 2010. It focused specifically on the Hillcrest abortion facility at 5602 Baltimore National Pike in Catonsville.

Founded in 1973, Hillcrest is still one of the oldest, busiest abortion facilities in Maryland. The Archdiocese underwrote the cost of the campaign and hundreds of people prayed onsite during these 40 days.

Veteran prayer warriors observed that “traffic” (young mothers coming in and out of the abortion facility) dropped off, when *people were present, praying*. Several mothers admitted that they could not go through with an abortion after they saw someone praying for them.

**See HILLCREST, page 6**

# DEFEND LIFE

P.O. Box 5427, Baltimore, MD 21285

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**INSIDE: Truth Tour sweeps through Maryland**

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*See letter from Jack Ames on pages 10 and 11!*



## DEFEND LIFE KICKOFF LECTURE TOUR

### Lila Rose

The UCLA student who outfoxed  
Planned Parenthood with her  
undercover stealth



**September 15**

**Wednesday, 7:30 pm**

Immaculate Conception Parish Hall  
400 Ware Ave., Towson, MD 21204

**September 16**

**Thursday, 1 pm**

Our Lady's Center  
3301 Rogers Ave., Ellicott City, MD 21043

**September 16**

**Thursday, 10 am**

St. Peter's Catholic Church  
Birch Library  
9201 Church St., Libertytown, MD 21707

**September 16**

**Thursday, 7:30 pm**

Catholic University Hannan Hall  
620 Michigan Ave., N.E.  
Washington, DC 20064

For more information, contact Daria Phair  
443-830-0408 • [Daria@DefendLife.Org](mailto:Daria@DefendLife.Org)

## Western Maryland Face the Truth Tour SATURDAY, AUGUST 28



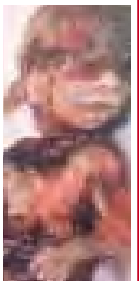
**La Vale Mall, La Vale**

**11:30 am – 1 pm**

**Deep Creek Lake, Rt. 219**

**3:30 pm – 5 pm**

Contact Jack Ames • 410-337-3721  
[Jack@DefendLife.Org](mailto:Jack@DefendLife.Org)



## SAVE THIS DATE!

**Thursday, October 28 • 6:30-9 pm**

**Pro-Life Appreciation Banquet**

*Michael's 8th Avenue • Glen Burnie, MD*

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**Fr. Thomas Euteneuer**, Human Life International  
*Exorcism & The Church Militant*

**Katie Walker**, American Life League  
*How to Make Your College Campus Pro-Life*

**Fr. Paul Schenck**, National Pro-Life Action Center  
*How Pro-Lifers Should Act Under A Pro-Death Government*

**Monica Miller, Ph.D.**, Citizens for a Pro-Life Society  
*Why Am I Afraid to Tell My Friends I Am Pro-Life*

**Fr. Michael Roach**, St. Bartholomew's Church  
*A Priestly History of the Archdiocese of Baltimore –  
On The Whole, An Independent Lot*

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