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## Go to abortion mill, Scheidler urges

Pro-lifers need to shake off their lethargy and get out on the front lines, says Ann Scheidler.

"Everyone needs to go to an abortion clinic at least once in a while," the Pro-Life Action League's executive director told pro-lifers at the November 3 Maryland Unites for Life Conference in Ellicott City.

"We have become complacent," she charged, "numbed by the numbers – 4,000 a day, 1.2 million a year.

**See SCHEIDLER, page 4**

## Johns Hopkins hosts Sex on the Beach

Sex on the Beach is the provocative name of a vodka cocktail, but on October 28 it was a Students for Choice-sponsored event at Johns Hopkins University, ostensibly intended to promote "safe sex."

"People are going to have sex anyway; we want them to have safe sex," explained a young woman, one of four JHU students manning a table along the circular driveway in front of the Milton S. Eisenhower Library.

Another coed volunteered that the display was about "sex education and reproductive health."

**See HOPKINS, page 6**

## Prayer, hard work mark 40 Days

"I have my law practice and earn a living for my family, but this is who I am," said Patrick Massari, holding up a rosary.

Massari, a parishioner from Our Lady of Perpetual Help in Ellicott City, was praying the rosary in front of the Hillcrest abortion mill on Route 40 in Catonsville on October 31.

He had prayed there every day since the campaign called 40 Days for Life began on September 26.

Massari was one of hundreds of local volunteers and thousands across the country who joined in a concerted, nationwide effort to pray in front of

abortion facilities for an end to abortion.

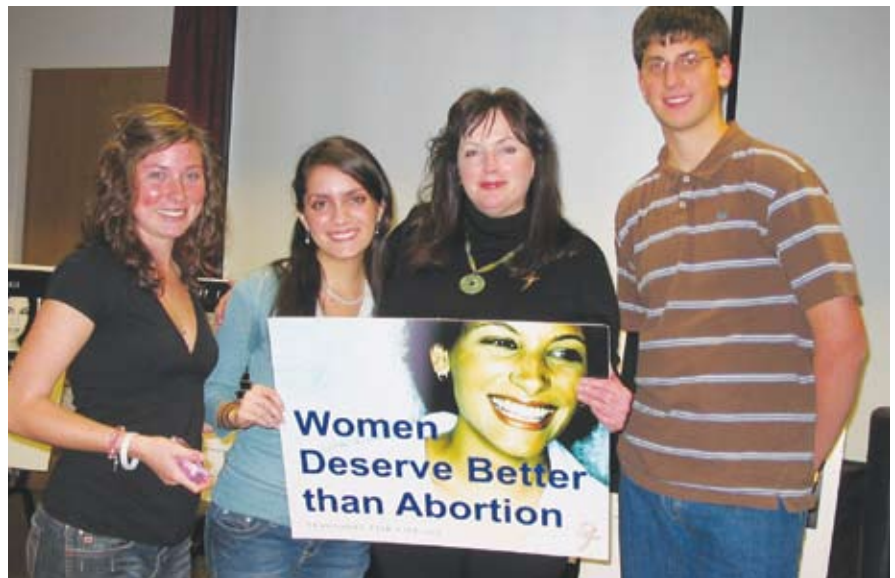
"The rosary is a weapon in spiritual warfare, a battle between the sons and daughters of light and the sons and daughters of evil," he said.

"If we don't get abortion right, there's not much else that matters."

Michelle Daschbach, a mother of seven who prayed beside Massari, said she had been there for 25 days of the 40-day campaign.

"It's not really heroic," said the Woodstock, Md., resident. "I have

**See FORTY, page 2**



## Women deserve better –

**Feminists for Life President Serrin Foster (second from right) is welcomed to Towson University by (from left) Nicole Chandler, Maria Cordon and John Eubank (Story on page 7).**

**FORTY, from page 1**

two kids to pick up from school, one at Mt. de Sales and one at St. Agnes, so I come here between 1 and 2 p.m.”

On the side street adjacent to the Hillcrest facility, Nancy Faller, Myong Lieto and Nancy’s 87-year-old mother, Ursula Faller, were also praying.

The three women have made the 3½-hour round trip from Carlisle, Pa., to pray there every Wednesday afternoon.

“We had no 40 Days for Life in our area,” Nancy explained.

Two days later, on the morning of November 2, James Redifer and Lisa Basarab prayed quietly in front of Planned Parenthood on Howard Street in Baltimore.

Basarab, a member of nearby St. Alphonsus Church who has been praying at the Howard Street clinic since 1990, signed up to pray every

Friday morning during 40 Days.

“I’m going to Hillcrest tonight,” said Redifer, a parishioner at St. Benedict’s in Baltimore.

“With 40 Days coming to a close, I’ve been trying to find time to do extra slots.”

“I think the campaign was amazingly successful, said Missy Smith, who coordinated the 40 Days for Life campaign at the 16th Street Planned Parenthood in Washington, D.C.

“It was a herculean effort on the part of many people.”

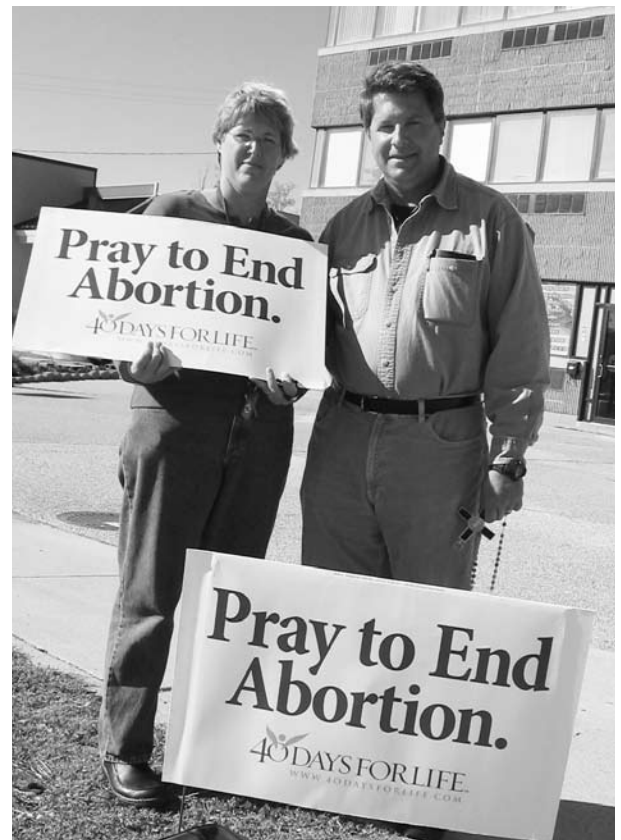
By the time 40 Days ended on November 4, the D.C. campaign had logged in over 200 names of new pro-life volunteers, and counted 12 babies saved from abortion.

Joe Healy, who led the Catonsville campaign, said that at least 125 prayer warriors took part, over 45 of whom were new to pro-life activism.

“And that’s a conservative estimate, because we had a lot of participants who did not sign up, but just showed up,” he said.

“We don’t know of any definite saves. But we had lots of good conversations with people going by. A lot of people hadn’t known there was an abortion clinic in Catonsville.”

During 40 Days, Healy got a phone call from someone in a law office



**Michelle Daschbach and Patrick Massari pray in front of the Hillcrest clinic.**

located in the six-story building that houses the Hillcrest clinic.

He learned that the office had a prayer room where people went to pray for the end of abortion and of Hillcrest.

“We started working with them,” said Healy.

At the end of 40 Days, a sign offering free adoption services was posted on the office’s front door.

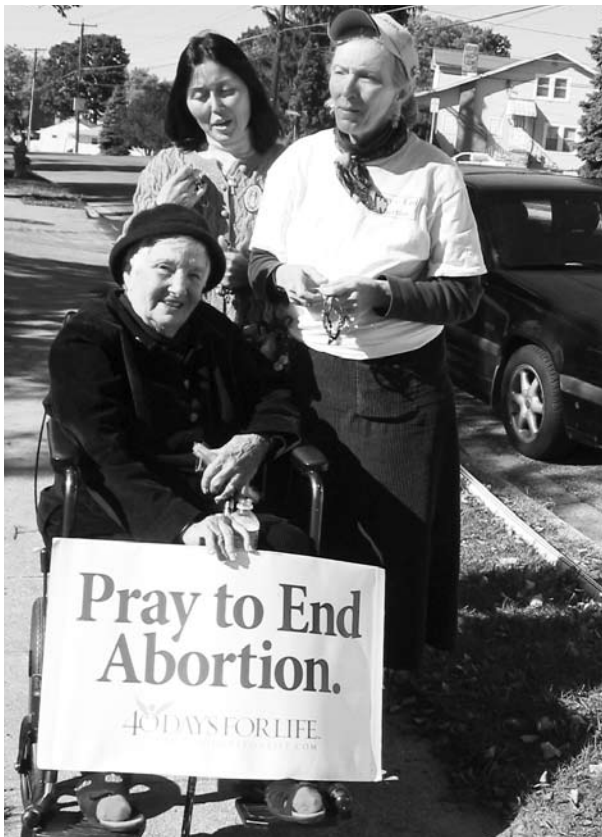
“I think it was a direct result of 40 Days,” said Healy.

Smith credits much of 40 Days’ success to its national leader, David Bereit.

“He was brilliant, a great leader,” she said.

“It was also an advantage to have a national campaign because of the training modules we were given to watch.”

Daily e-mails from Bereit kept lo-



**Praying the rosary at Hillcrest are (from left) Ursula Faller, Myong Lieto and Nancy Faller.**

cal participants informed on the progress and success stories of the various campaigns across the country.

"The 40 Days for Life website was well-organized," said Nancy Faller; "you could sign up so easily."

A good local, 8-member core team helped the D.C. campaign immensely, said Smith.

"We all worked hard to get students from American University and Catholic University to take part. We had three big rallies: the opening rally, one mid-way, and a wind-up rally."

Core team members Teresa Bock and Phil Onochie kept a spread sheet detailing prayer coverage at the 16th Street facility.

"They were hyper-vigilant about keeping a 24-hour-a-day presence there," said Smith.

"They were often there themselves from 2 to 4 a.m. They would take turns, one sleeping in the car while the other prayed."

Healy credits five area parishes with 90 percent of the participation at Hillcrest: St. Agnes in Catonsville; St. John's, Westminster; Church of the Resurrection and Our Lady of Perpetual Help, both in Ellicott City; and St. Augustine in Elkridge.

Two Protestant churches, Bishop Cummins Memorial Church in Catonsville and First Baptist Church, also helped out a lot, he said.

"We know a lot of others also took part, and we really appreciate everyone who came out."

Now that 40 Days for Life is over, what comes next?

Healy is urging participants to join in the regular weekly Saturday prayer vigil at Hillcrest any time between 8 a.m. and noon.

"Saturday is the busiest day for abortions; Hillcrest has abortion appointments from 8:15 to 11:30 a.m.," he said.

"Or stop by Hillcrest and pray whenever you can, as many of us have done during the 40 Days campaign," he suggested.

"There is no need to stop going just because the official campaign has ended."

Nancy Faller wants to organize a 40 Days at the Hillcrest clinic in Harrisburg next year.

"I think the whole concept is terrific!" she exclaimed. "Look at all the people who came out who had never stood in front of an abortion clinic before; that's what impresses me most."

Smith thinks there will be a "ripple effect."

Teresa Bock and Phil Onochie want to continue their efforts at the 16th Street clinic. "They are both on fire!" she said.

Washington-area pro-lifers are also planning to do "Jericho walks" around the clinic, reminiscent of Joshua's famed march around the Biblical city that caused its walls to come tumbling down.

Smith believes that 40 Days, in conjunction with other happenings such as the prosecution of Kansas abortionist George Tiller by a county state's attorney and the Justice Foundation's legal efforts to overturn *Roe v. Wade*, spells the beginning of the end of abortion in America.

"I don't think it's a coincidence that these things are all happening together," she said.

"God has promised that with prayer and fasting, we will overcome evil."



**James Redifer and Lisa Basarab pray in front of Planned Parenthood in Baltimore.**



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**SCHEIDLER, from page 1**

“You need to get back to an abortion clinic and remind yourself what this is all about; you see a real woman walk in with a live baby and walk out with a dead one.”

Mrs. Scheidler, the mother of

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**‘You need to get back to an abortion clinic and remind yourself what this is all about.’**

---

seven grown children and grandmother of 18, was introduced to the pro-life movement when she and her husband Joe Scheidler went to an Illinois Right to Life meeting a week after *Roe v. Wade*.

They were appalled that only 20 people attended the meeting.

“We wondered, how can we get the word out?” she recalled.

Joe had been active in the civil rights movement, so they decided to use their methods. They led demonstrations, holding signs and walking in a loop around the clinics.

The first time Ann saw a woman go into a clinic for an abortion, she said, “I couldn’t believe my eyes. I felt, we can’t just watch them walk in; we have to do something more.”

They started to sidewalk counsel – offering women the compassion and practical help they needed, such as information on nearby crisis pregnancy centers.

“Most of them go in anyway,” she admitted. “But they often will sit in there for two or three hours, and you’ve given them something to think about. Often they change their minds.

“Many women will tell you they have no choice, that someone whose



**Pro-lifers should man the front lines at abortion clinics, says Ann Scheidler.**

support they need won’t help them. It’s left to the pro-life community to give them support.”

Counseling on the front lines brings you face-to-face with the drama and pathos involved in abortion, said Scheidler.

The teenage girls are the saddest, she said.

“I was at an abortion clinic, on a school morning, when a high school sophomore from Cicero, Illinois, got off the bus by herself.

“A school counselor had sent her to have an ultrasound to see how far along the baby was; then a group would raise the money to pay for the abortion. Her parents didn’t know she was there.”

Ann called the school principal, who refused to intervene.

On another occasion, two uncles brought a young girl to the clinic.

“She was crying,” said Ann. “We said, ‘Don’t do this to her!’ She came running out and got in the car, but they pulled her back out.”

Scheidler called the police, but the policewoman who went into the clinic to investigate came back out and told the pro-lifers that nothing was wrong; the girl said she wanted the abortion.

“I can’t tell you how often an ambulance pulls up and takes women away to a hospital,” Scheidler added. “We have gotten it on camera six or seven times.”

She urged the many pro-lifers who have never been to an abortion clinic to ask themselves if they can’t find an hour to go to one and pray.

“Unless you go,” she said, “you don’t know what the battle is about.”



**Archbishop Edwin O'Brien waits to greet pro-lifers after celebrating Mass at the Maryland Unites for Life Conference.**



## Schenck: *Gonzales* bears seeds of *Roe*'s destruction

Paul Schenck was praying and sidewalk counseling at the Planned Parenthood abortion mill in York, Pa., on a Saturday morning in October when he felt a hand on his shoulder.

"You're under arrest for defying a police officer," the Planned Parenthood security guard, an off-duty policeman, told him.

Schenck had gone onto the abortion clinic's parking lot to talk to a woman after the guard had warned him it was private property.

"The next thing I know, a squad car arrives," Schenck told his audience at the November 3 Maryland Unites for Life Conference in Ellicott City.

"He brought me handcuffed to the police station. I said, 'Officer, you don't have to do this.' He said, 'You're preaching to the choir.'"

"Preaching" was the right word. Before he converted to Catholicism, Schenck was a minister in the Reformed Episcopal Church.

Now he exercises his preaching skills as director of the National Pro-Life Action Center in Washington, D.C.

Schenck happened to be carrying a copy of *Gonzales v. Planned Parenthood*, in which the Supreme Court upheld the federal Partial-Birth Abortion Ban Act of 2003.

At the police station, several officers and a police detective listened as he read aloud, from the opinion, a graphic description of partial-birth abortion – "the brutal, gut-wrenching, honest truth of what happens at Planned Parenthood.

"Their jaws were dropping," Schenck recalled. "I had a captive audience, even though I was a prisoner.

"The officer told me, 'I want you to know what an honor it is to have you with us here this morning.' The police detective said, 'God bless you.'"

Instead of charging him with trespassing, which could have netted him a prison sentence, the police gave him a parking ticket.

Looking back at the incident, Schenck concluded, "Everyone you meet, every person you speak to, was born pro-life; we have to be talked out of it. If we are talked out of it, we can be talked back into it."

With the Pro-Life Action Center office across the street from the Su-



**Paul Schenck talks with Maryland Unites for Life Conference coordinator Cookie Harris.**

preme Court, Schenck has been able to monitor closely the court's workings on the abortion issue.

"The division on the court – the conflict when it comes to life issues – is not between the right and the left, conservative and liberal," he said.

"It's between Anthony Kennedy, the secular jurist, and Anthony Kennedy, the Catholic soul."

*Gonzales v. Planned Parenthood*, which Kennedy wrote, prohibited no abortions, Schenck pointed out.

"It only said, you can't do it *this* way. But it gave us all the *language*; the seed for overturning *Roe v. Wade* is all in place."

The language in the April 18 opinion contradicts *Roe v. Wade* and its companion ruling, *Doe v. Bolton*, said Schenck.

"In *Roe*, Harry Blackmun said, we do not know what is in the womb, and it is unknowable.

"In *Gonzales*, Kennedy said, we know what is in the womb: a living, human organism, an unborn child."

The Supreme Court is not a finder of fact; it reviews the law, Schenck observed. Yet Kennedy took "an unprecedented two-and-a-half pages to describe the crime in brutal, accurate detail.

"Why did Justice Kennedy go into all that detail? I believe he did because he was crying out from his Catholic soul, 'I cannot quit [end] abortion – will *you* please?' to everyone in this country."

Schenck sees in *Gonzales* "the tortured struggle in one man's soul to come to terms with the holocaust in this country and to demonstrate that *Roe v. Wade* and *Gonzales v. Planned Parenthood* can no longer stand together."

A member of a state Supreme Court, the majority of whose justices are pro-life, has told Schenck of a case on abortion that could use the language of *Gonzales* and send the case to the U.S. Supreme Court to decide.

"Pray for Justice Kennedy," he told the conference pro-lifers.



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## HOPKINS, from page 1

Handmade posters invited participants to try for prizes that included vibrators and penis-shaped lollipops.

A poster titled "Condom Sense" urged viewers to "Choose your method of pleasure – get your favorite brands and styles – for a fraction of the store prices!"

One game consisted of trying to toss a ring around "Big Blue," an upright plastic penis.

A "Presidential Candidates" poster posed questions such as, "Which candidates believe *Roe v. Wade* should be overturned?" and "Which candidates were vocally pro-choice but changed their minds to appease the Christian right?"

Collegians could pick up free brochures titled "STD Facts" and "Getting What You Want from Sex," and buttons proclaiming "I Love Pro-Choice Boys" or "I Love Pro-Choice Girls."

A couple of inflated plastic pink flamingoes dangled from the table, apparently intended to further the Sex on the Beach theme.



Students visit the Sex on the Beach display at Johns Hopkins University.

Foot traffic past the display was sparse on the brisk fall Sunday at around noon.


"Everyone was out late partying last night, for Halloween," said one of the students behind the table. "There'll be more of a crowd later."

Many of the students who did stop seemed to be amused by the display,

and a few tried out the ring toss.


But one young woman who stopped with a group of four or five announced, "This is disgusting! I'm going," and walked away.

Sponsors in addition to Students for Choice included NARAL, Planned Parenthood, College Democrats and the ACLU.



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# Women need support, not abortion, says Foster

When attorney Sarah Weddington successfully argued for legalized abortion in *Roe v. Wade*, she stated, "Women cannot complete their education if they're pregnant."

"Why not?" Serrin Foster demanded angrily. "Do they suddenly turn stupid?"

Foster quoted Weddington and posed her rhetorical question before about 70 students at Towson University on November 15 to make a point: women have abortions because society has failed to provide the practical resources and support for them to carry their babies.

Foster is president of Feminists for Life, an organization that continues a 200-year-old tradition, begun by the early feminists, that abortion is harmful to women.

British writer Mary Wollstonecraft, considered the "mother of feminism," decried the tragedy of abortion in her landmark book, *A Vindication of the Rights of Woman*, Foster pointed out.

The early American feminists, who were inspired by Wollstonecraft, were equally anti-abortion, she said.

Elizabeth Cady Stanton referred to abortion as infanticide, feticide and child murder.

Feminist and suffragist Alice Paul called abortion "the ultimate exploitation of women."

Unfortunately, said Foster, modern mainstream feminists bought into the argument by Larry Lader and Bernard Nathanson, founders of the National Association for the Repeal of the Abortion Laws, that abortion was necessary for women to get equality in the workplace.

Lader and Nathanson convinced the media and the public that 10,000

## Feminist Alice Paul called abortion 'the ultimate exploitation of women.'

women a year were dying from abortions – a number they simply made up, she noted.

"A real test of whether these feminists really care about women dying from abortion is, why aren't they screaming *now* about women dying from *illegal* abortions?"

"Why do we still have to try to prove that we can be the same as men? Why can't we say that we are women and we have a right to have children?"

Feminists for Life, which began in

1972, focuses on advocacy for resources and support for pregnant women.

FFL created the Women Deserve Better Than Abortion campaign in 2003.

They support legislation such as the Unborn Victims of Violence Act and including working poor pregnant women in state child health insurance programs.

"We've worked on legal protections for women being coerced to have abortions. But NARAL worked against such laws – that's bizarre!" said Foster.

Because college-age women have a disproportionate number of abortions, we need to change college campuses to accommodate parents, she said.

"Do you have housing for students with families? Do you have child care? We need to have a Pregnancy Resources Center for women on every campus," Foster urged.

"I'm asking you to have a pregnancy forum to talk about realistic solutions."

Ms. Foster's talk was sponsored by the university's pro-life group, Towson PROLIFE.

*Feminists for Life's website is [feministsforlife.org](http://feministsforlife.org).*

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# Gage lauds our privileged planet's grand design

In his book, *Pale Blue Dot*, astronomer Carl Sagan reflects on the image of Earth taken by Voyager 1 from 4 billion miles away.

"Earth seems to be sitting in a beam of light, as if there were some special significance to this small world," writes Sagan.

"But it's just an accident of geometry and optics . . . Our planet is a lonely speck in the great enveloping cosmic dark. In all this vastness, there is no hint that help will come from elsewhere to save us from ourselves."

Sagan was propounding what has become known as the Copernican Principle, "the line of thought that we occupy no special place in the cosmos; scientific discoveries have knocked us off our pedestal," said Logan Paul Gage, a policy analyst at the Discovery Institute in Washington, D.C.

Gage cited Sagan's dismal observations in a November 2 talk before the Catholic Evidence League in Baltimore to contrast with his own view.

If you actually crunch the numbers, taking only 13 of at least 20 factors required for intelligent life – such as the presence of liquid water, a moon that is just the right size and distance from earth, sufficient moon gravity to stabilize earth's rotation, a sun with a precise mass and composition – there is a very minute chance of having just one habitable planet in the Milky Way galaxy, Gage noted.

"That looks more like conspiracy than happenstance," he said.

The complex and finely tuned conditions that make possible intelligent life on Earth are, amazingly, the same crucial conditions that allow scientists to make discoveries about the universe, said Gage.

Put succinctly, he said, habitability correlates with measurability.

Perfect solar eclipses are one example of this correlation.

Our greatest source of information on stars has been due to the scientific study of solar eclipses. Such study helped reveal that stars are hot

balls of gas and gave the first major affirmation of Einstein's theory of relativity.

From our unique positioning that both enables Earth to be habitable and allows us to make such scientific discoveries, we can infer that intelligent design is the cause, said Gage.

In the nineteenth century, scientists thought that the universe was eternal, he noted.

Einstein hated the Big Bang theory; he too thought that the universe was eternal, said Gage.

"But Hubble dragged him down – Einstein had to admit that there was a beginning in time and space."

In 1929 astronomer Edwin Hubble discovered that everything is moving away from Earth in every direction: the moon is moving away 4 inches a year, and the sun is enlarging. The entire universe is expanding and speeding up.

"Secular scientists now say the universe began 12 to 14 billion years ago in a place with no space, no time, no matter and no energy.

"What does that mean? I think that's a big argument for our side!"

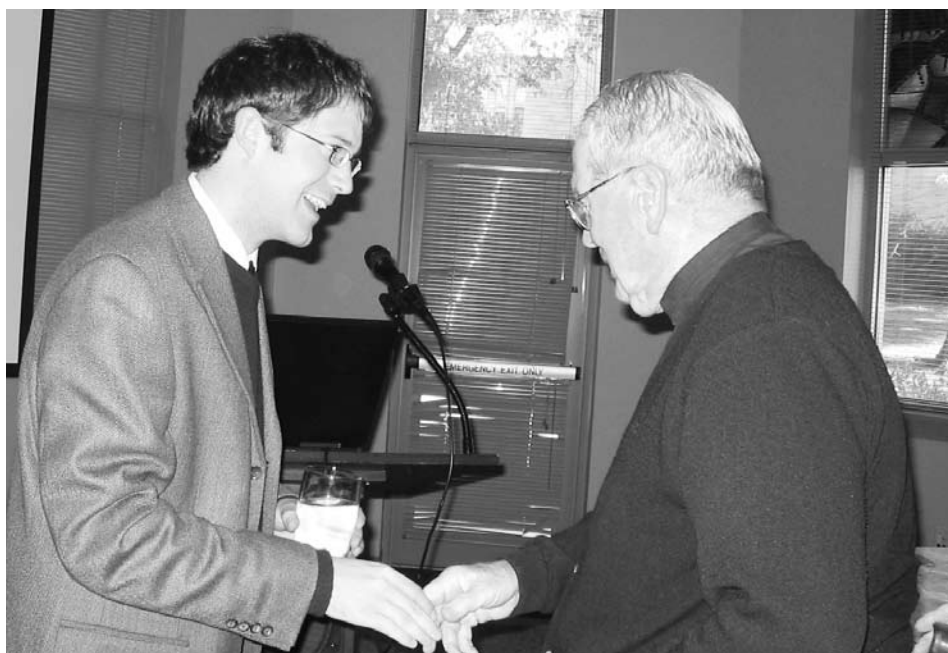
The Discovery Institute works with state boards of education, said Gage.

"We recommend that if you're going to teach Darwinism, you should teach the evidence *against* it as well as the evidence for it.

"We're cheating kids when we say, 'Well, here's the evidence *for* it – have a nice day!'

"We've got a lot of things taken out of textbooks," he added. "A lot of examples [supporting Darwinism] in textbooks are demonstrably false."

The Discovery Institute website is [www.discovery.org](http://www.discovery.org).



Logan Gage is greeted by the Catholic Evidence League's chaplain, Rev. Msgr. Edward Lynch.



## *New puppy, new campaign for Andy Harris*

When Andy Harris decided to run for the Maryland State Senate in 1998, Andy's kids and his wife Cookie got a new puppy as part of the deal.

"We bargained for it," explained Cookie.

The puppy, a black poodle named Shyley, now 9 years old, recently acquired a new buddy – a red poodle puppy named Reagan.

The kids got the second puppy in exchange for letting Dad launch his campaign for U.S. Congress. And yes, Cookie confirmed, the poodle is named after Ronald Reagan.

Harris is seeking to unseat nine-term Republican incumbent Wayne Gilchrest in the 1st Congressional District, which encompasses parts of Baltimore, Harford and Anne Arundel counties and all of the Eastern Shore. The Congressional primary is February 12.

"This is no new challenge to me," said Harris confidently. "It's the same kind of challenge I faced in 1998."

In that election Harris, an obstetric anesthesiologist at Johns Hopkins Hospital, challenged State Senator Vernon Boozer, who appeared firmly entrenched in his position as Senate Minority Leader.

Harris had become involved in politics in 1992, after President Clinton's election – "I thought America deserved better," he explained – but had never run for public office himself.

In March 1998 he read a *Washington Post* article describing how Boozer had helped defeat a proposed ban on partial-birth abortion in the Maryland Senate.

"He was one of the bill's most vocal opponents," Harris recalled.

He thought that a pro-life Republican needed to challenge Boozer in the primary. When nobody else stepped up, he took the plunge.



**Andy Harris (left) talks strategy with campaign finance director Dave Schwartz.**

Mounting a vigorous campaign against Boozer, and with the strong backing of area pro-lifers, he emerged the winner.

In his first year in office Harris helped pass the partial-birth abortion ban in the Senate, although it was defeated in the House of Delegates.

As Senate Minority Whip during the Ehrlich administration, he led the campaign in the 2005 session to defeat a bill to fund embryonic stem cell research.

The bill passed the following year, however, despite a spirited Harris-led attempt to filibuster it.

Explaining his decision to run for Congress, Harris noted that a lot of pro-life issues are now being considered at a federal level.

"At a state level, we're way behind, but in the federal government, we're actually pretty even; one vote will make a tremendous difference in Congress," he said.

Harris' first priority in Congress will be to defend traditional values as much as possible.

"We also have to control the growth in government and stop illegal immigration," he added.

Harris sees Gilchrest as vulnerable on many issues: "his liberal positions on gay marriage, abortion on demand, parental notice, public funding of abortion, illegal immigration, and government spending.

"The 1st Congressional District is a conservative district; its representatives should support conservative values. I'm a much better match to their thoughts and positions," he declared.

Although Representative Gilchrest did vote for bills banning partial-birth abortion, he also voted in favor of embryonic stem cell research, against a bill forbidding human cloning, and against a bill barring transporting minors to get an abortion.

"I'm pro-life, period – no ifs, ands or buts. I believe we have to protect the sanctity of life from the moment of conception to natural death," said Harris.

**See HARRIS, page 12**

# Pro-life megamom explains life on the other side

Barbara Curtis is the mother of 12 children, four with Down syndrome, three of them adopted; she is a certified Montessori instructor, author, speaker, devout Christian, and very pro-life.

But she wasn't always that way.

In 1977 Barbara was living in San Francisco with her two young daughters, Samantha Sunshine and Jasmine Moondance.

She was recently divorced, drug-addicted, and part of the anti-war crowd.

"I thought I was having a great time; I was a party girl," she told pro-lifers at the November 3 Maryland Unites for Life Conference in Ellicott City.

Then she found out she was pregnant.

"I told Samantha, who was 8, that I was going to have an abortion, and it was a wonderful thing that we had that right!" she recalled.

"For me, this was a rite of passage. Abortion was like a sacrament, and the people inside the clinic were doing a holy rite of abortion. Did I have any shame or guilt? No."

Pro-lifers need to know that for some people, going to have an abortion is like going to the dentist, said Curtis.

They also need to understand that some people out there are really hurting.

As a child, she was one of them. When she was 6, her father ran off with another woman. For a while, her mother put Barbara and her siblings in a foster home. She was sexually abused in the foster home when she was 8.

She later went back to live with her mother, an alcoholic who went through a string of abusive relationships with men.



**For some people, having an abortion is like going to the dentist, says Barbara Curtis.**

Despite her unhappy childhood, said Barbara, "There was something inside me that wanted more."

Three years after her abortion, she got sober through Alcoholics Anonymous. That was where she met Tripp, who had been through two abortions himself with his ex-girlfriend.

"We were radical leftists and pagans," said Curtis. "But when I told him I was pregnant, he said, 'Well, we'll have to get married.'"

They were married six days later.

"We were two very immature people. We both thought we were the center of the universe. The first eight months were hell," said Curtis.

But as New Agers, Barbara and Tripp were also "spiritual seekers," and agreed to have as many children as God sent.

By the time they had five kids, though, they knew they needed help. They signed up for a Focus on the

Family conference called "Heal Your Marriage."

"We fought all the way to the conference," said Barbara.

At the conference they learned:

1. God loves you and has a wonderful plan for your life.
2. You are separated from God by sin.
3. God sent His Son to save you from sin.
4. You have to make a decision.

"Tears were rolling down my face, and Tripp's too," said Barbara. "We knew all of a sudden that Jesus was our best friend."

They threw away their Hindu chanting tapes and started reading the Bible.

"The minute we came to Christ everything changed," said Barbara. "I had an understanding that I was special to God."

"This is what you need to understand about pro-abortion people," she added: "if you don't have an understanding that you are special and valuable, you won't have that feeling about your unborn child."

Barbara is an Evangelical, but she told the conference pro-lifers, "If you invite me back in a few years, I will probably be Catholic."

The reason that she and Tripp may convert is because she sees the way Catholics have constantly taken the lead in the pro-life battle.

"When I go to the pro-life march in Washington every year, ninety percent of them are Catholic," she observed.

"If you are Evangelical," she concluded, "I challenge you to go back to your church and challenge them to be more pro-life."

Barbara Curtis' website is [www.mommylife.net](http://www.mommylife.net).

## Book Review

# Thomas bio details hardships, pro-abortion attacks

By Diane Levero

Sixteen years after Clarence Thomas went through what were probably the nastiest ever Senate confirmation hearings for Supreme Court justice, he has broken his self-imposed silence with *My Grandfather's Son*.

Few conservative public figures have suffered more as a lightning rod, attracting seemingly endless vitriolic attacks from the liberal media and liberals in general, than Clarence Thomas.

Abortion has been at the bottom of it, he declares in this absorbing, often gripping autobiography.

Thomas was born in 1948 in the small coastal town of Pinpoint, Georgia. When he was 2, his father moved north to Philadelphia and out of his life. His mother, Leola, and her kids were left to shift for themselves.

It wasn't pretty. Thomas remembers, at the age of 6, living in a miserable one-room apartment in Savannah while his mom tried to feed and clothe him and his brother Myers on the \$10 a week she earned as a housekeeper. They were often cold and hungry.

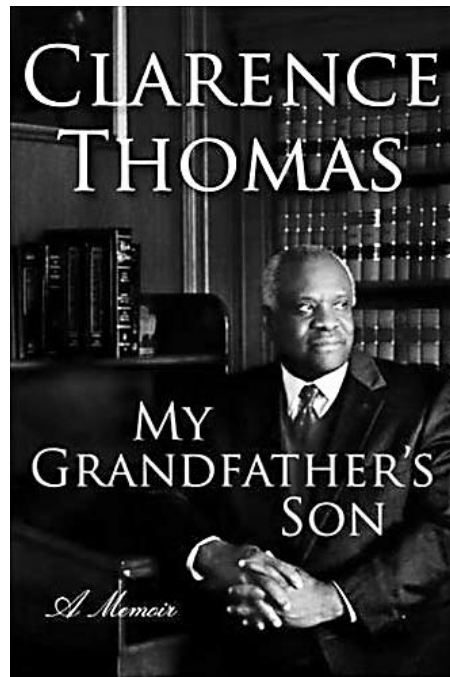
When he was 7, she packed the boys' clothes into two grocery bags and marched them a couple blocks down the street to the home of her father, Myers Anderson, and his wife Christine.

From that day on, his grandfather raised Clarence and his brother, becoming their "Daddy" in fact as well as in name.

Compared to the squalid surroundings they had been living in, the boys now lived in the lap of luxury.

"Daddy" ran his own fuel oil delivery business, and owned a modest, two-bedroom house with an indoor toilet, new electrical appliances, and plenty of good food.

But the good life came at a price. Anderson had only a third grade education and could barely read. He wanted his boys to do better, and he knew the only way they could was through hard work, a clean life, and education.



To keep them from going astray with the low-lives in the neighborhood, Daddy ruled the boys with an iron hand, controlling every aspect of their lives, and not sparing the belt or the switch.

A devout Catholic himself, Anderson enrolled the boys at St. Benedict's, an all-black Catholic grammar school in the still-segregated South, where the Franciscan nuns reinforced Anderson's philosophy of strong discipline and hard work.

From there, Clarence went on to St. Pius X, Savannah's only Catholic high school for blacks. But Thomas, who had been a model altar boy since third grade, felt the call to the priesthood, and at the age of 16, enrolled at

St. John Vianney, a minor seminary in Georgia.

As one of only two blacks in his class, he endured the racial prejudice of many of his classmates in hurt silence, but worked hard and graduated with outstanding grades.

Thomas entered Immaculate Conception Seminary in Missouri, but after only a year, realized that the priesthood was not for him and went back to Georgia to break the news to Daddy.

His grandfather was both heartbroken and angry. He had made Clarence promise that if he paid what was for him the steep price of seminary tuition, Clarence would not quit.

Thomas had broken his promise. Daddy kicked him out of the house, and a longstanding rift between the two men began.

Thomas enrolled at Holy Cross College in Massachusetts where, angry at the racism he had experienced in Georgia, he joined the Black Student Union, dabbled in left-wing politics, and took part in anti-war protests.

He also left the Catholic Church, in large part because it had done so little to fight segregation.

But Daddy's example of hard work, pride and independent thinking kept him from swallowing whole the standard liberal philosophy that blacks were expected to espouse; he didn't like being told that because he was black, he had to think a certain way.

On issues such as busing, welfare and affirmative action, Thomas found himself adopting a conservative view.

After graduating with honors from Holy Cross, he entered Yale Law School.

During law school he took a sum-

See THOMAS, page 12

**HARRIS, from page 9**

Gilchrest also voted against a constitutional amendment banning same-sex marriage, and against banning gay adoptions in the District of Columbia.

Harris' campaign received a welcome boost in October when former governor Robert Ehrlich endorsed him over Gilchrest.

The only physician in the Maryland Senate, Harris serves on the Senate Education, Health and Environmental Affairs Committee and the Joint Committee on Health Care Delivery and Financing.

He represents the 7th Legislative District, which includes parts of Baltimore and Harford counties.

A commander in the U.S. Naval Reserve Medical Corps, Harris saw active duty during Operation Desert Storm.

Andy and Cookie live in Cockeysville with their five children and are active members of St. Joseph's Church in Cockeysville.

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**THOMAS, from page 11**

mer job with a black law firm in Savannah, where he and Bobby Hill, the head of the firm, handled the defense of Carl Isaacs.

I remembered the name: Isaacs was the Marylander charged in the notorious case in which an entire Georgia family was wantonly murdered and one woman raped repeatedly before she was shot dead.

When Thomas and Hill entered the court, they were met by a roomful of angry whites. Thomas was paralyzed with fear: what might these furious white folks do to a pair of "uppity black lawyers" representing a man who had slaughtered a white family and raped a white woman?

Then the defendant was brought out in handcuffs, and Thomas saw him for the first time. Isaacs was white.

"I've never been more relieved to see a white man in my life!" he recalls.

Following Yale, Thomas worked for several years in the office of Missouri Attorney General John Danforth, who became a good friend and mentor. After a short stint in the legal department at Monsanto, he moved to Washington to work for Danforth, now a senator from Missouri.

In 1981 he was named to head the Reagan administration's Office of Civil Rights in the Department of Education. A year later he was appointed chairman of the Equal Employment Opportunity Commission.

In 1990 President George H.W. Bush appointed Thomas to the U.S. Court of Appeals for the District of Columbia Circuit.

The following year Bush nominated him to the Supreme Court.

Thomas knew what had happened to conservative Supreme Court nominee Robert Bork, and he dreaded the impending confirmation hearings before the Democrat-controlled Judiciary Committee.

"Nobody — myself included — knew how I'd rule on abortion-related issues," he writes, "But liberal activists knew that I disagreed with them on other matters, so they took it for granted that I'd also disagree with them on *Roe v. Wade*."

His opponents were "obsessed" with the abortion issue, he said.

"Since most of them saw abortion rights as the single most important matter likely to come before the Supreme Court, I had to be stopped, whatever the cost."

The cost for him was the lurid, completely unexpected charges of sexual harassment by his former employee at DOE and EEOC, Anita Hill.

Thomas' account of his emotionally shattering ordeal is riveting.

Before the committee, he adamantly denied Hill's allegations, then let loose.

"This is a circus," he charged. "It is a national disgrace . . . a high-tech lynching for uppity blacks who in any way deign to think for themselves . . . a message that unless you kowtow to an old order, this is what will happen to you; you will be lynched, destroyed, caricatured by a committee of the U.S. Senate rather than hung from a tree."

Thomas' biography ends with his installation as a Supreme Court justice in 1991.

Since then, in his 16 years on the court, he has proven himself to be a strict constitutionalist, perhaps even more so than Justice Antonin Scalia.

He dissented in *Planned Parenthood v. Casey*, in which the majority voted to reaffirm *Roe v. Wade*, and he wrote the concurrence in *Gonzales v. Carhart*, which upheld the federal law banning partial-birth abortion.

Thomas was reconciled to the Catholic Church in the mid-1990s and is a practicing Roman Catholic.

# Teens must survive in a sexual jungle, warns Dressel

"You are the rescuers," Eric Dressel told the pro-lifers at the Maryland Unites for Life Conference in Ellicott City November 3; "I'm the guy building the guard rails."

Dressel, the founder of Youth 180, has been giving talks on abstinence in Baltimore-area public and private schools for six years.

"Teens are really up against it," he said. "The culture we're in today is so different from what it used to be."

"Fifty years ago, the whole flow of the culture, in movies and music, was, wait until you're married to have sex. Today it's the opposite. It's a tough, tough culture."

Dressel asked his audience to imagine that they have just walked into a big, epic production, halfway through.

"Someone grabs your arm and says, go on, you're on stage. Is there a story?"

"A story *is* written on our hearts: it has to do with love, and a Lover. The villain knows how to go after the object of God's love, humanity."

Today, the "villain" has launched two major attacks, said Dressel.

The first is scientism, a philosophy or world view that says we are nothing more than a combination of chemicals: love is just chemicals operating in the brain.

"Every high school and college class says, 'There is no story, no design, no purpose,'" he said.

The second attack is relativism.

"Social scientists teach relativism: all the stories are equally valid – let's celebrate the diversity of everybody's story!"

"But if one person says, *this* story is true, and it should affect what we teach in the classroom, we won't tolerate that."

Scientism and relativism are the



**Eric Dressel (right) chats with Peter Shinn at the Maryland Unites for Life Conference.**

two battlegrounds, and the battle is huge, said Dressel.

"In private schools, they may be getting some of this. In public schools, they are swamped with it."

What can we do?

Pray, Dressel advised. And speak up.

"Truth is powerful. The good news is that teens want to hear the truth."

We can warn them about STDs, he said. But young people are all focused on relationships; you can get their attention by talking about relationships.

"Nobody starts out saying, 'I want to have a string of miserable relationships and end up divorced, with a bunch of unhappy kids,'" he pointed out.

Sex has physical consequences, but it affects relationships as well, and kids know this: "They see people cheating and relationships being blown up all the time."

In his talks to teens Dressel explains that sex is a good thing, but it's also very powerful, like a fire. Fire is

good in a fireplace, but if it gets out, it can cause a lot of damage.

"I get into the issues of emotional stuff, emotional pain," he said.

When sex becomes the big focus, it takes over, he warns high schoolers; then the emotional, social, intellectual and spiritual intimacy in a relationship weakens.

Youth 180's website is [www.youth180.org](http://www.youth180.org). To contact Erik Dressel for speaking engagements, phone 443-540-3281.

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## **Pro-Life Training Program Series**

# **We can't compromise with evil**

**By Janet Baker**

The anti-life mentality is self-centered. It cannot help but be so. We've examined how it is based on humanism, with all that it entails: atheism, lack of objective moral standards. We saw in more recent installments why it is a short-sighted mentality.

A phrase comes to my mind: "There is a god." I believe that means that a person will always worship something. In the case of the anti-lifer, that deity is self. The anti-lifer will worship himself as a *de facto* god.

Since most anti-lifers do not recognize the existence of a life after this, they will seek only to satisfy their self-god in the here and now. Because they do not recognize God, who is the source of all love, they cannot love.

Being human and having that innate hunger for love (and ultimately God), they will pursue many counterfeits and embrace a number of seeming altruistic causes, but only if they feel they are being "fulfilled." True love requires commitment, sacrifice, and even suffering – all things that the anti-lifer eschews.

One of these counterfeits is abortion. Anti-lifers often claim that abortion is an "act of love" so that a child isn't born with an "unwanted" status. In other words, they might say to the child (silently), "Because I love you, I'll kill you rather than allow you to be born, because I don't love you enough to let you live."

Does that have you scratching your head? It should, because it's convoluted poppycock. But the anti-lifer is so deluded by his selfishness that he cannot think clearly. On the other hand, we pro-lifers are fighting for the lives of people whom we cannot see (yet), and who don't have the ability to repay us.

We see this again in the anti-life push to legitimize "gay rights." Under the guise of "love," they seek the right to commit all kinds of perverted acts. They will risk their own lives (and those of whom they "love") to feed their own addictions and lusts.

Committed Christians and other pro-lifers oppose this vicious movement. We know that our social fabric will be shredded if "gay rights" take hold. We know that the mass media and other forces in our society are hounding and mocking us, yet we push ahead.

We hear the anti-lifers trying to convince society that the "loving" thing to do for the sick and elderly is to foist "death with dignity" on them and to kill them. In reality, what they don't want is the responsibility of caring for the sick and elderly.

Brian Clowes states that we are fighting this deadly push with no self-interest of our own. On this point I beg to differ. Most of us will be elderly, and possibly be of compromised health in our later years. If the euthanasia proponents have their way, someone of the "healing" profession will be hovering by our bedsides with that deadly needle in their hands.

There is nothing wrong with legitimate self-interest. After all, the second great commandment is, "You shall love your neighbor *as you love yourself*." So yes, we do combat this evil not only for our loved ones and society in general, but also for ourselves.

Because the anti-lifer is ultimately self-centered, he will brook no interference with the attainment of his own gratification. He will not compromise on the attainment of his selfish goals. We had better realize that.

Too often, though, we pro-lifers, in an understandable, but foolish hope of working with this mindset, do attempt compromise with them. In reality, that is impossible. We cannot compromise with evil.

Some pro-lifers have even started ill-advised "common ground" initiatives with anti-lifers. The premise of that is ludicrous. They say to us, "Let's work to see how we can reduce the need for abortion."

A "need for abortion"? There is no legitimate "need" for abortion, any more than there is a "need for slavery." These wobbly pro-lifers unwittingly justify the pro-abortion position!

We simply have no common ground with evil. Yes, we love them. But we must point out their sin and seek their conversion. "But even Jesus dialogued with sinners," they whine. No, He didn't! He loved them. In doing so, He proclaimed the truth unabashedly and rebuked them. He only praised them when they repented.

Even the hierarchy of the Catholic Church shows itself susceptible to such delusional thinking. Think of the Catholic Campaign for Human Development, whereby the Church works on "common goals" with humanistic organizations: organizations that are simultaneously working to undermine Christianity.

Think of the various state Catholic conferences joining forces with pro-abortion lawmakers to end capital punishment. What are these Catholic leaders thinking? Why do they pander to leaders of the Culture of Death? They refuse to see that they are lending legitimacy to the efforts of these organizations as they promote the Culture of Death – all under the guise of "common ground."

Clowes points out that Michael never sat down with Lucifer to seek "common ground." Neither can we. That is why it is so crucial to understand how the anti-lifers think, so we can thwart their goals, and not be suckered into promoting them.

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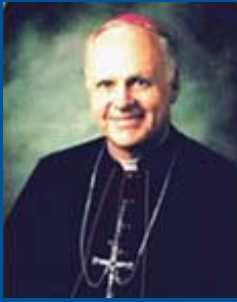
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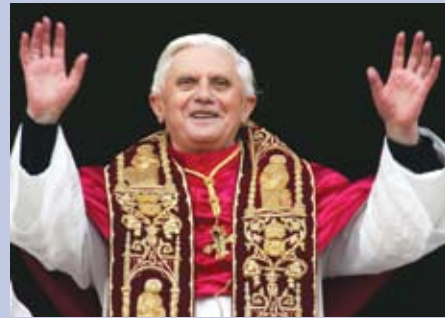


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