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## Chaput warns of ‘struggle within the American soul’

Archbishop Charles Chaput of Philadelphia had some harsh words to say about America and Americans on January 22.

“I want to talk this morning about the kind of people we’re becoming, and what we can do about it,” he told his audience at the Cardinal O’Connor Conference on Life in Washington, D.C.

“Catholics need to wake up from the illusion that the America we now live in is somehow friendly to our faith,” warned the 67-year-old prelate, who is known for speaking out regularly on controversial issues.

“What we’re watching emerge in this country is a new kind of paganism, an atheism with air-conditioning and digital TV. And it is neither tolerant nor morally neutral.”

The archbishop, a native Kansan whose bona fides as an American include membership in the Prairie Band Potawatomi tribe – his mother was a Potawatomi Native-American – noted that Americans take “progress” as an article of faith.

But progress in a country “is not assured,” he asserted, “and things that claim to be ‘progress’ can sometimes be wicked and murderous instead. We can slip backward as a nation just as easily as we can advance.”

Chaput pointed to America’s treatment of unborn children suspected of having Down syndrome as illustrating

in a vivid way “a struggle within the American soul.”

Studies show that more than 80 percent of unborn babies diagnosed with Down syndrome “now get terminated in the womb – they’re killed because of a flaw in one of their chromo-



**The mass aborting of unborn children with Down syndrome exemplifies ‘a new kind of paganism’ emerging in America, says Archbishop Charles Chaput.**

somes – a flaw that’s neither fatal nor contagious, but merely undesirable,” he pointed out.

Raising a child with Down syndrome can be demanding, the archbishop acknowledged. “It always involves some degree of suffering.

“But expectant parents deserve to know that a child with Down syndrome can love, laugh, learn, work, feel hope and excitement, make

friends, and create joy for others.

“Every child with special needs has a value that matters eternally.”

These children with disabilities are not a burden, but a priceless gift to us, he declared.

“Whatever suffering we endure to welcome, protect and ennoble these special children is worth it because they’re a pathway to real hope and real joy.”

Every child with Down syndrome, every adult with special needs, every unwanted unborn child, every person who is poor, weak, abandoned or homeless is an icon of God’s face and a vessel of His love, declared Chaput.

But, he added, “We live in a culture where our marketers and entertainment media compulsively mislead us about the sustainability of youth; the indignity of old age; the avoidance of suffering; the denial of death; the nature of real beauty; the impermanence of every human love; the oppressiveness of children and family; the silliness of virtue; the cynicism of religious faith.

“It’s a culture of fantasy, selfishness, sexual confusion and illness that we’ve brought upon ourselves.”

As historian Gertrude Himmelfarb has observed, what was once stigmatized as deviant behavior is now tolerated and even sanctioned, the archbishop noted.

But even more importantly, Him-

melfarb added that “As deviancy is normalized, so what was once normal becomes deviant.”

“Evil talks about tolerance only when it’s weak,” said Chaput. “When it gains the upper hand, its vanity always requires the destruction of the good and the innocent, because the example of good and innocent lives is an ongoing witness against it.”

Catholic public officials, Catholic doctors and Catholic citizens must, as the American Jesuit scholar Fr. John Courtney Murray put it, “set God and the truth of God above all other considerations,” said Chaput.

“God will demand an accounting. No excuse for our lack of honesty and zeal will work with the God who made us.”

Referring to the March for Life in Washington set for the day after his talk, the archbishop urged his pro-life listeners to never give up the struggle that the March for Life embodies.

“The great Green Bay Packer theologian, Vince Lombardi, liked to say that real glory consists in getting knocked flat on the ground, again and again and again, and getting back up,” recalled Chaput.

“There’s no better metaphor for the Christian life. Don’t give up. Your pro-life witness gives glory to God.

“Be the best Catholics you can be. Speak up for what you believe. Love the Church. Defend her teaching. Trust in God. Believe in the Gospel.

“And don’t be afraid!” he exhorted. “Fear is beneath your dignity as sons and daughters of the God of Life.”

Read Barry Sullivan’s **Somber Warning** to Pro-Abortion Catholic State Senate President Mike Miller on page 11!



## Students see abortion pictures up close



Havre de Grace High School students pause at the school entrance to take photos of graphic abortion posters displayed on the public sidewalk.

**By Kurt Linneman**

They had to walk right by us – literally right by us.

Unlike all the other high schools that we have visited, the school buses at Havre de Grace High School unloaded the students onto a public sidewalk, where on December 15 Walter Hunt and I set up and held the graphic images of aborted babies.

As at so many other schools, this was the first time many students had ever encountered the reality of abortion. Although the students were taken back, they seemed very interested in who we were and what we were doing.

As they filed past our signs, you could read their faces and almost their minds as they seemed to say, *Who are you? Why are you here?*

*Is that what abortion looks like?*

*I can’t believe you are here! That is gross! That is sad.*

Seeing the students up close, seeing their expressions and hearing their comments, I was further convinced that the Center for Bio-Ethical Reform Maryland’s High School Project is a good, right and worthy effort.

Without it, these young people would never be exposed to the truth and reality of abortion. They would never know what abortion is and what abortion does to an unborn baby.

The administration and faculty at Havre de Grace tried to shield the students from the truth. Apparently, they would rather the students live in ignorance of what abortion is and does to another human being, a baby.

**See IMAGES, page 19**

# Pro-abortion author's fans lock horns with pro-lifers

Merle Hoffman came to the Politics and Prose bookstore in Washington, D.C., January 17 to discuss her new book, *Intimate Wars: The Life and Times of the Woman Who Brought Abortion from the Back Alley to the Board Room*.

A small cadre of pro-lifers came to the abortion advocate's talk to, as one of them put it, "not let this issue go down without questioning her."

The result was an explosive stand-off in which sparks flew between the pro-lifers and Hoffman's supporters.

Hoffman owns Choices, an abortion facility in New York that she founded shortly after New York State legalized abortion in 1971.

A co-founder of the National Abortion Federation, the 65-year-old pro-abortion activist and millionaire is set to open a second abortion clinic in February. She also publishes and edits *On the Issues*, an online radical feminist magazine.

Washington pro-lifer Missy Smith had called some pro-life friends and asked them to come with her to the talk. One of them, Olga Fairfax, sat on a stool outside the upscale bookstore on Connecticut Avenue and handed out pro-life literature.

The other five pro-lifers went inside to hear Hoffman's talk. As they had agreed beforehand, said Smith, "We all sat separately and pretended we didn't know each other."

"Hoffman talked about how abortion is liberating and empowering to women," recalled Albert Stecklein, one of the five.

"She was clear that a child is expendable in order for a woman to

maintain her freedom."

Hoffman read excerpts from her book describing how she would hold the hands of tearful women and comfort them when they were about to go through an abortion.

"The whole book was about the grief that these women having



**Pro-lifers challenged Merle Hoffman's assertions that abortion liberates and empowers women.**

abortions felt," said Smith. "But she made herself out to be Florence Nightingale!"

"She did a good job of glorifying herself for helping these women get abortions," agreed Stecklein.

"I think she believes herself to be a Joan of Arc for women who have become pregnant, and she's there to help them make the choice of abortion – but it's not really a choice."

Mary Ann Corr, chair of the pro-life committee at Blessed Sacrament Church in Washington, agreed with Stecklein's Joan of Arc metaphor.

"She was wearing the armor," said Corr; "unfortunately, she has the armor on her mind and heart. She was very bellicose."

The audience of fifty to sixty people, mostly women, was "so rah-rah," said Smith. "A lot of women got up and said how wonderful she was."

The first person to raise his hand at the start of the question-and-answer session, however, was veteran pro-lifer Dick Retta.

"You know, it sounds like women are empowered when they are enabled to kill their babies," he remarked.

He then went on to describe a 1987 study by Dr. David Reardon of women who suffered from post-abortion trauma that found that 60 percent of them had considered suicide, and 28 percent had actually attempted suicide.

"My question is, do you know how many post-abortive women who attempt suicide are successful?" said Retta.

Some in the audience booed.

"I'm not familiar with those statistics," said Hoffman, brushing off his question.

The next person to speak said she was Jewish and that "abortion is okay in the Jewish faith," Retta recalled.

"She said it's right in the Bible: God told Moses that if two men are fighting and one kills the other, that's against the law and there's a penalty.

"But if a woman is involved and is pregnant and the baby is killed in the womb, the penalty is a lot less. So the fetus has a lot less value, so it's okay to abort babies."

The woman then looked at Retta and added, "I resent you forcing your religion on someone else; Jesus Christ is a different God from my God!"



"I don't want to get into a heated battle!" interjected Hoffman.

"I didn't know I was forcing my religion on anybody," Retta replied mildly. "I didn't say anything about religion."

Smith, the next pro-lifer to speak, first explained that she had brought a "pro-choice" friend with her who had been so upset by Hoffman's talk about the emotional suffering of women who had abortions that she cried through the entire talk.

"She's so conflicted," Smith explained. "She thinks it's a woman's right, yet she has pets, and she wouldn't allow anyone to hurt *them*, so why hurt children?"

Smith went on to say that "fetus" means "little one" – in other words, a child.

"I said that I had had a little girl who weighed only 1 pound at birth – that was a baby. My second girl weighed 2 pounds; she's now 44 years old. Are we to believe that they are not babies?"

"Then these women all around me said, 'How dare you?'"

Hoffman had "a big, tall, skinny

guy who controlled the questions," said Smith. "He cut you off if it got too confrontational."

Stecklein, the final pro-lifer to enter the fray, told Hoffman, "You said that what's been going on has become a battleground within the womb, and I would agree with you

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**'This woman came over and screamed at me, "This is all about religion!"'**

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on that, but sadly, in this battle, the child has become most often the loser.

"A lot of talk has been about the pregnant women who face so many difficult situations and circumstances – physical, financial, and so forth.

"You use the word 'forced,' as if the woman is forced to have an abortion. But why do you never mention the word 'adoption'?"

A woman got up and retorted, "Well, adoption can be traumatiz-

ing! Look at Steve Jobs – he was traumatized for life!"

"Merle kind of dismissed me," Stecklein concluded. "She didn't really address my comment."

The fireworks continued even after the question-and-answer session broke up, said Smith.

"This one woman came over to Dick and started screaming at him, then came over and screamed at me, 'This is all about religion!'"

Smith's pro-choice friend told the woman, "You're not going to talk to her that way!"

Retta's mild manner eventually succeeded in calming the woman down, so much so that before she left, she told him, "It was nice talking to you."

Overall, said Smith of the evening at Politics and Prose, "We were the skunks at the birthday party, but it was okay, it got things stirred up."

Her pro-choice friend told her afterwards, "I was very proud of you."

"I think she thought I was going to be vitriolic, but none of us were," said Smith.

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# New abortion clinic regulations: bad for the babies

By Bob Brown

Maryland's Department of Health and Mental Hygiene has drafted regulations that would, beginning July 1, for the first time, allow the state to regulate abortion clinics.

The main thing that you need to know about these new regulations is that not a single section or paragraph was written with the lives of preborn babies in mind.

Not a sentence or syllable in the regulations has the purpose or power to end or to curtail abortion in Maryland. The sole focus of the regulations is to try to make the abortion process safer for women.

And although I am sure that it's not the intent of DHMH to *increase* Maryland's abortion rate, that will be the effect of the regulations. Safer abortions are more attractive abortions, and more attractive abortions mean more abortions.

The regulations cover only those facilities where surgical abortions are performed on a routine basis, not medical offices where they may occasionally be done.

These regulations are *not* Maryland law voted on by our legislators; they are essentially the new rulebook in a rigged game, where the players (abortion clinics) and the referee (DHMH) are on the same team.

Some pro-life organizations and individuals earnestly believe that the regulations amount to a victory – albeit a very small victory – for our side.

I wish that they were right, but with all due respect to these friends and colleagues, I have been convinced since the first draft of the regulations was released for public

comment six months ago that they are the very opposite of a victory.

But don't just take my word for it; read the regulations for yourself ([www.dhmh.state.md.us/pressreleases/2011/pr120211.html](http://www.dhmh.state.md.us/pressreleases/2011/pr120211.html)).

In a state whose Goliath of abortion (on demand, at any gestational age) has stood defiantly for decades, the phrase "abortion clinic regulations" might sound pretty good to a pro-lifer.

However, you would be (understandably) misconstruing "regulations" to mean "restrictions" – thinking that, perhaps, (unlike what Maryland law currently allows)

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## These new regulations will entrench abortion even more deeply in Maryland.

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abortions would no longer be permitted through all nine months of pregnancy, or that financial and legal obstacles would be imposed on abortionists to the extent that many would be forced to quit their practice, or that some mechanism would be put in place to give abortion-minded women a "cooling off period" and ample accurate information before making their "choice."

There are no such provisions in the regulations.

In some states, abortion clinic regulations *have* been severe enough to decrease the number of abortions significantly. However, Maryland's new regulations are too insubstantial to close down any of its clinics.

But even if one or two shut their doors, Planned Parenthood will pick

up the slack. They might even build a new mega-clinic, like the ones that they recently opened in Houston, Texas; Portland, Oregon; and St. Paul Minnesota; or the one under construction in Ft. Worth, Texas.

The potential to corner the market is one of the many reasons why Planned Parenthood supports these regulations. You think that a new Planned Parenthood mega-clinic in Maryland is far-fetched? Who would have believed 18 months ago that the most notorious late-term abortionist would set up shop in our state?

But what are the more probable changes if the new regulations are implemented and carried out by Maryland's abortion facilities?

The medical personnel performing the abortions will supposedly be more qualified; the equipment used will supposedly be of better quality; and if there is still some sort of mishap (that occurs to the *woman*) during an abortion, medical help will supposedly arrive sooner.

Additionally, the state of Maryland will have the authority to inspect abortion clinics and to investigate complaints against them – but not the kind of complaints that *we* have always made against abortion clinics – that they are infernal anti-sanctuaries, the legally protected sites for killing little girls and boys.

I can understand why some pro-lifers support these regulations; they believe, "If we can't save the babies, at least we can save the mothers." But a mother is not "saved" by an abortion. Moreover, implementation of the regulations is no guarantee that there won't be just as many botched abortions in the future.

How many women die in abortion clinics? The CDC reports a

nationwide rate of about 1 maternal death per 100,000 legal induced abortions. DHMH reports that eight physicians in our state have been disciplined since 1991 for injuring or killing women during abortions.

Other records report fewer than ten deaths in Maryland going back to the 1980s. But even if the rate of maternal deaths is *three times higher*, as some pro-life sources claim, this still means that on average at most *one woman* dies each year in Maryland's abortion clinics. *Thirty thousand babies* die each year in Maryland's abortion clinics.

In years to come, the regulations *might* spare grave injury to or save the life of that one woman. But the massive perpetual slaughter of innocent children will not be slowed one bit (and will likely be accelerated) by these regulations, because they have absolutely nothing in them to protect preborn children and *nothing in them to discourage women from having abortions*.

For example, there still remains no requirement to show a sonogram or even to offer the viewing of a sonogram to a woman before an abortion. "The decision as to what radiologic services are necessary to be performed is a matter to be determined by the facility's physician or physicians," the DHMH states.

Notice the glaring absence in this statement that demonstrates that the abortion industry sees itself as lord over the abortion estate and women as mere vassals: the woman is not given the "choice" whether or not to see an ultrasound.

How firmly did *we* press for sonograms during the regulations' public comment periods? And are we going to pressure our legislators to introduce sonogram laws in the future? I fear that the answer will be no.

We'll figure, "Hey, this is what

we got, and it's a good first step. Let's not be too pushy." But if we do bring up sonogram legislation, DHMH and all parties with a stake in maintaining the status quo will retort, "You already signed off on the regulations. We have no intention of revisiting them anytime soon."

Governor Schaefer signed SB162 into law over 20 years ago – an abortion bill that went far beyond *Roe v. Wade*. Only wishful thinking could lead anyone to believe that, once these regulations are finalized, DHMH will take *another* "step" within the *next* 20 years. No, these new regulations will entrench abortion even more deeply in Maryland.

If you're having trouble understanding how worthless these regulations are to pro-lifers (to preborn babies, really), then think of it this way. Imagine a building in your neighborhood where any woman can take her 2-month old infant or her 2-year-old toddler when she's tired of caring for him or her (more than likely because the child's biological father has long since abandoned his duty to honor women and protect children.)

A specially licensed baseball player will beat her child to death with a bat. On a few tragic occasions in the past, the bat has slipped out of the child-killer's hands, injuring or killing the woman.

In response, the Department of Health and Mental Hygiene has adopted regulations that will supposedly ensure that fewer women are hit with the bat during the beating of her child. As there are still bound to be occasional injuries – from flying splinters and bone fragments – to a woman during the bat-beating death of her child, the regulations will guarantee that *she* gets competent medical care for *her* injuries sooner.

"That's not the same thing!"

someone will object. Yep, well, therein lies the problem. It *is* the same thing.

The other side – the alliance of pro-abortion providers and politicians – is taking a reserved public stance, but behind closed doors they are giddy. In their public statements, they approve of the regulations while expressing a modest degree of hesitation and concern in order to maintain the pretense that *they* are giving something.

However, their support of the new regulations should be a huge red flag to us, because NARAL and Planned Parenthood never compromise of their own free will. They never give anything. Even the tiniest obstacle raised in front of unfettered access to abortion is seen by them as downright robbery – an attempted theft of the most sacred bodily freedom. So, what does it mean when the pro-aborts are pleased? It's business as usual.

Serious injuries to an 18-year-old woman during a 2010 botched abortion in Elkton and the delayed medical help that followed, as well as the subsequent discovery of three dozen late-term aborted babies in the clinic's freezer, have forced the other side (the pro-aborts and the press) to come to the bargaining table.

Maryland's pro-abortion regime has responded with these new abortion clinic regulations. However, the regulations are nothing more than a savvy PR move to throw the public off the scent.

You'll read in the newspapers how the regulations are "to prevent another Elkton," and most of the public will be content to believe that to mean "no more abortions on viable late-term babies" (somehow forgetting that Carhart goes right on killing late-term babies in Germantown.).

But it's the classic bait-and-



switch; the regulations call for nothing more than getting a botched abortion client to the hospital sooner.

In short, any endorsement by pro-lifers of the regulations, as they stand, is misguided. To support them is to play into the hands of the pro-aborts, who have defined abortion for decades as exactly and only a women's health issue. Maryland's abortion clinic regulations are exactly and only about women's health.

Of course, we need to continue to show mercy to women before and after abortion, because there are *two* immediate victims of abortion—the murdered baby and the injured woman. However, the vast majority of women leave the abortion clinic without physical injuries; their injuries are psychological and emotional. Abortion clinic regulations do not address these very common and real sufferings.

To be quite frank, I am the only person that I know of who's been kicking and screaming in opposition to the regulations for the past half year. From almost every other pro-life quarter I hear either firm support for or reluctant approval of them – or simply, "I'm not sure."

I am not writing here on behalf of any organization; this is my opinion alone. Nor am I disparaging any pro-life organization or individual who disagrees with me. My criticism is reserved for the regulations.

Usually, pro-life support for the regulations is tepid at best: the regulations are one small step in the right direction, with the potential to open the door to tighter regulations in the future.

There is no evidence for this hope. Just *having* regulations is not grounds in and of itself for a pro-lifer to hope in, no more than the existence of a law assures moral rule

(e.g., Jim Crow laws, Nazi racial purity laws). *What do the regulations say?* I can't read these weak regulations and believe that any progress has been made. No, these regulations will serve to *shut* the door on us and on preborn children.

Pro-abortion politicians will be able to lend their assent to the regulations and claim to be "pro-life." How could you blame them, if pro-life organizations have done the same thing?

When pro-abortion and fence-riding politicians run for office next time, they will play up (with the

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**We cannot praise  
the killing centers  
for making murder  
an easier pill to swallow.**

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full, behind-the-scenes approval of NARAL) their supposedly moderate credentials by pointing to their support of abortion clinic regulations. "Supports abortion clinic regulations" will be a check-marked box on their campaign flyers. Centrist and independent voters, who decide races in many districts, will elect these wolves-in-sheep's-clothing into office.

On the other hand, our pro-life political friends in Annapolis will be caught between a rock and a hard place. They know that these regulations won't prevent a single abortion, but to oppose them or to fail to endorse them means to be pilloried by the press and to be misunderstood by their constituents.

So, what's my answer? Well, first of all, I have no problem with pro-life groups being involved during the regulations' public comment periods as long as every single sug-

gestion is motivated by and carries the possibility of saving the lives of the 100 babies who die in Maryland's abortion clinics *each day*.

Our resources should be focused on keeping women *out* of abortion clinics, not conspiring to make them safer places to visit. Women (and their babies) will not be injured or killed by abortion if they don't go into abortion clinics.

Secondly, we keep doing all the things that we have always been doing (prayer, protest, pregnancy centers, and pressure on politicians) – but we'll have to work even harder in the years to come to counteract the increased abortion rate at the kinder, gentler clinics.

Finally, we cannot in any way publicly "go to bat" for DHMH or for these regulations, as they stand. We cannot praise the killing centers or the licenser of the killing centers for making murder an easier pill to swallow.

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## Boquet reminds pro-lifers of movement's 'under-message'

What happens to a pro-lifer when he or she comes face-to-face with those who are violently opposed to them?

"The normal human response," said Fr. Shenan Boquet: "we get worked up. The heart pounds; we want to react."

But we must never lose the virtue of respect, the president of Human Life International told listeners at his Defend Life-sponsored talk at Blessed Sacrament Church in Washington, D.C., January 13.

Strengthening us in this resolve, he said, is "the core of what we do – the under-message of the pro-life movement – all we do to defend the life of that preborn child, that elderly person, is out of love for God."

When Mary and Joseph found Jesus in the temple, Father Boquet noted, He asked them, "Did you not know that I must be about my Father's business?"

"The Father's business is love, and not a sentiment. We're not talking about a sentiment – sentiments change. But Jesus reveals that not only is God love, but that out of that love, there is a necessary response.

"What is that necessary response? Look at Jesus on the cross! What do we see? We see love."

Jesus taught that there is no greater love than for a man to lay down his life for a friend, and then He called us His friends, Boquet reminded his audience.

"So out of love for God, we, out of friendship, must respond to the needs of our brothers and sisters."

The majority of people in the United States claim to be Christian, Father noted. But if Christianity is our country's core religion, abortion should not be legal in this nation.

Boquet recalled the admonition



**The base for all of our efforts to defend the unborn is our love of God, says Fr. Shenan Boquet.**

of 1 John 4, 20: "If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God, whom he has not seen."

"If society can't love the child present in the womb, who is made in the image and likeness of God, how can that society say that it loves God?" said Boquet.

"That's what pains my spirit: when I come across a Christian who doesn't think that abortion is intrinsically evil, it's hard to understand him being a Christian – because a Christian knows the commandment, 'Thou shall not kill.'"

Father Boquet recalled the angels who confronted the apostles after Jesus' ascension, asking them, "Men of Galilee, why do you stand gazing up into the heavens?"

In effect, he said, they were saying, "There is work to be done, there are things to be done!"

This year's March for Life marks the 39<sup>th</sup> anniversary of *Roe v. Wade*, he noted; many of us thought that we would have ended abortion long ago.

"Yet here we are, nearly 40 years later, and we have a whole industry built around abortion, worth billions

of dollars. One of the largest exports of the U.S. is abortions. Is that what we want to be known for?"

A few months ago, said Boquet, he attended a dinner with about thirty new congressmen, who brought with them to Washington "a desire to change things."

But what's going to happen to them to them a year from now, when they get lulled into the inside-the-beltway status quo, he wondered.

"I said to one of them, a Catholic, 'Do you go to daily Mass?' Another congressman piped up, 'I've been after him, Father, to come with me!'

"I asked him that because I know that if Catholic Christians and non-Catholic Christians are practicing their faith, they will get on that floor and vote not out of sentiment, but in response to the command of God; they will say no to any law that doesn't respect the dignity of life."

Acknowledging that he was "speaking to the choir," Father Boquet told his listeners to try to bring someone else into pro-life work with them.

"Think of the person you really want to get involved," he advised. "Then don't yank them, don't bark at them. But make that person the center of your prayer. Ask the Holy Spirit how you can bring that person in."

Once they're in, don't stop with them; start on someone else, he urged.

Mother Teresa of Calcutta influenced many people, even though she was very small and insignificant in many ways, he said.

"But she spoke from a heart filled with love, and love first for God."

Let your pro-life work be a reflection of God's presence, said Father.

"Don't give up your work, and be an inspiration to others, so we can see an end to this great crime against the dignity of life."



## Pa. Pro-lifers 'out' ob-gyn doing abortions in York

A small group of Pennsylvania pro-lifers held a demonstration to let the public know that a Hanover, Pa., obstetrician-gynecologist has been leading a double life, doing abortions on the side at York Planned Parenthood.

Five veteran pro-life activists held signs in front of Mountain View Obstetrics-Gynecology Ltd. in Hanover for several hours on December 7.

One sign read, "Dr. Sue Peck Kills Babies," referring to Dr. Susan G. Peck, DO, one of five physicians at the Mountain View office.

All the demonstrators have had at least 20 years' experience in pro-life activism, said Ed Snell, one of the five.

"The whole idea was to have veteran pro-lifers there, to make sure if the police showed up, everybody would hold their ground."

The demonstration went off without any problems, he said.

"One young fellow did come up who was gross and rude, but we



**Pro-lifers demonstrate outside a Hanover ob-gyn office to inform the public that ob-gyn Susan Peck is doing abortions.**

handled him with ease."

Their demonstration was noticed by both the staff and patients at the ob-gyn office.

"We could see the slamming down of window shades at the office," said Snell. "And one pregnant girl who came out told us, 'I wouldn't go to Dr. Peck.'"

"If I were a pregnant mom, I would surely want to have that information about my doctor," said Suzanne Doller, one of the demonstrators. "It's really about informing people who have a right to know."

Pro-lifers learned about Peck's clandestine abortion practice almost by accident, while they were lobbying in Harrisburg for pro-life legislation in June.

"Since the revelations of the [Philadelphia abortionist] Kermit Gosnell horrors publicized last year, there has been important legislation introduced, one of which promotes the regulation of abortion mills using the same stringent requirements as any other ambulatory facilities," explained Doller.

As part of their lobbying efforts at the state capital, the Pro-Life Union from Philadelphia did extensive research of each of the abortion mills in Pennsylvania, which included the vetting of the abortionists' credentials, verification of state licensures and checking lawsuit histories.

During this process, volunteer Owena Nagy phoned the Planned Parenthood clinic in York to inquire if they did abortions or simply made referrals.

Yes, they did abortions, and the doctor's name was Susan Peck, she was told.

This news came as a double surprise to Snell. "We thought no abortions were being done in York, because the last abortionist there had retired," he said.

"Ed Snell, Rosie Greer and I were able to confirm that information with online research, physical reconnaissance, and some friendly advice from a private investigator,"



**Pro-lifers confirmed Susan Peck's work for Planned Parenthood through online and other sources.**



# DEFEND LIFE

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

DefendLife.Org

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February 14, 2012 Anno Domini  
Saint Valentine's Day



Dear Friend of DEFEND LIFE,

As usual, there is much to tell. First, thanks to all of you who participated in our **Christmas Matching Grant** campaign. Because of your generosity, we raised slightly in excess of our **\$20,000** goal. This will enable **DEFEND LIFE** to proceed full speed ahead in 2012. I'll give you some examples of what we have already been able to do with the funds that you so generously gave.

This year, at the suggestion of **Kevin Sullivan**, Georgetown, Class of 2014, we decided to participate in the **Cardinal O'Connor Conference on Life** held annually at **Georgetown University**. We met Kevin last November when we brought **Melissa Ohden** (see article in November-December issue) to speak to the student **Right to Life** group at this campus. Georgetown, like other Jesuit universities, can best be characterized as **remotely Catholic**. The administration and the vast majority of the faculty seem to be on some other planet. In spite of this, there is an outstanding cadre of tenaciously Catholic Georgetown students. Kevin Sullivan is just one example. He is the grandson of the legendary **Kathleen Sullivan**, one of America's foremost chastity proponents among her other badges of honor. Another example is **Katie Schmitz**, 1 of 8 siblings, and granddaughter of the late **Congressman John Schmitz** who courageously ran for President in 1972 against then **President Richard Nixon**. It was John Schmitz who brought the late **Warren Carroll**, the founder of Christendom College, into the Church.



This conference was masterfully organized by Kevin Sullivan and Katie Schmitz. Speakers included **Steve Mosher**, **Vicki Thorn**, **Archbishop Charles Chaput**, **Father Rocky Hoffman**, Executive Director of **Relevant Radio**, a Catholic radio network, whose motto is **Bridging the Gap Between Faith and Everyday Life**. Outstanding members of Congress who spoke included **Chris Smith**, NJ, **Ann Marie Buerkle**, NY, and **Jean Schmidt**, OH.

Because of your generosity, we were able to give away **200** of our outstanding **PRO-LIFE** T-shirts. Students had to promise to wear them at least one time per week spring, summer and fall in **PUBLIC!** One wonderful lady who visited us was **Mary O'Connor**, the youngest sibling of the late **John Cardinal O'Connor**. From her earliest childhood, she can remember her older brother pretending to say Mass. Mary O'Connor agreed to be interviewed for a future issue of **DEFEND LIFE**.



Another great thing happened at the Cardinal O'Connor Conference. Because of your generosity, **Nellie Edwards** of Minot, North Dakota, was able to be with us displaying her wonderfully inspiring artwork (visit **ImmaculateArt.Com** to see it). Consider purchasing one or more of these beautiful prints or canvases suitable for framing to display at your parish or in your home. **Columbia Magazine** was so impressed that they are planning to run a cover page article. If **Our Lady of Guadalupe** could stop rampant human sacrifice in Aztec dominated Mexico in the 1500's, she can certainly stop abortion in America in the 2000's.

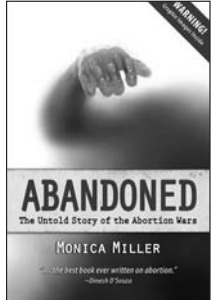


Kudos to **Ellis Rollins**, the States Attorney of Cecil County, for bringing **MURDER CHARGES** against notorious New Jersey abortionist **Stephen Brigham** and his Utah protégée **Nicola Riley**. This was the case going back several years where abortionist Brigham was initiating late trimester abortions in Voorhees, New Jersey and then caravanning the women to his secret abortion mill less than one block from the courthouse in Elkton, Maryland. Here the abortions were completed and the dead babies were stored in a freezer. Some babies were as old as **36 to 38 weeks**.





Ironically, this is the same courthouse where Brigham and Riley will be tried for murder. We understand the trials will be held between **June 4-15**, so keep these dates open. We need a large group of **Pro-Lifers** to be there during the trials. Trying an **abortionist for murder** is quite possibly unprecedented since murder by abortion was legalized by **Roe v. Wade** in 1973. There undoubtedly will be a national media frenzy in Elkton during the trial and we need **YOU** to be there holding one of our large graphic signs.



**Monica Miller's** book ***Abandoned: The Untold Story of the Abortion Wars***, is being published by **Saint Benedict Press**. It will be released this coming May. According to noted author Dinesh D'Souza, this is the **best book ever written on abortion**. It is an absolute page-turner.



You see here some of the action pictures that will be included in this unprecedented book. When you read it, and read it you must, you will be prouder than ever to call yourself **PRO-LIFE** and **you** will want to become more involved than ever to end this national tragedy! Incidentally, **Saint Benedict Press** is the company that purchased **Tan Books**, the publisher of hundreds of great Catholic Classics.



Our outstanding upcoming speakers include **Father Paul Schenck, Steve Mosher, and Monsignor Stuart Swetland** (see ad on page 20). One of the churches that will host Steve Mosher is **Saint Philip and James University Parish** in Baltimore. Until recently, it would have been unthinkable that this **remotely Catholic** parish would ever host a Pro-Life speaker. Departing Cardinal Designate **Edwin O'Brien** wisely assigned this parish to the **Dominicans**. Now it has a truly Catholic pastor, **Father Carleton Jones**, an Anglican Convert. He will host Steve Mosher there on **Friday evening, March 16** after Stations of the Cross. This beautiful church was built in Cathedral proportions. **And thanks for all you do to save innocent pre-born babies from death by abortion!**

Long Life Christ Our King,

*Jack Ames*

Jack Ames, Director

P.S. What follows is an actual conversation between **PRO-LIFE** activist **Barry Sullivan** and **Pro-Abortion State Senator Mike Miller** at the January 30 Traditional Marriage Rally in Annapolis. PRO-LIFERS must take full advantage of such God-given opportunities! Barry's exact words are in **italics** and his thoughts are in (parentheses):



Sullivan: ***Hi Mike. I'm Barry Sullivan and it's been almost 20 years since we've seen each other.*** (I met Mike when I ran for Congress 20 years ago and confronted him on his pro-abortion stand and asked how he reconciled that with his Catholic Faith. He was and still is the **President of the Maryland Senate**.) ***I'm still praying you will change your mind on abortion before you pass from this life and stand before God for your final Judgment.***



Miller: (He showed no anger, but rather the face of a man whose conscience was bothering him. Then he said the following as he slowly walked away.) **My daughter and granddaughter went to the March for Life.**

Sullivan: ***Mike, please listen to your daughter and granddaughter and save your soul. How many more years do you think you have before you meet God and have to answer for this? I'm praying for you.*** (He slowly walked off with a very conflicted soul. We must pray for him that he may see the Truth, save his soul and help us stop abortion.)



# CBR Maryland pickets Planned Parenthood Baltimore

By Kurt Linneman

The young couple's eyes were fixed on the sidewalk as they walked toward the entrance of Planned Parenthood at 330 North Howard Street in Baltimore.

They seemed to be startled from a transfixed state when they caught a glimpse of me holding a 3-by-4-foot picture of a 10-week-old aborted baby.

The couple seemed embarrassed and ashamed – as if someone had shone a light on them while they were doing something wrong or illicit. Their pace quickened as they scurried to get past me and into the safe haven of the hideous, dark castle known as an “abortion clinic.”

The Center for Bio-Ethical Reform Maryland began a concerted effort in December to have a regular presence at this Planned Parenthood killing center located in a rundown section of downtown Baltimore.

At the Planned Parenthood on Howard Street, the logistics are unusually favorable for pro-lifers trying to reach out to women with the truth, and to help save their babies.

Unlike that of many abortion mills, the entrance door opens directly onto a public sidewalk, where pro-lifers can stand with their signs



**Kurt Linneman's stepson, Jacob, stands in front of the Planned Parenthood abortion facility in Baltimore.**

and try to counsel abortion-minded women and offer them help.

Because we have a First Amendment right to speak to anyone on a public sidewalk, we can go directly up to the woman and tell her she does not have to kill her baby; she can make the living, loving choice to keep her baby or to place the baby for adoption.

Since there has not been a regular pro-life presence at the Howard Street facility, there are no “death-scouts” – orange-vested pro-abortionists who try to block pro-lifers from counseling a woman going in for an abortion.

We can inform her of the people and organizations who will help her emotionally, physically, medically, financially and spiritually.

We can dispel the lies that Planned Parenthood and others have told her – that it is not a baby, that abortion is quick and easy solution to a “big problem,” and that abortion will erase her pregnancy


and the fact that she was and will forever be a mother.

We who take to the sidewalks outside Planned Parenthood Baltimore, who are compelled by love to show the truth while offering mothers support and alternatives to abortion, meet the darkness with a great light.

Yet we cannot do this alone. We need and call upon the Holy Spirit to lead, guide and protect us. And we call upon our fellow Christians who are pro-life to courageously take a stand with us.

You do not need any qualifications; just come as you are. Join us as we gather at Planned Parenthood Baltimore to, as Proverbs states, “Save those who are being cast into death, those who are being slaughtered.”

For further information on this new effort at Planned Parenthood Baltimore, contact me at [klinnemann@cbrinfo.org](mailto:klinnemann@cbrinfo.org) or call 410-913-3931.

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## Book Review

# A Maryland saint shows us how it's done

By Diane Levero

When Father Francis Xavier Seelos answered a loud knocking on the door of St. Alphonsus rectory in the middle of the night, he found a frantic young woman on the doorstep.

Her friend was dying, she told him tearfully; could a priest come and give her Last Rites?

Rather than wake any of his hard-working assistant priests, the tall, kindly-looking rector slipped out with her into the dark streets of Baltimore himself.

Only when he was on the second floor of the house to which she took him did he realize what kind of “house” it was.

No matter. With his habitual compassion he went right on and gave the dying woman the final sacraments.

Anti-Catholic feelings were rampant in America in the 1850s. A notoriously anti-Catholic newspaper learned of the priest's midnight visit to a house of prostitution and delightfully ran with the story, giving it the worst possible spin.

A couple of his priests showed the story to Father Seelos.

“Well, I saved a soul,” he commented cheerfully.

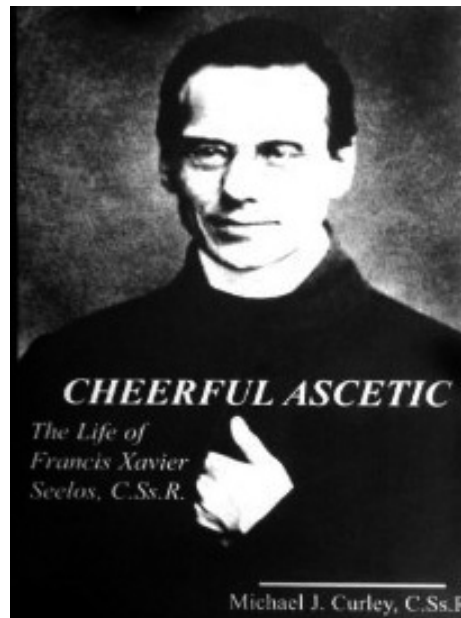
Most Maryland Catholics are familiar with St. Elizabeth Ann Seton and St. John Neumann, who spent time in Baltimore and other parts of the state.

But relatively few know about Blessed Francis Xavier Seelos, who was beatified by Pope John Paul II in 2000.

They *should* know about him, because the nineteenth-century missionary from Bavaria, Germany, spent

over nine years of his 23-year priesthood in Maryland.

Now, saints in general are well and good, but it's particularly edifying to have a saint with whose stomping grounds we are especially familiar.



Michael J. Curley's *Cheerful Ascetic: The Life of Francis Xavier Seelos, C.Ss.R.*, takes us through the life of a saint who described Baltimore as “one of the loveliest and most beautiful cities in all of North America” and called Annapolis “my earthly paradise.”

He also spent time in Cumberland, where he turned a wild and cantankerous hunter, who had killed a bear in hand-to-paw combat, into a dedicated convert.

Being a pro-lifer can be discouraging, even depressing at times. Here is a saint (he's only one posthumous miracle short, and almost everyone who met him considered him to be one) who can inspire us to be cheer-

ful under adversity.

Cheerfulness and kindness were the predominant characteristics that drew young and old to him, traits that stemmed from his deep and unswerving faith in God.

As Father Curley put it, “The presence of God, the certainty of a life to come, the innate conviction that whatsoever we do to a neighbor we do to Christ, the acceptance of sufferings as a trial by God, the deep assurance that all things work together for good to those who love God were lived out in the life of this holy man.”

Like St. Paul, he tried to be all things to all people for the sake of Christ.

During his years in Pittsburgh before coming to Baltimore, a non-Catholic husband, irate because his Catholic wife had been put off from receiving absolution for a week, lured Father Seelos to his home on the plea that his wife was critically ill.

Once there, the husband beat the priest almost unconscious. Seelos said nothing about it to anyone.

When some parishioners learned about the beating and urged him to have the man arrested for assault, Seelos would have none of it.

It was in Pittsburgh also where the rector of St. Philomena's, beloved by all, got a reputation for working miracles.

There was the 9-year-old girl who was cured of epilepsy after Father Seelos prayed over her in front of the altar of Our Lady.

And there was the man on crutches who came and asked Father Seelos to heal him. When Seelos told the man he had no such power, the man threw his crutches out the win-

dow and vowed he wouldn't leave the room until Father blessed him.

The exasperated priest blessed the man, who then got up and walked away.

His reputation for miracles followed him to Baltimore. A Lutheran woman with an 11-year-old daughter who suffered from severe convulsions took her to a Protestant minister who, after unsuccessfully praying for the child, suggested she take the girl to a Catholic priest.

Neighbors brought the girl to Father Seelos, and the child was healed after he prayed over her.

Also healed was a non-Catholic husband of a sick Catholic woman to whom Father Seelos brought Holy Communion.

The husband, who often ridiculed Catholicism, had suffered for over a year from a suppurating ulcer on his face. Father Seelos placed his hand on the man's face and prayed.

A few days later, the ulcer entirely disappeared. The man became a Catholic.

Father Seelos spent three hectic years at St. Alphonsus, where he wore himself out in work. Besides St. Alphonsus itself, he oversaw St. James' and St. Michael's parishes as well as missions and retreats, and the usual plethora of duties, including First Communions and Confirmations, caring for various schools, including a Sisters of Providence school for Negro children – and confessions.

Penitents flocked to Father Seelos' confessional, gladly waiting two

to three hours in line.

"I felt he could read my heart," said one Baltimore penitent. The good priest was "patient, affable and full of charity," he recalled.

"Sometimes he chided me, but his chiding did not depress me but strengthened and consoled me."

But the workload finally caused the inevitable: his health broke. In the spring of 1857 he began coughing up blood. He had broken a blood vessel in his throat.

The rector was ordered to bed, and as he continued to spit up blood

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### **Angered by the draft riots, Stanton yelled at Seelos, 'Keep your people from rioting!'**

---

day after day, everyone feared he might die.

He calmly made an act of resignation to whatever God willed, and in the meantime, wrote happily to his sister in Bavaria, "See how fortunate I am!" because his forced bed rest finally gave him more time to spend in prayer.

After recovering, he was sent to be pastor of Saints Peter and Paul parish in Cumberland, as well as lector and prefect of students at the Redemptorist seminary there.

In 1862 the Redemptorist students and their prefect were moved from Cumberland to St. Mary's in Annapolis.

There, as the Civil War raged on, Seelos and his priests also ministered to the Union prisoners of war held at nearby Camp Parole.

Worried that the draft law signed by President Lincoln might grab up his seminarians, Father Seelos and another Redemptorist traveled to

Washington in 1863 and met with the President to plead that they be exempted.

Lincoln received them kindly but gave no assurance that the seminarians would escape the draft.

An ensuing visit to Secretary of War Edwin Stanton went much worse.

Angered by the recent draft riots in New York City and the part the Irish Catholics played in them, the vitriolic Stanton yelled, "Keep your people from rioting! Keep your people from rioting! That's your duty, that's all you have to do!"

Seelos, who had an infectious sense of humor and loved to tell jokes, later remarked, "Should the Church ever decide to celebrate the feast of a rude rascal, Stanton would qualify easily!"

In 1866 Father Seelos was named pastor of St. Mary of the Assumption parish in New Orleans, where he quickly won the love and admiration of all classes of people -- German, English, French, Creoles and Negroes, for his saintliness and reports of his miraculous healings.

In September 1867 a virulent epidemic of yellow fever struck the city. Exhausted from visiting and caring for the victims of the dreaded disease, Seelos finally came down with it himself.

On his deathbed, he begged his fellow priests to pardon him for the "scandal" he had given them by his faults and imperfections.

One priest, in tears, blurted out, "If a saint speaks so, what will become of us poor devils when we die?"

But death held no terror for the suffering priest. On the day before he died, he told a Redemptorist brother at his bedside that the Blessed Mother had come to see him twice as he lay there.

He died at the age of 48.

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Read Barry Sullivan's  
**Somber Warning** to  
Pro-Abortion Catholic  
State Senate President  
Mike Miller on page 11!





## In My Humble Opinion

# Let's set the right priorities: the babies come first

By Janet Baker

This past October 14, Defend Life sponsored a talk by Eric Scheidler in Annville, Pa. The talk was one of the ongoing series of lectures hosted by Defend Life throughout the Maryland area and surrounding localities. I was unable to attend, but read of it in the November-December issue of this newsletter.

Scheidler is executive director of the Pro-Life Action League, which was founded by his parents, Joe and Ann Scheidler.

From what I read, the gist of his talk appeared to deal with reaching out to pro-abortion activists and abortion-minded women. I urge all to read the article. If you don't have a hard-copy, a pdf archive can be found on the Defend Life website.

I'm sure his talk contained much valuable information and many helpful hints, but I did find some statements to be somewhat baffling, if not troubling.

On page 18, he states that our goal as pro-life activists is not ultimately about saving babies from abortion: "*God can take care of the babies, whether they're born or not born*," he says. "As Catholics, we consign them to His mercy. . . what we're really after is souls."

Notice the section I italicized; there's a reason for that. That is a line that I hear all too frequently from abortion-bound women as they march into the abortuaries to have their children murdered. Frankly, I was stunned to see this emanating from a pro-life leader's talk.

Let's unpack this, step by step. I realize that I'm at a disadvantage because I didn't hear the talk first-hand; on the other hand, the impressions that I'm gleaning are probably similar to those gleaned by hundreds of others who likewise didn't hear the talk.

On the whole, the statement quoted above seems to imply that the lives of the unborn should take a lower priority to that of the abortion supporters. That is wrong on so many levels.

First, the babies' lives are in peril precisely because way too many people are discounting the importance of their lives. Perhaps there is some confusion owing to different facets of pro-life activism. I can certainly understand that during a Face the Truth Tour along a major highway, the immediate objective of that activity

is not to stop specific babies from being aborted; it is to educate the public.

But when one is sidewalk-counseling in front of an abortion mill, their immediate objective darned well better be the saving of babies from abortion who are being brought to that mill for that purpose. I will add that the children are imperiled because way too many people aren't focused on saving them from abortion; it is unfortunate to hear validation (albeit inadvertent) of such mindsets.

Let's address further that statement in italics. I believe some of that may stem from a presumption that the souls of unborn children will go to heaven and the Beatific Vision.

A truly tragic fact of abortion is that the unborn are deprived of baptism. We read in the Catechism of the Catholic Church that, "As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: 'Let the little children come to me, do not hinder them,' allow us to hope that there is a way of salvation for children who have died without Baptism."

It therefore appears that while we may *hope* for the babies' admittance to heaven, we dare not base any actions or beliefs on a brash presumption to that effect.

Then we read, "As Catholics, we consign them to His mercy." I have a problem with that. The babies are not really ours to consign. In fact, it can be said that God has consigned the babies to our care since their parents are obviously reneging on their duties to their babies.

Are we therefore to "punt them back to God," as it were? If God has charged us with a responsibility, we are not to insult Him with sanctimonious cop-outs.

Ladies and gentlemen, I do know that our efforts to save babies can meet with little or no visible result. I too know the temptation of wanting to tend to some other collateral goal that seems to be giving us more tangible rewards. Statements such as the one uttered by Scheidler might only reinforce such regrettable and

See PRIORITIES, page 19

# Counselors at Hagerstown make three saves in one

By Jim Fritz

It was a regular downpour when Angela Carroll and I began sidewalk counseling at the Hagerstown abortuary on November 22.

Hagerstown Reproductive Center wasn't open yet, so Angela and I were standing under the awning on the stoop at the adjacent building to keep dry. About this time a mother and daughter drove up and parked down the street. The car had West Virginia plates, so it was easy to assume the girl was there for an abortion.

When we saw the mother and daughter get out of the car, we walked over to intercept them. Angela spoke first while showing them our flyers. The mother seemed interested and was listening. I suggested we enter the adjacent building to get out of the rain.

We learned that "Jessica" (not her real name) was 19 years old, and that neither she nor her boyfriend had jobs. The boyfriend didn't care if she got an abortion. Jessica was living with her grandmother, who did not want her to get an abortion.

Jessica admitted she wanted an abortion so she would not lose her figure. Her mother told her this would not happen, as she did not lose her figure when she was pregnant with Jessica.

Although Jessica's mother did not want her to have an abortion, she provided the money and drove her to the abortuary. We learned that Jessica's mother had had an abortion at the same place many years ago, had become Christian since then and regrets the abortion.

She said she wished someone had been outside of the abortion

clinic on the day she arrived so long ago.

Angela was going through the flyers when suddenly, Jessica's mother took one of them and showed the picture of an aborted baby to her daughter. The mother was visibly shaken, and her hands trembled as she held the paper. I am sure she was thinking of her own abortion.

She asked her daughter if she wanted her baby to look like that. The mother then continued through the flyers as if she were one of us, describing the risks of abortion both physical and emotional, now and in the future.

I had my coffee cup with my 3-year-old granddaughter's picture,

---

**The mother had been praying her daughter would not go through with the abortion.**

---

and I told them how the girl's birth mother was ready three times to abort her before she finally chose to give birth to her and give her to my daughter for adoption.

Jessica smiled when she saw the picture of my beautiful granddaughter. I told her my daughter wants to adopt again and would gladly take her child.

Jessica's mother did most of the talking. Her daughter didn't want to hear any of it. She wanted to go out to the car, but her mother insisted she stay and listen.

When I went to get a fetal model from my car, Angela told the mother that cooperating in the sin of abor-

tion and expecting to be forgiven was the sin of presumption and worse than the sin itself.

The mother told Angela she had been praying the night before for something to happen so her daughter would not go through with the abortion.

Angela said, "There you go! This has been an answer to your prayers."

Angela later offered to take Jessica to St. Mary's to pray and told her how beautiful and inspiring the church is, but Jessica's mother knew she would not go.

When I returned I asked Jessica how many weeks along she was, and she said, "I think I am nine weeks." I then showed her the fetal model and indicated her baby was just about the size of the model, with eyes, nose, ears, toes and fingers plus a beating heart. (Her mother later said this was the clincher for Jessica.) I gave her the model which she later gave to her mom.

We told them about all of the help available, including a pregnancy center in her home town. I gave each of them a card with my phone number.

Jessica left first, after Angela gave her a reassuring hug and a CD of a recent, very inspiring pro-life talk.

After her daughter left, I gave her mother some information on healing for herself, another good flyer on the facts of abortion, and I also gave her a hug with the promise we would help her if she needed it.

We watched as Jessica's mother entered her car and handed her daughter the fetal model and told

See SAVES, page 19

## 2,500 rally at Germantown to protest Carhart

At 7 o'clock on the morning of December 5, the Knights of Columbus began hammering 720 small, white wooden crosses with rubber mallets into the ground in front of the business complex housing Germantown Reproductive Health Services.

The crosses commemorated the estimated 720 babies killed by abortionist Leroy Carhart since he began doing late-term abortions at the Germantown mill a year earlier.

Crowds of pro-lifers poured in, filling the grassy areas in front of the complex.

The Maryland Coalition for Life had asked for a thousand pro-lifers to show up to mark the somber one-year anniversary.

Double that number arrived to pray, sing hymns and listen to speeches by pro-life leaders and clergy calling for an end to the baby-killing.

"We asked people to sign in," said pro-lifer Dick Retta. "We got 2,177 signatures. But there were people who didn't want to sign in, or

who signed in for their whole family. So we think there were probably about 2,500 people at the rally."

"Why do we come on Mondays? Because Monday mornings are when the babies are killed," Dr. Grace Morrison told the crowd.

Dr. Morrison organized and has led the weekly Monday vigils in front of the clinic for the past year.

"The mothers come in from all over the state, from out of state, from out of the country, to begin the three-day abortion procedure.

"They come in advanced pregnancy, their bellies protruded, waddling in," she said.

"Then, all of a sudden, the horror sets in: these mothers are taking their babies in to be killed!"

Usually, said Morrison, at least a dozen pregnant women are there on Monday to begin their abortions. But this Monday, there were only five, and they were clearly shaken by the throng of protesters.

At least one of the five, and possibly two others, changed their

minds and did not go through with their abortion, said Morrison.

"I call Carhart 'the Butcher of Germantown,'" Fr. Marcel Guarnizo of St. John Neumann Church in Gaithersburg, one of more than a dozen priests at the rally, told the demonstrators.

"I never call him a doctor, because he is not one. He is on record as to how many babies he kills a week: he has personally killed more than 15,000."

Father Guarnizo said that he has 'little confrontations' with Carhart every Monday morning when he comes to the Monday vigils.

"I have told Carhart many times, 'We are not leaving until we shut you down.'"

Also present at the rally was Todd Stave, landlord for Germantown Reproductive Health Services. Operation Rescue President Troy Newman has called Stave "an abortion profiteer."

When Retta saw Stave in the crowd, he asked him, "What do you think of this? Do you think it indicates you ought to end this child-killing?"

Stave retorted, "Oh, you haven't got a thousand people," adding, "You keep on doing what you're doing – but I have a lot of people supporting me."

Stave, whose father, Carl Edward Stave, founded Germantown Reproductive Health Services and whose sister, Nancy Stave Samuels, is president of the clinic, was carrying "a big bag with signs in it," Retta reported.

Later at the rally, several Stave supporters held signs attacking Defend Life Director Jack Ames, as well as Retta and pro-lifer Peter



**Protesters mass in front of Germantown Reproductive Health Services to mark the one-year anniversary of late-term abortionist Leroy Carhart's arrival there.**



Shinn.

The signs were in retaliation for the September 13 picketing of Stave at a PTA meeting attended by him at Robert Frost Middle School in Rockville, where his daughter goes to school.

Stave subsequently was a guest on the Rachel Maddow show on MSNBC, where he portrayed himself as a victim of “anti-choice bullying.”

“Our Todd Stave protest in front of his daughter’s middle school was at night during a PTA meeting, when presumably students were home doing their assignments,” noted Ames.

Dr. Morrison urged pro-lifers to keep coming to the facility on Monday mornings.

“It’s not enough to despise this practice from the comfort of our homes,” she declared. “We need to boldly cry out with holy outrage at this injustice.”



**Jack Ames pauses near a woman holding an anti-Ames sign at the anti-Carhart rally.**

Germantown is considered Ground Zero in the battle against abortion, said Morrison: “The eyes of the nation are on us.

“I’m humbly begging you to be

here every Monday morning from 8 a.m. to 10 a.m.

“We need mass numbers; mass numbers means that people will not tolerate this abomination.”

## OUTED, from page 9

said Doller.

The website Health Grades.com listed Dr. Peck’s *primary* location as Planned Parenthood of Central Pennsylvania, in Gettysburg, giving her “other locations” as the Mountain View office in Hanover.

Mountain View Obstetrics-Gynecology’s website, mtviewobgyn.com, noted that Dr. Susan Peck “recently attended the Planned Parenthood Family Planning Forum in Washington, D.C. Dr. Peck spent time at this forum reviewing the latest in family planning policy.”

In the meantime, said Snell, “We had some people watch the Mountain View office to find out Peck’s car and license number.

“Rosie Gross went to York and

saw her car in back of Planned Parenthood during office hours. We put all this together and were 99 percent sure she was doing abortions in York.”

Snell then reconnoitered possible sites for a demonstration and reported by email to Doller.

Hanover Hospital, where Peck had hospital privileges, didn’t look too promising; it was in a residential area with little traffic.

Peck’s other ob-gyn office, Thistle Hill Professional Building in Spring Grove, Pa., was equally unpromising. It was accessed by “all private roads, sits on top of a long, upward drive,” Snell reported.

But Mountain View had “parking, fairly high traffic, restaurant across the street, factories – I’m sure it’s busy during the week – my

choice,” said Snell.

Doller agreed.

So the demonstrators stood in the cold December rain, said Doller, “to inform the public, patients and staff of Mountain View that, although Dr. Peck may deliver babies at Hanover Hospital down the street, she kills babies at Planned Parenthood in York.

“How can she reconcile caring for some children and killing others?” wondered the pro-lifer.

“The whole idea of the demonstration was “to let them know that we know, and that we’ll be back again,” said Snell.

“One time isn’t going to stop it; this is going to be an ongoing battle.”

**IMAGES, from page 2**

It seemed that they wanted these young people to fall into the same trap of ignorance and fear in which they themselves have been immersed for so many years.

As much as they and we do not want to admit it, high school kids are sexually active, some do get pregnant, and every day approximately 800 high school students kill their offspring by abortion.

This is a national disaster, this is homicide. We as a society and the high schools that we run have a

moral responsibility to tell the students the whole truth about abortion, to show them what abortion is and does, and to explain the risks associated with abortion as well as the alternatives: keeping your baby or placing him or her for adoption.

Do we not want these children to avoid the same tragedy that has befallen so many before them? Do we not want to stop the killing of over 53 million babies since 1973?

If the schools do not tell them the truth, we will continue to tell them the truth from the roadsides and sidewalks.

**PRIORITIES, from page 15**

yes, destructive tendencies.

Let me be very clear. I certainly do hold the souls of the abortion supporters in value and do believe that we can do much to enhance their chances for salvation. But we must not lose our focus on our primary mission.

The babies are in the predicament that they're in precisely because too many people are relegating them to lower priorities. If we find ourselves trying to be the "jack of all trades" while we're engaged in front-line activism, I'd strongly suggest we sit down and do some regrouping.

Otherwise, if we adopt the mindset that "God will take care of the babies, we don't need to," we've unwittingly admitted a bit of the culture of death into our own thinking. The babies *are* our priority.

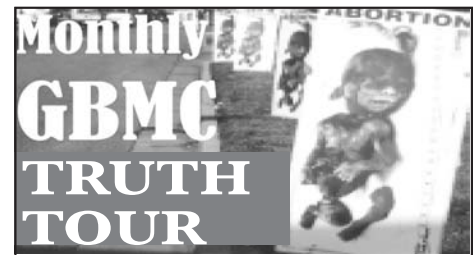
**SAVES, from page 16**

her, "Here, hold your 'baby.'"

After a "save" or a "near save" we usually do a "Lessons Learned" and ask ourselves, "What did we do right and what did we do wrong?" When I am by myself I usually say, "I should have said... I should have said...."

This time we felt the flyers and the fetal model were the right materials, and we used them properly. I jokingly told Angela she should have told Jessica's mother that God answered her prayers by sending two angels to talk to her this morning, or at least one angel and an Angela.

A good triple save! A baby's life was saved, a girl was saved from a mistake she would regret the rest of her life, and a woman is on her way to being healed from a mistake she made many years ago and still suffers from.



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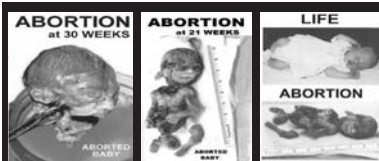
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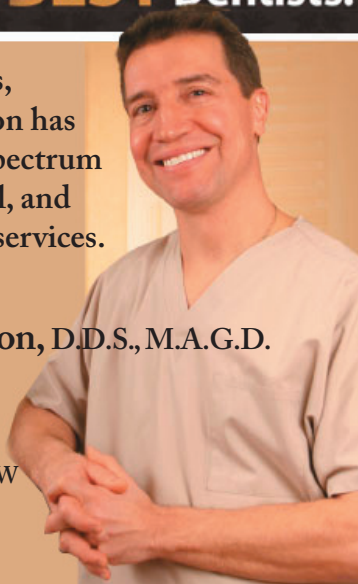
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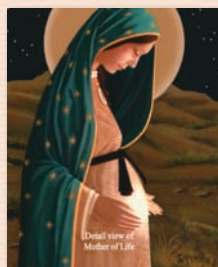
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