



DEFEND LIFE

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

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www.DefendLife.org • mail@DefendLife.org

Voice Mail: (410) 296-LIVE • Pro-Life Action News: (410) 296-BORN

Catholic schools, hospital back Komen despite abortion ties

Several area Catholic schools and a local Catholic hospital sponsored teams at the Susan G. Komen Race for the Cure in Hunt Valley October 23, even though Komen gave over half a million dollars last year to Planned Parenthood, the largest abortion provider in the nation.

Susan G. Komen for the Cure affiliates gave \$629,159 to Planned Parenthood facilities across the country, according to their 2010 federal tax forms, as researched by the American Life League.

The Archdiocese of Baltimore in January recommended against contributing to Komen.

“The Respect Life Office neither supports nor encourages participation in activities that benefit Susan G. Komen for the Cure,” the Archdiocese’s January 7 position statement reads.

The Archdiocese lists three objections:

1. Komen affiliates give funds to Planned Parenthood facilities
2. Komen rejects studies showing that abortion is a contributing cause of breast cancer
3. Komen endorses embryonic stem cell research.

The statement acknowledges

that the Komen affiliates give grants to local Planned Parenthood chapters specifically for breast health care services.

But, the Archdiocese points out, money is fungible: “Money donated to Planned Parenthood for a specific purpose, i.e. breast health care, directly frees up funds to support other areas of the organization’s operation, i.e. contraception and sterilization services, ‘safe’ sex education and abortion.”

Komen Maryland Race for the Cure participants this year included teams from St. Joseph Medical Center in Towson, Notre Dame of Maryland University School of Pharmacy, Mount St. Joseph High School and The Catholic High School, both of Baltimore, and John Carroll High School, of Bel Air.

In response to questions from *Defend Life*, four of the five Catholic institutions stood by their participation in the Komen race.

“St. Joseph Medical Center has been 100 percent reassured by the Komen Maryland Affiliate that its fundraising does not go to Planned Parenthood and the SJMC’s support of Susan G. Komen Race for the Cure goes to support women with breast cancer for needs such as transportation, meals, and social support and for breast cancer screening, outreach and education,”



Susan G. Komen for the Cure affiliates gave over half a million dollars in 2010 to Planned Parenthood, the nation’s largest abortion provider.

said Vivienne Stearns-Elliott, media relations officer for the hospital.

A list of grant recipients for 2011-2012 on the Komen Maryland website, komenmd.org, shows no grants to Planned Parenthood affiliates in Maryland.

Stearns-Elliott acknowledged that 25 percent of the funds raised in Maryland go to Komen's national office, but said they are used "to support breast cancer research."

The Archdiocese's statement notes that Komen's website states that a *minimum* of 25 percent of the net proceeds from any Komen affiliate goes to Komen's national Research Grants and Awards Program.

The statement adds that "In 2007 Komen-Maryland sent 50 percent of the funds raised here (\$2.6 million) to the national office."

"Komen Maryland assured us they do not provide any funds to Planned Parenthood," said Nancy Carr, director of public relations for Notre Dame of Maryland University.

Carr noted that the school's School of Pharmacy team raised more than \$5,000 for Komen, and that their support "does not represent institutional or individual support for Planned Parenthood and should not be construed as such."

Asked by *Defend Life* why, as a Catholic high school, Mount St. Joseph would fundraise for a group that gives money to Planned Parenthood, Principal Barry Fitzpatrick replied by email, "I have answered a number of questions within our own community regarding our participation in the Race for the Cure.

"I am satisfied that I have done sufficient research on this matter, and I am equally satisfied about our motivation for doing so."

Upon further questioning, Mr. Fitzpatrick responded, "I have fulfilled my responsibilities as I understand them. And I am afraid that is all I have to say on the matter."

John Carroll High School President Richard O'Hara told *Defend Life*, "Based on what we know at this time about the Komen foundation and its goals, we choose to participate and allow our students to participate in their events that support breast cancer awareness, prevention, and God willing, cure."

Baltimore is one of a dozen Catholic dioceses that 'do not support' Komen for the Cure.

O'Hara noted that local affiliates rather than the national Komen organization give funds to Planned Parenthood, and that the affiliates restrict their funding to breast screening services.

He said that the Komen foundation has given \$17 million to Catholic agencies, and that in 2008 Pope Benedict met with the Komen Foundation CEO and blessed a basket of pink ribbons.

O'Hara added, however, that he would use the questions raised by *Defend Life* to do additional research on the matter.

Defend Life's attempts, by email, phone and letter, to obtain a response to questions from The Catholic High School Principal Marsha Meyd were unsuccessful.

Baltimore is one of about a dozen Catholic dioceses declaring that they "do not support" Susan G. Komen for the Cure, according to the

October 25 *National Catholic Reporter*.

In July the Catholic Conference of Ohio posted a statement from all the Ohio Catholic bishops raising concern about Komen's association with Planned Parenthood.

"The Ohio Bishops agreed to direct Catholic parishes and schools away from fundraising for Komen for the Cure and toward activities and organizations that are fully consistent with Catholic moral teaching," the July 20 statement reads.

Prominent national pro-life groups have been questioning Komen's ties to Planned Parenthood for years.

"If Komen's mission is to find a cure for breast cancer, why are they giving huge sums of money to Planned Parenthood, the nation's largest abortion provider?" asks National Right to Life Committee President Carol Tobias in the October issue of *Legatus*.

Komen's support of Planned Parenthood is "ironic" says Tobias, because "while Komen works to find a cure for breast cancer, Planned Parenthood is providing a 'service' that contributes to the increase of breast cancer."

The Komen website dismisses the link between induced abortion and increased risk of breast cancer.

"However, multiple studies indicate otherwise," observes the Baltimore Archdiocese statement.

A January 2010 study, for example, called abortion a "known risk factor" for breast cancer, citing a study conducted by the prestigious Janet Daling group of the Fred Hutchinson Cancer Research Center in Seattle.

See KOMEN, page 18

Pro-lifers call for resolution of Zurek/Pavone dispute

Pro-lifers lined the streets outside the Baltimore Marriott Waterfront hotel November 13 and 14, where the U.S. Conference of Catholic Bishops was holding its Fall General Assembly, with signs calling for a resolution of the dispute between Bishop Patrick Zurek and Fr. Frank Pavone.

“Our purpose is not to assign guilt to either party,” said Kurt Linneman, director of the Maryland Center for Bio-Ethical Reform (CBR), who helped organize the demonstration.

“We’re here to help move the process forward – to get Bishop Zurek and Father Pavone together to resolve whatever problems they have so that Father Pavone can get back to saving babies and ending abortion.”

Bishop Zurek on September 13 recalled the Priests for Life director to his diocese of Amarillo, suspending Pavone from public ministry outside of the diocese, to “spend time in prayer and reflection.”

The Amarillo bishop, in a letter to his fellow U.S. bishops, expressed “deep concerns” regarding Pavone’s stewardship of the New York-based Priests for Life’s finances, and spoke of the priest’s “incorrigible defiance to my legitimate authority as his Bishop.”

Father Pavone, who replied in a statement that Priests for Life has been “above reproach” in its financial management, returned to the Amarillo diocese and has remained there since the bishop’s order.

Pro-lifers carried signs reading, “Urge Bishop Zurek to meet with Fr. Pavone and a neutral mediator without delay,” as well as graphic posters of aborted babies, the latter “to show the urgency of the neces-



Several clergymen approach demonstrators outside the bishops’ conference in Baltimore.

sity to resolve these issues,” said Linneman.

Many bishops and other clergy saw the signs as they arrived at the conference on November 13 and on the morning of November 14, and also when they left the hotel for lunch November 14.

“The clergy did not want to come near us,” said Linneman. “I talked to them – ‘Hello, how are you? Welcome.’ A few did speak, but in general, they did not want to engage.”

Darius Hardwick, director of CBR Midwest, who came from Columbus, Ohio, to join the demonstration, agreed.

“A few bishops snubbed me,” he said. “They kind of ignored me – not even a nod of the head.”

One bishop did ask Hardwick, “Did Bishop Zurek ask Father Pavone to do anything immoral?”

“Not that I know of,” Hardwick replied.

“Then Father Pavone should

obey his bishop,” the bishop countered.

“They were so stern,” said Linneman. “But I understand that they have the burden of the whole Church on them – a great responsibility.”

“We need to pray for them.”

Twenty pro-lifers from New York City joined the local demonstrators on the second day of the demonstration.

About half of them held signs outside the Marriott Waterfront. The rest went into the hotel lobby and handed out brochures to conference participants asking for a resolution of the Zurek/Pavone impasse.

“One gentleman from New York, dressed in a suit and with a briefcase, went into the hotel and talked to two cardinals; they said they were working behind the scenes to get the matter resolved,” said Linneman.

See BISHOPS, page 19

Md. CBR leader found not guilty of disorderly conduct

By Rae Stabosz

A Delaware judge on November 10 found the executive director of the Maryland Center for Bio-Ethical Reform not guilty of disorderly conduct.

Kurt Linneman was jailed by Wilmington police June 10 after he reported a suspicious package outside the Wilmington Planned Parenthood clinic where he was demonstrating.

Linneman opted for a trial before a judge rather than a jury. Judge Eric Davis rendered his verdict after a three-hour trial at the Delaware Court of Common Pleas in Wilmington, during which each side called three witnesses.

Police charged that Linneman, a veteran demonstrator at the Wilmington clinic, had made the 911 call in order to cause a public annoyance and disruption of business.

A cardboard box sitting in front of the Planned Parenthood clinic on the morning of June 10 caused concern to Linneman and several other pro-lifers who came to pray and counsel that morning.

The pro-lifers agreed that since everyone is on the alert for suspicious packages and since they were not allowed on clinic property to examine the box, that Linneman would call the police and let them decide whether it was anything to be concerned about.

Upon arrival, the police examined the box, found it empty, and quickly put Linneman and Sean Kovalevich in handcuffs and took them away.

They later released Kovalevich without charges, but charged Linneman with making a false 911 call.

The police report claimed that the arresting officer had talked to Lori Magno, a Planned Parenthood employee, who stated that she had come out of the building, examined the box and went back inside, all while Kurt had stood by to observe her.

The police report stated that since Linneman had witnessed her doing this, he knew there was no reason for alarm, and he had concocted a story of being alarmed by the box.

But Planned Parenthood's surveillance video showed that Magno had examined the box at 7:09 a.m. and that Linneman had pulled up in his van at 7:16 a.m.

Upon questioning, Magno denied that she had made any statement to police saying that Linneman had observed her.



Kurt Linneman, shown here at a press conference after his arrest, was found not guilty of disorderly conduct at an abortion clinic.

The police officer testified that if he had written that Magno had said that to him, he must have believed it to be true, but he may have made an error in what he thought she had said.

The state played an audio of the 911 call, in which Linneman calmly stated that there was a strange box outside of Planned Parenthood, and that it might be nothing, but police might want to take a look at it just to be sure.

He identified himself, spelled his name and described the box, but did not urge police to come down or ask that the building be evacuated.

The dispatcher asked if he had examined the box, and he replied that he was not allowed on Planned Parenthood property.

Any suspicions that Linneman may have planted the box were dispelled by the surveillance video of the previous night, which showed the box being blown onto the property by the wind.

After the state presented its case, Jim Haley, Linneman's attorney, asked for a dismissal of charges. Judge Davis denied his request, saying that he still had some questions in his mind as to why Linneman had made the call.

The prosecutor, Danielle Blount, tried to make the case that Linneman called 911 because he knew abortions were being performed that day and he wanted to cause a disruption and get the building evacuated.

Linneman, Kovalevich, and a third demonstrator, Susan Andrews, testified that when they noticed the box, they discussed it and agreed that it did seem out of place and that

See TRIAL, page 6

Abortion survivor recounts her struggles, fears, faith

The baby that was born in St. Luke's Hospital in Sioux City, Iowa, on August 29, 1977, was supposed to be born dead.

Her mother, a 19-year-old college student, had had, over a five-day period, a toxic salt solution delivered into the amniotic fluid surrounding the child in her womb.

On the fifth day of the procedure, the young mother had gone back to the hospital, where labor was induced, and ultimately gave birth to a 2-pound, 16-ounce child, of approximately 31 weeks' gestation.

"I was believed to be dead, and left for dead in the hospital room, to be discarded later," Melissa Ohden told her audience at a Defend Life-sponsored talk in Abingdon November 17.

But God had other plans, said Ohden.

The nurse who was tending to her mother saw that the tiny baby was making small movements and gasping for breath.

All efforts to kill the child came to a screeching halt. Now, doctors and nurses worked to save her life.

It was not easy.

"In medical journals, children like me are often called 'red-skins' or 'candy-apple babies,' because the saline solution literally turns the skin bright red as it burns and peels it and moves internally into the organs," explained Ohden.

In medical records that she later obtained, Ohden learned that the doctors could not find any medical explanation for why she survived, and they believed she would not survive for very long.

"I suffered from seizures for an extended period of time," said Ohden. "I had severe respiratory



Abortion affects not just the mother and her child, but many other people, says Melissa Ohden.

and liver problems. I lost a lot of blood because of what the toxic solution did to me, so I required multiple blood transfusions. I was too weak to suck through a bottle, so I was fed through intravenous lines."

But she was still alive. So the baby's mother and father made an adoption plan for her – "I am so grateful for that" – said Ohden, and she was adopted by "an incredible family" in Iowa.

Her adoptive parents had struggled for 15 years with infertility and already had a 4-year-old adopted daughter.

"Despite the fact that they didn't have a penny to their name, they opened their home and hearts to me," she said.

Two months after the failed abortion, baby Melissa went to live with them.

They were told that she probably wouldn't survive, and if she did, she would be blind and deaf and suffer from emotional and mental problems.

"I know the fact that they loved me helped me to heal quickly," said Ohden.

By the time she was 5 years old, the doctors gave her a clean bill of health.

Melissa knew from the start that she was adopted, but her adoptive parents had never meant to tell her that she was an abortion survivor.

But when her older sister became pregnant at age 18, still in high school, their parents thought that in deciding her future, she need to know the story of her sister's abortion survival.

She was supposed to keep it a secret, but "like any teenage girl, she didn't keep it a secret for very long," said Ohden.

"During an argument, she said, 'You don't know everything! You wait up for mom tonight, and ask her to tell you the truth!'"

When Melissa confronted her mom, she tearfully admitted the painful truth.

Melissa was devastated.

"I was angry for the first time in my life at my biological parents," she admitted. "At the age of 14, I couldn't understand how a parent could make a decision like that about their child's life."

She was also very sad. "I started to struggle with my greatest demons – embarrassment and shame.

"I made the common choices of many young people: I struggled with an eating disorder and alcohol abuse. I probably made every poor dating choice possible, and no one but the Lord brought me through it."

Melissa felt incredibly alone.

"I didn't know there was anybody else like me," she explained.

She later learned that there were about 25 other abortion survivors around the world, most of them from saline abortions.

“That’s why they stopped doing them – not because they’re so horrific, but because we lived.”

When she was 19, Melissa started on a journey to do two things.

“I sought out my medical records, so people couldn’t discredit my story, and I also wanted to find my biological family. I wanted them to know how much I love them, and that I forgave them for the decision that was made.”

It took her over ten years to obtain her medical records and find her parents. She knew the hospital where she survived and the hospital where she was taken, but they refused to release her records.

“In those ten years, I also did a lot of beautiful, normal things,” she recalled. “I married the love of my life: we just celebrated our sixth anniversary.

“I obtained my master’s degree in social work. I worked as an educator in high school, and worked in substance abuse, mental health and social work.”

Finally, in 2007, after petitioning the courts, she obtained her medical

records.

One of the comments in the records stated, “A saline infusion for an abortion was done, but was unsuccessful.”

“What an interesting statement,” mused Ohden. “My life resulted from something being unsuccessful! That is not God’s plan. That is why I work with pregnancy centers to help ensure that every life is successful.”

In the medical records she found her biological parents’ names. “They forgot to black them out,” she explained.

‘I had people spitting on me, picketing and protesting.’

She jumped on the computer and learned that her biological father lived in Sioux City, where she lived. She sent him a letter, to his office rather than his home, to shield him from possible repercussions if he had not told anyone about her.

She never heard back from him.

She could not locate her mother, who had married and changed her name, but did write to her mother’s parents, asking them “to tell my mother that I forgave her.”

Her grandfather wrote back, saying he could not pass on her message to her mother, because they had been estranged.

“I know from the deepest parts of my soul that it was the abortion 34 years ago that led to that estrangement,” declared Ohden.

“Whether families choose to talk about it or not, when an abortion takes place, people are changed and lives are changed,” she asserted.

In 2007, feeling that it was what God intended for her life, even

though she was “scared to death,” she started sharing her story publicly.

Giving testimony for the first time on a bill in Congress, she recalled, “I was a bundle of nerves! I thought, holy cow, I’m sick in my stomach!”

But it was more than nerves. Ohden was pregnant.

While pregnant, she started speaking for Feminists for Life on college campuses.

“I had people spitting on me, picketing and protesting,” she recalled. “But I didn’t take it personally. It’s about their own fear of facing the truth.”

When her daughter was born in 2008, she named her Olivia, “which means peace, and there should be peace in the womb,” she explained.

Olivia’s birth prompted Ohden to found For Olivia’s Sake, an organization that seeks to raise awareness of the impact of abortion not just on the mother and her child.

“Abortion is about every grandparent, aunt, uncle, sibling – everyone is touched by abortion,” she said.

Eventually, Ohden met her biological father’s father and some of his family. But she never met her biological father, because he died in 2008 at the age of 51, a few months before her daughter was born.

“My father’s family didn’t know about the abortion,” said Ohden. “He did tell his brothers that he had done something terrible in his sophomore year in college and he would never tell a living soul about it. He carried that pain to the grave.

“I wish my entire family had been healed and we were all together,” she said. “But that’s not reality.

“The pain of abortion lasts a lifetime. One decision, one moment can have such a detrimental effect on so many people, living and dead, born and yet to be conceived.”

TRIAL, from page 4

although it was probably nothing, it would be good to be on the safe side and let the police decide.

In rendering his verdict, Judge Davis noted that he saw no evidence that Linneman had done anything other than be particularly vigilant about a suspicious-looking box at an abortion clinic, knowing that, as Linneman testified, some people did bomb abortion clinics.

The judge observed that unfortunately we live in a time where some protesters, “who are not as responsible” as Linneman and his fellow demonstrators, behave badly.

Know when to keep your mouth shut, Scheidler urges

The man who jumped out of his car and strode toward Eric Scheidler at the Pro-Life Action League's Face the Truth Tour in Evanston, Illinois, was so obviously furious that Scheidler thought, for the first time in his life, "This guy is going to punch me!

"But he was considerably shorter than me, so maybe he had second thoughts," Scheidler told his listeners at his Defend Life-sponsored talk in Annville, Pa., October 14.

Instead, the man let loose with a tirade: "He went on and on, horribly angry, spittle coming out of his mouth, swear words every third word.

"I don't know why, but I let this guy go on. When he finally finished his diatribe, I said, 'Man, I hear you. I know you're upset; I don't like these pictures either, they're horrible. But why are you so angry?'"

Then it all came out. He had just lost his job, and his girlfriend had had an abortion. It was clear that the abortion had brought a lot of pain into his life.

Scheidler convinced the man, who was a lapsed Catholic, to go to a church and just sit there for five minutes.

"I didn't ask him to pray. He was really excited. He said, 'I'm going to do it.' We parted with a hug. He was in tears. He thanked me."

All that wouldn't have happened, said Scheidler, if he hadn't been silent.

Silence is a powerful tool pro-lifers can use, he declared.

As a flip side illustration of his point, the Pro-Life Action League director recalled a picket by his group of a NARAL luncheon in Chicago on October 5 featuring pro-abortion

Health and Human Services Secretary Kathleen Sebelius.

"As usual, all the guests going in either ignored us or said something rude," he recalled.

"But for once, a woman, very nicely dressed, came over to talk. She said, 'I just want to say one thing: I believe abortion is the *last* option.'"

Scheidler was intrigued by her words. What is it about abortion that bothers her, he wondered.

But the other pro-lifers imme-



Pro-lifers should talk to opponents as unique human beings whom God loves, says Eric Scheidler.

diately barraged the woman with a flurry of confrontational remarks that ended any opportunity to engage her, and she finally turned away and walked into the building.

"I never had a chance to talk with her," said Scheidler. "It really made me sad. What a powerful impact it could have made if we had been able to dialog for a few minutes. An opportunity was lost."

During a trip to Germany in September, Scheidler found out that in Munich, not only is sidewalk counseling outlawed, but no more than one person at a time can pray outside an abortion clinic.

"I had to pray on one side of the street and [Stand True Ministries President] Bryan Kemper had to pray on the other side" to comply with the law, he said.

"I walked away from that experience very appreciative of our First Amendment rights in the U.S."

But even with our free speech rights, we in the pro-life movement have a "hard sell," Scheidler asserted: in our effort to end abortion, we're asking people to change their lives radically.

"There is no universe in which abortion is illegal and at the same time, pornographic billboards are on every highway; we have a culture of self-indulgence, not only sexually, but in every aspect of our lives."

We can't simply end abortion in isolation: to end it, we have to create a more just, chaste, self-controlled society.

To accomplish our goal we have to be not warriors, but diplomats, he maintained.

"A diplomat is gracious, courteous and gentle. He listens more than he talks."

In his handbook, *Sharing the Pro-Life Message*, Scheidler shows how to be that diplomat, by sharing the pro-life message in a way that it will be received by the people we need to reach. Simply knowing the facts and statistics about abortion is not enough.

"Listen and pay attention" is his

See SCHEIDLER, page 18

Morrison family leads campaign at late-term abortion mill

By Barry Sanford

There is a saying that sometimes God has a child's face, and that certainly has been the case in the fight for pre-born babies in Maryland.

An abortuary owned by the Stave family has operated in Germantown for over 20 years. Countless numbers of first- and second-trimester babies have been slaughtered in their mothers' wombs at Germantown Reproductive Health Services (GRHS).

During this time, various pro-life advocates occasionally prayed outside this mill. A limited number of faithful Catholics and some Protestants gathered outside the facility, praying for the mothers, their children, and even the staff who were killing these innocent children.

What started as a simple invitation to join those faithful Catholics on Fridays has turned into an amazing ministry to help the desperate women who are seeking to kill their unborn child.

In late 2009, Grace Morrison received a phone call from a friend inviting her and her family to join the group to pray at GRHS on Fridays. Grace and her six children did so several times during 2010.

Then the Morrisons learned that the notorious late-term child killer LeRoy Carhart was coming to Maryland after his gruesome practice was made illegal in his home state of Nebraska. He was coming to the very facility where they had been praying for the last year.

Grace and her husband Eric decided their family would brave the cold and join a prayer vigil scheduled for December 6, 2010. The Morrisons and their six children joined almost 700 people that frigid Monday morning outside of GRHS, praying for the the staff, the women, their unborn children, and for Carhart as well.

After this massive turnout, however, most people went home and decided to go about their lives just as they had before the event. But

not the Morrisons.

Grace Morrison is a cradle Catholic and Eric converted to Catholicism after the birth of their first child. Although Eric was raised as a conservative Protestant, he has embraced Catholicism with the true zeal of a convert.

They decided to home school their children and actively raise them in their faith. Grace and Eric both graduated from University of Maryland School of Dentistry and after several years, they agreed that Eric would primarily run the practice while Grace would focus on home schooling and raising the children. Grace still maintains her medical license and Eric stays home on Mondays to help with the home schooling.

After the December 6 prayer vigil, as the Morrisons were preparing the home school week, the kids, almost in unison, said, "You know what, it is hard to start our school day when we know babies are over there being killed."

Thus began a tremendous spiritual journey for the Morrisons. Every Monday, Tuesday, and Wednesday the entire family would pray the Rosary at GRHS after they attended 6:30 a.m. Mass at St. John Neumann Catholic Church.

After three or four months of braving the rain, snow, cold, and wind, the family decided two very important things after much prayer and consideration.

First, they realized the most important day was Monday mornings because that was the day Carhart killed the babies. Second, God was going to have to call other families



Grace Morrison (left), Fr. Jordi Rivero and Cathy Roth take part in the weekly Monday prayer and protest vigil at Germantown Reproductive Health Services.

See **MORRISONS**, page 19

Prayer warriors go from holy place to deadly place

By Jim Smith

The forecast gave a 100 percent chance of snow by early afternoon and promised rainfall and temperatures in the mid-30s. This may have deterred some but could not stop the Helpers of God's Precious Infants Mass and Rosary Procession on October 29.

After Mass at St. Alphonsus Church, twenty prayer warriors braved the elements to go from one of Baltimore's holiest places to one of its deadliest.

Following a banner of Our Lady of Guadalupe, the group walked over a mile in the rain through the downtown streets, praying the Rosary and singing hymns.

The procession stopped in front of the Planned Parenthood abortion mill on Howard Street, where they finished the Rosary and prayed the Divine Mercy Chaplet.

Before returning to the church for benediction, which ended the event, the group observed one minute of total silence to beg for mercy on our land.

Bob Stimler, who helped to organize the event, observed, "We were being tested a little by the weather."

Comparing the participation level to that of previous years, he added, "Last time we had 60 to 80 people, so the weather did impact us."

Nevertheless, Stimler found the event to be inspiring because of the solidarity of the participants and the "moving prayers."

Jude Richardson, who also participated, agreed. "The weather was really nasty. It was cold and wet, but in spite of it, the brother-



Helpers of God's Precious Infants pray the Rosary in front of the Planned Parenthood facility in Baltimore.




hood and camaraderie of soldiers in God's army fighting side-by-side made the weather insignificant."

This was the third year in a row for this event, which is a collaborative effort of the Respect Life Program of the Archdiocese of Baltimore and the Helpers of God's Precious Infants of Maryland, a local group that specializes in prayerful intervention at abortion facilities.

The celebrant for the Mass was Fr. Pete Literal of the Cathedral of Mary Our Queen. Prayers during the procession were led by Deacon

Hugh Mills, Jr., of St. Alphonsus Church.

Another Helpers of God's Precious Infants Mass and Rosary Procession was scheduled for December 10, with a Mass at St. Agnes Church in Catonsville followed by a procession to the nearby Hillcrest abortion mill on Baltimore National Pike.

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DEFEND LIFE

*Proclaiming the Culture of Life and
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DefendLife.Org

P.O. Box 5427
Baltimore, Maryland 21285
www.DefendLife.Org
Jack Ames, Director
410-337-3721
Jack@DefendLife.Org

*December 12, 2011 Anno Domini
Feast of Our Lady of Guadalupe*



Dear Friend of **DEFEND LIFE**,

It hardly seems possible that once again Christmas is approaching. First and foremost, I want to personally wish you and your family the most joyful Christmas ever. Please remember this: whatever happens in Washington, Annapolis, Richmond, Harrisburg, Dover, Charleston, and our 45 other state capitals, **Our Lord and Savior Jesus Christ** is still very much in charge! His kingdom will reign forever! **He** is the ultimate cause of our Joy!

**\$10,000
Matching
Grant**

Once again we have been blessed with a **\$10,000 Christmas matching challenge grant**. Thanks be to God for this group of dedicated **PRO-LIFE** individuals who believe so steadfastly in the good work **DEFEND LIFE** has been doing these last 24 years. This grant means that anything you donate between now and **December 31 will be matched \$ for \$ up to a total of \$10,000.**

Your donation of **\$50** becomes **\$100**, **\$100** becomes **\$200**, and **\$500** becomes **\$1,000**. So please give, and give generously, and tell other **PRO-LIFE** friends who have not yet heard about the great work we do and about this opportunity to double their donations.

SOME OF WHAT WE DID IN 2011 TO DESERVE YOUR CONTINUED SUPPORT

- Sponsored **11** world-class **PRO-LIFE** speakers who spoke a total of **33** times as part of our Lecture Tours and Truth Tours. They spoke at **14** different parishes, **5** of which had never previously hosted a **Defend Life** speaker.
- Some of our great speakers included: Congressman Andy Harris, Father Paul Schenck, Professor Charles Rice, Monsignor Stuart Swetland, Monica Miller, Ph.D., Steve Mosher, Randy Terry, Eric Scheidler, Barry Sullivan, and Melissa Ohden.



Cong. Andy Harris



Fr. Paul Schenck



Randy Terry



Prof. Charles Rice



Msgr. Stuart Swetland



Monica Miller, Ph.D.



Steve Mosher



Eric Scheidler



Barry Sullivan



Melissa Ohden

- Our 11th Annual Truth Tour was a great success. We had 15 stops including **West Virginia, Maryland, Washington, D.C., and Pennsylvania**. We had **24** Core Team members who came from **7 different states**.
- Our Black Friday Gap and Face the Truth Tour at White Marsh Mall organized by **Kurt Linnemann** of CBR Maryland, was a huge success.



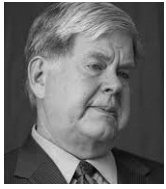
Joe Scheidler



- Spoke in April at a huge testimonial dinner in Chicago for Pro-Life hero **Joe Scheidler**.
- Found publisher for Monica Miller's fabulous forthcoming book, ***Abandoned: The Untold Story of the Abortion Wars***.
- Celebrated the 100th birthday of **President Ronald Reagan** and visited 3 of his boyhood homes in Illinois.
- Participated in an out-of-court settlement with the University of Notre Dame who wrongfully arrested 88 pro-lifers protesting **Obama's** appearance there in May, 2009.



- Continued legal action against the **Maryland State Police** who had illegally arrested 18 of us in Bel Air, Maryland, on August 1, 2008.
- Participated in the National Students for Life Conference where we distributed 300 of our sensational **PRO-LIFE** T-shirts. Approximately 1,800 students attended.



- Continued to work for the expulsion of late trimester abortionist **Leroy Carhart** who had falsified his credentials when applying for his medical license here in Maryland.
- **Exposed Todd Staves** of Germantown Reproductive Health Services, the apparent employer of abortionist Carhart. Staves went nearly berserk after this exposure.



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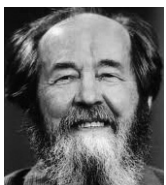
WHAT IN THE WORLD IS HAPPENING TO FATHER FRANK PAVONE?



You know that **Father Pavone** of **Priests for Life** has been recalled by Bishop Patrick Zurek of Amarillo, Texas and is living in a convent and continuing his Pro-Life work by cell phone and laptop computer. Who knows who is behind this, but it is my opinion that there are dissident bishops that are orchestrating this and that Bishop Zurek is merely a mouthpiece for them in an attempt



to silence Father Pavone. I believe that Father Pavone has done more for this Pro-Life movement than all the bishops combined and that he is a source of embarrassment to some who are lukewarm at best. Remember Pope Paul VI's words: ***The Smoke of Satan is within the Vatican!***



Thanks be to God for great Archbishops like **Timothy Michael Dolan** of New York who spoke so forthrightly at the recent Bishop's Conference here in Baltimore. He actually used the words **passion** and **passionate** exhorting his brother bishops in his opening remarks. Thanks be to God also for **Archbishop Charles Chaput**, who was recently named Archbishop of Philadelphia. In a stirring address he recently gave at the University of Pennsylvania, he quoted heavily from **Aleksandr Solzhenitsyn's** historic speech at Harvard in 1978 explaining how the West had abdicated its moral leadership.

And thanks for all you do to **save innocent pre-born children from death by abortion!**

Long Live Christ Our King!

Jack Ames
Jack Ames, Director

In My Humble Opinion

Pro-lifers picket NARAL's 'blood feast' fundraiser

By Janet Baker

"To sin by silence when they should protest makes cowards of men." – Abraham Lincoln

A clear-cut occasion for protest occurred November 5 in Rockville, at Maryland NARAL's annual "Evening of Chocolate" gala, a major fundraising event for them.

The event's list of sponsors included many Maryland elected officials. Most of the Montgomery County delegation to Annapolis were listed thereon, as well as the Montgomery County executive. Congressman Chris Van Hollen and Maryland Comptroller Peter Franchot also lent their names to this debacle.

It is reasonable to assume that food and beverages were purchased by NARAL. Moreover, since abortionists most likely contribute to NARAL from the proceeds of their baby-murdering activities, it is quite accurate to define this event as a blood feast.

It was hosted by Visarts Gallery on Gibbs Street (where Beall Avenue intersects) in a rather low-key manner. Most people milling about in the Rockville Town Center had no idea that nearby was the celebration and promotion of baby-murder.

We knew it was morally incumbent on us to protest the NARAL blood feast. They needed to be rebuked for their participation in the sin of baby-murder. Moreover, the people nearby needed to be alerted to the travesty that was happening under their noses. Of course, we were aware that in downtown Rock-



Diane Hess pickets the NARAL 'chocolate gala' under the watchful eye of the Rockville Police. Her handheld sign reads 'Death by Chocolate.'

ville, many if not most of these same people would be pro-abortion.

The reception started at 7 p.m. At 6:30, four of us arrived in front of the building to greet the guests with the truth – including the graphic truth. Because the Visarts building was rather nondescript, NARAL sent some of their staff outside to guide attendees to the blood feast.

Naturally they took umbrage to the truth that we displayed. And naturally, they called the police. Because we were in the heart of town, the Rockville City Police responded.

Again, there were four of us. The police department sent four officers. We each had our own officer, as it were. No doubt the City of Rockville is so completely free of real crimes (such as murder, robbery, etc.) that it felt it appropriate to send four fully-armed officers

to protect NARAL from one man, three women and their signs!

One of the officers told us that the folks attending the blood feast wanted "to have a nice time and not have to look at our signs." I almost felt remiss for bringing copies of the First Amendment to educate this officer.

Their tactic failed to dissuade us, so a NARAL official and one of the officers huddled together. They then told us that the street was owned by some realty company and was really private property and that we'd have to cross Beall Avenue or get arrested.

While we doubted the veracity of their claims, we didn't consider it worth our while to risk arrest so we took our signs and crossed the street.

See CHOCOLATE, page 19

Jihad Watch chief warns against ‘stealth jihad’ in U.S.

The JBS Swift meat packing plants in Colorado and Nebraska were having a problem.

During the work day, their Somali Muslim employees were walking off the job when it was time to pray.

“Muslims are supposed to pray five times a day,” author and Jihad Watch Director Robert Spencer explained in his October 6 Institute on the Constitution-sponsored lecture, “Stealth Jihad: how radical Islam is subverting America without guns or bombs.”

“A pious Muslim will stop whatever he’s doing to say the prayers, wherever he is,” said Spencer.

“But in a factory, it’s not really convenient for workers to walk off at various times. So the Swift’s plant fired the workers.”

In August 2010 the Equal Employment Opportunity Commission sued Swift, saying the company had to accommodate the religious practices of the workers.

The company now has to give the Muslims breaks that the non-Muslim employees do not get, said Spencer.

“Most people think that what we’re dealing with in the jihad threat is terrorism,” he noted.

It’s true that since the 9/11 attacks, there have been many smaller-scale terrorist attacks in the U.S.

But terrorist attacks are by no means the whole of the threat, said the author.

The main goal of the Muslim activists is to weaken and ultimately destroy American society and replace it with a system of governance based on Islamic law, Sharia.

A means to this goal is to assert the concept that where Islamic law and American law conflict, Ameri-

can law must give way, and to reinforce the principle that Muslims must always and everywhere be accommodated in their practices and their laws.

“They want to establish Muslims as a special class that has rights and freedoms the rest of us don’t have,” said Spencer.

In another 2010 case, he noted, the U.S. Department of Justice sued a Chicago-area school district for



Muslim activists are working to subvert American society by demanding accommodation to Islamic law, says Robert Spencer.

refusing to allow a Muslim school teacher in her first year on the job to take three weeks off during the school year to make a religious pilgrimage to Mecca.

She took off for the trip without permission and was fired. The Justice Department settled the case in October, forcing the school district to give the teacher back pay, compensatory damage and attorney’s fees.

The Muslim Brotherhood, an in-

ternational Islamic organization that operates in the U.S. under a number of names, has a strategy for the U.S. that was secret until a raid of the Hamas-supporting Holy Land Foundation uncovered a document detailing their plans.

“The Brothers must understand that their work in America is a kind of grand jihad in eliminating and destroying Western civilization from within and sabotaging their miserable house by their hands and the hands of the believers so that it falls, and Allah’s religion is victorious over other religions,” the document stated.

In service of this goal, a few years ago they coined the term Islamophobia, “which means that if you are concerned about Islamic law trumping the rights of non-Muslims, if you are concerned about what is happening in the U.S. at the Swift plants and a thousand other examples, then you are Islamophobic: you have irrational hatred and bigotry against Muslims,” explained Spencer.

The FBI has recently come under fire for some training material for its agents that pointed out that Islamic piety and Islamic terrorism tend to go together: “The Muslims who blow things up tend to be very devout and religious,” Spencer pointed out.

At a Congressional hearing on October 6, FBI Director Robert Mueller, “put on the spot” by some congressmen, said that these training materials were “inappropriate and offensive,” and that they would not be used any more.

“He didn’t say they were false,” Spencer noted. “But sometimes the truth is inappropriate and offensive.”

“Mueller is afraid of groups like the Council on Islamic-American

Relations – a Hamas-linked Muslim Brotherhood front group – and afraid that the mainstream media will say that he and the FBI are Islamophobic.”

The October 6 hearing represents even further retreat into fantasy-based policy-making, Spencer declared.

“Ever since 9/11, our response to the jihad threat has been entirely fantasy-based. When George W. Bush went into a mosque right after 9/11 with several Islamic leaders, he said, ‘Islam is a religion of peace.’”

But Muhammed, the prophet and founder of Islam, spelled out the three choices that Muslims are directed to offer to non-Muslims, he explained.

“First you invite the unbelievers to accept Islam. If they refuse, you invite them to pay jizya, the tax specified in the Koran, which calls

on Muslims to subjugate Jews and Christians under the rule of Islamic law, and to pay this tax as part of their second class status.

“If they refuse both choices, then you go to war with them.”

We need to educate ourselves about the “stealth jihad” going on in our country – a non-violent holy war to advance a radically repressive and violent ideology, warned Spencer.

As part of that education he recommended *Stop the Islamization of America*, by Pamela Geller, as a practical guide of specific things we can do to unmask Muslim Brotherhood initiatives.

It is not in the least at variance with constitutional principles to fight Muslim encroachment, he asserted.

In the nineteenth century, for example, the U.S. government and the Supreme Court had no problem outlawing polygamy, despite the fact

that it was part of Mormon religious practices, because they understood that there could be legitimate restrictions on a religious practice if it undermined national interests.

Twenty states are currently considering laws to prohibit Sharia law, said Spencer.

“This is a war in which we are all combatants,” he warned. “It is a war for our national survival. Nobody is going to do it for us. The FBI is in full retreat; the government is completely compromised.

“It’s up to us now.”

Robert Spencer is director of Jihad Watch, a program of the David Horowitz Freedom Center, and author of ten books, including The Politically Incorrect Guide to Islam and The Truth about Muhammed (both New York Times bestsellers), and The Complete Infidel’s Guide to the Koran.

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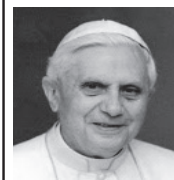


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Book Review

Soul of a Lion offers model for our times

By Diane Levero

When Hitler invaded Austria in March of 1938, Dietrich von Hildebrand knew his time was up.

Within hours, he and his wife Gretchen were on the last train leaving Austria before the Nazis took over Vienna, where he had been teaching at the University of Vienna.

As the train arrived at the Czech border, an officer informed the passengers, most of whom were Jewish, that no Austrian citizen would be allowed off the train – a death knell for the Austrian Jews, and one for Dietrich as well, as he was an Austrian citizen.

But by the grace of God, he and Gretchen had Swiss passports with them, which passed muster with the inspecting officer, and they remained on the train as it rolled across the bridge to Czechoslovakia and safety.

At two o'clock the next morning, three Gestapo officers came to his apartment in Vienna to arrest him. Dietrich von Hildebrand had escaped by the skin of his teeth.

Von Hildebrand had been on the blacklist of Hitler's National Socialist (Nazi) Party since 1921, when he was a professor at the University of Munich.

"Dietrich von Hildebrand is a traitor. We shall properly dispose of him as soon as we grab power," declared one fervent Nazi.

When Hitler became chancellor of Germany in 1933, von Hildebrand realized he had to leave the country. He went to Austria, where only a few years later, he was forced to flee once again.

Why was he so hated by the Nazis? Alice von Hildebrand, his sec-



Philosopher Dietrich von Hildebrand risked his life to stand up for his Catholic faith and against the evils of Nazism.

ond wife, explains in the biography of her husband, *Soul of a Lion*.

Dietrich von Hildebrand was a renowned German philosopher and religious writer, a brave anti-Nazi activist, and an outspoken Christian witness.

"His extensive writings on Christian philosophy, spiritual theology, and in defense of the Church's teaching place him among the great thinkers of the twentieth century," then-Joseph Cardinal Ratzinger wrote in his foreword to the book.

"His steadfast and determined opposition to totalitarianism, whether in the form of National Socialism or Marxist Leninism, a conviction that would cost him greatly during his life, illustrates the profound clarity of his moral vision and his willingness to suffer for what he knew was true."

Dietrich was born in 1889, of

German parents, but in Florence, Italy, where his family lived in a former sixteenth-century monastery named San Francesco.

His father, Adolf, a famous sculptor, also owned a mansion in Munich, at which the family spent half their year.

Dietrich had five older sisters, all of whom were beautiful and talented.

His childhood and upbringing were idyllic. Only classical music resounded through the halls of San Francesco. His mother, Irene, and his sisters all sang and played the piano or the violin.

As his father's reputation grew, the great artists and thinkers of the day flocked to San Francesco and the mansion in Munich: Henry James, Franz Lizt, William Gladstone, Richard Wagner and many others.

As might be imagined, Dietrich was a precocious child. By the time he was a teenager, he was fluent not only in German and Italian but in French and English.

Taught by private tutors, he read Cervantes' *Don Quixote* when he was 11, and was so enchanted with it, he eventually read it some 50 times.

He was captivated by the music of Beethoven and Mozart, but his greatest musical passion was for the operas of Wagner.

Amidst this happy and cultured family, there was one flaw: Adolf and Irene were lovable, warm and noble-hearted – "noble pagans," as Alice von Hildebrand put it – but had no interest in religion.

Predictably, neither did any of his sisters. But Dietrich was different.

When their mother remarked that Christ was the son of God just as all men can be considered God's

children, but that there was nothing special about Him, Dietrich said solemnly, “I swear to you that Christ is God.”

He was five years old at the time.

Dietrich’s love of beauty and his conviction that beauty and truth are inextricably intertwined, bolstered by the influence of his close friend, the brilliant German philosopher Max Scheler, led him to convert to Catholicism in 1914.

Converts are often the most enthusiastic and dedicated Catholics. Dietrich was so much so that he was instrumental in the eventual conversion of all five of his sisters, two of his brothers-in-law, and many friends and relatives, about a hundred people in all.

In the meantime, he had decided that philosophy was his calling when, at 15, he discovered Plato’s dialogues, some of which he read in Greek.

He studied at the University of Munich under Theodor Lipps, whose defense of an objective, valid ethics and rejection of ethical relativism greatly impressed the young student.

He completed his Ph.D. under Edmund Husserl, who declared his dissertation, “The Nature of Moral Action,” to be a work of genius.

As a vibrant, young professor at the University of Munich, with his Italian ways, his spontaneity and his unconventional manners, von Hildebrand did not fit the mold of the typical stiff and reserved German professor, and he attracted many followers.

Moreover, he did not see why he should have to leave his Catholic faith at the university gates.

He had discovered how deeply faith can enlarge and deepen one’s intellectual horizon.

Von Hildebrand was convinced that faith, far from being an obstacle

Von Hildebrand was appalled that so many German Catholics were apathetic to their faith.

to intellectual pursuits, actually liberates and purifies the human mind, so deeply affected by original sin.

After the publication of his book, *Purity and Virginity*, a fellow professor cautioned him: if you want to ascend the hierarchy of the university, don’t write books on topics such as purity.

Dietrich, whose dedication to the pursuit of truth was unswerving, politely ignored his advice.

As Hitler and the National Socialists gained power, von Hildebrand was appalled that so many German Catholics were apathetic to their faith and succumbing to Zeitgeist – the spirit of the age – and embracing nationalism.

As an antidote to the glorification of the state and denigration of the individual, he wrote *Metaphysics of Community*.

He did not mince words in his public utterances either.

At a dinner after a conference in Paris, the German provincial of the Dominicans proclaimed that there was no reason to oppose Hitler, adding, “It is worth noting how often Hitler mentions God’s name.”

Dietrich retorted, “Hitler is so stupid that when he speaks about God, he does not know what he is talking about.”

When the provincial persisted, insisting that Catholics should play a leading role in the National Socialism movement, Dietrich countered, “National Socialism and Catholicism are essentially at loggerheads and can never be reconciled.

“Moreover, it is sheer illusion to believe that Catholics could have any sort of positive influence on a movement that is evil to its very core.”

Little wonder that in 1937, Franz von Papen, the German ambassador to Vienna, wrote to Hitler that von Hildebrand was the leading enemy of National Socialism.

Documents of the time place him near the top of the list – after members of the government – of persons to be arrested upon the invasion of Austria.

After fleeing Austria, von Hildebrand taught for a brief time at the Catholic University of Toulouse, until Hitler invaded France.

Once again, he made a hairbreadth escape, eventually coming to America in 1940, where he taught at Fordham University. He died in 1977.

Astute readers will recognize in Dietrich von Hildebrand a model for all Catholics today – both prominent public figures, whether lay or clergy, and those of more humble status – to stand up for the truths of the Catholic faith and against the evils of “the spirit of the age.”

The two should and do clash, and real men take sides.

For inspiration and information:

Visit these Catholic pro-life and/or pro-prayer websites:

NationalRosaryCrusade.com
Crusade4life.org
CenaclesofLife.org
RosaryoftheUnborn.com
FamilyRosaryCrusade.com
DivineMercyPictures.com
PriestsforLife.org

Church objects to display of graphic abortion signs

By Kurt Linneman

"Time to Grow Up" was the name of the women's conference held October 15 at Mt. Zion Methodist Church in Churchville.

I thought this was a perfect venue and audience to bring the truth about abortion. Women gathered from many different churches. Some of these women might possibly be carrying the burden of what to do with an unwanted pregnancy.

With this inspiration, Michele Bennett, a fellow pro-lifer, and I took our position along the street in front of "The Tent" a white, dome-shaped building on church property where Mt. Zion holds large gatherings.

We held graphic images of babies who have been aborted, along with a sign that says, "When Will Your Hearts be Broken for the Unborn?"

My purpose in being at this event was to reveal the ugly reality of abortion. Knowing this may help women to make a better decision for themselves and their unborn child.

As they are further convinced that the baby inside them is in fact a unique, separate human being that has a right to life, ending the life of their baby via abortion will no longer be an option.

The pastor and staff at Mt. Zion did not have the same view that I had; in fact they were quite offended and upset at our presence.

For over an hour and a half, Mt. Zion members and staff spoke to me and at me trying to convince me that I had no business being at their church and that I was doing more harm to women than good. Further, they thought I was doing more harm

than good to the pro-life movement.

These are not uncommon arguments, particularly from Christian churches – Catholic, Protestant and non-denominational. I politely listened to their viewpoints.

One of the main concerns the Mt. Zion staff had with our presence was that those who drove by the church would think Mt. Zion is a pro-choice church and, as they so rightly stated to me, they are one of the most pro-life churches in Harford County.

My choice to be in front of a certain church is not driven by whether or not the church is pro-life, nor is it meant to offend anyone.

My motivation is quite simple: abortion kills an innocent human being and wounds a mom and family. Most churched and non-churched people have never seen what abortion does to a baby and subsequently, they make a life-ending and life-changing decision in ignorance.

I and the church owe it to their

congregation and to the public to reveal the horrible reality of abortion – no matter if it makes them uncomfortable or if it tarnishes their reputation or steps on their existing pro-life programs.

If the images of aborted babies will help inform and save lives, we need to embrace them. The truth often hurts and is uncomfortable. We need to brace ourselves and courageously share that truth.

For the baby in the womb who is about to be brutally killed by the decision of his or her mom at the hand of an abortionist, that baby really does not care about our feelings, our programs, our reputation or our church politics.

All that baby is concerned about is, I am going to die, I am going to be slaughtered unless someone does something and does it now.

We need to put aside our differences and our preferences and work to end child-killing: 3,200 babies are killed every day in America by abortion – 1.2 million babies a year. It is time to fight for the unborn like we never have before. Whatever someone or a church has done or is doing, it is not enough; we need to do more.



Michele Bennett helped display unwelcome graphic abortion signs at a church in Churchville.

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KOMEN, from page 2

Daling and her colleagues showed a 20-to-50 percent increased breast cancer risk for women having abortions compared to those who carried their pregnancies to term.

Daling, a leading cancer epidemiologist and a pro-choice advocate, said, "I would have loved to have found no association between breast cancer and abortion, but our research is rock solid, and our data is accurate.

"It's not a matter of believing, it's a matter of what is."

Planned Parenthood's two big money-makers, abortion and contraceptives, are directly linked to breast cancer by numerous studies conducted from the 1960s through the present, American Life League's Rita Diller told LifeNews.com in August.

But beyond the issue of abortion, Planned Parenthood is not the best place for Komen to send hundreds of thousands of dollars if it truly wants to help women prevent or combat breast cancer, said Diller.

"Planned Parenthood is not licensed to do anything beyond Level 1 breast examinations – the same exam that can be done by a woman in her shower, or in any clinic or physician's office. They do not perform mammograms," she explained.

The Baltimore Archdiocese statement named two organizations as supporters of "morally licit breast cancer research and prevention":



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The Breast Cancer Prevention Institute, of Somerville, N.J., and the Coalition on Abortion/Breast Cancer, of Hoffman Estates, Ill.

One local Catholic high school, Mount de Sales Academy, in Catonsville, bypassed the Komen Race for the Cure this year and gave directly to two local organizations instead.

Komen is such a well-known name that people, in all good faith, get involved without knowing what the organization is doing, said Mount de Sales Principal Sr. Anne Catherine, O.P.

"But we did not participate in the Susan G. Komen walk, because we know that the Komen foundation gives to Planned Parenthood," she explained.

Instead, the school held some events to raise money for breast cancer and gave to the breast cancer centers at Mercy Hospital and St. Agnes Hospital.

"We wanted the money to go to Catholic organizations, and we figure locally, we know better where the money goes," said Sister.

"So, hopefully, we are building up the culture of life in the right way," she added cheerfully.

SCHEIDLER, from page 7

first recommendation.

When you're talking to a pro-abortionist, forget the clever "comebacks," he advised.

"If your mind is rolling through your Rolodex of snappy one-liners, you're not listening to them."

Scheidler cautioned that he is not advising pro-lifers to be passive, weak, docile or wimpy.

"I'm an aggressive guy," he said. "I like nothing better than drawing up a battle plan against a Planned

Parenthood event.

"We upset people all the time, standing outside abortion clinics with our graphic signs, or picketing abortionists' homes."

But when it comes to conversations with abortion clinic workers, you won't change their minds by yelling at them, he insisted.

Our goal is not just defeating Planned Parenthood, and although he wants very much to save babies, it's not even, ultimately, about saving babies from abortion, he explained.

"God can take care of the babies, whether they're born or not born. As Catholics, we consign them to His mercy.

"But what we're really after is souls. The only way we can do that is by loving them."

Our real enemy, he reminded his audience, isn't Kathleen Sebelius, Barack Obama or Planned Parenthood: it's Satan.

"The primary way he can defeat us is to destroy the family, which is the symbol or image of the Trinity. In abortion, he can destroy the family – mother, father and child – all at one time."

If we want to fight him, the only way we can do it is with love.

That doesn't mean being passive. "I'll stand on the street with a graphic abortion sign any time, but I'll do it with love."

Our one-on-one conversations with the other side have to be very personal. We should strive to get to know them as God knows them – as unique human beings.

God even loves Kathleen Sebelius, he reminded the pro-lifers, joking, "I don't know how He does, but He does it!"

Accept the person for who they are, he urged, and embrace the opportunity to bring that person a baby step closer to the pro-life position.

BISHOPS, from page 3

"I gotta believe that there was much discussion about our demonstration," he speculated. "You don't have 10 to 12 people with graphic abortion signs and information signs about Father Pavone's predicament without creating some discussion inside."

"We don't know what the issues are. We only know that for 60 days, this man has been sequestered, and is being kept from leading one of the largest pro-life organizations in the country."

Father Pavone became the first full-time director of Priests for Life in 1993, with the permission of Cardinal John O'Connor of New York.

The organization was begun by priests earlier in San Francisco and moved to New York in 1993.

Priests for Life has a \$10 million annual budget, larger than the budget of the Amarillo diocese.

Father Pavone is on the board of directors for the Center for Bio-Ethical Reform.

city tax dollars that evening.

We left when we believed that most of the attendees were already inside the building. Judging from the reactions of the attendees and yes, the presence of the police, we knew that we had given them a lot to ponder.

My only disappointment is that there were only four pro-lifers there. Thus, I'll close by referring all to the Lincoln quote at the beginning of this article.

MORRISONS, from page 8

to join them in this incredible ministry.

What started as a simple outcry from six young, faithful Catholics has turned into a weekly ministry that has helped save the lives of at least 17 innocent babies. Every Monday morning, the family goes to Mass and then to the abortion mill, from 8 a.m. to 10 a.m., to help Christ save babies.

Now a minimum of 75 people join them each week for prayer,

sidewalk counseling, and public witness.

Eric and Grace can tell you countless stories of how this ministry has been a blessing in their lives and their family.

But it has come with significant sacrifices as well. There is the constant presence of law enforcement, threats of legal actions, and the emotional and spiritual toll of being in front of a death camp week after week after week.

Eric is now the sole source of income for the family. They are blessed to have Eric's parents living with them. The family pulls together to home school, pray, attend Mass, help care for Eric's father, Paul, who had a stroke earlier this year, and maintain a weekly vigil outside of the most prolific late-term child killing facility in America.

"God has provided our family with many tremendous blessings," said Eric. I am grateful for a beautiful and talented wife, six incredible children, having the opportunity to share our home with my parents, and our Catholic faith."

CHOCOLATE, from page 12

That move was rather advantageous for our purposes, for on that side of the street was a parking lot in which many of the attendees were parking. We continued our protest there, making our case known to people parking and crossing to the NARAL event.

Now even though we had crossed the street, we four little individuals – and our signs – must have been considered a bit of a threat (and yes, the truth does threaten falsehood). The four officers remained there. If any reader resides in the city of Rockville, you may wish to complain about the squandering of your

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tension its exposure creates, to the light of
human conscience and the air
of national opinion before it can be cured."**

(Dr. Martin Luther King, Jr., Letter from Birmingham Jail)



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INSIDE: Komen Race's ties to Planned Parenthood

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