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Young pro-lifers fight back: sue state troopers

Three young female pro-lifers who were arrested and jailed during Defend Life's Face the Truth Tour filed a lawsuit on September 3 against four state troopers, three Bel Air police officers, Harford County and the city of Bel Air.

The pro-lifers are charging the defendants with violating their free speech rights, unlawful arrest, sexually invasive searches, and illegal imprisonment.

The suit stems from the mass arrest of 18 pro-lifers on August 1 at the last of 15 stops during the five-day tour across Maryland.

Approximately 25 pro-lifers were peacefully holding large signs along the public right-of-way on Route 24 when 12 uniformed police officers arrived in at least six police cruisers and immediately began arresting the pro-lifers, the suit charges.

Eighteen of the pro-lifers were handcuffed and taken to the State Police barracks.

The female arrestees were subjected twice to sexually invasive searches, the complaint states.

The first search took place in the barracks parking lot in view of male police officers and other males.

A female officer reportedly peered down the women's shirts and reached down their pants and felt below their waistlines.

In the second search, conducted at the Harford County Detention Center in a bathroom with the door partially open, the women allegedly had to lift up their shirts

See SUIT, page 3



Angela Swagler, here holding a sign at the Truth Tour stop in Washington, D.C., three days before the mass arrests in Bel Air, is one of three pro-lifers suing Maryland state troopers.

State drops all charges against pro-lifers

The State of Maryland dropped all charges in Harford County District Court on August 12 against 16 pro-lifers who had been arrested while taking part in Defend Life's Face the Truth Tour in Bel Air on August 1.

Judge Victor Butanis entered a nolle prosequi, or formal notice by the prosecutor that prosecution would be ended against the 16 defendants, into the record.

Three of the defendants, Defend Life Director Jack Ames, Face the Truth Tour Director Beth Walsh, and her sister, Joan Walsh, were in the courtroom for the disposition hearing.

"We are basically opposed to a nol pros," attorney Owen Taylor, who represented Ames, told Judge Butanis.

"You don't have any say in the matter," Butanis replied.

See DROP, page 2

DROP, from page 1

Taylor then requested an expungement of the charges against his client. The judge said he would have to submit the request in writing.

Harford County State's Attorney Joseph Cassilly had the charges against the pro-lifers dropped because "they had been through enough," an August 27 article in the *Bel Air Aegis* reported him as saying.

"I just felt that given the fact that what they had already been through, because of the amount of time that it took to process them and they were basically sitting in custody all night, that, that was enough," Cassilly was quoted as saying.

As to whether the pro-lifers were rightfully arrested in the first place, the *Aegis* reported that Cassilly said there was a "just reason to arrest them."

After the courtroom hearing, Taylor explained to the pro-lifers in attendance, "The state told the court that they chose not to go forward with the case – that the case did not have the merits to go forward."

Several online legal dictionaries apparently support the attorney's conclusions.

According to *nolo.com*'s definition of *nolle prosequi*, "Essentially, it is an admission on the part of the prosecution that some aspect of the case against the defendant has fallen apart."

Dictionary.law.com states that *nolle prosequi* "is an admission that the charges cannot be proved, that evidence has demonstrated either innocence or a fatal flaw in the prosecution's claim, or the district attorney has become convinced the accused is innocent."

State Police spokesman Greg



All smiles after attending the court session in which charges were dropped against pro-life demonstrators are (from left) Joan Walsh, Beth Walsh, Joe Frese, Sue Melefsky, David Clark, Barbara Teller, Jack Ames and Barbara Antoshak.

Shipley initially said that the pro-lifers were being charged with "disorderly conduct, failure to obey a lawful order, and willfully obstructing the flow of traffic," according to an August 2 article in the *Baltimore Sun*.

But instead of the charge of "willfully obstructing the flow of traffic," the third charge actually lodged against the pro-lifers was "loitering."

Also missing from the charges was any reference to their failure to have a "permit required by Harford County," which State Police told the demonstrators they had to have, according to an August 1 State Police press release.

Pro-lifer Joe Healy, who took part in the August 1 demonstration but was not arrested, said that the people who were arrested were not "marching among cars stopped at red lights," as reported in *The Sun*.

Instead, they were standing in the grass on the side of the road, each holding a sign and quietly

praying.

"This decision by the State of Maryland to drop the charges shows that our side of the story was the true story," Healy declared.

"There were no traffic jams. There were no people running in and out of traffic. There was no refusal to disperse. They plainly and simply violated our First Amendment rights!"

In addition to Ames and Beth and Joan Walsh, charges were dropped against pro-lifers Edward Flanigan, of Baltimore; Jonathan Benitez, of Montgomery Village; Timothy Sullivan, of Ravenna, Ohio; Jessica Ward, of Robins, Iowa; Nathan Cain, of Williamsburg, Iowa; James Schneck, of Frederick; Tressa Ciaravino, of Apalachin, N.Y.; Albert Stecklein III, of Bethesda; Kelly Frederick, of Parkville; Brian Crenwelge, of Martinsburg, W. Va.; Matthew Marshall, of Baltimore; Lisa Snyder, of Binghamton, N.Y.; and Angela Swagler, of Erie, Pa.

SUIT, from page 1

and then lift their brassieres off their breasts for inspection.

After two pro-lifers were released because they were minors, the remaining 16 were jailed overnight.

Attorneys Steve Peroutka and Scott Whiteman, who came to the barracks earlier that night to assist the arrestees, were prohibited from seeing them.

"The state shouldn't persecute Christians for expressing their beliefs on important social issues nor deny them their constitutional rights," said Kevin Theriot, senior counsel for the Alliance Defense Fund, which filed the suit for the young women.

"This incident paints an ugly picture of the state of religious freedom and free speech in America today," Theriot charged.

"Our clients were heckled, arrested, imprisoned, shackled, and strip-searched twice for exercising their First Amendment rights," said ADF-allied attorney Daniel Cox,

who is serving as local counsel.

"No excuse exists for how our young clients were treated."

Face the Truth Tour Director Beth Walsh, 20, was the first of the 18 pro-lifers to be arrested.

The Mount St. Mary's University junior asked the state trooper who was handcuffing her, "Why am I being arrested?" but received no reply.

Her sister Joan, 18, of Owings Mills, who had been anxiously videotaping her sister's arrest, burst into tears when she herself was arrested.

Beth and Joan have joined Angela Swagler, 18, of Erie, Pa., a freshman at Christendom College, as plaintiffs in the lawsuit.

Cassilly defends arrest

Harford County State's Attorney Joseph Cassilly had all charges dropped against the 16 pro-lifers on August 12.

But Cassilly defended the state's decision to arrest the pro-lifers.

Fox 45 News on August 26 quoted Cassilly as saying that the

pro-lifers were illegally protesting on a controlled access highway.

Cassilly told Fox 45, "The fact that the charges were dropped is not a comment on the legality of what the police did.

"They [the pro-lifers] had already spent a night being detained, and we didn't feel it was necessary to go any further."

The suit, however, charges that the arrests were illegal because they violated the pro-lifers' First Amendment right to peacefully demonstrate in a traditional public forum.

The suit relates that on the afternoon of August 1, the pro-lifers were peacefully holding signs promoting their pro-life message along the grassy shoulder of Route 24 near Route 924 in Harford County. At no time did they block or obstruct traffic.

Pack up and go

At about 4:45 p.m., three state troopers arrived and told them that they had to leave, because they didn't have a permit.

"You need to pack up and go or you're going to jail, that's it," Trooper Bradley, one of the defendants in the suit, told them, according to the suit.

Beth stated that such a requirement was an infringement on the group's First Amendment rights, but to avoid arrest, the group would comply with the order.

Defend Life had conducted Face the Truth Tour stops along Route 24 in six of its seven previous annual Truth tours with no arrests or even threats of arrest by any police officials.

But the pro-lifers moved 2 miles north on Route 24 to within the Bel Air city limits, reasoning that they would then be under the jurisdiction of the Bel Air police.



Joan Walsh, here being handcuffed at the Bel Air Truth Tour stop, has joined in a lawsuit against the state troopers who arrested her.

At 5:30 p.m., however, six state troopers arrived, along with three Bel Air police officers and three Harford County deputies.

The state troopers immediately began arresting the three young plaintiffs and their companions.

The troopers gave no reason for the arrests, despite repeated requests by the pro-lifers to state the law under which they were being arrested.

The 16 pro-lifers were charged with loitering, disorderly conduct, and failure to obey a lawful order.

They were not charged under the Harford County permit requirement, even though that was the reason Trooper Bradley gave as his authority to order them to disperse or be arrested.

"The arrest report by Defendant Trooper Neighoff makes no mention of an issue with disorderly conduct or loitering. The report specifically relies upon the permit requirement as the basis for arrest," the suit states.

The three plaintiffs argue that the county's only relevant permit law does not apply to their case; in any case, they say, it suppresses First Amendment free speech rights and is therefore unconstitutional.

As to the loitering and disorderly conduct charges, Harford County's loitering ordinance specifically excepts "picketing" and "other lawful assembly" from the ordinance, the suit points out.

The suit emphasizes that the pro-lifers were at all times peaceful and orderly during their demonstration.

Unreasonable search

The young plaintiffs argue that the two strip searches they were forced to undergo violated their Fourth Amendment right to be free from unreasonable searches.

"The plaintiffs were illegally ar-



40 Days for Life kicks off

Praying the rosary at Planned Parenthood on Howard Street in Baltimore on September 27 are (from left) Mark Kirby, Monty and Daria Phair, and Lisa Basarab. They are part of 40 Days for Life's fall campaign, during which pro-lifers in 179 cities in 47 states are praying outside abortion clinics from September 24 through November 2. Thirty-two parishes in the Archdiocese of Baltimore signed up to participate in the campaign. Local vigil sites include the Hillcrest Clinic in Catonsville and the 16th Street Planned Parenthood in Washington, D.C.

rested for minor offenses which had no conceivable relation to concerns regarding weapons or contraband," the suit states.

In response to the lawsuit, Greg Shipley, a spokesman for the Maryland State Police, told the Baltimore Examiner that the troopers had acted "in the interest of public safety" and under "guidance" from the county state's attorney's office.

State's Attorney Cassilly acknowledged that his office was in contact with the state police prior to the arrests, according to the Fox 45 News report.

The complaint, *Swagler v. Harford County*, filed with the U.S. District Court for the District of Mary-

land, Northern Division, is available at www.telladf.org/UserDocs/SwaglerComplaint.pdf.

The Thomas More Society of Chicago and the American Catholic Lawyers Association represent some of the other pro-life participants.

In the eight years and 120 tour stops of Defend Life's annual Face the Truth tours, only one other arrest has occurred.

In the 2005 tour, pro-lifer Bob Newman was arrested in Bowie, Prince George's County, by a state trooper and charged with refusing to obey a lawful order.

The case was dismissed in district court without going to trial.

Going, going, gone: baby girls are disappearing

In the early 1990s, billboards by the thousands sprang up all over India with the message, "Pay 500 rupees [\$14] now, rather than five lakhs [500,000 rupees, or \$14,000] later."

Translation: Better to pay \$14 now for a test to find out if your unborn baby is a girl, than have to come up with \$14,000 later for a dowry for that girl.

In a country where Hindu custom dictates a large dowry to marry off one's daughter, the message struck home, Joseph Meaney of Human Life International told his audience at a Defend Life-sponsored talk in Baltimore September 17.

Britain's leading medical journal, *The Lancet*, reports that an estimated 10 million girls have been selectively aborted in India over the last 20 years, said Meaney.

The recent skewed ratio of boys to girls at birth gives stark evidence of sex-selection abortions, he explained.

The normal ratio is 103 to 106

boys for every 100 girls at birth (the numbers eventually even out, because boys have a higher infant mortality).

But the data from India's 2001 census showed imbalances in India as high as 85 girls to every 100 boys in the capital city of Delhi.

A 1994 law banning sex determination tests in India has had no discernible effect.

Sex selection abortions are not confined to India, however; they are happening worldwide.

But it's astonishing how under-reported and generally ignored the phenomenon is, said Meaney.

He has been active in the pro-life movement ever since his mother started a pregnancy center in Corpus Christi, Texas, back in 1973.

"But I did not know that, since the 1970s, there has been a global phenomenon of sex selection abortions, through ultrasound or other technologies determining the sex of the child before birth and specifically targeting baby girls," said Meaney.

It has led to a global imbalance in sex ratios and an estimated 100- to 200 million missing girls.

Meaney calls it "gendercide."

The flagship of sex selection abortions is, of course, China, where technology to determine an unborn child's sex has met and joined forces with China's notorious one-child policy.

"The one-child policy has definitely aggravated the situation, because if people can have only one child, they want a boy," said Meaney.

The result has been radically skewed birth ratios.

China is currently producing 2 million more boys than girls per year.

In the Chinese provinces of Guangdong and Hainan the birth ratios have reached 130 or 135 boys for every 100 girls.

The government of China does not favor sex selection abortion, but they have refused to outlaw it, said Meaney.

What will this lead to?

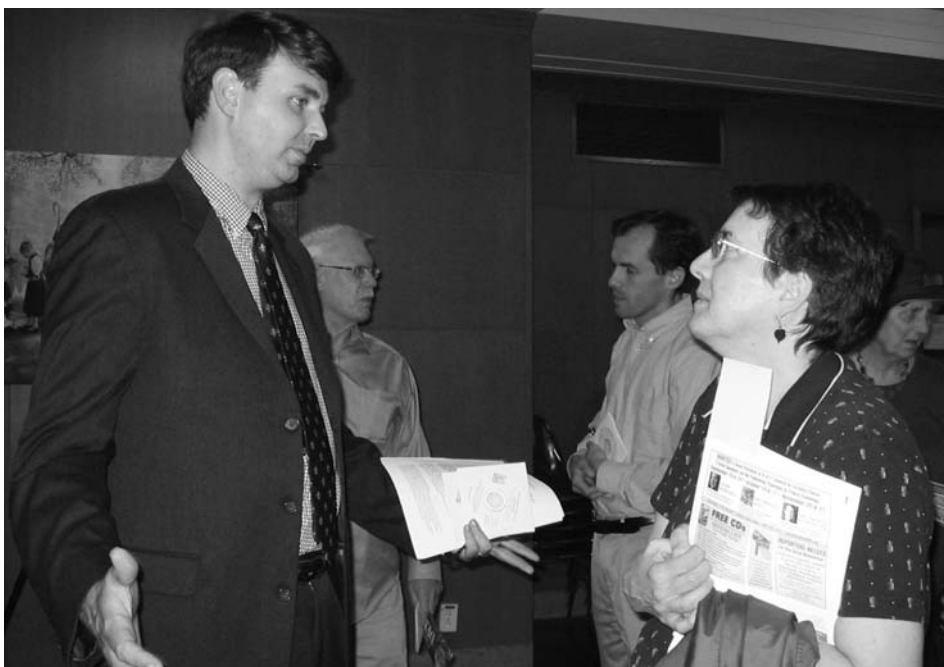
"It's completely uncharted territory; we're just guessing what will happen," said Meaney.

But some observers predict that a country with millions of men who cannot find wives will resort to military adventurism and internal violence.

"Every society that has a high proportion of young, unmarried men becomes more aggressive," Meaney observed.

"Some say the silver lining is that if there are fewer women, their status will rise and they will be better treated. That's absolutely false!" he declared.

When he was visiting Taiwan, Meaney learned that men are "buying" wives kidnapped from other, poorer Asian countries.



Joseph Meaney chats with Annette Bryce after his talk.

The sex-slave trade is increasing, and women are being treated as objects, he asserted.

While some countries don't have a sex selection abortion problem – Japan and Indonesia are two Asian countries with normal sex ratios – the problem, with varying levels of severity, exists around the world.

Armenia, Azerbaijan and Georgia, for example, have ratios of 115-120 boys per 100 girls. Ratios in some African and South American countries are less skewed but still abnormal.

In the United States the sex ratios in general are normal.

"But a lot of in vitro fertilization companies in the U.S. advertise that they can guarantee you a boy-child," Meaney pointed out.

And the United Kingdom is starting to allow the creation of "designer babies": "Quality control is being applied to children before birth."

When the U.S. and Korea sponsored a resolution in the United Na-

tions against sex selection abortion, it was "torpedoed" by the European Union and China, said Meaney.

"They didn't want to set a precedent; they didn't want *any* abortion to be declared illegitimate, because that would be a wedge to get rid of all abortions.

"It's shocking that there's that level of defense for something that's completely indefensible.

"There's no international outcry about this issue, which is huge."

The most deafening silence on the issue comes from the radical feminists' camp.

"They rank the freedom to abort higher than the lives of the baby girls who are being aborted," said Meaney.

But sex selection abortion is just one more chink in the big picture of a world in which the dignity of the human person is being degraded and lost, and society is becoming ever more coarse, he asserted.

As examples, he pointed to the

recent urging of a Swiss bioethics commission that plants should be given rights, and not killed without good reason.

"In Switzerland, unborn children can be killed for any reason in the first trimester, but their concern is that the wanton slaughter of plants be controlled," he noted.

And a recent University of Michigan study reported that of undergraduates who weren't in a committed relationship, 27 percent of males and 14 percent of females admitted to trading sex for favors such as prepping for tests, football tickets, or doing laundry.

Acceptance of abortion in general has led to the acceptance of sex selection abortion by people who would otherwise be expected to defend baby girls, said Meaney.

Thus, the defense against "gendercide" must come from the pro-life community, who stand up for the human rights of every person from the moment of conception.

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2007 Maryland Face the Truth Tour

Young priest ties Gospel to Pelosi scandal

A young Baltimore priest saw a connection between the Sunday Gospel reading for September 7 and the latest scandalous utterance by a pro-abortion "Catholic" politician, decided to run with it, and got a standing ovation from the congregation.

"A few Sundays ago one very prominent Catholic politician on the Sunday talk show, 'Meet the Press,' revealed a remarkable ignorance of basic Catholic belief," Fr. Michael Foppiano told 8 a.m. Mass goers at Immaculate Conception Church in Towson.

Without using her name, the 28-year-old priest described how Speaker of the House Nancy Pelosi used disagreement by early doctors of the Church over when human life actually begins to justify her pro-abortion stance.

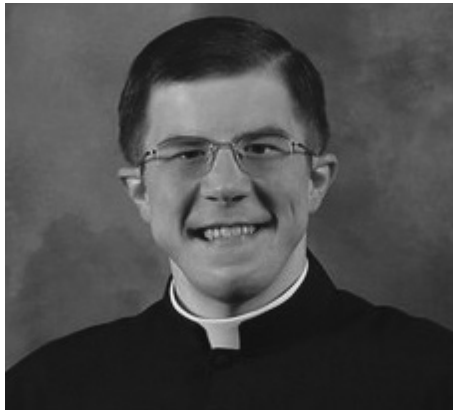
Pelosi cited St. Augustine and St. Thomas Aquinas who, without benefit of modern technology, could only speculate on when life begins in the womb.

"But despite their mistaken biology, St. Thomas and St. Augustine never wavered on the depravity of the act of abortion," the associate pastor declared.

"The Catechism of the Catholic Church says: 'Since the first century, the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable.'"

In the day's Gospel (*Matthew 18:15-20*), the priest noted, Jesus tells his disciples how to properly correct a brother disciple if he falls into sin.

First, they should go alone and tell him his fault. If he doesn't listen, they should take one or two others along as witnesses.



House Speaker Nancy Pelosi has caused scandal with her statements on abortion, says Fr. Michael Foppiano.

If he still doesn't correct his fault, tell the church. And if he won't listen even to the church, treat him as you would a Gentile or a tax collector.

Father Foppiano acknowledged that many Catholics, not just politicians, cling to mistaken beliefs.

"But the actions of these 'Catholic' politicians are all the more grave because they cause scandal. They cause believers to question their faith and the teaching of the Church."

That's why it is the duty of the bishops "to speak out against these politicians and to offer guidance to

us at election time," said Father.

"As St. Paul teaches, they seek out of love to correct them, but if they refuse, the words of Jesus apply."


The Church never excommunicates someone to cast them away, but rather to offer them help – to point out the gravity of the situation and call out to them in hopes that they will repent, the priest explained.

"We must pray for our bishops, in hopes that they will have the courage to do all within their power to correct those who are in error and those who cause scandal."

We must also pray for politicians and all who give scandal, and for ourselves, that none of us ever regrets how well we have served God in this life, he said.


"And in this election season, may we have the courage to ignore the false prophets and to stand up for basic right and the basic dignity of all human life."

After Father Foppiano gave the same homily at the 10 a.m. Mass, the congregants rose to their feet and applauded for several minutes.



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Prison, privation, disease don't stop pro-life priest

When Fr. John Murphy went to visit his older brother Raymond, who was sitting with others in an Atlanta jail for helping to blockade an abortion clinic, he had no intention of joining in the fray.

"I didn't want to get arrested!" recalled the 81-year-old priest with a smile. Instead, he said, "I went and prayed the rosary at an abortion mill."

Father Murphy's brother was one of several thousand pro-lifers who, in August of 1988, had poured into Atlanta during the Democratic Party convention and gotten arrested for staging massive blockades of the city's abortion mills.

Although he was reluctant to get arrested himself, the fervor and bravery of these pro-lifers attracted the Trinitarian priest like a magnet.

A book about pro-life icon Joan Andrews Bell, who was then serving time in a Broward County, Florida, jail, also impressed him deeply.

He met her later that year.

"I got a great foundation in the spirituality of the movement, listening to Joan and working with her," said Father. "She was my hero."

After Joan was released from jail in Pittsburgh in October of that year, Murphy drove her to speaking engagements for several months.

He went to abortion mill blockades in the Philadelphia area, and met Philadelphia "rescue" leaders Joe Roach and Jack and Pat O'Brien.

Gradually, his attitude toward jail began to change.

"I got the idea that getting jailed was a great act of penance for general conversion and against sin," he explained.

"The only way to conversion is prayer and penance. That's how

Christ saved the world.

"Jail is a great penitential experience: you can't go anywhere, and the food is terrible!"

By 1989, he was putting his newfound convictions into practice.

He was arrested several times in New York City with the late Bishop Austin Vaughan and Msgr. Philip Reilly.



Fr. John Murphy prays outside the Levittown abortion mill in this May 1993 photo.

"In one place, 800 people got arrested. We stayed over the weekend in jail," he said.

Father Murphy was also jailed alongside the late Bishop George Lynch of Raleigh.

In 1991, deciding to dedicate his efforts completely to the pro-life cause, he moved to Long Island, where he had grown up (one of 10 children, three of whom became priests), and started the Save the Babies Foundation.

Its purpose, he explained, is "to recruit people to pray at the abortion mill as an act of penitence – an

action for God – and to effect a conversion, first, among bishops and pastors."

Save the Babies held conferences twice a year, with speakers like Human Life International's Fr. Paul Marx, Pro-Life Action League's Joe Scheidler, and Fr. Frank Pavone of Priests for Life.

Paramount to the group's mission was leading pro-lifers in prayer and penance in front of the local abortion mills.

Long Island Gynecological Services, part of a chain of abortion clinics owned by Dr. Moshe Hackamovitch, began in Levittown.

But to get away from the pro-lifers' prayer presence, the abortion mill moved from town to town in Long Island: after Levittown came Garden City, then Syosset, and finally Hicksville.

Father Murphy and his pro-lifers followed, praying four days a week in front of the mills. The Nassau County Police followed Father Murphy, arresting him for trespassing on private property.

"Between 1991 and 2000, I was arrested about 13 times. They were saying I was on their property.

"But I had a court order from Judge [Samuel] Levine, saying that as long as I didn't prevent anyone from entering the building, I was free to stand there and pray.

"I was arrested with the court order in my hand – they didn't care about a court order. It was a regular persecution."

Most disheartening to Father Murphy was the lack of support – and downright opposition – from local priests and bishops.

The pastor at St. Bernard's parish, across the street from the abortion mill in Levittown, told his parishioners not

to pray with Murphy because the mill was private property.

"They all stopped coming except one," he said.

Murphy was not too shocked by the pastor's actions. He remembered once, sitting around a table with six priests at Our Lady Queen of Martyrs parish in Brooklyn. All six priests agreed that if they knew of a 15-year-old girl who got pregnant, they should take her for an abortion.

Father Murphy believes that the priests' and bishops' leniency toward abortion stems from their pro-contraception stance.

"The big resistance to Pope Paul VI's *Humanae Vitae* is still there," he said.

"Ninety-five percent of priests in the country think that contraception is normal, natural and necessary, and abortion is a necessity in case contraception fails.

"The few priests who agree with me are afraid to say anything, because they'll lose their pensions or their salary."

The Trinitarians have not provided Murphy with a salary since he started his pro-life work, and he relies completely on donations to Save the Babies Foundation for his income.

He thinks this is good, in one sense: "If I didn't get my income from Save the Babies Foundation, I wouldn't be able to criticize the bishops and pastors."

In his Save the Babies newsletter, Murphy has sharply criticized the bishops of the Diocese of Rockville Centre, which includes Nassau County, charging them not only with being derelict in their duty to fight abortion, but also with failing to properly lead their flocks on matters of faith.

Bishop John McGann, who headed the diocese until his retire-



Police arrest Father Murphy at the Levittown mill, August 1993.

ment in 2000, forbade Father Murphy from saying Mass in public. (He said it in his private chapel.)

In 2001 Murphy initiated a civil suit against abortion mill owner Hackamovitch, the building owner, the building manager, and the Nassau County Police, charging that in

itarians, the bishop or the diocese.

Judge Platt would have none of that. "Would it be all right with you if I came in wearing my judicial robes?" he shot back.

But after this promising start, Murtagh had to drop out when the judge said the trial would take three weeks.

"His boss wouldn't let him spend three weeks on a pro bono case," said Murphy.

They had to settle the next day. The amount of the settlement was undisclosed, by order of the judge.

Believing that to effect a general conversion, a good place to start is the schools, a few years ago Father Murphy bought an 8-acre farm property, with plans to start an independent Catholic school.

"There are more than 160 independent Catholic schools in the U.S.," he noted.

"They're trying to get away from the poor religious instruction in the diocesan schools."

While working on the property, the priest contracted Lyme disease, which incapacitated him for two years.

The abortion mill moved from town to town. Father Murphy and his pro-lifers followed.

conspiring to have him repeatedly arrested, they had violated his civil rights.

The American Civil Liberties Union supplied seven lawyers for the first three defendants; the police had an eighth lawyer.

John Murtagh, an attorney from White Plains, offered to represent the priest pro bono.

At the federal district court in Central Islip, Long Island, the ACLU lawyers tried to get Judge Thomas Platt to forbid Murphy to appear in court in clerical dress, saying he did not represent the Trin-

We breach the Montgomery Co. high school walls

By Olga Fairfax

I'm writing this article for two reasons: first, to encourage you to distribute pro-life literature, and second – well, I'll let you know that reason later.

Early this year, when I saw an ad in the Human Life Alliance newsletter for free literature, I called the 1-800 number and told them that I hoped to distribute their literature at 26 public high schools in liberal Montgomery County, Maryland.

They said, "How about 10,000 copies of a supplement called 'Trapped'?" I said, "Oh yeah, that sounds good."

Frankly, I didn't know what they were sending; I thought they would be little folders, and come in a few small boxes.

Imagine my shock when this immense truck pulled up, and they opened up the back end and unloaded 20 large boxes. I almost died! The bill was \$2,250! (I guess the literature was "free" only in small amounts.)

My generous pro-life friends have contributed about \$500. HLA has assured me that I shouldn't worry too much about the money, but I pay my bills!

The "Trapped" literature is excellent, however; it's a 12-page supplement geared to youth and full of abortion and chastity facts.

It includes six to eight color pictures of the developing unborn baby, a centerfold of the famous photo of baby Samuel Armus reaching out of the womb to grab the surgeon's finger, a quiz on abortion facts, and accounts by young men and girls involved in crisis pregnancies.

My fellow volunteers in this effort were John Naughton, a retired IBM executive; Christendom College sophomore Douglas Streeks; Al Stecklein,

owner of Air Compression Company; and historian and editor-writer John Dombrowski.

I called the Board of Education to find out the dates of Spring (note, not Easter) Break, planning to go to the first school after Spring Break was over.

Imagine my shock when we pulled up at Rockville High School and found out it was still on Spring Break! The only car in the parking lot was a police car. It was an inauspicious start.

But we rescheduled for the Monday of the next week and, from the second week of April through to the second week of June, we hit 23 of the schools. We did three or four schools a week, three or four days a week.

Diane Hess and some of her kids

One tall cop threatened me, and I don't argue with angry, armed men.

covered the "up-county" high schools: Damascus, Poolesville, Germantown and Quince Orchard.

Ever since I've been a Christian, I've wanted to "start the day in church." Now I had no excuse not to go; my four friends went to daily noon Mass! After Mass we would say the rosary and a novena.

It was a great place to get "pumped up" about what we were about to do. *Second Corinthians* 4:8-10 says that we would be "persecuted but not forsaken."

All the schools closed at 2:10. We would get there by 1:40, say a prayer, and be ready for early leavers.

Most schools have several entrances and exits for walkers, carpools, student drivers, buses, bus stoppers and parents.

We asked the first students we saw where *most* kids came out. They told us, so we knew where to be.

We manned both sides of the exits. A lot of kids jaywalk, so we stood where the dirt paths were. We always tried to be pleasant and smile.

We started out with some of us putting literature in kids' hands and others holding signs. We later decided we couldn't do both, and just handed out literature.

When one of us showed up in a bright red pro-life t-shirt, the kids wouldn't have anything to do with us, so after that, I said, no pro-life t-shirts at all.

Our schools are armed camps: every one of them had a police cruiser parked at the entrance, very visible.

Years ago, I wrote the article, "A Movement Should Move," detailing how I put pro-life literature on cars, following the method of Voice for the Unborn founder Marian Banducci.

As she advised, I keep a copy on hand of the Supreme Court decision on the First Amendment right of free speech and the distribution of literature.

It has stopped sheriffs, county, state, city, park, and Capital Hill police, guards and security from harassing me. (Write Banducci for a copy: 2001 Stracker Way, Modesto, CA 95350.)

A total of 14 (count 'em!) police cars were called on us overall (some by teachers!).

At Wooten High School, five police cars came. Four to five police cars also were called to Magruder High, but when they realized we were not terrorists, they didn't stay.

One female cop loudly told me that she was "Catholic and pro-choice." I told her that that was impossible.

Another told me to "move my

box of literature closer to me.” Translation: harassment. One mother parked suspiciously close to us for 30 minutes.

Montgomery County’s “finest” acted professionally, with only one exception. One tall cop threatened me, and I do not argue with angry, armed men.

He refused to let me continue being on the public sidewalk, was argumentative and did not listen. He clearly did not know *my* rights. I just moved 20 feet and he let me alone.

One school had five security guards – can you imagine? We encountered 14 security guards in all. One drove a golf cart around campus!

My friend Al gave his calling card to another (a no-no) and got a threatening letter from the school for his generosity.

One young security man threw my high wooden 100-year-old grandfather’s stool that I sit on. Thank God, it didn’t break.

Another told us to “come back another time” or go into the office and get permission. I told him that we did

not need permission.

The nicest people were the (mostly female) bus drivers. They readily took our flyers and sometimes let us give them to the students who were hanging out of the bus windows.

We parked on the school parking lot twice, but were asked to move. A security guard made a big deal out of

**Some students
would say softly,
‘I’m with you,’ or
‘I’m glad you’re here.’**

copying down our license plate numbers and warning us never to return. Usually, street parking nearby was better.

We distributed about 200-300 flyers per school.

We usually found some flyers (which we recycled) in the trash cans, and always picked up any discarded ones.

Some of the kids had “sewer mouths,” full of foul language. The

Lord’s name was constantly taken in vain.

The girls’ immodest dress was shocking. Death logos were everywhere: skeletons, bones, monsters, black horror war figures and scary Halloween-type warriors. (Those in love with death hate God.)

Overall, we felt that we were about 98 percent successful. We gave out about 7,000 flyers, and I have given out 1,000 more since then.

More girls than boys welcomed our leaflets.

Some of the students crunched up the flyers or tore them, but the vast majority took them.

Some of them would say softly, “I’m with you,” “I’m glad you’re here,” or “I’m pro-life.”

Oh – the second reason for writing this article? To encourage you to help me pay the \$1,700 I still owe to Human Life Alliance!

Please be generous and send anything that you can to HLA at 2855 Anthony Lane South, Suite B7, Minneapolis, MN 55418.

You can get flyers for yourself at humanlife.org, or phone 651-484-1040.

Next fall we plan to return to each site. We will hand out flyers, but we will mainly be holding our huge Genocide Awareness Project-type photos. I can hardly wait!

MURPHY, from page 9

“I had to give up the whole project,” he said.

He sold the farm in January.

His health is good now. He helps in a local parish, offers the Latin Mass daily, and prays at the local abortion mill.

“In 1991, some of the pro-lifers wanted me to say the Latin Mass,” he recalled. “I said, ‘Oh no, I don’t want to go back to the Latin Mass!’”

But after he began saying it in 1993, he saw the difference in the reverence of the participants.

He thinks the Latin Mass will go a long way in restoring devotion

and faith, not just for lay people, but for the clergy.

“The big thing is to convert the clergy,” he said. “I don’t think they will change unless they recover their spiritual life – the prayers and the silence – all that goes with the traditional spirituality.”

Priests also need to have a positive attitude toward large families – something they don’t have now.

“They have no use for large families, and until that changes, we’ll have abortion,” he predicted.

Father Murphy may be contacted at Save the Babies Foundation, P.O. Box 189, Eastport, N.Y. 11941 or by phone: 631-846-3852.

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Book Review

Where are the men? A problem in need of a solution

By Diane Levero

Baltimore writer Leon Podles picks tough but riveting subjects for his books.

His *Sacrilege: Sexual Abuse in the Catholic Church* (reviewed in the May-June *Defend Life*) explored an unpleasant but vital topic in so thorough and scholarly a manner that I felt compelled to read his earlier book, *The Church Impotent: The Feminization of Christianity*.

Like *Sacrilege*, *Impotent* examines a troubling sex-related phenomenon in the Church.

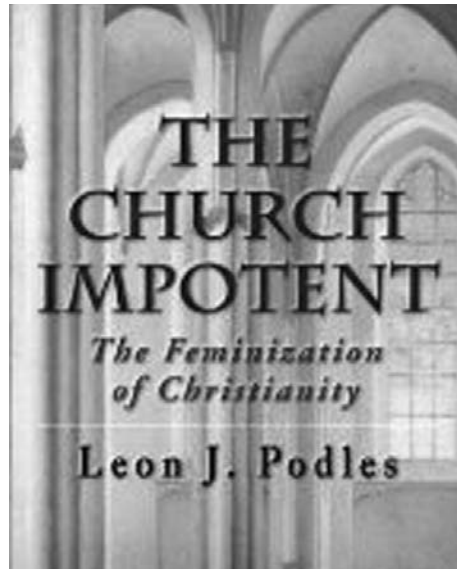
But the problem of clergy sexual abuse, while scandalous and infuriating, is almost a simple one when it comes to solutions: find out who these guys are and get them out of the Church!

Church Impotent's subject, on the other hand, is neither shocking nor scandalous, but rather, a chronic and nagging one – and one, sadly, that almost defies solution.

Go to church – any church, Catholic or Protestant, in the United States or any Western country – on any given Sunday, and you will see more women than men in the pews.

While men are noticeably fewer than women in churches in the U.S., the U.K. and northern European countries, in the Latin Catholic countries of Europe such as Spain and Italy, and in Latin America, men stay away from church in droves.

Lest you think that this is a recent phenomenon brought on perhaps by feminism, Podles quotes from a Jesuit sociologist who observed in the 1950s that there were at least three times as many nuns in the U.S. as there were priests and brothers combined; that of



every 100 persons who go to confession, only 36 were males.

Of those attending evening services, 30 of 100 were males, and of those attending special Lenten services, 24 of 100 were males.

Podles traces the feminization of the Church much further back than the 'Fifties. But first, he takes a look at masculinity, "the key to men's behavior as men," as he puts it.

Maleness is a man's physical quality, but masculinity is a cultural and spiritual quality, he explains.

"The boy must achieve masculinity by rejecting the female and differentiating himself from the feminine, to which he reverts unless he constantly exerts himself – a reversion which will destroy him as a man."

This need to differentiate himself from the feminine sets a boy on a lifelong path of, literally, proving himself.

Tribal societies often had initiatory rituals that recognized boys as men after they proved themselves by undergoing various physical trials.

But in more complex societies, boys have no such rites of passage;

"they must face every test afresh, not knowing whether they have yet proved themselves men," says Podles.

"To be masculine, a man must be willing to fight and inflict pain, but also to suffer and endure pain," he asserts.

"He seeks out dangers and tests of his courage and wears the scars of his adventures proudly. He does this not for his own sake, but for the community's, to protect it from its enemies, both human and natural."

Podles adds, "Masculine self-affirmation is, paradoxically, a kind of self-abnegation. A man must always be ready to give up his life," which may explain men's constant emphasis on risk-taking as emphasis of their manliness.

How does all this tie into men's widespread avoidance of the Church?

Podles explains by first exploring the concept of God according to Judaism (which, he points out, still has a predominantly male membership).

He demonstrates that masculinity is essential to the Jewish idea of God and is a central concern of the Old Testament.

"Masculinity remains a characteristic of the three Persons who are revealed in the New Testament, and the Christian is masculine because he is conformed to the masculine Son," says Podles.

Masculinity was alive and well in the early Church, he maintains: only recall the many martyrs, who willingly followed Christ's masculine example of laying down His life for His Bride, the Church; and the flourishing of monasticism, in which men,

See MEN, page 15

In Memoriam**Francis Popper was both war hero and pro-life hero****By Jim Fritz**

Francis Xavier Popper was born in Jackson, Wyoming, in 1915 and received his undergraduate degree in civil engineering in 1937 from what is now the Illinois Institute of Technology.

He was a civil engineer and surveyor with the Coast and Geodetic Survey until 1968, when he joined the U.S. section of the International Boundary and Water Commission.

At the Coast and Geodetic Survey, now part of the National Oceanic and Atmospheric Administration, much of his work involved surveying in and around the waters of Alaska while it was still a territory.

He retired in 1982. The Internet still has a number of articles about Francis and the work he did while a member of the Coast and Geodetic Survey.

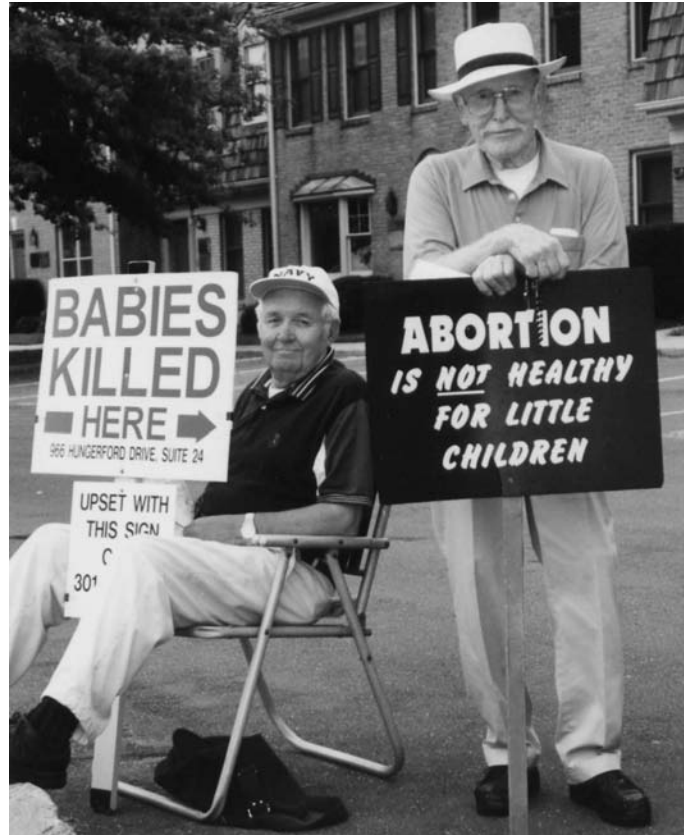
An Army lieutenant in the Pacific during World War II, he received the Silver Star and two Bronze Star Medals.

One Bronze Star Medal citation described how Francis, serving in the Philippines, witnessed a squadron of torpedo boats hit by an enemy plane and set on fire.

He turned his engineer boat into the burning wreckage and aided by his crew, pulled the wounded survivors from the water.

In retirement, Francis was active with Holy Family Seminary church in Silver Spring and was active in the pro-life movement. He was a steadfast prayer warrior and sidewalk counselor until his 90s, when he could no longer continue due to poor health.

It was in the pro-life movement that most of us came to know and love Francis. I first met him as a prayer



Francis Popper (right) stands outside the Potomac Family Planning abortion mill in Rockville with Bill Ferris in this September 2000 photo.

warrior near the Cigna abortuary in Kensington.

At that site, the pro-lifers could not get near the front door of the abortuary, so Francis, his friend Bill Luksic, and I would hold signs near the sidewalk along Connecticut Avenue.

Needless to say, Francis, Bill and I and others were the recipients of small items thrown at us along with many negative comments.

Their work, plus the hard work of others who prayed and attempted sidewalk counseling, finally paid off, and the abortuary closed.

From the Cigna abortuary, Francis moved on to the Hillcrest abortuary on Georgia Avenue in Washington, D.C.

It was here that Francis's strong Christian qualities became evident. Always cheerful, he always had something positive to say. When someone

would ask him how he was doing, he would reply, "If I were any better, I would be twins!" He was a natural motivator.

Francis's health declined to the point where he could no longer drive, so he often took a cab from his home in Maryland and got a ride home from me or our friend, Dick Retta, another sidewalk counselor.

He was in his late 80s and was not the tall man of his youth. He was in frail condition but kept going. This had one advantage: women coming in for abortions would often refuse literature from the rest of us but accept it from Francis.

When things were slow, Francis would tell stories or recite poems he remembered. One time when it was exceedingly cold, Francis by memory

See POPPER, page 15

Pro-Life Training Program Series

Anti-lifers' 'reasoning' defies reason

By Janet M. Baker

We said last time that now we'll examine some ways in which the reasoning processes of anti-lifers are flawed. It is obvious that they cannot (or will not) think properly. For those of us on the front lines (and we all need to be!) and who deal regularly with the anti-lifers, their lack of reasoning ability is quite a sight to behold.

Brian Clowes states that while pro-lifers argue and support their pro-life positions from a basis of logic and reason, anti-lifers only base their so-called thinking upon a nebulous concept of their "rights."

A pro-lifer will resort to logic because he understands that he is not the center of the universe and that there are governing principles (originating from God) that transcend his own perspectives.

The anti-lifer, on the other hand, sees himself as the center of the universe; in fact, he sees himself as his own "god." His notion of "rights" stems from this self-centeredness.

If a pro-lifer tries to propose logic and reason to the anti-lifer, the pro-lifer will often be met with hostility. The anti-lifer lashes out viscerally at anything that threatens his "god" – that is, his supreme self-interest. Because of the inherent power of logic and reason (being based on reality), the anti-lifer views objective logic and reason with fear.

I have seen this quite a few times myself, in dealings with the deathscorts in front of the abortuaries. Once I held up a fetal model to show some of them that the unborn child is not just a blob of cells. I said, "This is what an 8-week-old unborn child looks like."

The supposedly college-educated deathscorts kept saying, "But that's plastic." They attempted to obliterate the concept of models from their minds so they wouldn't have to deal with the reality that I was showing them.

On another occasion, an older deathscort flat out told me that if he couldn't perceive something with his unaided senses, it wasn't real. So microscopic cells aren't real because we can't see them with our naked eyes?

On the other hand, when they can plainly see the young women crying because they're being dragged into the mills, somehow that's not real to them either.

On yet another occasion, I watched as a pro-lifer was trying to engage two young deathscorts in conversation about abortion. He talked of the harm to women and what happens to the babies during the procedure. The deathscorts wouldn't so much as look at him; their faces were made of stone.

After the pro-lifer left the abortuary, they ranted and raved about him, uttering all kinds of ad hominem vitriol. Of course, they didn't do it to his face. When I pointed out their cowardice, they sniffed at me, saying they were afraid of his "hate speech."

In mid-July, Nancy (another sidewalk counselor) and I were talking with a young man. Nancy went to get a picture of a baby we helped last year. One of the deathscorts quipped, "It's a picture of an aborted baby."

However, when they saw a cute little 18-month girl, the deathscort claimed that she was a "fake baby" – a somewhat less than brilliant hypothesis. The deathscort simply could not deal with the irrefutable evidence that what the pro-lifers do is save babies – and what *they* do is facilitate their murders by dismemberment. "Fake baby!" I've got to admit that's a new one for me!

No doubt any pro-life activist reading this can add his or her own litany of anecdotes regarding the bewildering (lack of) thought patterns of anti-lifers. What should concern all of us is that there is generally in society today much similar refusal to deal with objective truth and a great preference for the self-centered, emotional-based myth of "my rights and nothing else." Unfortunately, most of these deluded individuals are in positions of great influence in society – even in the Church!

The mental processes of the anti-lifer are devoid of reality and logic. Whether consciously or unconsciously, he expunges logic and reason from all thought to accommodate the entirely self-centered focus on his "rights."

It's often impossible to have reasonable conversations with them for that reason. In these cases, it literally takes the grace of God to cut through the morass of self-deception; fortunately, that does occur, but it is no less than a miracle when it does happen.

So how do they debate their positions (when they dare)? They most often utilize four main tactics: "mystagoguery," newspeak, slogans and ad hominem attacks. We'll define and explore these next time.

HEAR STEVE PEROUTKA



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POPPER, from page 13

quoted "The Cremation of Sam McGee," by Jack London, just to keep us motivated and our spirits up.

He told me stories of his survey work in the boundary waters of Minnesota, as he knew I had been there several times. He was extremely knowledgeable, informative and interesting.

Although he liked to recount his experiences, he never touched on his war record and his medals. We found that information by surfing the Internet.

One of the stories from the front lines of the Hillcrest abortuary concerned Dick Retta, an outstanding sidewalk counselor. Dick would often go down to the abortuary during the week, and Francis would go with him, as he didn't want Dick to go alone.

In a rare occurrence, a woman and man who had gone into the abortuary came out and stood near the front door smoking while they waited for the abortionist to arrive.

Dick went over to talk to the woman. Within a few minutes, the man, who did not want Dick to talk his girlfriend out of an abortion, began to assault Dick.

He first held his cigarette near Dick's face, then threw a drink at him and kicked his bag containing flyers, which flew all over the sidewalk.

Dick had started to call the police on his cell phone when the man grabbed the phone and threw it across the street. He started to leave, but then turned around and went after Dick again.

Francis stepped between the man and Dick, raised his arms and told the guy, "Leave him alone!"

Needless to say, Francis was no match for the younger, stronger man and fell to the ground when the man pushed him.

Dick heard someone say, "He knocked the old man down!"

At that, the man ran away, and Dick went over to help Frances. Already, two passersby were helping him up.

Francis emerged with a few scratches on his face and arm.

Police were called, but the man had disappeared. This was another instance of his concern for others rather than his own safety.

Francis's language was always colorful. One time he participated in a pro-life demonstration in front of a USCCB meeting. When it was over, another demonstrator, Sharon DePoorter, took his arm, saying, "Let me help you so you can go to the next meeting."

Francis replied, "No, go ahead. I don't want to be a barnacle on the ship of progress."

As another counselor, Joan McKee, stated, "He was always a cheerful presence, and I loved to think he, like Dick Retta, had so many children and was willing to reach out to rescue everyone else's."

By the age of 90, Francis's failing health finally overcame him, and he was unable to come to the abortuaries. This did not stop him. He continued his pro-life work from his home in Silver Spring, attending Mass and other activities until his death on July 6.

Francis had lost his wife, Eunice Kelly Popper, in 1997. He was survived by nine children, 23 grandchildren and two great-grandchildren.

The pro-life community will deeply miss Francis. It is said that we pro-lifers will meet all the children we were unable to save when we get to Heaven. I know Francis had a wonderful welcome home.

He was a hero to all of us.

MEN, from page 12

at the command of their Captain, heroically renounced the world and endured "white martyrdom."

But around the thirteenth century, the Church underwent an over-feminization through the conjunction of three elements: Bernard of Clairvaux's preaching of bridal mysticism, which appealed strongly to women (and turned off men); the medieval women's movement; and the split between theology and spirituality resulting from Scholasticism.

Since then, there have been "countercurrents," said Podles.

He points to movements such as the Crusades and the chivalric devotion to Mary, the militant spirituality of the Jesuits in the Counter-Reformation, and more recently, the Knights of Columbus.

But Podles depressingly concludes, "Little in Catholic circles portends any change in the current situation."

The ongoing feminist and homosexual incursion into the Church is only alienating men further.

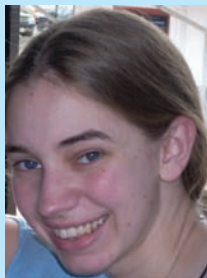
Podles shrewdly observes that masculinity itself has become the religion for many men, with sports being the most obvious and common form of masculinity as religion.

"Masculinity, at heart, is a willingness to sacrifice for the other," he says.

In its inadvertent alienation of men, the Church has lost untold riches that could come from the half of humanity who long to find a cause worthy of their desire for self-sacrifice.

Men need the Church for their salvation. The Church needs the power and potential of the male half of humanity on *its* side.

Podles has articulated the problem. The solution is another matter.



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