



# DEFEND LIFE

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**CATHOLIC • PRO-LIFE • PRO-FAMILY** Nov. - Dec. 2009, Vol. 20 No. 6, Circ. 4027

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## Pro-lifers jailed for Pelosi office protest

Twelve pro-lifers were arrested and charged with disturbing the peace after tearing up pages of the proposed health care reform bill and shouting, "We won't pay for murder!" at House Speaker Nancy Pelosi's office November 5.

After a rally in front of the Capitol drawing an estimated 10,000 people protesting the health care reform legislation ended at about 2 p.m., many participants streamed into the Cannon House Office Building to voice their protests face-to-

See **JAILED**, page 3

## Make Catholic colleges Catholic, say Reilly

Is "Catholic university" an oxymoron?

Patrick Reilly doesn't think so.

"We hear that the idea of a 'Catholic university' is a contradiction in terms, because the requirements of free speech and free dialog do not allow for higher education to be 'restricted'" by Catholic precepts, Reilly told his audience at a Defend Life-sponsored talk in Rockville October 15.

Yet ironically, the very first uni-

See **UNIVERSITY**, page 5

## Baltimore rosary march ends 40 days

Shoppers outside Baltimore's Lexington Market saw an unusual sight the morning of October 31.

Led by two men bearing a large banner of Our Lady of Guadalupe, over 100 people filed slowly down Paca Street, reciting the rosary and singing hymns.

A young woman in the group held aloft a plain white sign explaining their purpose: "We are praying to end abortion."

Following a special 9 a.m. Mass at St. Alphonsus Church, the pro-lifers began their procession going east on Saratoga Street.

They turned north onto Charles, then west on Franklin Street, past Pratt Library to Paca and east on Fayette Street, making a 1.6-mile loop to their final destination, Planned Parenthood of Maryland headquarters on Howard Street.

There they completed the rosary in front of the closed and silent abortion facility, then returned to St. Alphonsus for benediction.

The Mass and procession, sponsored by the Baltimore Archdiocese's Respect Life Office, marked

See **MARCH**, page 2



The rosary procession moves down Franklin Street, crossing Park Avenue.

## MARCH, from page 1

the end of 40 Days for Life.

The national campaign, conducted September 23-November 1, centered on prayer vigils in front of abortion mills, aimed at ending abortion.

"The 40 days of praying, witnessing and fasting are now ended," said Fr. McLean Cummings at the Mass.

Biblical events of 40 days' duration were always periods of waiting, testing and suffering, the associate pastor of Our Lady of Perpetual Help in Ellicott City told the pro-lifers; but they always ended with a time of triumph.

"We haven't struggled in vain. Perhaps you prayed in the wind and the rain, sometimes alone. One



**Fr. McLean Cummings leads the rosary in front of Planned Parenthood.**



**A sign-holder faces Mulberry Street traffic while pro-lifers pray at Planned Parenthood.**

could get discouraged, especially in a battle that's primarily spiritual.

"So it's fitting to end the 40 days with a Mass in honor of Our Lady of Divine Hope."

Some misuse the word "hope" – but there is no hope to be found in the crushing of life by abortion, said the priest.

"In our days, there is a new opposition, new persecution, a new pressure to assimilate. But we must not waiver when the opposition grows arrogant, especially those in public office.

"Our main job always is to hope. We express our hope when we pray or endure jeers or indifference in public, or vote for pro-life candidates who have little chance to win.

"The Almighty bides His time, but He misses nothing, not even a single tear shed for the innocent."

The Respect Life Mass and procession was modeled after similar events held by Msgr. Philip Reilly's Helpers of God's Precious Infants, said Matt Marshall, who helped plan the event, walking the procession route with Johanna Coughlin of the Respect Life Office.

"I am trying to develop a Helpers of God's Precious Infants chapter in Baltimore. These processions are a lynchpin of Msgr. Reilly's methodology," he noted.

Marshall, a member of St. Thomas Aquinas Church in Hampden, prays and does sidewalk counseling at Baltimore-area abortion mills with "a ragtag group of four to eight volunteers" every Saturday, he said.

He went with friends to New

**See PROCESSION, page 3**



**JAILED, from page 1**

face with their congressmen.

Hundreds jammed the hallway near Speaker Pelosi's office.

A small contingent bearing signs chanted "Health care for all!" A much larger group countered with shouts of "Kill the bill!"

Police officers swarmed the hallway, trying to maintain order. A police lieutenant shouted through a bullhorn, "You must cease and desist yelling in the hall!"

The opposing factions quieted down for several minutes, then took up their chants again.

In the midst of the ruckus, a dozen pro-lifers, some inside Pelosi's outer office, some in the hall, systematically tore up pages of the bill and tossed them on the floor, shouting, "We won't pay for murder!"

They had earlier managed to slip in a large box filled with two copies of the House health care bill – almost 4,000 pages – and stash it

under a table in Pelosi's office for safe-keeping.

The arrests happened quickly. A beefy officer told pro-lifers Missy Smith and Sue Dollar, "Ladies, you gotta stop – you gotta stop!"

"Get 'em outta here," another officer snapped.

"You're under arrest. Take 'em away," said the first officer.

Two officers immediately led them out.

Arrests of the other paper-throwing pro-lifers followed minutes later.

Fr. Norman Weslin, a veteran pro-life activist who had come from Omaha, Neb., to join the demonstration, had been sitting in Pelosi's office when the arrests began.

The 79-year-old priest went limp upon his arrest, sprawling full-length in the doorway of the House Speaker's office. He was carried off by three policemen.

As the handcuffed pro-lifers were led out of the Cannon Building, one of them told the crowd of

health care bill protesters waiting to get in, "See what your country has come to – they're arresting us for sticking up for the babies!"

The crowd started chanting, "Let them go! Let them go!" Then they burst into singing "God Bless America."

The arrests in the Cannon Building culminated weeks of demonstrations against the health care bill by a core group of pro-lifers who alternated their daily protests between the House and Senate sides of Capitol Hill.

They carried graphic abortion signs and engaged in a "street theater" scene set in hell.

"Diana Roccogrande dressed up as Nancy Pelosi and Albert Stecklein played Harry Reid," explained Smith.

"They both wore masks, and suits with burned edges. They had fetal models tied onto their hands, and two demons were whipping them. Randall Terry was the Grim Reaper, Satan – it was outrageous!"

**PROCESSION, from page 2**

York City in March 2008 to learn the Precious Infants' tactics, which have been effective in saving thousands of unborn babies and shutting down many abortion clinics.

The October 31 Mass and procession attracted participants from as far away as Sykesville, Bel Air, Severna Park and Annapolis.

"It definitely drew people from outside the city," said Marshall.

He hopes to see similar events held on a regular basis in Baltimore, if not monthly, at least more than annually.

"It's motivational and creates awareness," he explained.

"And God uses the prayers."



**Protester Sue Dollar is led away by a police officer outside House Speaker Nancy Pelosi's office.**

On October 29, when Speaker Pelosi unveiled the final version of the House health care bill at an "invitation only" ceremony on the West Front of the U.S. Capitol, the street-theater pro-lifers crashed the party in full costume.

"The minute Nancy came out and started to speak, Randall yelled, 'You'll burn in hell!'" said Smith.

Terry was arrested, along with pro-lifers Dick Retta and Joan McKee.

The Capitol police processed them and let them out on their own recognizance four hours later, said Smith.

The November 5 arrests were another matter.

The 12 pro-lifers were taken to Capitol Hill police headquarters, where four were let go. But the remaining eight, who had previous arrests for trespassing at the Notre Dame University protests last May, were taken to the Central cell block at the District Court at 300 Indiana Avenue.

"It's the holding place for the District Court. They bring in every hardened criminal there from jails all over D.C.," said Smith.

The Indiana Avenue location

was a familiar one for Smith. Her late father-in-law was the chief judge of the District Court there for 35 years, and her husband was a bailiff there as a young man.

"When we first arrived, we were put in cells in the basement. They were more like cages," she said. "They had cockroaches and mice."

Smith, Diana Roccogrande and Joan McKee spent the night in individual 4-by-8-foot cells.

"The cell had a bed which was just a tin frame with holes in it – no mattress or pillow," said Smith.

"They gave me a sandwich when I went in. I put it on the bed. When

Defend Life Director Jack Ames and several other pro-lifers were waiting with cash to bail the eight pro-lifers out.

"The judge said we could each pay \$85 and get out," said Smith. "I was so happy when they unchained my arms and legs!"

Her two days in jail was "an interesting experience," she said.

"While we were being taken hither and yon, sitting in a paddy wagon, there was plenty of opportunity to talk to the other women prisoners. People were very curious why we were there.

"We said we were protesting the money in the health care bill to kill children by abortion."

Many of the female prisoners she talked with told her they had had abortions.

"I'm a post-abortive woman, and I know you never forget," said Smith.

Her experience made her think that in her pro-life activism (she is president of WAKEUP – Women Against the Killing and Exploitation of Unprotected Persons), she needs to focus more on post-abortive women.

Regarding the effectiveness of their street theater protests and the bill-tearing demonstration, she said, "I think we took a stand. At least we can say we didn't roll over.

"Social revolutions are not won in cyberspace," she added. "A handful of people have driven the abortion debate front and center."

Smith thinks the Stupak amendment to the House health care bill, which ostensibly forbids the funding of abortions, is a ruse.

"But we have to continue to pray and hope," she said.

"I believe we're called to do this. It would be a travesty to let this go down without doing anything."

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### **'I think we took a stand. at least we can say we didn't roll over.'**

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I turned around, the cockroaches were taking it away, so I threw it in the trash."

At 7:30 the next morning, the three women were moved to a larger cell upstairs.

"There were five of us in the cell. Two women, stoned out of their minds, were asleep on the floor," said Smith.

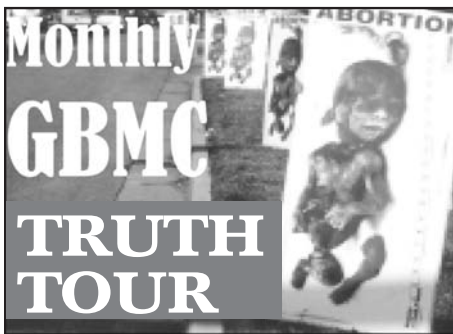
As the only white women in the jail, the three pro-lifers attracted a lot of curiosity.

"A marshal came by and said, 'Protesters?' We said yes. He smiled and said, 'Enjoy the smells,'" said Smith.

At 3:30 that afternoon the three women were led into the courtroom.

"They had put chains on our legs and enormous chains on our waists and arms," Smith recalled.

Inside the courtroom, Terry, De-



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**UNIVERSITY, from page 1**

versities, begun in Europe, were either established or heavily funded by the Catholic Church, he pointed out.

John Henry Cardinal Newman argued in the nineteenth century that a genuine university must be open to the font of all truth, and that is the revealed truth that comes to us from God.

The study of botany, for example, makes little sense without understanding the purpose of creation. Or studying business means little without an ethical basis or sense of vocation.

“The truths of theology are essential to all other branches of knowledge; that’s why Newman called theology the queen of all the sciences,” said Reilly.

Catholic universities, particularly Jesuit ones, used to live up to this principle, offering their students four years of philosophy along with four years of theology, ethics and logic.

But that ended almost half a century ago.

At Jesuit Fordham University, said Reilly, “I didn’t get any of this. The limited amount of theology and ethics I got was very disconnected and disjointed; there was no sense of why you were studying this and that.”

Moreover, there is a significant amount of dissent from Catholic teaching in the theology departments of many Catholic colleges.

Reilly’s theology professor at Fordham, for example, later testified before the Massachusetts state legislature that Catholic social justice teaching requires that states allow same-sex ‘marriage.’

Reilly graduated from Fordham in 1991.

One year earlier, Pope John Paul II had issued *Ex Corde Ecclesiae*,

which defines what a Catholic college or university must be.

“Essentially, it says that it doesn’t matter if your institution is owned by the Catholic Church; what matters is that every official action is in accord with Catholic identity and with Catholic teaching,” Reilly explained.

In 1993, along with some other recent Catholic college graduates, Reilly founded the Cardinal Newman Society.



**Patrick Reilly founded the Cardinal Newman Society to help restore the Catholic identity of Catholic colleges and universities.**

“We were concerned that three years after *Ex Corde Ecclesiae* was issued, it still hadn’t been implemented in the U.S.,” he said.

“We wanted to do what we could to encourage the bishops to implement it.”

Over the last 30 to 40 years, almost 90 percent of Catholic colleges and universities have greatly secularized. Many regularly host plays like “The Vagina Monologues” and invite speakers and honor people who support abortion, embryonic stem cell research and assisted suicide.

“We have a general atmosphere in many Catholic colleges that’s not that much different than secular colleges in terms of coed dorms, sexual

activities and party atmospheres,” said Reilly.

Colleges used to feel it their duty to act *in loco parentis* – in the place of a parent – toward their students.

But today they seem to be encouraging “la vida loca” instead, said Reilly: “Colleges no longer have a sense of responsibility for the personal development of the students outside the classroom.”

Part of the problem stems from the fact that, for almost 2,000 years of the Church’s history, all Catholic institutions were owned or controlled by the Vatican, bishops and clergy.

But within the last 50 years that has changed drastically.

“Today we have thousands of Catholic institutions – schools, hospitals, social services – that are incorporated independently from the Church and are independent of Church control.

“Now, being Catholic means what you do and what your mission is, not who owns you.”

Since Vatican II, many institutions have used this “Catholic” label to do things that are decidedly not Catholic, said Reilly.

In its 16 years of existence the Newman Society has bucked the trend, dedicating itself to renewing and strengthening the Catholic identity at America’s 224 Catholic colleges and universities.

In 2004, Reilly noted, the bishops issued a document, *Catholics in Political Life*, clearly stating that no Catholic institution should give a platform or honor persons who are opposed to fundamental Catholic teachings.

One afternoon last March, however, Notre Dame University announced that President Obama, who had already expanded abortion and embryonic stem cell research funding, would be its commencement



speaker and receive an honorary degree.

“We have protested this type of thing for years at other Catholic colleges,” said Reilly.

“But we knew that this was a pretty big deal: Notre Dame is the most prominent Catholic university in the U.S.”

The same afternoon as the announcement, the Newman Society set up a website with a petition calling for Notre Dame to rescind its invitation.

The petition garnered 367,000 signatures by the time Obama spoke at the commencement.

Eighty-three bishops also spoke out, saying that Notre Dame was violating its mission as a Catholic institution and needed to rescind the honor and the platform.

“Notre Dame thumbed its nose at the bishops,” said Reilly.

“The reaction of a lot of people was despairing, and there’s good reason: this was a scandal. Obama took advantage of the situation and was able to promote his stand on abortion rights at a Catholic institution.”

But Reilly sees it as a big step forward in bringing the issue of the Catholic identity of colleges and universities to the forefront of national attention.

“I think it’s a watershed moment for the renewal of Catholic higher education.

“What happens this spring when commencement speakers are announced? You’re going to see the bishops be more proactive.

“We’ve been working with many bishops, and many are doing it on their own, to develop strong policies for their own diocese with regard to platforms and honors.”

Reilly also finds hope in the fact that in the same 30 to 40 years

## Defend Life pickets Annapolis Planned Parenthood

Defend Life conducted a mini-Face the Truth Tour at the Planned Parenthood abortion mill in Annapolis November 10.

Approximately 25 pro-lifers carried large, graphic posters of aborted babies in front of the West Street facility.

Despite the presence of four marked police cruisers and one

unmarked police car, a woman attempted to hit demonstrator Kurt Linneman with her vehicle. Linneman is pressing charges against her.

Peter Shinn and Jonathan Darnell of Pro-Life Unity broadcast the abortion protest live on the internet on USTREAM.



**Peter Shinn interviews the Grim Reaper (Randall Terry) at the Defend Life demonstration at Planned Parenthood of Annapolis.**

of the decline in Catholic identity of most Catholic colleges, new colleges have sprung up that are truly Catholic; Thomas Aquinas in California, Christendom in Virginia, and Magdalen and Thomas More in New Hampshire are examples.

Two years ago, the Newman Society published *The Newman Guide to Choosing a Catholic College*, which profiles the top 10 percent of Catholic colleges and universities that they rate as models of Catholic identity.

“Most of these are small colleg-

es,” said Reilly. “They can’t serve every Catholic college student in the country.

“But their success is the great hope of spurring on the reforming of other Catholic colleges.”

The Church is trying to work through the whole nature of Catholic identity in independent Catholic institutions, he said.

“When it does, we’re going to see an explosion of lay evangelization and lay activity.

“It’s a very hopeful time for the Church.”

# Baltimore City bill harasses crisis pregnancy centers

By Monty and Daria Phair

On October 27, a dismal and rainy Tuesday, a public committee hearing for Bill 09-0406 was held in Baltimore's City Hall.

The largest contingent in the gallery was the uniformly black-clad minions of NARAL and Planned Parenthood.

On the other side of the gallery sat Bishop Denis Madden of the Archdiocese of Baltimore; Carol Clews, director of the Center for Pregnancy Concerns; representatives from the pregnancy center network Care Net, the Alliance Defense Fund, and Maryland Right to Life; and many concerned Baltimore pro-lifers.

Bill 09-0406 states in part:

## § 3-502. DISCLAIMER REQUIRED.

(A) In General.

A Limited-Service Pregnancy Center must provide its clients and potential clients with a disclaimer substantially to the effect that the center does not provide or make referral for abortion or birth-control services.

(B) How Given.

The disclaimer required by this section must be given through 1 or more signs that are:

- (1) Written in English and Spanish;
- (2) Easily readable; and
- (3) Conspicuously posted in the center's waiting room or other area where individuals await service.

This bill would penalize Baltimore's four crisis pregnancy centers (CPCs), given the unflattering legal name of Limited-Service Pregnancy Centers by Baltimore City government, for allegedly withholding information from the public.



At a vigil opposing the pregnancy center bill, (from left) Arthur Stegmayer, Defend Life Director Jack Ames and Matt Marshall pray in front of City Hall on the day of the hearing.

The bill's proponents contend that the crisis pregnancy centers do not "warn" visitors that they do not provide abortions or contraceptives among their services.

The original fine for not displaying a sign, as stated in Bill 09-0406, was \$500 per day for each infringement. The bill was amended in committee to reduce the proposed fine to \$150 per day.

The bill was introduced on October 5 by City Council President Stephanie Rawlings-Blake, Mary Pat Clarke (District 14), Sharon Green Middleton (District 6), Nicholas D'Adamo (District 2), William Cole (District 11), Bill Henry (District 4), Rochelle "Rikki" Spector (District 5), Belinda Conaway (District 7), Robert Curran (District 3), Warren Branch (District 13), and Helen Holten (District 8).

The bill also received the support of Angela Gibson, of the Baltimore

City Health Department, who determined that 50 percent of the pregnancies in Baltimore City are unplanned and unwanted and should, therefore, be eligible for termination.

At the October 27 hearing, James Kraft, chairman of the Judiciary and Legislative Investigations Committee, stressed that the purpose of the hearing was not to discuss the pros and cons of abortion but the issue of posting signs.

The first testimony came from Bishop Madden, who stated that the archdiocese stood behind the important work of the crisis pregnancy centers and that this bill was an effort to harass them out of existence.

He also declared that these centers are an important refuge for those mothers who decide not to terminate their pregnancies.

Many representatives from Planned Parenthood of Maryland and NARAL testified. While decep-

tively calm and “reasoned” (think of wolves in sheep’s clothing), they implied that any CPC that does not provide birth control or abortion is inferior and should represent itself as such.

A Planned Parenthood spokesperson accused the crisis pregnancy centers of being religiously biased; providing poor, incomplete, and misleading information regarding pregnancy choices; and also medically unqualified to assist women effectively in a crisis pregnancy.

Much of her allegations were refuted by Clews, who testified that the Baltimore centers have enjoyed thirty years of casualty-free service.

Clews provided documentation to the committee showing that ample information about their services is already presented, via signs and handouts, to all women who enter any of the three locations of the Center for Pregnancy Concerns.

This information explicitly states what assistance they will provide to the distressed mother-to-be and her child (pregnancy testing, counseling, baby supplies, parenting classes, job training, etc.) and what they won’t (abortion referrals and contraceptives).

When Planned Parenthood was asked to provide a similar information sheet, they weren’t able to do so.

When asked if Planned Parenthood would mind posting a sign, the hesitant response was that it would depend on what they would have to put on the sign.

It became apparent to many people in attendance that the hearing on this bill represented an ideological battleground.

Both Councilman Curran and a representative from the Alliance Defense Fund noted that it is illegal and contrary to the First Amendment of the Constitution to denigrate or

harass any non-profit organization providing public assistance for the mere reason that they offer a different point of view.

Councilman Kraft, who moderated the hearing, read the information form provided by Clews and declared that it was sufficient and that such a form indicated that this pregnancy center was already in compliance with the proposed bill.

Kraft and Curran were among those who questioned the pro-lifers about the possibility that the bill might become a “test case” for such legislation in other U.S. cities and create a legal precedent.

Planned Parenthood denied this possibility. Nevertheless, many Planned Parenthood and NARAL representatives from outside of Baltimore were present at the hearing.

There was no vote that day, due to lack of a quorum in the room. But it did pass on November 2 and was sent to the City Council November 16 for a second reading, where it passed with a vote of 12 to 3.

The final version of the bill was not expected to be sent to Mayor Sheila Dixon until after Thanksgiving.

According an article in the November 16 Baltimore *Sun* by Julie Scharper (“Council Expected to Make Last Changes to Abortion Bill”), “Mayor Sheila Dixon, while an abortion rights supporter, is ‘listening to the concerns of the community’ on the measure and will reserve judgment until the bill is passed, spokesman Scott Peterson said.”

Information on the bill’s progress can be accessed on the Baltimore City Council website under Legislation at [http://www.baltimore-city\\_council.com](http://www.baltimore-city_council.com).

Pro-lifers who want to voice their opposition to the bill may phone Mayor Dixon’s office, 410-396-3835.

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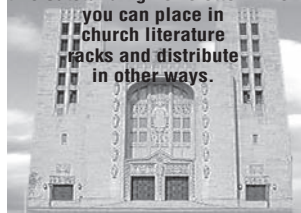
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# UMBC pro-lifers hold day of silence, GAP, candle vigil

UMBC pro-lifers packed a trifecta of events into a one-month period in October and November, bringing pro-life issues front and center to the University of Maryland Baltimore County campus.

The kick-off event, October 20, was the Pro-Life Day of Silent Solidarity, an annual day of silence done on campuses internationally.

Students wore duct tape over their mouths and red arm bands to stand up for the unborn.

"We distributed most of two rolls of red duct tape with statements on them such as 'Life,' 'Pro-Life,' and 'Your Momma Chose Life,' said Defend Life's UMBC Campus Outreach Director Lindsay Rupprecht.

Rupprecht also worked with UMBC's Students for Life in bringing the GAP (Genocide Awareness Project) display to the campus November 2-3.

"We had a lot of controversy – UMBC students are not as apathetic



**Students for Life Treasurer Travis Morse and Lindsay Rupprecht take part in the Pro-Life Day of Silent Solidarity at UMBC.**

as judged originally – and we made the front page of *The Retriever*" (UMBC's student newspaper), Rupprecht noted.

Defend Life provided the graph-

ic signs for the display, as well as Defend Life's pro-life shirts, given free to students who pledged to wear them at least once a week.

A representative from the Bethany Christian Services adoption agency was on hand for any students who might be pregnant and considering abortion.

The final event, Students for Life's Annual Candle/Prayer Vigil, held the evening of November 17, featured 180 candles representing the number of babies aborted every hour in the U.S.

Helping to dramatize the occasion, Beyond the Veil sang their pro-life song, "To Never Know," while Rupprecht and a UMBC twirler performed fire baton twirling in the background.

After the candle vigil, Student for Life's national director, Kristan Hawkins, conducted a college outreach training session.



**UMBC students stop to discuss the GAP display at UMBC.**



defendlife.org

# DEFEND LIFE

*Proclaiming the Culture of Life and  
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*December 8, 2009*

*Feast of the Immaculate Conception*

Dear Friend of DEFEND LIFE,

May the peace that only Our Lord Jesus Christ can bring be with you and your loved ones during the coming Christmas season!

Once again, we have been blessed with a **\$10,000 Christmas matching challenge grant!** Thanks be to God for this group of dedicated **PRO-LIFE** individuals who staunchly believe in the good work DEFEND LIFE has been doing for the past **22 years**. Several individuals are once again offering us a \$10,000 challenge grant. In very simple terms, this means that anything that you donate between now and **December 31 will be matched \$ for \$ up to a total of \$10,000.**

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Your donation of \$50 becomes \$100, your \$100 becomes \$200, your \$500 becomes \$1000, and your \$1000 becomes \$2000. So please give, and give generously, and tell other **PRO-LIFE** friends who have yet to hear about the good work **we do** about this great opportunity to double their donation to a most worthy **PRO-LIFE** cause. **If with God's help and yours, we can raise \$10,000 by December 31, we will have \$20,000 to proceed full steam ahead this coming year!**



## WHAT WE DID IN 2009 TO DESERVE YOUR SUPPORT IN 2010

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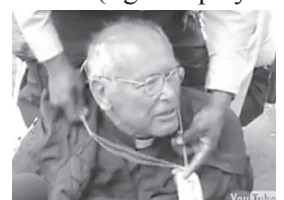
Brian Gail

We record nearly all of our talks so just in case you missed some of these talks, all is not lost. We would be glad to send you a free CD. Just go to **DefendLife.Org** and click on **RESOURCES** and then the speaker you want. Fill out the e-mail form with your name and address and we will mail you these professionally recorded CDs.



- Our **9th Annual Truth Tour** was a huge success. We had 15 great stops in West Virginia, Maryland, Washington, DC, and Pennsylvania. We had an outstanding Core Team with 20 members, mostly on-fire college students, all of whom could easily be future leaders in our **PRO-LIFE** movement. Unlike 2008, we heard barely a whimper from the police who fully recognized and respected our **First Amendment Rights**. You can still see our horrific 2008 illegal arrests. Go to **YouTube.Com** and input **DEFEND LIFE ARREST** into the Search Box.

- Two **GAPs** (Genocidal Awareness Projects), one at Farragut Square in Washington, D.C. and one at UMBC.
- **STREET THEATER IN FRONT OF THE WHITE HOUSE** exposing the treachery of **Barack Obama** (I got to play Obama and it was a hoot!).
- **100 DECIBEL BULL HORNING** aimed at Vice President Biden during his talk at Georgetown Law School (Thank God for the **First Amendment** which only exists in America and enables us to protest publicly!).
- The 8 of us who were arrested at Notre Dame to highlight ND's hypocrisy in daring to honor the evil **Obama**.



- Continuing to publish and distribute **24,000** copies of *DEFEND LIFE* so capably edited by **Diane Levero** and professionally printed by **Jack Weber** of Uptown Press ([UptownPress.Com](http://UptownPress.Com)).



- Working closely with University of Maryland Campus Pro-Life groups at College Park (UMCP) and Baltimore County (UMBC). Many thanks to our Campus Outreach Directors **Diana Riccograndi** and **Lindsay Rupperecht** for their work at these two huge campuses.
- **Tailgating for Life** at the recent **Virginia** and **Virginia Tech** football games at College Park. In 2010, we hope to do the same at **Navy** home game in Annapolis. Tailgating for Life is nothing more than joyfully wearing T-shirts like these during the pre-game

and post-game tailgating that happens predictably at nearly every college football game in America. It's an easy and fun way to recruit more Americans to **PRO-LIFE** activism.



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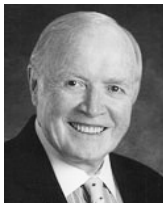
To make good things happen in **2010**, we need your most generous support. Remember, every \$ you give up to a **total of \$10,000, will be matched \$ for \$** by our group of highly dedicated, incredibly generous individuals who have come forth time and again in years past.

So please **donate, donate generously**, and ask others who may not yet have heard about the good work **DEFEND LIFE** does to **donate** as well. Remember, to qualify for the matching challenge grant, your check must be dated no later than **December 31, 2009**.

Finally, in deciding how much to give, remember that *God is never outdone in generosity*. Also remember that **whatever you do for the least of His brethren, those preborn babies yet in their mothers' wombs, YOU DO IT FOR HIM!**

Long Live Christ Our King!

*Jack Ames*  
Jack Ames, Director



On August 27, **DEFEND LIFE** lost one of the most extroverted, engaging, and brilliant friends I have ever known. His name was **John Jay Daly**. He was the father of 8. He died of heart disease at age 80. John lived his entire life in the District of Columbia except for his Naval stint aboard an aircraft carrier during the Korean War.

His career included working as a photographer for the Washington Post, working for various trade associations including the Direct Marketing Association, and his own firm, John Jay Daly Communications. In 1959, while representing the National Institute of Dry Cleaning, John arranged a tour for the wife of Nikita Krushchev while the Soviet premier was visiting President Eisenhower at the White House. John was a great public speaker and coached many business leaders. His basic thesis was that *most speeches are too long and too dull!* Anyone who wants to be a better public speaker or a better leader would be wise to visit his outstanding web site **JohnJayDaly.Com**.

When **Missy Smith** was about to give her first talk 10 years ago on the **ABORTED BABY PARTS SCANDAL**, she gave John a dry run. After Missy stumbled thru her proposed talk, John said very charitably *You certainly have a lot of courage!* Those were the very words of encouragement that Missy, who has turned out to be an outstanding speaker, *needed to hear!* As recently as last April, John was at an **ANTI-OBAMA** demonstration at Georgetown University, his Alma Mater. He offered advice to a photographer on a better angle for a picture he was about to shoot. The next day that picture showed up on the front page of the **WASHINGTON TIMES**. On Good Friday, John was with us at a prayer vigil at Lafayette Park. When I proposed having a having a **FULL TIME CAMPUS**

**OUT REACH DIRECTOR**, John was one of the very first persons to come to me with a plan *to make it happen!*

**JOHN, WE WILL MISS YOU MORE THAN YOUR ELOQUENT WORDS COULD EVER SAY!!!**





# Harford County couples tell adoption stories

**By Bob Brown, President  
Harford County Right to Life**

“Adoption, not abortion.”

So says the well-known bumper sticker seen on the back of many pro-lifers’ cars, and such is a simple, life-affirming answer to the evil of abortion.

At the October 8 meeting of Harford County Right to Life, several families from different area churches shared their stories of adoption.

One couple, who already had biological children of their own, felt led to adopt interracially. However, as a white family trying to adopt an African-American child, they initially encountered a lot of resistance.

But when a foster parent who had spent a lot of time with the boy insisted that this couple would be the best thing for him (and told officials that she and her husband would no longer be foster parents if this couple was refused), the couple was soon thereafter permitted to adopt him.

A few years later, they adopted again, this time an African-American brother and sister, one of whom has special needs.

An African-American couple

encountered a different and surprising kind of discrimination when they decided to adopt two brothers from an orphanage in Haiti—a country whose citizens are the descendents of slaves who won their independence from France in 1804.

Politically and economically, this Caribbean nation, which shares an island with the Dominican Republic, has endured continual turmoil, dictatorships and poverty. Just ninety minutes by plane from Miami, Haiti is considered to be the poorest country in the Western Hemisphere.

Evidently, most adoptions done out of Haiti are of white families adopting black children from orphanages, so when this African-American couple from Abingdon went to Haiti, they were treated with suspicion.

At one point, they had to dispel a myth that some children are adopted and taken away so that their organs can be removed and sold.

Additionally, because the couple has three biological children of their own (middle school to high school ages), their application for adoption was initially refused by the Haitian government: its policy is not to allow adoptions for foreigners who already have children.

After three long years of bureaucratic red tape (in a country with a poorly organized and often corrupt government), the two brothers—now 5 and 6—joined their new family this past spring.

Another couple from Abingdon had a fairly routine adoption. Working with Bethany Christian Services, the process from application, to interviews, to home inspections, and finally to adoption took about nine months.

Having been unable to conceive

children of their own, they sought to adopt a child from their community. The husband himself spent time in an orphanage as a child and was later adopted.

The couple was connected to a young unmarried woman who was pregnant—in fact, she chose them from a list of prospective parents. The boyfriend had pushed for an abortion at first, but the young woman’s parents had encouraged her to consider adoption.

The newborn went home with his adoptive parents the day after he was born. However, the new parents were on pins and needles for weeks during the legally mandated window of time during which a birth mother can reclaim the child she bore.

Happily, the energetic and always-smiling little boy, now almost 2 years old, never left the arms of his adoptive parents.

The adoptive parents decided to have an open adoption: the birth-parents see the boy about once a month, and the birth-grandparents are involved in his life as well.

Harford County Right to Life (HCRTL) meets on a semi-regular basis at one of the branches of the Harford County Public Library—usually at Bel Air, but sometimes at Fallston or Edgewood.

The reason for meeting at a library instead of at a church is so that members of the public—who might see an ad for the meeting in *The Aegis* or *The Weekender*—who aren’t pro-life will nonetheless feel “safe” about attending a discussion on abortion in a non-religious setting.

For more information on HCRTL, check their website, [harfordcountyrighttolife.org](http://harfordcountyrighttolife.org), or email [BBrown@MDRTL.org](mailto:BBrown@MDRTL.org).

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the ugly evil truth  
about abortion**

# Sheen a saint? Apostoli reports, Rome decides

Can you imagine having a canonized saint who won an Emmy?

Fr. Andrew Apostoli can.

Father Apostoli is Vice-Postulator for the Cause of Canonization for Archbishop Fulton J. Sheen, the American cleric known and loved by millions who listened to him on radio and watched him on TV over nearly four decades.

Apostoli, a member of the Franciscan Friars of the Renewal, author and EWTN producer, was ordained by then-Bishop Sheen in 1967 and thus considers himself a “spiritual son” of Sheen, he told his audience at a Defend Life-sponsored talk on Sheen in Ellicott City November 12.

Fulton Sheen was born in 1895 in El Paso, Ill., the first of four sons of Morris Sheen and the former Delta Fulton.

Baptized Peter John Sheen, he was very sickly as a child, said Apostoli.

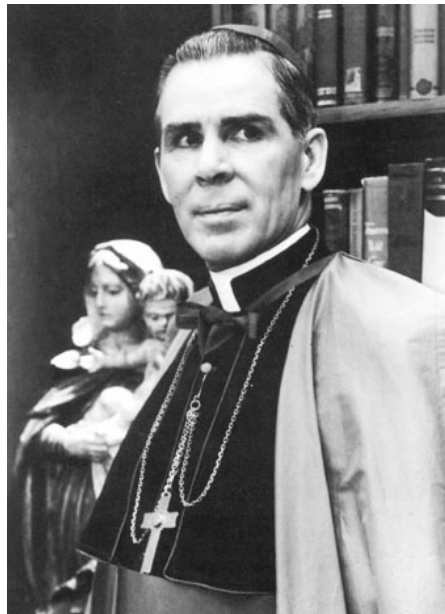
“He was crying and in great pain all the time. They didn’t find out until he was an adult that he had had tuberculosis.”

To help out, his mother’s parents took care of him a lot. Neighbors seeing him with his maternal grandparents would say, “There’s Fulton’s kid.”

When he signed up for first grade at the Cathedral school in Peoria, Ill., the boy said his first name was Fulton. The name stuck.

He went on to Spalding Institute high school in Peoria, then to St. Viator College in Bourbonnais, Ill., where he joined the debate team.

The night before little St. Viator College was going to debate the great Notre Dame University, the debate coach, a priest, told Fulton, “You are the worst student I’ve ever



**Archbishop Fulton Sheen was known for his preaching and his work on television and radio.**

had for public speaking; you have no natural aptitude for it.”

He made the youth go over the talk he was going to give the next day five times, then said, “Do you know what you’re doing wrong?”

Fulton replied, “I guess I’m not being myself.”

“That’s right,” said the coach.

The next day, in the colossal encounter with Notre Dame, little St. Viator won the public speaking debate.

When he was ready to graduate from St. Viator, he won a huge scholarship that would allow him to go to any graduate school he wanted.

It was tempting. His debate coach, by now a close friend, told him, “You *know* you have a vocation to the priesthood. You never put off the call of God.”

“He ripped up the scholarship and went to St. Paul Seminary in Minnesota,” said Apostoli.

While in his second year of theology, he heard a missionary from China tell about how the Communists had desecrated a church, tearing open the tabernacle and spilling the Sacred Hosts on the floor – 32 of them.

A 12-year-old girl was there and saw what had happened.

“She would come back to the church every night, while the guard was asleep, and kneel for an hour in prayer,” said Apostoli.

“And every night for 32 nights, because the laity then would never touch the Host with their hands, she would get on her hands and knees and lick up another Host.

“The last night, the guard caught her and beat her to death with the butt of his gun.”

When Fulton heard that, he said to the other seminarians, “We can spend an hour every day of our lives before the Blessed Sacrament.”

“For 62 years he kept that promise faithfully,” said Apostoli. “In the busy life he had, that was not easy.”

When he was ordained a priest in 1919, he renewed his promise to make a daily Holy Hour, and he always encouraged priests and the laity to do the same.

After ordination, he began his studies at the Catholic University of America for a doctorate on Thomas Aquinas, hoping to use his teachings to address the problems of the modern world.

For the third year of his doctorate studies, he went to the Catholic University of Louvain in Belgium.

“He made such an impression on his teachers that they invited him to study for a ‘super-doctorate’ – the *agregé en Philosophie*,” said Apostoli.

After two years of study he went through an arduous day-long oral exam, then went to his room.

"If you passed, you got a knock on your door, and you had a dinner in your honor," said the priest.

"You could tell how well you did by what they served as a drink": water if you just passed, beer if you did a little bit better, wine if you did very well.

When Sheen walked into the dining hall, there were buckets of champagne on the table.

He was the first American to win both the *agregé* degree and the Cardinal Mercier International Prize of Philosophy.

"So he was recognized as a great intellect," said Apostoli.

But after a year of teaching theology at St. Edmund's College in Ware, England, he was ordered back to Peoria by his bishop and assigned to an inner city parish in Peoria for 9 months – a test given by his bishop to see if he would be obedient.

"When he got there, there were four people going to daily Mass. When he left, there were 90 people going to Mass every morning. His words were attracting droves of people," said Apostoli.

In 1926 he began teaching philosophy at Catholic University, a post he kept until 1950.

His radio career also started in 1926, when he began speaking on a Sunday night program called "The Catholic Hour."

In 1930 the U.S. bishops chose him to be "the voice of The Catholic Hour."

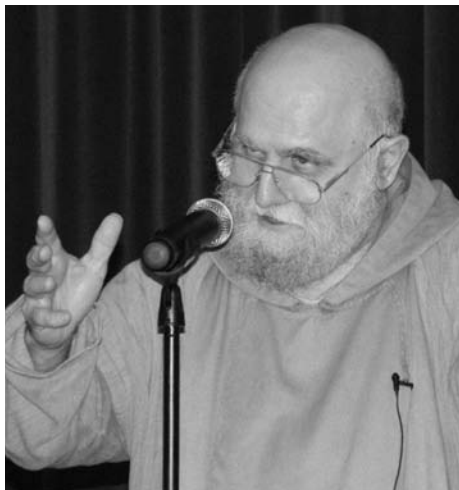
Over the next two decades, his audience, an estimated 4 million people every Sunday, heard him talk on many Catholic themes. He also spoke out forcefully against Communism.

He was ordained a bishop in

1951 and served as auxiliary bishop of New York until 1965.

The same year he became a bishop, the DuMont TV network decided to put on a religious program.

It would run on Tuesday nights during the 7:00 to 8:00 p.m. slot – called "the dead hour," because it was dominated by comedian Milton



**Fr. Andrew Apostoli talks about the cause of canonization of Archbishop Fulton Sheen.**

Berle, "the man they called Mr. Television; no one would watch anything else," said Apostoli.

Bishop Sheen's show, called "Life is Worth Living," ran from 7:00 to 7:30. By January of 1952, more people were watching the magnetic Sheen than Berle.

In 1952 he won an Emmy for Most Outstanding Television Personality.

"When he went to get the Emmy, all the people were thanking their directors, producers, and so on," said Apostoli.

"He said, 'I'd like to thank my writers, Matthew, Mark, Luke and John.'"

His audience was estimated at 25 to 30 million weekly viewers.

"They attributed a lot of the breakdown of anti-Catholicism in

America to Sheen – he was so highly respected," said the priest.

"Life is Worth Living" ran until 1957, followed by "The Fulton Sheen Program," syndicated on TV from 1961 to 1968.

In 1958 Sheen became national director of the Society of the Propagation of the Faith, serving in that capacity for eight years and raising millions for missions, schools and orphanages around the world.

He attended all the sessions of the Vatican Council from 1961 to 1965, said Apostoli.

"When he got up to speak, everybody came in; everybody wanted to hear this marvelous speaker.

"He was dealing with the Church all over the world by dealing with the missions, so he had a global vision."

As director of Propagation of the Faith, he had a "falling out" with Francis Cardinal Spellman, the powerful archbishop of New York, over \$1 million donated to the Society for powdered milk for poor children worldwide.

Sheen disputed Spellman's assertion that the donation should be taxed by the archdiocese, with the taxed portion going to the poorer New York parishes.

"Pope Pius XII called them to Rome to settle the dispute," said the priest.

"He said to Spellman, 'You can't tax it. It was meant for the poor children.' After that, there were hard feelings between Sheen and Spellman."

Sheen made about 52,000 converts in his lifetime. Among them were writer and politician Clare Boothe Luce and automaker Henry Ford II.

He also made two Communist converts: Louis Budenz and Bella Dodd.

**See SHEEN, page 19**



## Book Review

# Secularists wage no-holds-barred war on Christianity

By Diane Levero

Talk about the Church Militant.

Next to its dictionary definition, they should post Bill Donohue's picture.

At a conference several years ago, I heard Bill give a talk describing his work as president of the Catholic League for Civil and Religious Rights.

He could be grim enough as he told of his battles with various groups out to smite the Catholic Church and Christianity in general.

But more than once he couldn't repress an impish grin, revealing the inner Bill Donohue as an oversized leprechaun who relishes a good scrap.

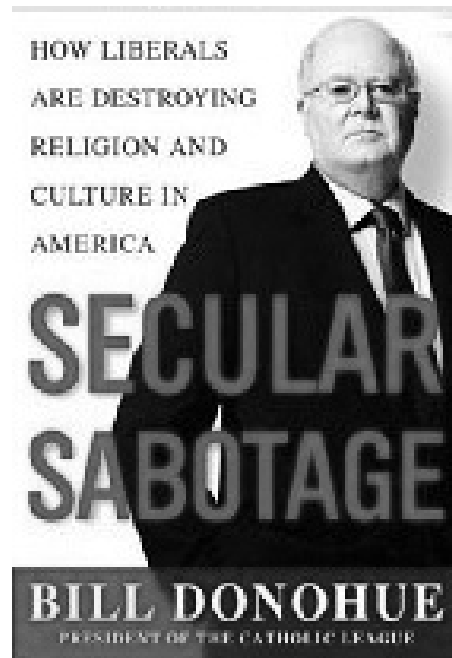
The Catholic League was founded in 1973 by Fr. Virgil Blum, S.J., of Marquette University. Donohue took over as president in 1993, after Father Blum's death.

In *Secular Sabotage: How Liberals Are Destroying Religion and Culture in America*, he catalogs the endless assaults waged against Christian beliefs, culture and morality, with the most venomous attacks reserved for Catholics and the Catholic Church.

Donohue, who holds a PhD in sociology from New York University, is well acquainted with the intimate details because for 16 years he has been a major player in the push-back against these onslaughts.

*Secular Sabotage* sorts out the various saboteurs, describes their methods of operation, and attempts to discern what makes them tick.

Donohue first chronicles the multicultural saboteurs, who hate



Western civilization and its Judeo-Christian ethos and work to suppress all public expressions of Christianity in the name of diversity and inclusion.

Next, he turns to the sexual saboteurs, who seek to destroy the Judeo-Christian understanding of sexuality and with it, the family, the very basis of Christian civilization.

They are legion, but leading the pack are *Hustler* publisher Larry Flynt, Planned Parenthood and NARAL, and radical gay groups such as ACT-UP.

Donohue has butted heads with many of them and recounts in horrifying detail their rabid excesses.

In his survey of artistic saboteurs, who combine obscenity with blasphemy, Donohue tells of his campaign against the Sensation exhibit at the publicly funded Brooklyn Museum of Art, which featured a painting of the Blessed Virgin spat-tered with elephant dung and dotted

with pictures of vaginas and anuses.

Bill is not one to pull punches.

When a clueless National Public Radio interviewer asked why he objected to the "art," he let loose with both barrels: "Why don't you take your own mother and wipe crap over her? But don't dare take our spiritual mother, the spiritual mother of people worldwide and millions of people in the New York City area, and desecrate her."

On the opening night in New York of *Corpus Christi*, the notorious anti-Catholic play about a Christ-like figure who has sex with his apostles, Donohue, bullhorn in hand, led a crowd of 2,000 in protest in front of the theater.

Hollywood's sorry record of Catholic-bashing films (*Priest*, *Dogma*, *The Da Vinci Code*, *Angels and Demons*) comes in for close scrutiny.

So do activist groups such as the ACLU and sympathetic judges who have perverted the First Amendment to forbid any public expression of religion.

Donohue documents the secularists' takeover of the Democratic Party, beginning with the George McGovern presidential campaign in 1972 up to Barack Obama's infamous remark about folks who "cling to guns or religion."

Perhaps the saddest chapter in *Secular Sabotage* deals with the "self-sabotage" coming from within the Catholic Church.

Donohue cites *Humanae Vitae* as the trigger which brought Catholic dissidents out of the woodwork into open rebellion.

See SECULARISTS, page 19

# Hope Donation Center opens next to abortion mill

By Jim Fritz

As sidewalk counselors outside the Hagerstown Abortion Center, imagine our surprise when a sign appeared on the window of the office next door which read, "Hope Donation Center."

We entered the office and found Tina Malone arranging baby clothes on a table. We asked a dozen questions and heard the following story.

Tina and her husband Ray are sponsoring the center, hoping to give a helping hand to women who make the right choice.

The center is non-profit and operates entirely on faith and donations. It is open during the hours we do sidewalk counseling.

Although some of our prayer warriors come from her church, they didn't know about the Hope Donation Center. Tina had not yet made an announcement to her church.

Tina is an attractive young mother of two attractive young daughters, Abby, 4, and Ashley, 11. She and her husband Ray have been attending Gateway Ministries for about three years.

She told us she was pro-choice until three years ago when she volun-



**Tina Malone and her husband have opened a center to help pregnant women next to Hagerstown's abortion facility.**

teered to take part in a drama at her church about abortion.

She began doing research on abortion and realized how terrible it is. She discovered babies could actually feel pain at eight weeks. This fact is left out in most presentations on abortion. Women are told the life inside them is nothing more than a "blob of tissue."

After her research, one of her pastors asked for help in praying for women going into the abortion

center.

At that time she and her husband were active in another ministry for children called "Kingdom Kids" and felt reluctant to join the pastor. God spoke to her, saying, "Your ministry is children; these children could have jumped and praised with you. Now they can't."

Her heart broke for the unborn children, and she began to see how wonderful it would be if someone would open a place next to an abortion center where women could find help to give life to their babies – where they could find hope.

For the next week, she would wake every morning about 5:00 a.m., pray and go back to sleep.

Finally, on the last day of the week she asked God, "Why am I waking every morning? I am listening, Lord." He said, "I want you to open that place."

She and her husband drove past the abortion center and saw a "For Rent" sign in the window of the office beside the abortion center.

They talked to her pastor and the owner of the building. God opened the door, and they signed the lease. The landlord even waived the security deposit. As Tina says, "God is amazing and He deserves all of the glory for this."

If anyone would like to make a donation, they should write a check to Gateway Ministries. (Gateway Ministries is used as a conduit for accounting and tax purposes.)

Be sure to write "Hope" in the memo field. Send it to Hope Donation Center, 162 West Washington Street, Hagerstown MD 21740.

Tina and Ray are taking on a significant responsibility, as the rent alone is \$400 a month. Be generous!

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## Lion paws, saints' tales enliven Catholic family cookbook

It started out as a fund raiser. Then it took on a life of its own.

The ladies of the TASTE Program at St. Mary of the Mills Church in Laurel were looking for a way to raise money to pay stipends for their weekly speakers.

Why not create a cookbook, with recipes donated by program members, someone suggested.

So they formed a five-member Cookbook Committee and brainstormed for names.

"We prayed and everyone wrote down stuff," said committee member and co-editor Marian Frentz. "Then someone said, 'I've got it – Recipes for Life!'"

When they put out a call for favorite family recipes, the recipes poured in. That was the easy part.

The assembling and editing took a little longer, because this was not going to be your ordinary cookbook.

The TASTE Program, as the cookbook explains, "is a Catholic program designed to help Catholic women fall completely in love with Jesus and the Church He founded."

TASTE stands for Taste And See Take . . . Eat.

Members, who come from 24 different parishes in the Baltimore and Washington Archdioceses, meet every Thursday for Mass and Confession and to hear speakers expound on Church teachings, papal documents, the catechism, faith and morals, great Catholic books and current issues.

So this cookbook would include food for the soul as well as the body.

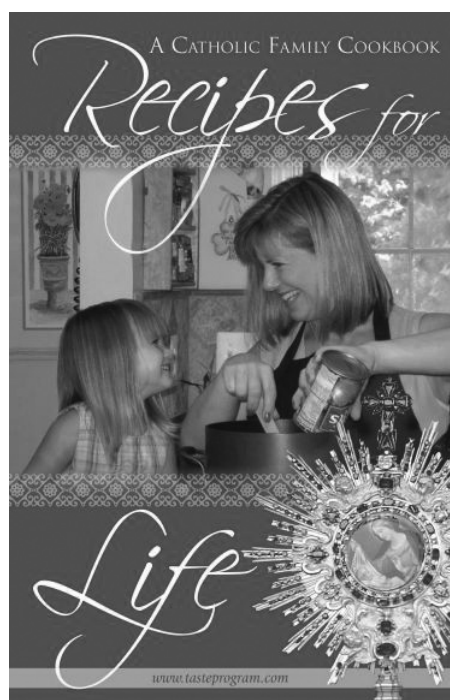
Scattered throughout the recipes for soups and salads, vegetables and sides, main dishes and desserts, are brief biographies of saints, written simply for children to understand; quotes from saints and others; and sug-

gestions for activities to help children (and grown-ups) grow in their faith.

A first edition of the book came out in 2008.

The publisher, Kathy LeFevre of Friends and Family Cookbook Publishers, allowed TASTE to print it up in small quantities.

"She has gone out of her way to help! She's Catholic – I know she



put money of her own into it," said Frentz.

But the Cookbook Committee wasn't finished with it yet. They tweaked it some more – added more saints' biographies and got permission to use more photos and pictures, including some religious Family Circus cartoons.

There are even quotes from current bishops, such as Archbishop Raymond Burke, Archbishop Charles Chaput, and Cardinal George Pell of Australia, "good orthodox bishops," said Frentz.

The "polished" version, which

came out in September, contains 310 pages with over 300 recipes, 80 saints, and a liberal sprinkling of illustrations, inspirational quotes, and suggestions for family activities.

Chief among the suggestions is to have a weekly Saint Night, in which the family reads about a saint and cooks a recipe tied to that person.

For example, for St. Josemaria Escriva, the recipe is Josemaria's Burrito Bake. Blessed Teresa of Calcutta's dish is Curry Chicken, and Sweet Corn Cakes are for Blessed Kateri Tekakwitha.

The prizewinner for saint-connected recipes has to go to Jerome's Lion Claws.

In honor of the legend that a lion befriended St. Jerome after he pulled a thorn from the beast's paw, the recipe calls for creating almond paste-filled dough "paws" from refrigerator crescent rolls.

After baking them, the kids get to pull out the toothpick "thorn" stuck in each paw.

"We include very famous saints, but also some that aren't so famous," but still could prove motivational for children, said Frentz.

A prime example is St. Brice, an incorrigibly naughty boy raised by St. Martin of Tours, who finally managed to clean up his act and become a saint himself.

As the cookbook evolved into its final form, so did the original aim of the TASTE committee.

"It's worked out to be more than just a fund raiser for us," explained Frentz.

"Our goal has changed. We want to get it into every Catholic home. So we have turned it into a fund raiser for

**See COOKBOOK, page 19**



## In My Humble Opinion

# Montgomery Co. Council targets pregnancy centers

By Janet Baker

For several weeks we've been watching the situation unfold with the Baltimore City Council debating a bill that would require pro-life pregnancy centers to display prominent signage stating that they do not do abortions nor do they dispense contraceptives. By the time this article comes to print, most people will be aware that this legislative monster has reared its ugly head in Montgomery County.

On November 9, the County Council introduced this bill via a press release. Duchy Tractenberg (D-at large) is the primary person who introduced it. I will not say she authored it, for reasons explained later in this article.

According to this bill, the pregnancy centers would have to post bi-lingual signs stating that they will not provide medical advice nor will they establish doctor-patient relationships.

Tractenberg asserts that the legislation is "needed" because – according to her – "CPCs often provide false and misleading information to women." Interestingly enough, one of the pieces of alleged "misleading information" is the established link between abortion and breast cancer.

In a letter that he sent to the Council regarding this matter, John Naughton cited on-line documentation regarding this linkage.

The urls are: [http://www.polycarp.org/overview\\_abortionbreastcancer.htm](http://www.polycarp.org/overview_abortionbreastcancer.htm) and <http://www.cancer.gov/cancertpics/factsheet/Risk/pregnancy>.

Clearly there is an attempt to stifle discussion about this very real threat to the health of a woman who has had an abortion.

Now, are the members of the council acting impartially here, with no bias? Hardly. Let's check out the "Who's who" list from NARAL's latest "Evening of Chocolate" fundraiser. The list can be found at <http://www.mddems.org/ht/display/EventDetails/i/1276103>.

The fact that this list is published on the Maryland Democrats' website is itself evidence that the Democrat Party is in the back pockets of the pro-aborts. Anyway, we see that Montgomery County Executive Ike Leggett and council members Roger Berliner, George Leventhal, Nancy Navarro and Duchy Trachtenberg are in the "Partners of Choice" category (as is Dana Beyer). Council member Valerie Ervin is in the "Protector of Choice" category; I suppose that means she gave more money than did the others.

At any rate, out of nine council members, five of them attended the NARAL bash – along with the County Executive. That is indicative of where the loyalties of the County Council lie: with their pro-abortion puppet-masters, not their constituents.

Most will remember when a similar measure was attempted at the state level in Annapolis last year. The Maryland Catholic Conference, Maryland Right to Life and most of the Maryland pregnancy centers testified in Annapolis regarding the integrity of the centers and the benefits offered. And yes, some clients also testified in favor of the centers.

That attempt to quash the pregnancy centers was defeated. However, the delegations from the liberal areas of the state were balanced by those from conservative areas of the state (Eastern Shore, panhandle).

It's quite clear that pro-abortion forces are shifting their strategy to get the more liberal areas under their thumbs. That's why they've started with Baltimore City and are now in Montgomery County. I would wager that Prince George's County will be their next target.

As I write this article, two hearings are scheduled regarding this bill, both on December 1 at the Council offices in Rockville.

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**SECULARISTS, from page 15**

Following the 1968 encyclical, which reaffirmed the Church's opposition to artificial contraception, Patrick Cardinal O'Boyle of the Washington Archdiocese disciplined 19 dissident priests for insubordination.

But the priests appealed to Rome, and the Vatican ordered O'Boyle to lift his sanctions.

The Vatican feared schism, said Donohue; the pope believed it was better to risk dissent than to see the Church break apart.

But the reality is that the Church has been in de facto schism ever since, he asserts.

"Once the dissenters saw they could push their agenda with impunity, they sought to conquer the parishes, schools, seminaries, and the various offices of the bishops."

The list of dissenters seems almost endless: groups like Call to Action, NETWORK, Voice of the Faithful, We Are Church, Catholics for Choice, New Ways Ministry, Dignity; and individual Catholics such as E.J. Dionne, Fr. Andrew Greeley, Fr. Richard McBrien of Notre Dame and author Gary Wills.

"They could join another religion, but that wouldn't be as much fun" as endlessly bashing their own church, says Donohue.

Anyone not living in a cave over the past few decades has to be aware of the severe siege that Christianity and Catholicism have been under.

But *Secular Sabotage* brings home the enormity of the battle: cannon fire is coming from every direction with no let-up.

Donohue is right: we must recognize what is happening and fight back — hard, or our enemies will overwhelm us.

He postulates that these foes are

nihilists; they want to destroy the Catholic Church and Christian culture, but have nothing to replace them.

But I think that Donohue knows, deep in his heart, that consciously or unconsciously, they do indeed have something in mind to replace them.

He hints at it when describing one of ACT-UP's egregious disruptions of Mass at St. Patrick's Cathedral in New York.

He labeled the actions of one disrupter, who literally spit a consecrated Host on the floor, as "satanic."

Exactly.

The secular saboteurs do have something in mind — or more correctly, someone to rule if and when they destroy Christianity.

Donohue is hopeful that they will not prevail.

I hope so too.

**SHEEN, from page 14**

Dodd told Sheen that as a Communist she had personally recruited 800 men who infiltrated the priesthood to destroy the Catholic Church from within.

"That's why he told me in 1967, if there's any key to the reform of the Church and the salvation of the world, it lies in the renewal of the priesthood," said Apostoli.

In 1966 Pope Paul VI made him bishop of Rochester, New York.

His experience in Rochester was not good, said the priest.

"Maybe he wasn't cut out to be a local ordinary. He tried to put all the changes of Vatican II into effect.

"As he said, 'For the old priests, I was too young-thinking; for the young priests, I was too old.'

"I think in his own eyes, he was a failure. He stepped down in 1969."

Pope Paul VI made him the titular archbishop of Newport, in Wales, that

same year.

In October 1979 Pope John Paul II embraced him at St. Patrick's Cathedral in New York, saying, "You have written and spoken well of the Lord Jesus. You are a loyal son of the Church."

Sheen died on December 9, 1979.

"We officially opened his cause for sainthood in Peoria on September 29, 2003," said Apostoli.

All the information for the cause at the diocesan level has been forwarded to Rome, including evidence for two possible miracles through his intercession after his death.

"He may have had the gift of prophecy and the gift of miracles in his lifetime; we're not sure.

"But that's not what makes a saint. What makes a saint is holiness of life; you have to practice heroic virtue."

A saint is heroic, faithful under duress, and joyful, said Apostoli.

"He was very joyful."

**COOKBOOK, from page 17**

Catholic schools, the Knights of Columbus, whoever needs the money. We sell it to them wholesale, then *they* make the money.

"We're hoping that a lot of Catholic schools will sell it as a fund raiser," she added.

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The TASTE website is [tasteprogram.com](http://tasteprogram.com).

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## REPORTERS AND PHOTOGRAPHERS

**NEEDED** for this Outstanding Newsletter!



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January 22, 2009  
will be the 36th March for  
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