



# DEFEND LIFE

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

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## Operation Rescue 20 to train new leaders

Randall Terry is impatient with patience.

The founder of Operation Rescue, which electrified the pro-life movement with massive blockades of abortion clinics in the early 1990s, has little patience with pro-lifers who say, "We really just want to change people's hearts."

Comparing abortion to slavery, Terry told pro-lifers at a Defend Life-sponsored talk in Fallston September 13, "If you were a slave, you would

**See RESCUE, page 7**

## 40 Days for Life kicks off locally

*Washingtonpost.com — Police Close Block of 16th St. in Northwest*

*Wednesday, September 26, 4:40 p.m.—D.C. police have shut down the 1100 block of 16th St. NW because of a suspicious package in front of Planned Parenthood, officials said.*

*The package, a suitcase that was discovered at 4:10 p.m., is being checked out by authorities.*

September 26, the opening day for 40 Days for Life, was not a good day for Planned Parenthood's 16th Street abortion mill in the nation's capital.

Police cars, their lights flashing,

blocked off the street, and fire engines were at the ready.

Bomb squad experts, apparently fearful that unzipping the mysterious black bag might detonate explosives, cautiously slit it open to reveal its contents: stacks of pro-life leaflets, rosaries, and sign-up sheets for 40 Days for Life.

"Somebody apparently didn't hand the bag off to the next volunteer," speculated Missy Smith.

At any rate, she noted without regret, the abortion mill was closed for

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## Defend Life holds 1st Bay Bridge Tour

Although hoped-for gridlock didn't happen, Defend Life's first-ever Bay Bridge Face the Truth Tour, on August 25, made a definite impression on passing motorists.

About ten pro-lifers propped large, graphic signs of aborted babies at intervals along the double guard rail separating eastbound Route 50 and the access road near the Whitehall Road exit.

The beach-bound traffic driving past the next-to-last exit before the Bay Bridge on the sweltering Saturday morning was heavy, but

**See TOUR, page 10**



**Kicking off 40 Days for Life at Hillcrest Clinic in Catonsville are (from left) Ray Hayden, Pat Forcellese, Theresa Mandeville and Joe Healy.**

## KICK-OFF, from page 1

the rest of the day.

Smith is the Washington, D.C., coordinator for 40 Days for Life, a nationwide, 40-day campaign of prayer and picketing at abortion facilities in 89 cities in 33 states.

She was among the nearly 100 pro-lifers attending the Maryland-D.C. area kick-off rally for 40 Days for Life on September 25.

"During the rally, we were all kneeling, praying the Our Father at Farragut Square," said the 40 Days' Catonsville coordinator, Joe Healy.

"A man behind us was screaming obscenities, and saying things like, 'You no-good Catholics, get out of pro-life, you don't belong there!' The way he was screaming, I wasn't the only one who thought he was a demon."

The man, bearded, bedraggled, and carrying a backpack, slunk away when pro-lifer Forest Grauel approached him.

Rally goers listened to pep talks by Pastor Luke Robinson of Frederick, *Roe v. Wade* plaintiff-turned-pro-lifer Norma McCorvey and Fr. Denis Wilde of Priests for Life, then walked in a candlelight procession to the 16th Street Planned Parenthood.

There, said Healy, "We sang some powerful songs to the Holy Spirit and said the Divine Mercy chaplet."

The next day, Healy was at the 40 Days' start-off shift, from 7:30 to 10:30, in front of the Hillcrest abortion clinic on Route 40 in Catonsville.

"We're hoping to have people out here as a faithful witness to God and the truth: what abortion is and how it hurts women," he said.

As coordinator for the Catonsville campaign, it was Healy's job to see that at least two people at a time stood vigil on shifts of one hour or more,



## In Baltimore – Nancy Bradford and Matt Marshall pray in front of Planned Parenthood on Howard Street.

from 7:30 a.m. to 7:30 p.m. September 26 through November 4.

Healy began organizing by getting together a core group of about 20 of his pro-life acquaintances. Then he contacted the Archdiocese of Baltimore for support and advice.

After stipulating that the campaigns in the archdiocese be limited to the 12 daylight hours rather than the round-the-clock vigils practiced by many 40 Days for Life campaigns, Cardinal William Keeler endorsed the effort and urged diocesan priests to support and promote it.

Healy sent out flyers and sign-up sheets to 149 Catholic churches, and contacted 25 Protestant churches, urging them to take part.

"We've had as many as 20 people from one church sign up," he said.

After Healy spoke to the Lamb of God Young Adult Group at Lamb of God School in Halethorpe, "They pretty much took up all the Saturday hours," he said.

Deacon Jack Ames, a math teach-

er at Cardinal Gibbons High School, promised to bring some of his students out on two of the Saturdays.

At least two priests volunteered to stand vigil with their parishioners.

"We don't have a set format for the vigil," said Healy. "I'm using a prayer book from Priests for Life, which has pro-life meditations on the rosary."

He also had a Helpers of God's Precious Infants booklet with enough pro-life prayers, litanies and hymns for three hours.

Groups from Protestant churches can pray whatever they feel comfortable with, he noted.

"I think [40 Days Director] David Bereit, who organized this whole thing, was a tool of the Holy Spirit," said Healy.

"Because of 40 Days for Life, more people are praying for an end to abortion than there ever were. And it gives an avenue for priests and more people to talk about it."

The Hillcrest clinic is on the sixth floor of a professional building set well

back from the public sidewalk, and is thus inaccessible to the vigil goers.

In anticipation of the 40 Days campaign, makeshift No Trespassing signs were posted on all sides of the building.

The Planned Parenthood abortion mill on Howard Street in downtown Baltimore is another matter. Because its doors open directly onto a public sidewalk, 40 Days volunteers can talk to women seeking abortions with impunity.

On the morning of September 26, Matt Marshall, a parishioner from St. Thomas Aquinas Church in Baltimore, was doing just that.

He offered help to a young, pretty African-American girl going in for an abortion with her mother, and spoke in Spanish to several Hispanic couples.

Business at the Howard Street clinic that morning was brisk. Most of the clients were African-American; a few were white, including a tearful woman accompanied by her sister, said Marshall.

"There are many Hispanics; we need Spanish-speaking people here and Spanish literature," he added.



### In Washington –

**Honora Precourt (right) joins Catholic University students Erin Dunne (center) and Maeve O'Doherty in prayer at Planned Parenthood on 16th Street.**

Earlier that morning Elizabeth and Phil O'Herron and their three small children, also from St. Thomas Aquinas Church, had joined Marshall to pray at the clinic, as had Archdiocesan Respect Life Director Linda Brenegan.

Keith Hamilton and Kristi Miller

are coordinators for the 40 Days campaign at Howard Street Planned Parenthood.

By September 29, the 40 Days campaign was still going strong at D.C.'s 16th Street Planned Parenthood.

Joining the Christendom College and Catholic University regulars who pray and sidewalk counsel in front of the clinic on Saturdays was Honora Precourt, a parishioner at Annunciation Church in Northwest D.C.

"40 Days for Life came to our church a few weeks ago and asked us to volunteer," said Precourt.

"This is my first time ever doing this. I didn't even know Planned Parenthood was here," she said.

While she stood praying, pro-life regular Dick Retta talked a 16-year-old girl out of having an abortion.

The girl got in a car with her mother, waving the rosary Retta had given her.

"It's incredible – the power of prayer!" exclaimed Mrs. Precourt.

"I'm glad it happened."



### In Catonsville –

**Praying in front of Hillcrest Clinic are (from left) Michelle Healy, Joe Healy, Pat Forcellese and Lois Nejfelt.**

# Frontliners get frank at Planned Parenthood

The Frontliners' Saturday morning at Planned Parenthood of Maryland headquarters in Baltimore did not get off to an auspicious start.

As the quartet of young pro-lifers exited their cars on Howard Street, a Baltimore City ambulance crew was dealing with a drunk, sprawled nearby on the sidewalk.

"Are you all right?" queried a female paramedic.

The man mumbled an affirmative.

"Then get up and get moving!" she snapped.

The derelict struggled to his feet and the paramedics drove off.

Brian Triplett offered the man a cigarette, and Dan Taibi slipped him a few bucks for breakfast at McDonald's. He stumbled off down the street and around a corner.

Things could only get better. As the morning of September 22 wore on, they did.

Frontline began six months ago, the brainchild of a prayer group called Straight Forward at St. Ignatius Church in Hickory.

They come to Planned Parenthood on Saturdays to pray, counsel women going in for abortions, proselytize passers-by – in short, to do whatever they can to close it down.

This Saturday, the four joined Larry Holton, who was already there, absorbed in prayer, and began with a few minutes of spontaneous group prayer.

The building looked closed.

"We come down whether it's open or closed," explained Kristi Miller, who, with Taibi and Keith Hamilton, founded Frontline and coordinate its activities.

They haven't been able to nail down the clinic's Saturday schedule, but, open or closed, their pres-



**Frontliners at Planned Parenthood begin with prayer: (from left) Larry Holton (seated), Joe Murtha, Kristi Miller, Dan Taibi and Brian Triplett.**

ence is definitely making an impact, said Kristi.

"We talk to the people in the neighborhood, who may be considering an abortion, or who know someone who is."

While Holton, Triplett and Joe Murtha continued to pray intently, Kristi and Dan talked to the many passing pedestrians.

"Do you know what this building is?" was Kristi's usual opening.

If they said no – and they usually did – she told them, "It's Planned Parenthood; they perform abortions there. What do you think about that?"

Her frank question never elicited a rude reply.

Most said, "I think it's wrong," or "I'm against it." Others said they wouldn't have an abortion, but they thought women should have that choice.

"Very few are strongly pro-abortion," said Kristi.

A surprising number stopped to

engage in extended conversations.

"We're here to help women who come here for an abortion," Kristi would explain. "They may be desperate. We can offer them help, a place to stay."

Or she would say, "We're here to let people know what they're doing and end it."

Dan's approach was courteous and laid-back, but to the point.

"Just so you know – there's an abortion clinic in the neighborhood – we should pray for it to shut down," he would say. Or, "We're protesting this abortion clinic; they do abortions. Are you with us?"

Sometimes he added, "The founder of Planned Parenthood was a racist; she wanted to control the minority populations." He gave his listener, often an African-American, the pamphlet, "Where Have All the Black Children Gone?"

By late morning, three more pro-lifers had joined their ranks: Sandra Cordon and her daughter



Maria, a sophomore at Towson University who is co-president of the college's group, Towson Pro-Life; and Dan Flannery, a St. Ignatius parishioner.

There, amidst the frequent deafening rumble of metro trains speeding past, just inches from the sidewalk, the eight pro-lifers recited the rosary, held anti-abortion signs at the corner of Howard and Mulberry streets, or engaged pedestrians in often lively exchanges.

"I never really knew what this place was!" admitted passer-by Nick Saraglou, a sergeant in the Marine Corps just back from Iraq.

He told Flannery he would come back and stand with him on ensuing Saturdays.

An African-American woman told Kristi she had a friend who was considering abortion. Kristi gave her information on help in crisis pregnancies to give to her friend.

Taibi talked for over a half-hour to a man lugging his belongings around in a shopping cart.

"We talked about abortion first,



**Dan Taibi and Kristi Miller discuss Planned Parenthood's operations with two passers-by.**

and then the Lord," said Dan.

"He was raised Catholic. I don't know if he was sincere or not, but he was talking about going back to Confession and the Church."

An older black woman told Taibi she was against abortion and she was "trying to become a Catholic." Dan loaded her up with pro-life brochures, a rosary, and a pamphlet on the Divine Mercy chaplet.

"These guys are my heroes," an enthusiastic Flannery, 53, said of the young Frontliners, adding, "I'm following *them*, they're not following me!"

"I'm a businessman, and when I see a good business philosophy, I go with it. They have a good, solid, ethical approach; their goal is to end this clinic, and I'm with them."

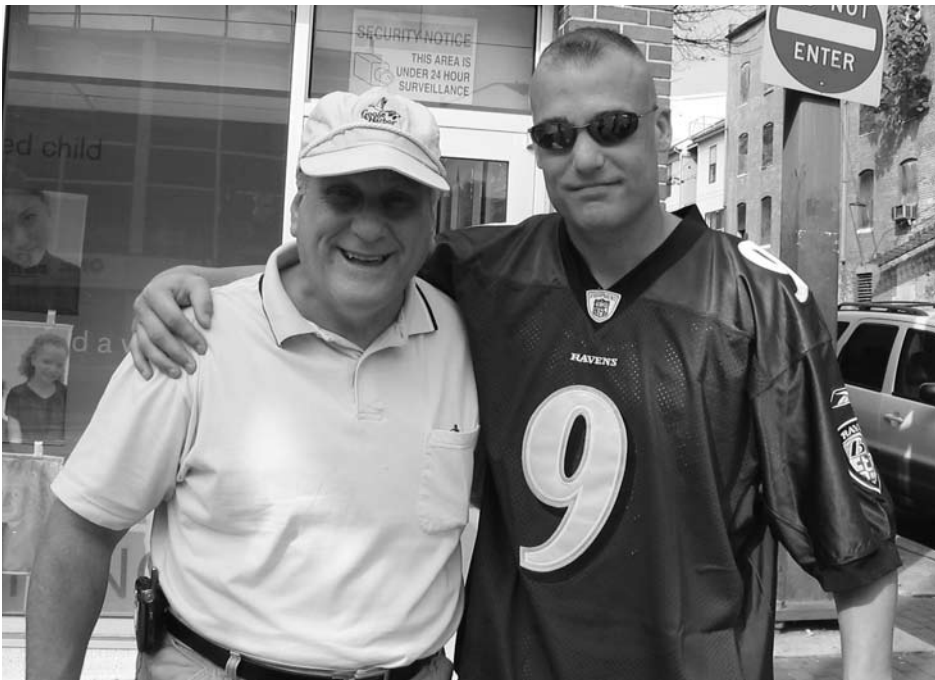
As 12:30 approached, the end of their three-hour vigil, Kristi and Taibi agreed that the response that morning had been overwhelmingly positive. They gave credit to the guys who had been praying the entire time.

"You can *feel* the prayer," said Kristi.

"When there's a lot of people here praying, fighting the forces of evil, it's noticeably different. People's hearts are softened; they're a lot more open when talking to you."

Taibi concurred. "You need at least one person here doing full-time praying," he said.

"We're learning a lot of ways to be more effective," said Kristi.



**Nick Saraglou (right) tells Dan Flannery he will stand with him at Planned Parenthood.**

# Heartache, healing go side-by-side in College Park

The Project Rachel office in College Park is in the same building as an abortion mill. In fact, says Julia Shelava, “We share a wall.”

“Our doors are open,” she told her listeners at the North Baltimore Pro-Life Study Group’s annual luncheon in Lutherville September 27.

“The women have to walk past our door to get to the abortion clinic. They’re often in a daze when they come; they say, ‘I’ve come for my appointment.’ We say, ‘You’re welcome – come on in!’”

Shelava is the Archdiocese of Washington’s coordinator for Project Rachel, a national organization begun in Milwaukee in 1984.

Today it is the Catholic Church’s outreach to men and women suffering after abortion.

“Our mission is to help the wounded parents of the aborted child reconcile with God and themselves,” Julia explained.

With the help of trained counselors, priests and volunteers, they offer counseling, reconciliation and sac-

ramental healing. They are open to both Catholics and non-Catholics.

“By the time a woman in the U.S. is 40 years old, 45 percent will have had at least one abortion,” said Julia.

While some women report relatively little trauma after an abortion, for many, the experience is devastating.

They may suffer grief, depression, anger toward themselves or others involved in the abortion, alienation from family and friends, sleep disorders, and alcohol and drug problems.

“The anniversary of the abortion, or the lost child’s ‘due date’ is often a dreaded date,” said Shelava. “They will also likely take other routes to avoid driving past the abortion clinic.”

The post-abortive man also often deals with a great deal of anger, regret and depression, she noted.

At their College Park office, she said, they often see men in the waiting area while their girlfriend is getting an abortion.

“They look so sad,” she reflected. “My heart just aches for them. I approach them, and often they say, ‘I really didn’t want her to have this abortion.’”

“I say, ‘Did you tell her?’ They say, ‘I told her I would support whatever she wants to do.’ That’s what the world tells him he should say.”

“We’ve had men in our office weeping while their son or daughter is being aborted.”

Julia agrees with Pope John Paul II that women who have undergone healing and reconciliation after abortion can become the most eloquent defenders of the right to life.

She recalled “Michelle” (not her real name), a woman who was very active in church work, who finally confided that she had had an abortion.

“I told her she should get in touch with Project Rachel. She did, and since then, she has been a wonderful help! These women are the most holy, humble women I have ever met.”

The Project Rachel staff at College Park has persuaded some of the abortion clinic’s medical technicians to quit the abortion industry.

“We also know the abortionist,” said Julia. “We’ve been to lunch with him. We’re hoping he leaves too!”

Shelava cautioned pro-lifers to be sensitive in what they say about abortion.

“The post-abortive are everywhere, and the Evil One wants them to stay in the suffering they’re in; they don’t need to hear some pro-lifer say, ‘How could they do that?’ or to hear themselves called baby-killers.”

She also urged pro-lifers to leave post-abortive help cards or literature in their churches and other public places.



**Julia Shelava greets State Senator Andy Harris at the North Baltimore Pro-Life Study Group luncheon.**

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want freedom; you wouldn't care a rat's behind about changing the slave owner's heart!"

In the same way, Terry insists, the goal of pro-lifers should be to end abortion legally, not merely to change people's hearts.

If, indeed, abortion is murder, he said, "We have to reach out with words that are equal to the crime, and demand actions and sacrifices that are equal to the crime."

Operation Rescue's activism came to a halt with the federal Freedom of Access to Clinic Entrances (FACE) Act, passed under the Clinton administration in 1994.

Terry was sued by the National Organization for Women and eventually went through bankruptcy proceedings.

"I lost everything because of peaceful pro-life activism," he said. "It was a bitter pill."

But 20 years after Operation Rescue's 1987 founding, Terry is planning to restart in-your-face activism with Operation Rescue 20, a conference in Philadelphia November 23-24.

"We're not asking you to come to Philadelphia to get arrested in front of abortion clinics," he said.

"We're asking you to come to get trained in hard-core activism. There is a place for civil disobedience. But you need to have the training to follow through with legal action."

The conference will train pro-lifers in political, judicial and legislative areas, as well as in women's health issues, communication and rhetoric, and leadership.

But the "how-to" of getting arrested will be covered also, he said.

"What kind of impact will it make to have 50 college kids arrested at Hillary Clinton's campaign headquarters?" he speculated.

"The media will love it! They're



**Randall Terry describes Operation Rescue 20's plans to train new pro-life leaders.**

already sick of the presidential campaign."

In the week prior to his September 13 talk, which was hosted by Harford County Right to Life, Terry spoke at six colleges, aiming to "recruit, train and unleash the next generation of pro-life leaders who have a vision to end abortion," he explained.

"There is a massive leadership void

– that's why [pro-abortion Republican presidential candidate Rudy] Giuliani has risen to the place that he has.

"We want to raise a new generation of pro-life leaders who have their head around the whole package. Let them be exposed to the people who have the right bars on their shoulders and the right scars on their backs."

During Operation Rescue's heyday, Terry was arrested many times and spent a total of more than a year in prison.

But, he admitted, his organization failed to follow the "created tension" with political action.

Just as Martin Luther King changed segregation laws by first creating community tension through nonviolent direct action, "We need to instruct a generation of people who will create massive tension in order to produce the political clout to change the [abortion] law," said Terry.

"I invite you to a great and glorious battle – in the front lines of the army that will crash the gates of hell and end child-killing."

Fr. Frank Pavone, director of Priests for Life, is supporting Operation Rescue 20 and will speak at the conference.

*For more information or to register, see [Operationrescue20.org](http://Operationrescue20.org)*



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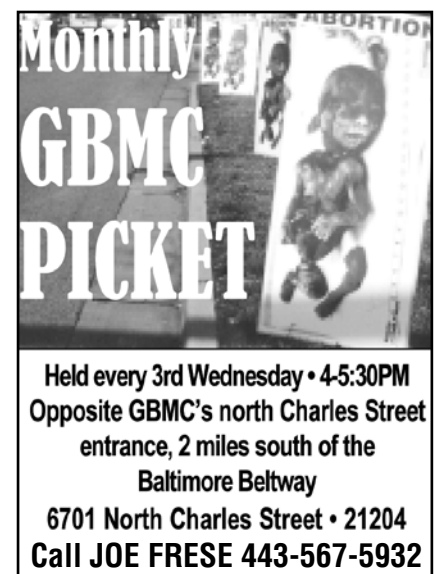
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## Book Review

# Can a Catholic be a Democrat?

By Diane Levero

*Can a Catholic Be a Democrat?* is the attention-grabbing title of a book by David Carlin, a retired Democratic legislator and present philosophy and sociology professor from Rhode Island.

Of course, the short answer is “yes”; we have loads of Catholic Democrats holding state and national office, and millions of Catholics who are registered and vote Democratic.

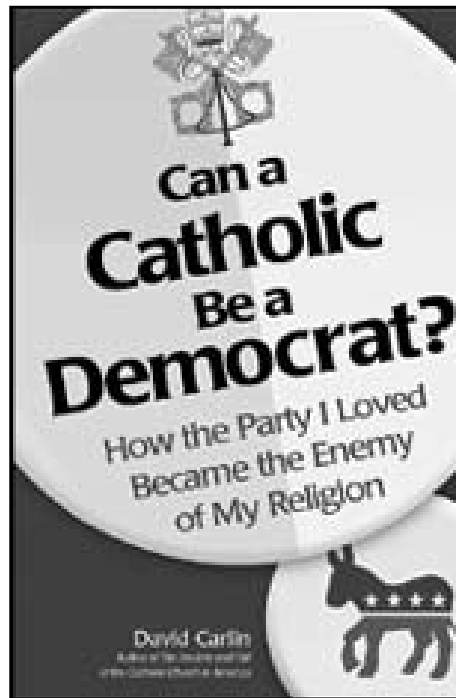
But Carlin, a sincere Catholic himself, is asking how Catholics who actually believe in the religious tenets and moral precepts of the Catholic Church can belong to and support the Democratic Party.

Few Democrats would seriously dispute the obvious truth that their party is the pro-abortion party. Carlin goes much further than that: he subtitles his book, *How the Party I Loved Became the Enemy of My Religion*.

He asserts that the Democrats’ championing of abortion rights is not accidental; it is part of a concerted effort by anti-Christian secularists and their liberal Christian allies in the Democrat Party to destroy the traditional Christian moral and religious fabric of our nation.

That’s strong language – but the author, a life-long, active Democrat, makes a strong case for his allegations.

Carlin begins with the “how” – how did the Democratic Party that was the champion of the working man and advocate for Irish (and other) Catholic immigrants and their children and grandchildren morph into the vehicle of secular ideologues bent on eliminating all aspects of Christianity in our



culture?

The transformation began, says Carlin, after World War II, with the demise of the mostly Democratic political machines with their bosses that controlled many of America’s cities.

As working-class immigrants and their progeny became middle-class and better educated and moved out to the suburbs, the political grip of the machine bosses weakened.

The “last hurrah” of the machines came at the 1968 Democratic National Convention, when the enfeebled machine bosses got Hubert Humphrey nominated as the presidential candidate.

When Humphrey lost to Nixon, the party decided that the presidential nomination process could no longer be entrusted to the bosses; rank-and-file Democrats would choose the candidate through presidential primaries in every state.

A power struggle for party control ensued between three distinct kinds of

liberals:

- FDR liberals – the old liberals of the New Deal variety, who focused on the interests of the working class and union members.
- Civil-rights liberals -- members of the black civil-rights movement and their allies.
- Moral/cultural liberals -- supporters of the cultural revolution of the 1960s, who championed personal freedom, especially sexual freedom, and were virtually all anti-Vietnam War.

The burgeoning feminist movement helped cement the somewhat uneasy coalition between these three disparate groups.

Feminism, beginning with Betty Friedan’s 1963 blockbuster book, *The Feminine Mystique*, claimed to speak for all women, and many bought the feminists’ arguments.

Reflects Carlin: “In the 1970s, then, it *seemed* that cultural liberals (including feminists) spoke for *all* American women, plus many American men. So how could the Democratic Party do anything but welcome them into their house?”

With the loss of the machine bosses to control the voters, the party became dependent on the liberal ideologues within the party.

These intellectual elites who dominated the media, higher education, and the entertainment industry would generate pro-Democrat propaganda; the party, in turn, would have to promote their cultural agenda.

While many liberals deny that a Culture War is really taking place, Carlin delves into history and philosophy.

**See DEMOCRAT, page 10**



# Baby models enthrall kids at Old Towne Day

The small Hispanic boy, probably 4 or 5 years of age, peered intently at the four life-like models of unborn babies on display at the Gabriel Network booth.

"What are their names?" he asked solemnly.

"That's Jose, that's Benito, that's Alberto, and that's Carlos," Janet Baker replied with a grin.

The Gabriel Network booth at the Old Towne Day Festival in Gaithersburg September 16 had racks of brochures and flyers describing prenatal development and help available from the Gabriel Network and local crisis pregnancy centers.

But the piece de resistance was the set of four soft latex babies at the fetal ages of 12, 20, 26 and 30 weeks.

"The kids are fascinated by the baby models!" said Baker, who was manning the booth with the help of Diane Hess.

As if to prove her point, a boy of 10 or 11 walked over to the booth and picked up one of the babies.

"I was that small once?" he asked in amazement.

"Yep," said Baker. "You were *smaller* than that once!"

After the boy left, she commented dryly, "A product of our wonderful Montgomery County public schools' sex ed – they know how to put condoms on cucumbers, but they have no idea what they looked like before they were born."

When Janet started at the festival 11 years ago, she had only a table, chairs and literature. After a few years of getting sunburned, she added a canopy. When, four or five years ago, she added the fetal models, "Traffic picked up considerably!" she noted.



**Janet Baker (left) is on hand to answer questions as Old Towne Day Festival goers examine a model of an unborn baby.**

Throughout the sunny, pleasantly warm day, the baby models, which not only feel soft like real babies, but weigh according to their fetal size, drew kids of all ages like magnets.

They picked up the models, examined them carefully, and asked lots of questions.

Many adults were also drawn to the booth by the baby models.

One woman, with two kids in hand and toting a third, confided, "I actually have a friend who's pregnant – she's looking for help."

Janet loaded her up with helpful brochures.

A young couple engaged Janet and Diane in a lengthy discussion on the development of the unborn child and abortion. The man proudly displayed a photo of a sonogram of their baby – the woman was 16 weeks' pregnant – on his cell phone.

In past years, said Janet, babies' lives have been saved through the Gabriel Network booth.

"We gave some information to one young lady from ROTC who told us she was desperate," Janet recalled. "A woman from the St. Rose of Lima Gabriel Project turned someone around, and Cathy Roth has done counseling at the booth."

And then there are the people who come up to the display and just take the material quietly. "Sometimes you wonder," Janet mused.

NARAL and Planned Parenthood had had booths side-by-side at last year's festival, but this year they were not to be found.

A few hecklers dropped some scornful remarks.

"One Hispanic guy came by and said, 'Until the Catholic Church accepts condoms, we're never going to solve this problem,'" said Janet.

And a few mothers hurried their curious children past the booth with a scowl.

But others were more positive.

"Thank-you for your work," said a man pushing a child in a stroller. "They're all precious."

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not heavy enough to slow down traffic.

But motorists still saw the signs.

"The police told us they'd gotten about five thousand calls!" said Defend Life Director Jack Ames.

"That's an exaggeration, of course; it probably translates into a couple dozen calls. But that tells me that people could clearly see the signs, even though they were driving by at a fast clip."

Defend Life had not informed police beforehand of the demonstration, but two state troopers were parked and waiting when pro-lifers arrived at the 10:30 a.m. starting time.

"I think they monitor our website," Ames speculated.

The troopers told the picketers, as a safety measure, to stand inside the double guard rail rather than between the two rails, but otherwise left them unimpeded.

Grueling heat and humidity did not dampen the pro-lifers' spirits.

"The Bible is replete with pas-

sages that tell us to speak up for the oppressed, and to come to the aid of the needy, widows, and orphans. The unborn in danger of abortion are, in effect, orphans," said Bob Brown, who drove down from Belcamp to take part in the tour.

"I'm president of Harford County Right to Life," said Brown. "We work legislatively and so forth, but I feel I need to get out and do more on a personal level – sort of in-your-face-type stuff."

"I've had people tell me they've changed their minds and become pro-life because of these signs," said demonstrator Maureen Stansell, of Arnold.

"If you can save just one child's life, it's worth it."

Ron Brock, of San Diego, accompanied the tour, driving his Truth Truck, a red pick-up that Brock has covered with anti-abortion pictures and messages.

"I'm very encouraged; I think we should continue to do it," Ames commented after the Bay Bridge tour.

**DEMOCRAT, from page 8**

phy to explain not only that it *is* going on, but that it is religious – a conflict between religion and anti-religion.

Further, he charges that the secularists who dominate the Democratic Party and who hold moral and religious tenets diametrically opposed to those of the Catholic Church, are substantially aided and abetted by millions of religiously liberal Catholics.

Carlin asks rhetorically, how can Catholics be Democrats without suffering sharp pains of cognitive dissonance?

The answer, he says, starts with the sad failure of American bishops and priests to communicate to Catholics the unequivocal Catholic teaching on abortion and other Culture War issues.

The average Catholic in the pew rarely hears about abortion, and virtually never hears about fornication or homosexuality. He can only conclude that the Church is not really serious about these issues.

Catholics have many other excuses for being Democrats. Many, for example, have adopted the American attitude that "thinking for myself" is more important than Church dogma or moral teachings.

Ironically, the author, now 69, remains in the Democratic Party in his home state of Rhode Island.

There, he says, pro-life politicians can be found in either political party, and he sometimes votes for a Republican, if he is pro-life.

Amazingly, as part of his rationale for remaining a Democrat, he still clings to the tired cliché that the Republican Party is "the party of the rich" while the Democrat Party is for the "little people."

How he squares this with Democrats like Oprah Winfrey, Al Gore, George Soros and John Edwards – not to mention his beloved and very wealthy FDR – he doesn't explain.



**Nenén Toledo of Riverdale holds a sign at the Bay Bridge Truth Tour.**

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

# **Why no mention of heaven, hell?**

**By Janet Baker**

We will now examine some reasons why the anti-life mentality is inherently myopic. Such short-sightedness is a logical consequence of the humanism that underlies the anti-life thinking. The anti-lifers are their own “gods.” Their ethical codes are in a constant state of flux. They have no spiritual or intellectual stability.

For that reason, the only solutions they can offer for human problems are attempts at “quick-and-easy fixes.” Such false solutions, with no objective intellectual or spiritual grounding, usually create more problems than they solve.

For example, when they promote condom usage to teenagers in public schools, the rates of sexually transmitted disease, abortions, and future marital instability increase.

The freedoms they espouse are cheap imitations of true freedom. They seek release from all restraints; in other words, they pursue spiritual laziness. Personal autonomy becomes their chief ambition. They acknowledge no use for the past nor for the future; they live only for “now.” (Remember John Lennon’s “Imagine”? Talk about an unabashed pitch for nihilism!)

Such lust for immediate gratifications will lead to lack of discipline and moral strength. People thus enslaved will lose any sense of working for the common good. With such increased focus on one’s self and decreased interest in anyone else, the anti-lifer’s mentality will become increasingly calloused towards human life.

Most of us recall Mother Teresa’s dire warning that abortion might very well usher in nuclear war. When we read more and more of babies being found in toilets, of mass murders on college campuses, etcetera ad nauseam, do Mother’s words really seem so far-fetched?

I don’t think it necessary to elaborate on the consequences of seeking after the short-sighted, illicit freedoms: addictions, venereal diseases, family breakdowns, etc. What is worth mentioning, though, is the eternal consequence, that is, the loss of salvation and eternity in hell. In my opinion, this aspect needs to be emphasized more than it is, even in pro-life circles.

I suspect that what I’ll now propose will ruffle some pro-life feathers, but please hear me out. It’s no accident that the Baltimore Catechism starts out with these questions: “Who made me?” and “Why did God make me?” The Catechism begins by stating the basis and reason for

our very existence: our purpose in God’s eyes.

The Church focused more on what was commonly called “the last four things” in a saner, wiser time than the present. By and large, we’ve deemphasized our eternal focus and have focused instead on the positive but temporal effects of the pro-life mentality. They are good in and of themselves (children, healthy family life, reduced violence and crime, etc.) but still they fall short of eternal life.

In fact, if all we have to look forward to is temporal consequences, then what’s the difference if we all wind up dead anyway? We read in 1 Corinthians 15:32, “what does it profit me if the dead rise not up again? Let us eat and drink, for tomorrow we shall die.”

Paul acknowledges the futility of living a clean life if there is no eternity to show for it. In some ways, I think we pro-lifers may have fallen into our own type of myopia.

I see this problem in some of the chastity teaching efforts. Some folks have correctly deduced that the abortion plague has stemmed from unchaste behavior, and they go to great lengths to teach chastity. Much of the material is excellent. It details the blessings of chaste behavior and the harmful consequences of unchaste behavior.

But the focus is on consequences in this temporal life; there is little, if any, mention about eternal punishments and rewards. While these teachers correctly deduce that abortion stems from unchaste behavior, they don’t address the origins of the unchaste behaviors themselves. Ultimately, such unchaste behavior stems from disbelief in the afterlife: “Eat and drink for tomorrow we die.”

I don’t mean to disparage any one group, but I will focus attention on one, namely, “One More Soul.” On their website, onemoresoul.com, you will find lots of good resources on chastity education, but they all focus on the “here and now.”

They have a chart, showing on one side a lovely flower and on the other, an ugly weed. It’s a diagram of chastity versus impurity. The chart is very well done, but in the lists of causes and consequences, there is no mention of heaven versus hell, of salvation versus damnation.

I know that some folks want to focus on “positive, upbeat” things (particularly with youth), but such emphasis, at the expense of the whole truth, presents a superficial picture at best.

I think it’s a gross disservice not to warn of the consequences of sin nor to preach of the eternal (not just the temporal) rewards of obedience to God’s will. The Culture of Life will be worthwhile only if it unabashedly avows the reality of eternal life.

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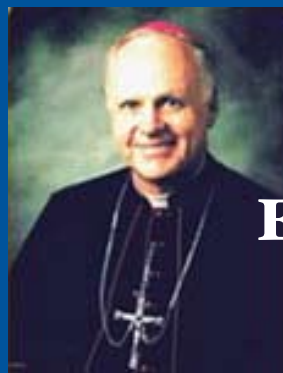
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