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Hopkins researchers use mouse/aborted baby combo SCID-hu mice have working aborted baby parts implants

By Diane Levero

Two Johns Hopkins University researchers are conducting taxpayer-funded studies of ways to protect against HIV transmission using mice implanted with tissue from aborted babies.

Evidence indicates that the “humanized mice” to be used in the researchers’ projects incorporate cells and tissue from late-term aborted babies of 16-24 weeks gestation.

Hopkins researcher Richard Markham’s project involves the use of mice that contain human fetal bone marrow/liver/thymus implants.

A second Hopkins researcher, Justin Hanes, heads a project that calls for a member of his research team to conduct the final, testing phase of the project using mice implanted with human fetal bone, thymus, liver and stem cells.

Both researchers have refused to answer questions asked by *Defend Life* about the use of fetal body parts in their projects.

Markham’s and Hanes’ projects are financed by taxpayer-funded grants from the National Institutes of Health.

Markham received NIH grants for fiscal years 2009 and 2010 totaling \$446,117 for the project.



A researcher injects HIV virus into a SCID-hu mouse implanted with thymus and liver from an aborted baby.

Hanes’ NIH grants for his project for fiscal years 2008, 2009 and 2010 total \$939,565.

The SCID-hu ‘gold mine’

The use of mouse-human hybrids, called “SCID-hu mice,” by the Hopkins researchers is neither new nor uncommon.

The first SCID-hu mouse was created in 1988 by Stanford Medical School researcher J. Michael McCune.

McCune was looking for a way for mice to be used to test AIDS vaccines and therapies. Ordinary lab mice were useless because HIV, a “human” virus, cannot penetrate the cells that make up the mouse immune system.

Then he learned of a recent extraordinary litter of mice that had been born with a genetic disorder called Severe Combined Immunodeficiency (SCID).

These mice had no functioning immune system, and they had been preserved for breeding.

Without a working immune system, McCune theorized, the SCID mouse might not reject a transplanted human immune system.

But there was another, reverse problem: *adult* human tissue would itself reject the mouse – a phenomenon called “graft-versus-host” disease.

But unborn babies were a different matter.

In an unborn child, the blood cells that fight disease develop first in the child’s liver before they pass through the thymus, where they learn to discriminate between their own healthy cells and the agents of a disease.

The unborn child who would “donate” his or her little immune system to the mouse would have to be old enough to have a functioning liver that produced blood cells, but not so old that those cells had already migrated through the thymus, become differentiated, and learned to recognize their own body and fight off disease.

This prime time, said McCune, would be between 8 and 24 weeks, with the optimum time being before 20 weeks.

In September 1988, McCune and his associates, including Stanford pathologist Dr. Irving Weissman, announced that they had created a mouse with a human immune system.

They named it the SCID-hu mouse, “hu” standing for “human.”

In the journal *Science*, McCune explained that they had used human fetal thymus, liver, lymph node and spleen.

In the ensuing years, financed by NIH grants, McCune and his associates successfully injected their SCID-hu mice with HIV, then tested the efficacy of various drugs on the HIV-infected mice.

As Terence Jeffrey reported in *Human Events* in 2001, “They had discovered a scientific and commercial gold mine, and Stanford moved to secure the rights to it.”

Stanford obtained a patent on the process. McCune and Weissman got startup capital from venture capitalists, including Eli Jacobs, a then-owner of the Baltimore Orioles, and began a biotechnology company called Systemix.

Stanford gave them a license to commercially use the mouse.

When Sandoz, a Swiss pharmaceutical firm, bought 60 percent of Systemix in 1991, McCune and Weissman held stock options that po-

A University of Md. research director called the SCID-hu mouse ‘a godsend.’

sitioned them to acquire a fortune.

“For a biotech company, Systemix has progressed at light speed,” *The Business Journal* noted a year later.

“Without the SCID-hu mouse, we would not be where we are now,” Systemix’s CEO told the *Journal*.

Other researchers also heaped praise on the SCID-hu mouse.

“It has been something of a godsend,” Dr. Joseph Bryant, director of animal research at the University of Maryland’s Institute of Human Virology, told Cybercast News Service in 2007.

In the same year that McCune was creating his mouse/aborted baby chimera, another research group developed a rival lab animal that does not require human fetal tissue.

The hu-PBL-SCID mouse uses

only blood from umbilical cords or adult donors. Hopkins researcher Markham, in addition to using a SCID-hu mouse model incorporating fetal tissue, also works with hu-PBL-SCID mice.

Markham and Hanes stonewall

Neither Markham nor Hanes would answer questions posed by *Defend Life* as to the number of aborted fetuses used or to be used in their research projects, their gestational ages, and the suppliers or sources for the fetal body parts.

After Dr. Markham failed to respond to an email, *Defend Life* followed up with a phone call, speaking to him on March 8.

Markham said he had received the email and forwarded it to the administration at Johns Hopkins University.

“They feel I should not engage in discussions with you and should forward your questions to the NIH for their answers, which I did,” said Markham.

“I cannot provide information beyond what they provide you.”

He suggested that *Defend Life* follow up with the NIH.

When told that *Defend Life* had done so, and that the NIH spokesperson had not answered the questions, Markham replied, “They are giving you the information they feel is appropriate.

“I can say that none of those studies have been engaged as of yet,” he added.

Asked, “At what stage is the project now?” Markham replied that he would not discuss the matter further.

Defend Life had contacted NIH by email on February 14, asking the following questions on Markham’s

project: “How many fetuses were used to create his NOD-SCID (BLT) mice? What are the gestational ages of the fetuses used? Who are the suppliers of the fetal tissue?”

The email response to these questions by NIH/National Institute of Allergy and Infectious Disease spokesperson Laura Sivitz was: “The tissue used to create these mice was obtained from commercial sources.

“Its use in this grant meets the NIH definition of research involving biological specimens.”

In a follow-up email, *Defend Life* asked, “Regarding my three questions on Dr. Markham’s project, could you please explain why they were not really answered?”

In her response, Sivitz ignored the question completely.

When asked the same three questions by email regarding his project, Dr. Hanes replied in a February 13 email, “I do not create the mice nor study them. None of the mice have been used in our studies.”

Defend Life responded, “My

Developer of mouse-aborted baby hybrid calls AIDS cure ‘Holy Grail’

A researcher who created a type of mouse implanted with aborted baby parts for use in AIDS research has compared searching for a cure for AIDS to the legendary search for the Holy Grail, the cup used by Jesus in the Last Supper.

The comparison was reported in an October 1, 2009, news release by the University of North Carolina School of Medicine titled “In Search of the Holy Grail: J. Victor Garcia-Martinez arrives at UNC ‘totally optimistic’ about curing AIDS.”

Garcia-Martinez “talks about curing AIDS, which he calls the ‘holy grail’ of infectious disease medicine,” the release states.

Garcia-Martinez is an investigator in a research project being con-

ducted by Johns Hopkins researcher Justin Hanes aimed at preventing the spread of HIV infection.

In the Hanes project, Garcia-Martinez is scheduled to use a humanized mouse model that he and his colleagues developed at University of Texas Southwestern in 2006.

“The mice are known as ‘BLT’ mice, for bone marrow, liver and thymus,” the release states.

“Each mouse has a bit of human liver, thymus and stem cells, all from one donor.”

The release does not mention that the “one donor” is an aborted baby.

Garcia-Martinez joined the UNC School of Medicine as a professor of medicine in the fall of 2009.

apologies for misreading your abstract! Your project was included in a

computer search of NIH grants using SCID-hu mice, and the NIH Spending Category for your FY 2010 project includes ‘human Fetal Tissue.’

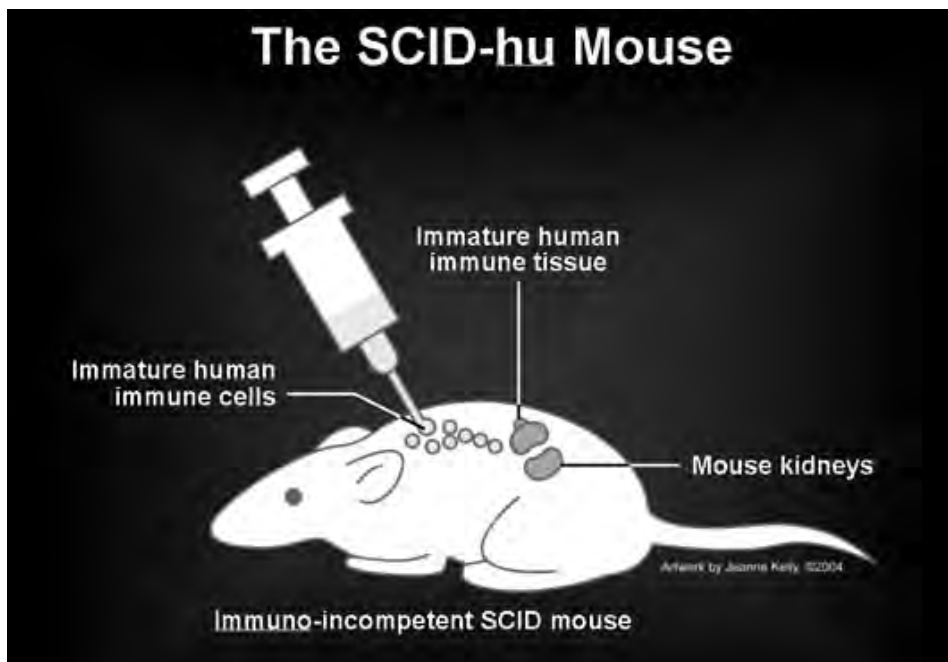
“Knowing that some researchers have created their own mouse models, I incorrectly assumed that you were using a BLT-Scid mouse/HIV model created by Dr. Victor Garcia.

“Would it be correct to state that you are working in collaboration with Dr. Garcia, who is using the hu-BLT-Scid mouse/HIV model to test the efficacy of the anti-HIV mucous-penetrating nanoparticles (MPP) you have developed to deliver an anti-HIV microbicide?”

“We have not done so to date,” Hanes replied the same day by email. “Please forgive me, but I do not have time to email back and forth as I receive more than 200 emails a day.

“Warm regards, Justin.”

The Abstract Text for Hanes’



A diagram of the SCID-hu mouse from the National Cancer Institute’s “Complete HIV/AIDS Resource” uses the term “immature” to describe tissues and cells from aborted babies.

project reads in part: "The R33 anti-HIV-MPP will be optimized for drug delivery based on R21 results and be tested for toxicity in mouse models and for efficacy in the hu-BLT-SCID mouse/HIV model by Dr. Victor Garcia at UT Southwestern."

NIH/NIAID spokesperson Laura Sivitz confirmed for *Defend Life* by email that Dr. Garcia is listed as an investigator for Hanes' project.

She also stated that Garcia's testing of Hanes' MPP in the hu-BLT-SCID mouse/HIV model is a part of Hanes' NIH/NIAID project grant.

Dr. Garcia responded to *Defend Life* queries on his use of human fetuses through a public affairs spokesperson at University of North Carolina (his present location).

The spokesperson used wording that was similar, although somewhat muddled, to the answers given by NIH/NIAID, failed to answer the questions, and said that all future questions should be directed to the NIH.

Late-term 'abortuses'

Attempts by reporters for other publications to get information on the source, number and gestational ages of fetuses used in SCID-hu mice research have also met with limited success.

Scientists involved in such NIH-funded research refused to speak about their work, Pete Winn reported in a November 28, 2007, article for *Cybercast News Service*.

His attempts to get information from NIH were also unsuccessful.

Searches of articles in prominent scientific journals netted him some information, however.

A 2005 study published in *Blood* stated, "Mice were surgically implanted with human bone chips of fetal femur or tibia from 19- to 23-week gestation human abortuses . . ."

Another study, published in 2000 in *The Journal of Virology*, said: "The mice were implanted with 1-mm³ pieces of human fetal thymus and liver when they were 6- to 8-weeks-old.

Tissue at 16- to 24-weeks of gestational age was obtained . . ."

A *Defend Life* search found the following in a study in the *Journal of Experimental Medicine* in 1993: "After the elective termination of pregnancy, hu-thy/liv tissue obtained from 17-21-gestational-week fetuses were implanted into male (6-8-wk-old) mice within 8 hours of availability. The fetal gestational age was determined by foot length measurements . . ."

At a 2007 conference of researchers at NIH headquarters in Bethesda, Dr. Ramesh Akkina of Colorado State University reported that his team used fetal tissue from 18- to 20-weeks of age obtained from an undisclosed biomedical "supplier" – an organization that gets aborted fetuses from abortion clinics, said Winn.

As to gestational ages, "We use whatever's available at the time," Akkina told Winn.

NIH gave "often misleading and contradictory written answers" to questions about gestational ages of fetuses used for SCID-hu mouse transplants, Terence Jeffrey reported in the May 14, 2001, *Human Events*.

The NIH said that research using the SCID-hu BTL mouse at the University of Pennsylvania required 20-week-old fetal tissue, then later said that post-20-week fetuses were used, Jeffrey said.

The NIH named the Anatomic Gift Foundation and Advanced Bioscience Resources as suppliers of the fetal tissue.

But the Anatomic Gift Foundation told Jeffrey that it had permanently ended all involvement with fetal tissue on January 1, 2001, after the organization, headquartered in Laurel, was picketed by pro-lifers.

Advanced Bioscience Resources, of Alameda, California, refused to talk to Jeffrey because all of its contracts with researchers are confidential.

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Pro-lifers keep pressure on Carhart with crowds, graphic signs

When late-term abortionist Leroy Carhart arrives in his rental car at Germantown Reproductive Health Services around 8 o'clock each Monday morning, there is always a crowd there to greet him.

The greeting is not friendly.

To get into Churchill Executive Park, the business complex holding the abortion mill, Carhart must come in on one of two driveways, on either side of which, pro-lifers are holding large posters of aborted babies.

The protesters want the Nebraska abortionist to get out of Germantown and out of Maryland.

But Maryland law, which allows abortions at any gestational age for any reason, won't help them. So they're trying to turn public opinion against Carhart with a double-edged sword: large numbers of demonstrators and controversial graphic signs.

Dr. Grace Morrison, who is spearheading the Monday protests

against Carhart along with Dick Retta, says that they decided to hold their protests on Monday mornings from 8 to 10 a.m. because that's when the abortionist begins the three-day procedures required for late-term abortions.

"We had it confirmed by his main assistant; the babies are killed on Monday morning by lethal injection and laminaria is inserted to delete the cervix," explained Dr. Morrison.

"I'm not sure about Tuesdays – I think the women might come in for a check-up – but on Wednesdays, the mothers are given a choice: to have a full day of difficult labor with no anesthesia and deliver the baby 'whole,' or to remove the 'contents' more easily in pieces."

Dr. Morrison went to the first protest against Carhart on December 6, his first day in Germantown.

After that, the Gaithersburg resident and her six children, who are

all homeschooled, began praying the rosary in front of the abortion mill after Mass on Mondays, Tuesdays and Wednesdays.

"Grace called me one day and said, 'Isn't there something we can do to get more people out there?'" recalled Retta, a veteran sidewalk counselor from Rockville.

"I said that if you really want to do something special, we need to get a lot of graphic signs and stand them up in the driveways so people will get upset – businesses and residents won't want him there.

"She said she knew a lot of people don't like the graphic signs, but she agreed with me."

Retta contacted pro-lifer Albert Stecklein, who stores and transports graphic abortion signs provided by Defend Life. He agreed to bring the signs each Monday.

Morrison and Retta publicized their strategy by word of mouth and email lists.

The sign/crowd campaign began Monday, January 31. Since then, 80 to 90 protesters have been coming each Monday. The number spiked to 215 on February 21, the Presidents Day holiday.

"What we're trying to do is literally get Carhart out" through public pressure, says Retta.

"If you only go there and pray and counsel and try to change women's minds, that's just a band-aid. You might save some babies, but you're not going to close him up. To do that, you've got to do something radical."

Retta tries to have four people holding the graphic signs on each side of each driveway – eight per driveway, 16 total.

It's not always easy.

"The people coming to pray be-



During a Monday morning protest against abortionist Leroy Carhart, Montgomery County police officers pause with pro-lifers (from left) Dick Retta, Nancy Cambridge, Paul Cortese and Grace Morrison.

tween 8 and 10, not all of them will agree to hold the signs," he explains.

Although their ultimate objective is to get Carhart to leave, the pro-lifers still try to dissuade individual women from going through with their abortions.

The logistics make this very difficult.

"You can't see the clinic from the driveway, but you can go on the grass about 150 feet," says Retta.

"From there, you can see the clinic door, about 250 feet away. Grace tried to yell out to the women going in, but they're too far away to hear."

Because the business park is private property, pro-lifers step onto it at their own peril.

In late February, says Retta, Morrison ventured into the complex to talk to some of the women and the clinic personnel called the police, who warned her to stay off the property or she would be arrested.

On March 6, Retta made the same venture.

"They called the police on me, and now I've been warned," he says.

But the police, in the words of Morrison's 17-year-old son, Jamie, have been "very friendly and supportive."

Retta says that the officer who warned him told him, "I'm pro-life. What you're doing is great work, but they [the abortionists] have a right to do what they're doing. If I see you

'I knew the love was out here and not in there.'

on the property again, you'll get arrested."

Still, Retta has had three 'saves,' and Morrison says there have been others as well.

One in particular sticks in her mind.

On February 7 a young woman arrived with her mother by bus.

"I yelled out that we loved her – don't go in there, it's not a safe place," she recalls. "We watched her go in and bombarded the mill with prayer.

"She later came out and came over to us. She said, 'I knew the love was out here and not in there.'

"She said that it was a disgusting place, very dingy. The people were mean and rude, and they didn't look you in the eye."

The pro-lifers drove her to nearby Shady Grove Pregnancy Center. She is considering adoption for her baby, says Morrison.

Is their main strategy working?

"The owners of the other condominiums and businesses *are* upset," says Retta. "We're hearing that people are complaining; opposition is building up."

Morrison agrees.

"The businesses are complaining that they are suffering" because of the protests, she says; "people are not going in.

"One guy did move his business, although not because of us, but because of the abortionist being there."

The businessman has joined in the Monday protests.

See kickoutcarhart.com for more information on the Carhart protests.

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Harford Co. bans strip searches in Truth Tour settlement

If you're on a Face the Truth Tour in Harford County and happen to get arrested, you won't get strip-searched when you get taken to the county detention center.

That's part of the settlement agreement reached with Harford County in a federal lawsuit brought by members of Defend Life's Face the Truth Tour.

When 18 pro-lifers were arrested on August 1, 2008, at the Truth Tour stop in Bel Air, female Truthers, including several college-age girls, were forced to undergo two sexually invasive searches.

The first occurred in the parking lot of the State Police barracks.

In the second search, in a bathroom with the door partially open at the Harford County Detention Center, the women had to lift up their shirts and then lift their brassieres off their breasts for inspection.

Harford County has revised its directive regarding prisoner searches to read, "At no time shall a strip search be conducted on an arrestee who, prior to arrest, was engaged in First Amendment activity, including demonstrating, protesting or picketing, unless there is a reasonable suspicion that the arrestee is hiding weapons or contraband on their person."

A "frisk search" will be the only type of search allowed, the directive states.

This policy change "will prevent the type of searches that happened in the Harford County Detention Center from ever happening again in a First Amendment context," Chris Ferrera of the American Catholic Lawyers Association said at a Defend Life-sponsored press conference at the State House in Annapolis March 7.



Samantha Linneman speaks to the media at a press conference on the settlement reached with Harford County in a lawsuit brought by Face the Truthers.

The pro-lifers have also reached an undisclosed financial settlement with Harford County.

"We have been vindicated; we were clearly in the right," said Defend Life Director Jack Ames.

"Legally, we won the first round. Now we have rounds two and three: the state police and the town of Bel Air."

Maryland State Police officers and the town of Bel Air remain defendants in the case.

At the 2008 Truth Tour stop in Bel Air, in which pro-lifers peacefully held graphic signs of aborted babies along Route 24, state troopers arrested participants with the help of Bel Air town police.

"We are asking that the Maryland State Police would protect our rights and that we can protest without the fear of the Maryland State Police exercising an authority that they do not and should not have – to arrest us without reason," Samantha Linneman of the Center for Bioethi-

cal Reform said at the press conference.

The trial involving the remaining defendants is set to begin the week of July 18 in the U.S. District Court for Maryland.

"That's the week before this year's Face the Truth Tour," Ames noted, adding that he hopes a settlement can be reached before the trial date.

REPORTERS NEEDED

for this Great Newsletter!

Reporters urgently needed to cover and report on Pro-Life events in Maryland, Washington, D.C., and Northern Virginia.

Previous writing experience desirable, but not necessary.

Contact Diane Levero, Editor

410-285-5942

SLevero@HotMail.Com

Obamacare is symptom of ‘eclipse of reason,’ says Rice

Professor Charles Rice had some harsh things to say about the Obama administration, but also some harsh things to say as well about Catholics and their bishops in his Defend Life-sponsored talk in Towson March 10.

To find an example of the ominous, rapid centralization and consolidation of power by an elected regime comparable to Obama's, you have to go back to 1933, when Hitler was sworn in as chancellor Germany, declared the Notre Dame Law School professor emeritus and legal scholar.

“The decisive event was the enactment of the Enabling Act, by which the Reich transferred full and essentially irrevocable power to Hitler.

“It achieved the two-thirds majority required only because it was supported by the Catholic Center Party.”

The Obama health care bill is the Enabling Act of our time, Rice charged.

“Obama got 54 percent of the Catholic vote, with the enthusiastic support of Catholic academics, clerics and publicists,” he recalled.

Obamacare is a violation of the principal of subsidiarity: that social tasks such as health care are best performed at the lowest level of government, by local or state government or private entities.

Although the U.S. Conference of Catholic Bishops objected to parts of the health care law concerning abortion, euthanasia, conscience, and the rights of immigrants, Rice noted, “It applauded it as a step forward in health care for all. That’s a very dangerous thing!”

Calling himself “a Tea Party guy,” Rice was happy to see the reaction against Obama’s grab for power in last November’s election.

But the root problem is not economic or political, he asserted.

“Pope Benedict XVI, in his address to the Roman Curia December 20, talked about Alexis de Toc-

queville, who said that the American system was able to function only because there was a moral consensus arising from Americans’ Christian heritage.

“Benedict said, that’s gone! He called it the eclipse of reason. Reason is now limited to the empirical; it is incapable of knowing right from wrong, of knowing anything about God.”

Addressing the leaders of Kazakhstan after 9/11 in 2001, Benedict warned them against a slavish conformity to the moral standards of the West, saying that while the West had great scientific advances, they were morally impoverished because they have rejected the ultimate good, which is God.

“This is a culture in which the intentional infliction of death upon the innocent is regarded as an optional problem-solving technique,” said Rice.

Our culture has lost its ability to reason as well as its faith, he said. It says that something can come from nothing; there is no eternal being.

The “payoff” of secularism or relativism is legal positivism, the doctrine that nobody can know what’s just or unjust.

“The legal positivist Hans Kelsen said that relativism is the philosophy of democracy because nobody knows what’s right or wrong. We all just agree to get along – the Rodney King theory.”

But Pope John Paul II took the opposite position, said Rice: he said that relativism leads to totalitarianism, because there is no consensus of moral principles, and it all becomes a question of power.

Cardinal Avery Dulles said there are three basic truths:



Charles Rice addresses a packed house at St. John the Beloved Church in McLean, Va., on his Defend Life lecture tour.

1. There is a God.
2. He has made a full revelation of Himself in Jesus Christ.
3. The custody of that revelation has been entrusted to the Catholic Church.

Rice urged Catholics to “stop apologizing” for their beliefs and their moral teachings: “The answer to the problems we have is in the teachings of the Catholic Church.”

The Church has emphasized that there are five non-negotiable issues: abortion, euthanasia, stem cell research, cloning, and same-sex marriage.

“All of these stem from one decisive evil, contraception, and that’s what nobody talks about,” said Rice.

The Catholic Church has continued to teach that contraception is intrinsically wrong because it separates the unitive and procreative aspects of sex.

“It makes man the arbiter of whether and when life will begin,” said Rice. “It turns the sexual act into an exercise of mutual masturbation.

“Contraception also leads to the recognition of homosexual activity, because if sex has no intrinsic relation to procreation, then it’s entirely up to us – why *can’t* Freddy and Harry get a marriage license?”

It also leads to promiscuity, Rice observed. In the natural order of things, sex is reserved for marriage, because marriage has to do with children. But if sex has nothing to

‘If sex has nothing to do with procreation, then why *can’t* Freddy and Harry get married?’

do with procreation, why should it be reserved for marriage?

“When was the last time you heard any of this from the pulpit?” asked Rice. “Except for the popes, the Catholic Church has been remiss here.

“But it’s getting better, and the American bishops are getting better.”

In his 2002 book, *God and the World*, then-Cardinal Ratzinger said that with advanced biotechnology we are creating human beings not as God intended but as industrial products.

“Benedict said, God will not stand by and allow this ultimate crime to occur.”

In his December 20 address to the Curia, Benedict repeated four times the phrase in Latin meaning, “Rouse, oh Lord, your power and come.”

“He said that phrase probably originated in the liturgy in the closing days of the Roman Empire, when everything was falling apart,” said Rice.

“This is a great time for the Catholic Church because it has the answers, the positive teachings on contraceptives, marriage and the family.”

We need to educate people, he said.

But above all, he added, “We have to pray, we have to trust. We are on the winning side.”



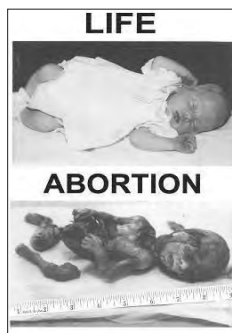
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*April 17, 2011 Anno Domini
Palm Sunday*



Dear Friend of Defend Life,

As usual, there is much to talk about. Our March Lecture Tour was a huge success with 5 great talks by Notre Dame Law School Professor Emeritus Charles Rice. His first talk was at **Mount De Sales High School** for Girls in Catonsville, Maryland, where he was graciously hosted by Sister Ann Catherine, the marvelous principal at this totally Catholic school. This school is staffed by the Dominican Sisters of Nashville who remind you of the great nuns of yesteryear. If you live within an hour or so of Catonsville and are truly concerned for the immortal souls of your daughters and granddaughters, they could not possibly attend a bet-



ter high school than Mount De Sales.



The topic Charles Rice fearlessly addressed was ***The Challenge to the Catholic Church during the Obama Regime***. The evening talks held at **Immaculate Conception** in Towson, Maryland and **St. John the Beloved** in McClean, Virginia had great turnouts. Pastors at both these parishes epitomize what a true Catholic pastor should be. Quite often, when we have one of our outstanding lectures at a parish, pastors are simply too busy to attend. Such was not the case for Charlie Rice. **Father Joseph Barr** was present and led the opening prayer at Immaculate Conception. What makes Father Barr different is that he preaches about the **hard truths** about which many priests are afraid to utter a word. While at **Holy Family in Davidsonville, Maryland**, Father Barr increased the number of families from 400 to 800. Good preaching was obviously one of the keys to this phenomenal growth.



Father Paul Scalia, pastor of St. John the Blessed, happens to be the son of Supreme Court Judge Antonin Scalia. He first met Charles Rice while a seminarian at the North American College in Rome. This gem of a priest went out of his way to promote the Rice lecture even promoting it from the altar at Stations of the Cross which were held earlier that evening. Over 130 persons attended. You can obtain a CD of this talk sent to you by e-mailing CDs@DefendLife.Org.

It was so heartening to see several of his former ND law students showing up to hear their illustrious professor. He still teaches a course in Natural Law each year at ND. Just last week, I received a call from one of our supporters, former Ambassador to Ireland, Margaret Heckler. Margaret reminded me that both Charles Rice and herself were in the same graduating class from Boston College Law School way back in 1956. Rice was #1 and Margaret was #5 in that class. Rice fell in love with a first year BC Law student named Mary. They married and are the proud parents of 11 children and numerous grandchildren.

Bernard Nathanson, RIP

Converted abortionist Bernard Nathanson departed this life in the New York City he loved so well on February 21. His conversion from an abortionist who either performed or presided over the killing of 75,000 pre-born babies compares well with the **conversions of St. Paul and Saint Augustine**. He ultimately came all the way from being an atheist abortionist Jew to a devout Roman Catholic. His God-mother was **PRO-LIFE** heroine **Joan Andrews**. His confirmation sponsor was **Chris Slattery**. He was received into the church by the late **John Cardinal O'Connor** in 1996. Father C. John McCluskey was in large part responsible for his conversion to Catholicism long after he had ceased performing abortions.



Nathanson was a genius, long before he came over to our side. He was the chief architect of **NARAL**, then known as the **National Association for the Repeal of Abortion Laws** which he founded in 1967. He hatched the lie that **only the Catholic Hierarchy was opposed to abortion** and that **5,000 women a year are dying from illegal abortions**. And the gullible pro-abortion media bought and perpetuated these lies lock, stock and barrel!

I remember like it was yesterday when he spoke to a packed house for **DEFEND LIFE** at Loyola College's McGuire Hall in the early 1990s. He was introduced that evening by another great Pro-Life heroine, **Dee Becker**, a native Pennsylvanian like myself, who founded the **PRO-LIFE** movement in her adopted state of Delaware.

Those new to **PRO-LIFE** should read Bernard Nathanson's 3 amazing books:

Aborting America – 1979 **The Abortion Papers** – 1984 **The Hand of God** – 1996

Long-time **PRO-LIFERS** would do well to reread them!

Bernard Nathanson was buried from St. Patrick's Cathedral on February 28. His Mass of Resurrection was celebrated by **Archbishop Timothy Dolan**. **Well done, good and faithful servant!**

Gloria Donohue, RIP

On February 19, we lost another great **PRO-LIFER**, Gloria Donohue of Glen Burnie. She was one of the founders of **PRO-LIFE** in Maryland. Gloria and her wonderful husband, Jim, are the proud parents of 11 children and 31 grandchildren. At one point, Gloria ran for the House of Delegates as a **PRO-LIFE** candidate. She came in fifth out of 26 candidates. For years, Jim and Gloria have been responsible for mailing the postcards you receive regularly announcing our Lecture Tours and other events.



Here are just a few of the other founding members of the **PRO-LIFE** movement in Maryland:

Pat Hurley, RIP

Rita Ayd

Pastor John Dekker

Joanne Spriggs

Dan Bartolini, ESA

Bill Hogan, M.D.

Bill Sapp

George Murray, RIP

Bishop Victor Galeone

Al Diem

Julia Grimes, RIP

Reverend Robert Woodworth

Isabelle Fox

Jack Sweeney, Esq., RIP

Bill Colliton, M.D.

Patricia Kriss

Jane Beam, RIP

Marilyn Szewczyk, RIP

Genevieve Fleury

Jim Miller, RIP

Carolyn Naughton

John Sions, RIP

George Yourishin

Gerry Mitchell

Pray for Gloria and these other great **PRO-LIFER**, heroes, many of whom have gone onto their Eternal Reward.

July 25-29, Save these Dates: 11th Annual Maryland Truth Tour



Please save these dates. **Jordan Mooney**, one of the Bel Air 18 who was illegally arrested on August 1, 2008, will be a Co-Director of this year's Truth Tour. Another 2008 arrestee, **Laura Beeson**, from New Mexico may also be joining us as Co-Director once she finds out what her class schedule will be this summer in Albuquerque. We still need another local student Co-Director. Do you have a son, daughter, or a grandchild who lives in Maryland, D.C., or Northern Virginia, is outspokenly **PRO-LIFE**, is a student and will be at least a senior in high school



this coming September, has their driver's license and would like to be a Co-Director? By the way, **this is a paid position!**

If you do, please contact me, **Jack Ames**, at **410-337-3721** and tell me about your son, daughter, or grandchild. **Or better yet, have them call me immediately.**

And thanks for all you continue to do to save innocent pre-born babies from death by abortion.

Long Live Christ Our King!

Jack Ames

Jack Ames, Director

How the hand of God worked on a former abortion doctor

**By Chris Slattery, President
EMC Frontline Pregnancy Centers**

My wife Eileen and I mourn the death, on February 21, of our dear friend and mentor, Dr. Bernard Nathanson.

I met Bernie in late 1970s, when I was a young salesman in the magazine industry, after he'd published his first book, *Aborting America*.

I got to know him at talks at Human Life International, before he released his first, earth-shaking film, *The Silent Scream*.

He explained the sinister and deceptive way in which abortion had been legalized by lies and manipulation. I could see how much difference one man could make. He got me angry, and motivated me to dedicate my life to this cause.

When Bernie and his partners founded NARAL – the National Association for the Repeal of Abortion Laws – and set out to legalize abortion, they were lionized at first by the media.

They coddled the press with lies and exaggerations. In 1972, the year before *Roe v. Wade*, the Centers for Disease Control reported that there were 39 deaths from illegal abortions. But Bernie simply made up the figure of 5,000 to 10,000 per year, and the press bought it.

He estimated that through the abortion clinic he and his partners founded in Manhattan, the Center for Reproductive and Sexual Health (CRASH), he was responsible for the deaths of 60,000 children.

But with the development of ultrasound in the 1970s, Bernie began to realize what he had been doing. He changed his mind about abortion and set out to do whatever he

could, by speaking, writing, and making films, to right the wrong he had done.

The same media and opinion-makers who had praised him now attacked him as an opportunist, a quack, and an eccentric.

He wouldn't be stopped. His three books and three films became



Former abortionist Dr. Bernard Nathanson did everything he could to right the wrongs he had done.

the primary tools of many pro-life activists. I can tell you that over the years, his films alone had a huge impact on expectant mothers, and saved the lives of tens of thousands of children in our EMC Frontline Pregnancy Centers and elsewhere.

He went back to school, getting a degree in bioethics from Vanderbilt University in 1996. He became an expert witness before legislatures and juries, using his authoritative voice to teach the uninformed about the reality of life in the womb and the deceptions of the abortion industry. He is a featured speaker in the current film about that industry, *Blood Money*.

He became a consultant to us when we opened our first pregnancy center in Manhattan on East 23rd Street, and he helped provide prenatal care to our moms.

He did a fund-raiser for us in his townhouse in Chelsea, and spoke for us elsewhere. He also helped with my wife's own prenatal care when Eileen had a difficult pregnancy with our third child, Brigid.

After he renounced abortion, Bernie was still not a religious man. He described it as a seminal moment in his awakening when he and I next to each other were among hundreds of pro-lifers dragged away from the doorways of Planned Parenthood on East 22nd Street, and Second Avenue in Manhattan.

On that cold January morning in 1989, with Operation Rescue we helped shut down seven abortion mills in New York. Planned Parenthood, his former ally, sued us and about six other rescue leaders in federal court.

Bernie carried a very heavy burden of guilt for his crimes. He began talking with Fr. John McCloskey of the Prelature of Opus Dei, and read a great many excellent spiritual books at his suggestion.

Then the man who in the 1960s had fought to destroy the reputation and influence of the Church now asked to be baptized a Catholic. He had a wholehearted conversion, praying for forgiveness and God's mercy.

In 1996, in the crypt under St. Patrick's Cathedral in New York, pro-life heroine Joan Andrews Bell acted as Bernie's godmother. I was his Confirmation sponsor. John

See NATHANSON, page 17

Book Review

Graphic Images recalls wild heyday of pro-life activism

By Diane Levero

You and other pro-life activists have gotten a tip that the abortion clinic at which you've spent many hours sidewalk counseling is tossing its aborted babies in dumpsters behind the clinic.

If you could retrieve their little bodies, you could show the world the bloody horror of abortions.

Do you have the guts to try it – to risk possible arrest for trespassing, or worse?

You do.

It's Saturday night, March 14, 1987. Monica Migliorini Miller describes the midnight run by a small group of pro-lifers to the loading dock behind the abortion mill in downtown Chicago in stomach-churning detail: the dark, slimy alley, the scurrying rats, the stench of rotting garbage, the furtive, quick search through the filthy dumpsters, the heavy blue bag at the bottom of one of them, the trip to Joe Scheidler's garage where 43 plastic specimen bags are taken out to reveal tiny hands, feet, ribs and eyes -- sometimes even a small, intact face -- floating in their murky world of formalin and blood.

That's how Miller begins her book, *Graphic Images: The Untold Story of the Abortion War*.

Miller, a devout Catholic, had entered college in 1972 planning to become an actress. But then came *Roe v. Wade*, and she got swept into the vortex of pro-life activism.

Her book recounts her and her pro-life cohorts' ventures during the heyday of radical pro-life activism, from 1976 until the federal FACE Act brought many of their activities to a



Monica Miller writes of sit-ins, blockades and other daring pro-life ventures in *Graphic Images*.

screeching halt in 1994.

For pro-lifers like myself, who became active after that date and never witnessed or experienced the abortion clinic "rescues," the blockades, the arrests or the jailings, *Graphic Images* is a riveting, "can't-put-down" read.

Miller is a skilled storyteller. She brings scenes alive with vivid, no-nonsense accounts of events and authentic dialog.

Her characters – friends and foes – are so sharply etched, we love them dearly and suffer with them, or, exasperated at their blind heartlessness, want to give them a good shake.

Miller is already sidewalk counseling in front of a Chicago abortion mill when, in 1976, she attends an Illinois Right to Life meeting at which Executive Director Joe Scheidler proposes they start "sit-ins" at abortion clinics.

"They've been done in D.C. and St. Louis," says Scheidler. "It's an effective way to save babies, and I think we should do one here."

It would also be a way to establish the personhood of the unborn baby,

he adds. When they go to court after they're arrested, they can use the "defense of necessity" – argue that the law had to be broken to save human life.

On March 11, 1978, Miller joins Chicago's first sit-in.

She is one of 27 to rush past the security guard and into the Concord Medical Center, descend the staircase to the waiting room and assemble four ranks deep, plugging the hallway to the procedure rooms with their bodies until the police arrive, arrest them and toss them in jail.

Between then and 1985, Miller spends hundreds of hours sidewalk counseling, plans and takes part in dozens of sit-ins, and gets arrested at five different clinics.

In 1979 she engineers probably her wackiest, most daring, and potentially most dangerous pro-life campaign.

A frequent rider on Chicago's el train, Miller is appalled one day when she sees large ads for a local abortion mill posted at every stop along the line.

Murder is being peddled on the el train lines, she thinks furiously; she feels like an enemy legion has invaded the city, and her mind scurries about, plotting a way to thwart them.

At 2 a.m. one night she and two young friends set out with plastic bags carrying black spray paint and strips of contact paper.

Along the elevated portions of the line, they hurriedly blot out the signs at each stop with spray paint.

But along the subway portions, they must work even more quickly, leaping into the trench and across the rails to slap contact paper over the clinic name and phone number and then jumping back.

In addition to avoiding getting hit

by an oncoming train, the perpetrator must vault over the “third rail” – the “live” rail with electricity that powers the el.

Landing on it could be lethal.

By 6 a.m. they are done. The abortion ads are never fixed or replaced, and are finally torn down to be replaced with different ads.

Other of her pro-life activities are more mundane, but still fraught with drama.

The summer before Miller moves to Wisconsin to pursue a Ph.D. in theology at Marquette University, she serves a short stint as executive director of the Illinois Right to Life Committee, and finds herself knee-deep in a court battle over aborting a baby.

A circuit court judge has ruled that the mother of an 18-year-old retarded girl can't seek an abortion for her because there is no evidence that the procedure is necessary to protect the girl's life or health.

But the ACLU appeals the case and the Illinois Appellate Court overrules the lower court, allowing abortion-on-demand for the mentally handicapped at the discretion of the guardian.

When Miller learns of the case, she has four days before the appellate court issues a writ of mandate ordering the circuit court judge to allow the mother to arrange for the abortion.

She spends those days on the phone making frantic calls.

Several couples have offered to adopt the baby, but when she tries to get the ACLU attorneys to give the couples' names to the mother, or to learn the name of the mother so *she* can give the names to her, she is stymied at every turn.

The mandate is issued. In near despair, Miller visits the court and a friendly clerk “happens” to let her see court papers with the mother's name and address on it.

Miller visits the mother. She expects the woman will order her out

of the house and call the police, but instead, the mother tells her, “I really don't know what we're gonna do.”

A few hours of heartfelt talk later, the mother agrees that they will not abort the baby.

Miller later visits the mother, her daughter, and her new, beautiful, healthy baby boy.

By 1989, the sit-ins Miller is organizing have evolved from relatively benign protests to hard-core events more properly called blockades.

On June 8, 21 pro-lifers carrying heavy chains and kryptonite bicycle locks race up eleven flights of stairs and plant themselves four rows deep before

By 1989, the sit-ins have evolved from benign protests to hard-core blockades.

the entrance to a Milwaukee abortion mill.

The protesters lock their ankles together with the kryptonite locks sheathed in cast-iron pipes, or wear 5/8-inch-thick industrial chains around their waists, looped through chains worn by the activist next to them.

The police arrive and then the firemen, who drill through the locks with pneumatic high-speed drills. Their carbon-tipped blades shower orange sparks that cause second- and third-degree burns to the pro-lifers' ankles.

Police pull demonstrators from their stations, bending their wrists downward in the dreaded pain-compliance hold that causes grown men to cry out in pain and sends a wave of fear through the others.

The bones in one pro-lifer's hand are broken in the process.

Miller refuses to let go of a fellow-protester's arm and the police must wrench her loose.

She is charged and convicted of obstructing an officer, criminal disorderly conduct and criminal unlawful assembly, and after losing her appeals in 1993, spends seven months in jail.

By now she is married and has two small children. She gets work release on weekdays for child care and to teach her theology classes at Marquette University.

But still, there are the humiliating strip searches and witnessed urine testing for drugs each time she returns from work release.

And life in the huge, noisy, chaotic dorm, where crude and obscene language and behavior is the norm, tests her resolve and fortitude.

Throughout *Graphic Images*, Miller is frank about her defeats, her moments of weariness and discouragement, her feelings of alienation brought on by living in a world where men and women kill their unborn children and call it a right.

But Dr. Miller, now an associate professor of theology at Madonna University, still soldiers on today, focusing on bringing to light the humanity of the unborn child.

Prolifesociety.com, the website for her organization, Citizens for a Pro-Life Society, reports a startling coup: two surprisingly sympathetic *New York Times* articles in 2009 containing photos of aborted babies that Miller provided.

It is the first time she knows of that a news organization has published such photos.

Graphic Images is a book looking for a publisher.

Dr. Miller has posted several chapters from the book at prolifesociety.com.

She hopes that anyone who might help her get the book published will contact her. See contact information on page 20.

‘Abortion generation’ gives way to ‘pro-life generation,’ says priest

On February 8 Fr. Paul Schenck attended a Pennsylvania State Senate committee hearing on the case of Dr. Kermit Gosnell, the notorious abortionist charged with killing one woman and murdering seven babies with scissors at his Philadelphia abortion clinic.

At the hearing, a panel of law enforcement personnel presented the findings of the grand jury on Gosnell, Father Schenck told pro-lifers at a Defend Life-sponsored talk at St. Clement Mary Hofbauer Church in Rosedale February 10.

“District Attorney Seth Williams and the chief of Homicide for Philadelphia, the chief of detectives and other police personnel looked like they had just stepped off the ‘CSI’ sound stage: young, sharp, handsome, articulate,” Schenck observed.

Both Williams and “his biggest booster in the matter,” State Senator Victor Hughes, are African-American Democrats, he noted.

“Together they led the charge against this rogue abortionist and his collaborators. They never hesitated in calling what Gosnell did ‘killing, murder, butchery.’

“The whole tenor of the panel’s presentation was one of horror, disgust and disbelief.”

The aggressive, much-publicized prosecution of Gosnell is emblematic of the progress we’re making toward a culture of life, said Schenck, a long-time pro-life activist and former Episcopal priest who was ordained a Catholic priest last June.

The pro-life movement is experiencing a generational sea change, as the baby boomer generation that fought for the legalization of abortion passes and a new generation that is predominantly pro-life takes over,

he said.

“The boomers and their cultural, intellectual and economic predecessors fought for unfettered abortion in the courts, the legislatures, and court of public opinion,” said the priest.

The abortion movement was a reaction to the suffering that many unmarried young women underwent when they became pregnant, he asserted.



A new generation radically committed to the sanctity of life gives cause for hope, says Fr. Paul Schenck.

“Their generation for the most part scorned them, shaming them, sending them away anonymously to maternity homes. They were called ‘sluts’ and their precious children ‘illegitimate’ or even ‘bastards.’

“With the boomers came the sexual revolution and with the revolution, pregnancy and the terrible specter of rejection by family and society. Enter: abortion.”

The feminist movement fanned the flames of abortion rights under the banner of sexual equality: if men couldn’t get pregnant, why should women *stay* pregnant?

Abortion was a way to participate in the sexual revolution and

avoid its nastier consequences.

At first abortion was a not-for-profit enterprise run by a lot of small-town operators, said Father Schenck.

But when it was made legal by *Roe v. Wade*, abortion “came out of the closet and became big business.

“Government increasingly invested in abortion so that today, Planned Parenthood gets \$350 million in federal funds annually.

“Even small-time, independent abortionists like Kermit Gosnell can make over \$1 million a year.”

The intellectual class joined the entertainment industry in pretending to see nothing wrong with abortion under any circumstances.

“But that was then; this is now,” said Father. “Our current generation is much more ambivalent than the abortion generation.

“Until recently, abortion was an abstraction for most people – hardly something they should be concerned about – and they certainly didn’t know what happened during an abortion.”

But today pro-lifers are succeeding in turning the tide, and we have every reason to be optimistic about the prospect of a culture of life in America, said Schenck.

A survey conducted by Virginia Commonwealth University showed that less than 4 in 10 people believe that abortion should be available in any circumstances.

In a recent Gallup poll asking the question, “Do you consider yourself pro-life or pro-choice?” 51 percent said they were pro-life and only 43 percent said they were “pro-choice.”

“The generation that clamored for and insisted on *Roe v. Wade* is fast disappearing from the scene,”

See SCHENCK, page 19

Book Review

Unplanned reveals grace's workings on unlikely subject

By Charity Passalacqua

Grace happens. It's a bumper-sticker slogan that perhaps reflects how little we actually understand grace. If someone were to ask the obvious: "*How does it happen?*" what would be your response? Former Planned Parenthood clinic director Abby Johnson's response is her book, *Unplanned*.

Johnson is our escort, so to speak, past the pro-life protesters, past the six-foot-high iron fence surrounding the Bryan, Texas, clinic of which she was the director.

She introduces us to a world that is surprisingly like our own. There are no witches in pointy hats riding brooms. Many of the clinic workers truly believe that they are helping women. ("Today, for the very first time, I wondered if my thinking had been inside out," Johnson would later observe.)

Still, it is a moral desert – an unlikely place for a seed of grace to take root and grow.

As the consummate professional, Johnson had made a conscious decision upon assuming the role of director of the Bryan clinic: unless there were a real emergency, she would not call the police on the pro-lifers as her predecessor had done numerous times. In fact, she would make every effort to improve community relations.

She went out of her way to greet those on the other side. She even talked and laughed with them, getting to know them by name. Gradually, she learned that their world was surprisingly like her own.

Johnson had come a long way



Abby Johnson recounts her conversion from idealistic 'pro-choicer' to fervent pro-lifer in *Unplanned*.

since the fall of 2001. Then a Texas A&M junior, she had just begun volunteering at Planned Parenthood, nervously escorting distraught clients past the pro-lifers.

Now, smooth and professional yet still full of that zeal she'd obtained as a pro-choice lobbyist, she felt that she could, literally, play both sides of the fence. After years of walking back and forth across that fence, she thought that she knew it pretty well.

No one saw the seed of grace take root – least of all Johnson herself, whose spiritual vision began clouding before the first of her two abortions (both of which took place before she began dating her husband, Doug).

But there were signs. She and her husband had joined a pro-choice Episcopal church. She was both moved and disturbed when reciting the confession of sin. Since this was a conversation with God, it is revealing:

"The internal wrestling match

I'd tried to avoid for years had, since becoming the clinic director, been intensifying. And yet, rather than wanting to flee the liturgy with its public confession of sin, I was drawn to it. I sensed that I was nearing God, and I wanted that, even though I squirmed in discomfort for fear that God disapproved of my job.

"Week after week I'd struggle, believing on the one hand that I was doing God's work by helping women in need and yet fearful of discovering that God might want me to leave a career I was enjoying – a career I saw as a meaningful way to make a difference in the world for good."

And good is what she felt she was doing. She thought that her degree in psychology was being put to good use in reproductive counseling. She earnestly believed the mantra, promoted by Planned Parenthood itself, that abortion should be rare, but safe and legal.

In her heart and on the job, she downplayed the fact that the clinic performed abortions.

But the abortion issue would not go away. Johnson became progressively disillusioned by the casual attitude of some of the women seeking late-term abortions (which her clinic did not do, and which she herself was against).

Those encounters were unnerving when contrasted with such scenes as the anguished pleading of an unborn child's grandmother, and the tears of a nun who knelt on the sidewalk in full habit in near-100-degree temperature, praying for a client (who had gone ahead with the abortion).

In 2009, two developments left Johnson feeling betrayed. First,

Planned Parenthood announced plans for a massive clinic in Houston.

"I understood that it could be the largest abortion clinic in the nation, and that plans were in place to seek an ambulatory surgical license, which would qualify the facility to perform late-term abortions, possibly up to 24 weeks," said Johnson.

Then, when Johnson met with Planned Parenthood for her clinic's annual budget meeting, she got additional disturbing news.

"When I looked at the numbers, I did a double take. I noticed that the client goals related to family planning hadn't changed much, but the client goals under abortion services had increased significantly," said Johnson.

She felt that since Planned Parenthood's stated goal was to decrease the number of abortions by means of family planning services – birth control – it was strange that she was "being asked, according to this budget, to increase my abortion revenue and thus my abortion client count."

Planned Parenthood had a ready solution.

"Following the instructions of my employer, rather than limit all abortions to every other Saturday, we now expanded medication abortions to every day of the week. If someone called for an abortion, they could have it the next day if they wanted to use RU-486 instead of surgical abortion.

"How easy and convenient that sounded to many clients, and sure enough, our abortion numbers started going up. But this wasn't what I'd signed up for."

There was fog on the pro-life side of the fence as well. Groups and individuals fumbled their way through various methods of getting their message across without alienating people.

The 40 Days for Life campaign, sponsored by the Coalition for Life,

succeeded. That campaign, the first of which actually began at the Bryan clinic in August, 2001, stresses prayer and gentle kindness.

How does grace "happen"? There were other factors at work in Johnson's life. Her mother was not happy with her career choice, but loved and supported her. Her husband, who was pro-life, lovingly debated the issue with her.

And God had sent the couple a beautiful little girl, whom they had named, fittingly, "Grace."

When the 'procedure' was finished, Johnson cried within herself, *'Never again!'*

In late September, 2009, Johnson was asked to assist in an ultrasound-guided abortion, a type rarely performed at her clinic because it took more time. (By the time of her conversion, "We did abortions only every other Saturday, and the assigned goal from our Planned Parenthood affiliate was to perform 25 to 35 procedures on those days.")

Johnson, who had never witnessed this type of abortion, was surprised that she was being asked to help out now. Somewhat reluctantly she reported to the examination room.

The 13-week-old baby on the screen whom Johnson saw as she held the ultrasound probe on that fateful day reminded her of her own daughter, whose 12-week ultrasound she had witnessed three years before.

But Johnson was not prepared for what she saw next. She had believed the story that the "fetal tissue" didn't feel pain. However, "As the cannula pressed in, the baby began struggling to turn and twist away. It seemed

clear to me that the fetus could feel the cannula and did not like the feeling."

When the "procedure" was finished, a stunned Johnson, whose hand had begun to physically hurt, cried within herself, "*Never again! Never again.*"

Not long afterwards, a tearful young woman made her way through the fog, past the fence, into the arms of God's instruments of grace, at the Coalition for Life office, less than a minute's drive away.

The visibility was so poor that the ambulance almost collided with the patient (some of the Coalition members were understandably dubious, although only briefly), but with much grace and love and a dash of humor, all things worked for the best.

There's much more to this fascinating story, including a nationally publicized courtroom encounter between Johnson and Planned Parenthood.

But at heart, *Unplanned* is not the story of Planned Parenthood versus Johnson. It is the story of Johnson versus God's grace. And when Johnson surrendered, she won.

NATHANSON, from page 12

Cardinal O'Connor said Mass and administered First Holy Communion to Bernard Nathanson.

It's with great sorrow that we lose our movement's most famous defector from the abortion industry. Like St. Paul, he struggled against the Light, but came to his senses a new man and became the Truth's champion.

Bernie fought the good fight, and has finished the race. God bless you, Dr. Nathanson, and may you rest in peace.

In My Humble Opinion

Squeamishness aside, graphic signs tell the whole truth with love

By Janet Baker

Most pro-life activists are aware of the controversy that surrounds the usage of graphic posters of aborted babies at various pro-life events.

Long-time readers of this Defend Life newsletter are well acquainted with the Face the Truth Tour and the arrests of the FTT participants in Harford County three years ago. They were falsely arrested because some passersby complained of the signage (you'll undoubtedly be reading of the outcome of that situation in other parts of this publication).

We also are aware of the college displays produced by Citizens for Bioethical Reform; a visit to their website will detail some of the ire raised.

On the other hand, the national leaders of the 40 Days for Life effort have discouraged use of graphic pictures at their prayer sites. The church-sponsored "Life Chains" held every October seem to have an unspoken ban on their usage. Some church clergy have gone on record as saying that they will not lend support to any front-line activity where graphic pictures are used.

The most ridiculous and downright disgraceful example happened in Alberta, Canada, last week, when the Alberta bishops announced a boycott of the local March for Life because the march organizers couldn't guarantee that participants would not bring graphic pictures to the march.

At prayer and counseling efforts in front of abortion mills, the debate has taken a different flavor. There are honest differences of opinion as to whether the presence of graphic pictures may actually cause a woman to rush into the mill or will give her food for thought.

I myself was rather ambivalent on that, as I could see merit to both opinions. After some incidents (described below) and some reasoning, my own erroneous ambivalence has disappeared.

At the abortuary where I normally can be found on Saturday mornings, another pro-life activist is there week after week with her graphic signs. One Saturday, after she had left for the day and taken her signs with her, I and another pro-lifer were standing on the sidewalk. In that building is an English class and they have a break around 11a.m. So it's quite typical at that time to see them stream out and head to the snack shop



A pro-lifer holds a graphic sign at a Face the Truth Tour stop in Washington, D.C.

on the next block.

A young lady came up to us and asked in broken English if we were "with the signs." We replied yes and she started crying. It turns out she was not a student, but had gone up to Planned Parenthood earlier to abort her baby. The signs were up and she had seen them. They stuck in her mind, and finally she realized that she couldn't go through with her abortion and that's when she approached us. We put her in touch with a pregnancy center.

Most people are aware of Leroy Carhart's arrival in Germantown, Maryland. A massive prayer effort started two months ago and is still ongoing. Due to the layout of the place, it is next to impossible for pro-lifers to have direct contact with women going in. The abortion mill is set back in the complex. However, the women have to drive by the mass of people praying – and the signs.

I learned two or three weeks ago that two women

going in saw the signs. They drove around for a while, wrestling with the decision. Finally, they exited the lot, signaling that the graphic signs caused the one woman in the car to change her mind about the abortion. That's just two such recent incidents in Montgomery County alone. I've heard reports of this through the years in other areas of the nation.

One big clue to the effectiveness of the graphic signs at the abortion mills is the reaction of the abortion supporters. During the summer, I caught three of them blocking one of our graphic signs. Some of us started teasing them, stating quite plainly that they couldn't take the truth.

But one aspect of this incident just struck me very recently. As mentioned, there is concern that the graphics might cause women to rush into the mill without talking to us. However, if that were truly the case, those escorts would never have blocked the sign from view. They can notice trends as much as we. They blocked view of the signs because they realize that the graphic signs are deterrents to the women going in, as opposed to an encouragement for the women to enter.

I understand that Abby Johnson's book, *Unplanned*, seems to have discouraged pro-lifers from using the graphic signs. I read the book, but I don't see where Ms. Johnson frowns on the use of graphics in general. She may have disapproved of how one or two individuals used them, but that can hardly be called a blanket denunciation of graphics.

In fact, a careful read of her book shows the effectiveness of making people see the grisly reality of abortion. While the prayers and concern of the Coalition for Life people certainly had their impact, it appears that the real "deal-breaker" for Abby was when she saw the reality of abortion, in all its horror, as she

held that sonogram probe for the Planned Parenthood abortionist that fateful day.

There does seem to be concern that the graphic pictures cause abortion workers and supporters to feel condemned, and it isn't "kind" for us to do that. Well, may I be so bold as to suggest another reason why they might *feel* condemned? I think it's because while they still facilitate abortion or haven't yet repented of their own involvement with abortion, *they are in fact condemned*.

The graphic pictures, by causing discomfort, make it difficult for them to deny the current status of their immortal souls. While they're still alive, they have the opportunity to repent and make peace with God – but time is running out for them as it is for all of us.

Therefore, the use of the graphic pictures may well be that act of true kindness needed to drive them to call out to God and beg His forgiveness. If they feel bad now, imagine how they'd feel if they died unrepentant and found themselves damned for all eternity.

We must tell the truth with love – but if we don't tell the whole truth, even to the point of discomfort and pain, we show no love for them but only misguided sentimentality.

I encourage those who are squeamish about the use of graphic abortion pictures to examine why that may be the case. Whatever the reason, understand that when you eschew the pictures and ask others to do the same, you needlessly hamper effective activism and hinder the saving of babies.

Please get over such reticence now. To those of you who do utilize these tools, please continue. Even the rancor that they cause is a sign of their effectiveness in awakening dead consciences.

See SCHENCK, page 15

declared Father Schenck.

One indication of this is that the entertainment media, movies and music have become ambivalent on abortion and in some cases "tepidly pro-life," he said, noting movies such as "Juno," "Knocked Up," "Away We Go" and "All Good Things," and the negative portrayal of abortion on the TV show "CSI."

There's a rising young genera-

tion as radically committed to the sanctity of human life as the generation before it was radically pro-abortion, said Schenck.

"Brash and savvy young leaders like Lila Rose and Kristan Hawkins, Abby Johnson and Brian Kemper – movements like Students for Life and Rock for Life present the pro-life message in a contemporary idiom that understands their generation."

We have good cause to look to the future with confidence because

of this new generation, he asserted.

"They may not use the same phrases, vote the same politics, or do things the same way as the pro-life pioneers. But this generation builds on its predecessors and improves on their ideas and efforts.

"It's time to give them the keys to the car and let them drive."

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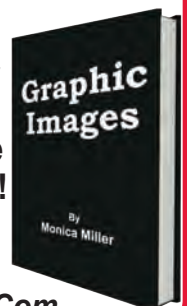
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