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Mississippi abortion pioneer becomes pro-life ‘radical’

When Beverly McMillan did her ob/gyn residency at Cook County Hospital in Chicago, she had to spend six weeks in a ward called the Infected OB Ward.

It was an eye-opener.

“On my first night on call, no sooner had the sun gone down, than the elevators from the emergency room started coming up, depositing women on our doorstep,” Dr. McMillan told pro-lifers at her Defend Life-sponsored talk in Ellicott City September 13.

All of the women were bleeding.

“They would have a tender, enlarged uterus,” she recalled. “Some were running a fever and had infections. But nobody would tell me what was going on.

“We did IVs and started blood transfusions, trying to save lives.”

Finally, around midnight, she realized what was happening.

“It was 1969—four years before *Roe v. Wade*,” she explained. “Abortion was illegal in Illinois. These women were coming from the back alley abortion mills in Chicago—15 to 25 women a night.”

Each night, after the initial care for these women, McMillan would grab a few hours’ sleep, then be back up early the next morning to do a second D&C (dilation and curettage).



Beverly McMillan enjoys a lighter moment as she discusses her conversion from abortionist to pro-life activist.

“I would scrape out any tissue that the abortionist had left in. The women were not given any anesthesia at all. It was brutal!

“I was disgusted, angry and upset: these women were treated so poorly!”

She decided that if women wanted an abortion so badly that they were willing to risk their lives, they should be given decent, legal abortions.

Beverly was born in East Ten-

nessee, one of six children in an Irish-Catholic family. From early on, she knew she wanted to be a physician.

She went off to the University of Tennessee. “By the time I was a sophomore, I was immersed in secular humanism. I was sure I was smarter than God!”

So the 19-year-old pre-med student went to Mass for the last time, and “checked out” of the Catholic Church.

When *Roe v. Wade* made abortion legal in 1973, McMillan was an ob/gyn in Lexington, Kentucky. She and her partner immediately got a suction machine and started offering first trimester abortions.

Then in 1974 her first husband, who had just finished his medical training, got a job offer in Jackson, Mississippi.

Reluctantly (they were having marital problems), she moved with her husband and their “three beautiful little boys,” and opened up a solo ob/gyn practice in Jackson.

First clinic in Mississippi

The following year she met a group of people who were trying to open an abortion clinic—the first in the state—but they couldn’t find a doctor willing to do the abortions.

“They asked me, but I was hesitant at first,” said McMillan.

Mississippi was a very conservative state, “the buckle of the Bible Belt,” she noted. As “the new woman doctor in town,” she had to be concerned about her reputation.

But after scolding herself that she ought to have the courage of her convictions, she opened Mississippi’s first abortion clinic in 1975.

“We got busy very quickly”—so busy she had to train other physicians to help her perform abortions.

McMillan “moonlighted” at the abortion clinic, maintaining her regular practice during the day.

Things were going well. She had a thriving practice, a nice house and car, three wonderful little boys. She and her husband had “patched things up.”

She couldn’t understand why she was so depressed—even to the point of contemplating suicide.

Searching for help, she started reading *The Power of Positive Thinking* by Norman Vincent Peale.

“He had a list of ten things to do,” said McMillan. “I was fine, until I got to No. 7: ‘Affirm ten times a day, “I can do all things through Christ, who strengthens me.”’

“I was mad! I thought, what kind of religious trash is this?”

For two frustrating weeks she stubbornly held out.

Finally, driving into the parking lot at Baptist Hospital, she cried out, “I can’t stand it—I give up!”

She recited the verse, “I can do all things through Christ, who strengthens me.”

Suddenly, “I wasn’t alone in the car. Somebody was in the back seat,

‘An immense sadness swept over me, and I thought, what am I doing?’

behind my right shoulder, as real as you are. I was blown away.”

It was “the Lord Himself, ‘the Hound of heaven,’—Jesus,” she told her audience quietly.

The stunned abortionist burst into tears. She felt like a great weight had been lifted off her shoulders.

As she made her rounds in the hospital, “I must have said that verse a hundred times!” she exclaimed.

McMillan followed more of Dr. Peale’s suggestions. She joined a Protestant church and began reading the Bible.

But she didn’t become an avid pro-life activist overnight. There wasn’t any active pro-life group in

the state at the time, and no one was preaching against abortion from the pulpit.

Nevertheless, though it had never bothered her before, she started finding it hard to go down to the clinic at night to do abortions.

In 1978, when she was routinely checking the parts of an aborted baby after an abortion, she said, “There was this little arm sitting off by itself, with this perfectly formed deltoid muscle.

“Something connected at that point. An immense sadness swept over me, and I thought, what am I doing?”

McMillan resigned from the abortion clinic. “I wasn’t pro-life,” she admitted; “I just couldn’t do abortions any more.”

The following year, her first marriage ended in divorce.

The doctor from Yazoo City

It wasn’t until 1980 that McMillan became acquainted with the pro-life movement, attending a meeting with people who were trying to start a right-to-life group in the state.

“When they found out I was an ex-abortionist, they got me on the pro-life speaker’s circuit,” she said.

At one meeting, she met a family practice doctor from Yazoo City, Mississippi.

“He started carrying on about IUDs—how horrible they were—they caused abortions—he couldn’t stand them! He would take them out of his patients and never put them in a patient.”

McMillan was angry at first; but, mulling it over, she had to admit, “Damn—he’s right! They *do*

See **CONVERT**, page 4

McMillan is gently confrontational—even in Red Lobster

Roy McMillan believes that pro-lifers should be gently confrontational with abortionists.

Even in the Red Lobster.

“The Bible says to point out evildoers, if you’ve warned them first and they don’t quit,” McMillan said at his September 13 Defend Life-sponsored talk in Ellicott City.

That’s why McMillan followed an unrepentant abortionist he knew into a Red Lobster restaurant one evening.

“I gave him a few minutes to settle in—then I went inside and found an empty table nearby,” he recalled.

“I tapped a fork against a water glass, and everybody looked up. I said, ‘Good evening! I have an announcement for you: I’d like you to know who you’re dining with tonight.’”

“This is the abortionist from up the street,” he informed the diners, pointing out the startled abortionist with his fork.

“If you agree that what he’s doing is wrong, you need to talk to this man. If you’re Christian, you need to pray for him.

“By the way, I hear God’s thunderstorm outside,” he added. “You ought to pray that He doesn’t send a lightning bolt right in here; otherwise, you may be collateral damage.”

Left in a shoebox

Roy began life as an abandoned newborn, left in a shoebox on the steps of a Baptist church on a cold winter night in 1943. He was adopted by a couple from a prominent family in Mississippi.

When he was a student at “Ole’



Pro-lifers have to be where the children are being killed, insists Mississippi pro-life activist Roy McMillan.

Miss” in 1962, he decided to march with Martin Luther King.

“I understood that civil disobedience and contention draw media attention like other things don’t, and the nation needed to see dogs chasing little children trying to go to school, and people trying to vote,” he explained.

McMillan went on to work for a large insurance company, in charge of the home office’s public and employee relations.

Every month, he would arrange for a speaker to come in and give a talk to the employees about some public issue.

One day in 1982 he saw his future wife, Beverly, debate an abortion clinic owner on public TV, and lined her up to be a speaker.

Mississippi was just starting a pro-life movement in the early ‘80s.

Roy, Beverly and other pro-lifers “put together a stool with four legs” that included education, legislation, and the alternatives movement (crisis pregnancy centers).

The fourth “leg of the school” was direct action, “which fit my personality, because of my involvement with the civil rights movement and the military,” he said.

“I felt like we ought to act like abortion is killing people: we’ve got to be there where the children are being killed.”

McMillan’s convictions led him to spend “15,000 hours over 28 years, 10 hours a week, encouraging folks to go the abortion clinics and talk to people, coordinating sit-ins and Face the Truth movements—and any type of public acknowledgement of abortion.”

McMillan, who became a Catholic 15 years ago, said, “We live in a state that’s Southern Baptist; they believe in the Bible and they fear God.

“They’re very pro-life and their pastors are very pro-life.”

Mississippi has done more than any other state in passing pro-life legislation, he observed.

It was the first state to pass a law

requiring a minor living with both parents to get consent from both parents before having an abortion.

Young lady, we need to leave

“A federal judge held that law up for seven years. So my first 17 arrests were for counseling girls under 16 who went into an abortion clinic.”

The girl, often crying and obviously conflicted, would be accompanied by a man in his twenties or thirties.

“I would walk into the abortion clinic, kneel before her, and say,

‘Young lady, we need to leave; your parents need to know what’s going on. He [her boyfriend] is only here because he has committed statutory rape, and he doesn’t want your father coming after him with a shotgun.’

“All 17 times I was arrested. All 17 times the girl left. All 17 times I was never convicted, because people wouldn’t come in and testify.”

You didn’t want your neighbors to know you worked in an abortion clinic, he explained.

As a result of their efforts, the Mississippi pro-lifers have saved thousands of babies, and the state

has gone down from seven abortion clinics to one, which is only open two days a week, said McMillan.

“Christ was not a dead leaf that blew into Jerusalem in autumn; he was a real man who was willing to take on all of our sins to bring us salvation,” he said.

“He was not crucified for being the most likeable person in town. He did what He came to do, and He said what He came to say.”

We need to be confrontational, but we need to do it in charity, using Christ as our model, urged McMillan.

CONVERT, from page 2

cause early abortions.”

She instructed her staff to tell patients that she would no longer put in IUDs, and would not replace old IUDs with new ones.

It was hard. Her staff were shocked; “They think you’re nuts, you’re turning into a radical!”

But it was worth the peace of mind, she said.

‘Pushing my envelope’

In 1983 she and fellow pro-life activist Roy McMillan got married.

“Roy was responsible in many ways for my getting back to the Catholic Church, even though he was Baptist,” she admitted, “because he kept pushing my envelope!”

Her staff were shocked; ‘They think you’re nuts, you’re turning into a radical!’

In 1988 Roy led the first sit-in, peacefully blockading the entrance to an abortion clinic.

“He wanted me to get involved, but I didn’t want to do it,” she recalled. “I prized my respectability!”

But she joined in the blockade. The blockaders were arrested and hauled away by the police. It was front page news.

It was all very stressful.

“I needed more strength,” she said. “Then, this wonderful light bulb went off in my head: ‘You need the Eucharist!’”

She returned to the Catholic Church, and was “ecstatic.”

The next morning, the first person who walked into her office wanted her birth control prescription refilled.

“I thought, what am I going to do? But by then, I was used to the Holy Spirit giving me a hard time.”

So she did the right thing. It wasn’t easy, but fortunately, she noted, “We have a wonderful Billings NFP program in Jackson.”

God has forgiven her many things, said McMillan; not only the hundreds of abortions she did, but that she herself took the birth control pill for ten years, and thus may have had an early abortion.

“Mississippi is now down to one abortion mill,” she reflected.

“I brought the first abortion mill to the state. I’m praying that God lets me live long enough to see that last clinic close down.”

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In My Humble Opinion

Pro-lifers picket NARAL's Evening of Chocolate Gala

By Janet Baker

On Saturday September 21, Maryland NARAL held their annual Evening of Chocolate Gala at the Oak Room in Sandy Spring, Md.

This event is one of their main fund-raising efforts—efforts to facilitate the murders of over 95 babies in Maryland every day. This is their second year at that location. Prior to that they held the event in Rockville.

As we did during their 2012 gala, we were there on September 21 to remind them, via signs and graphic pictures, that the end result of NARAL's efforts would be the butchering of more innocent babies.

Two of the Spiritual Works of Mercy were in place through our efforts. One of them is "Educate the ignorant." We hope that the pictures educated the attendees if they were

honestly ignorant of what happens during an abortion.

With the prevalence of the sonogram and information on the internet, I find it hard to fathom that many of the attendees could claim ignorance.

For those who *did* know (probably most of them), we performed the Spiritual Work of Mercy of "Rebuking the sinner." Let's face it; they were going to plunk down their money to facilitate abortion. Does that not constitute formal and material cooperation with mortal sin?

The NARAL event was scheduled to start at 8 p.m. We arrived at 7 p.m. to take up our places so that they would see our message as they pulled into the parking lot.

It was drizzling then, and the pace of rain increased as the evening continued. Many didn't pull into the lot until 8:30, presumably

delayed because of rainy driving conditions.

They saw us, though, rain notwithstanding. Many of them slowed down, but others just kept their eyes fixed ahead without even blinking once. One person "flipped the bird" at us, but there was no exchange.

One individual did come out from the Oak Room to take pictures of us and the signs. We urged him to study the pictures and the words on our signs, as they portrayed the reality of what they were celebrating.

Did we make them uncomfortable? We hope so. No one should ever be "comfortable" while committing and/or celebrating any sin, let alone the mortal sin of baby-murder.

We pray that such discomfort will induce at least a few of them to take stock of their souls and to repent and convert to Christianity before it is too late.



While pro-lifers picket outside in the rain, Montgomery County Councilmember Marc Elrich (left) and gubernatorial candidate Maryland Attorney General Doug Gansler celebrate abortion at the Evening of Chocolate Gala.

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Common Core ‘lite’: coming soon to a Catholic school near you

Unit Item: Catholic Identity ...

Example:

Human Rights (rights of children)

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met....How does affirmation or violation of the human rights of children effect character development in Go Ask Alice...?

– Excerpts from Common Core Catholic Identity Initiative: Unit Design Guidelines

Last night was the worst night of my sh—ty, rotten, stinky, dreary, f—ked-up life...

Jan passed me in the hall today... “I’ll get even with you, you f---ing Miss Polly Pure,” she said and she practically screamed it out in front of everyone...

He pushed his tongue into my mouth and he just kept rolling it around until I was crying and gagging. Then he said all I needed was a good f—k...

Another day, another b—w job. If I don’t give Big Ass a b—w, he’ll cut off my supply. G—damn Big Ass makes me do it before he gives me the load.

– Excerpts from Go Ask Alice (Obscenities edited.)

The Common Core State Standards initiative, begun in 2007, is a set of national education standards adopted by 44 states and the District of Columbia, whose purported aim is to standardize educational expectations across state lines to assure that students are college- and workplace-ready in a global

economy.

Critics, however, say that Common Core actually “dumbs down” the students. They charge that it uses Marxist behavioral techniques to inculcate students with collectivist, atheistic ideology and annihilates individual rights.

The Common Core standards were developed by two Washington, D.C.-based trade organizations, the Council of Chief State

islaters, which are supposed to represent the public, were involved in the decision to adopt them

One of the standardized-test creators was Linda Darling Hammond, President Obama’s top choice for education secretary, but never nominated because of her leftist leanings and close association with former domestic terrorist-turned educator Bill Ayers.

State governors or state boards of education, enticed by huge federal Race to the Top grants in 2009, signed on to Common Core before they had even seen the standards.

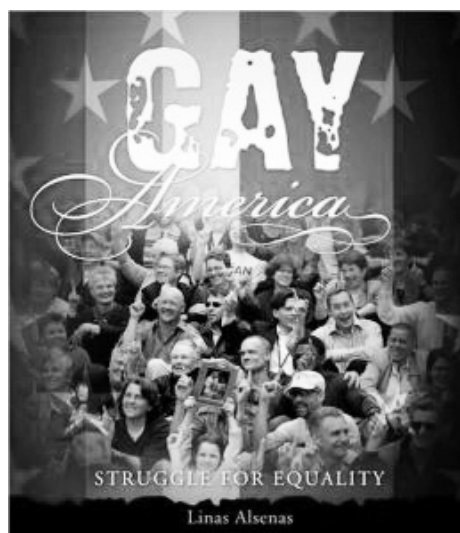
Such funding by the Obama administration, opponents contend, appears to violate federal laws that explicitly forbid the Education Department to influence curriculum.

It is a federal power grab over their children’s education, they say; once a state adopts Common Core, its curriculum goals and assessments are effectively nationalized. They charge that the Obama administration’s aim is to remove local authority over classroom content and shift it to centralized bureaucracies, much as it has done with the U.S. economy and health care.

On its website, Marylandpublicschools.org, the Maryland State Department of Education boasts, “Maryland was one of the first States in the nation to adopt the Common Core State Standards in reading/English language arts and mathematics.

“The State Board of Education adopted the standards by unanimous vote in June 2010.”

Common Core State Standards “form the foundation for Maryland’s new State curriculum [which]



Gay America: Struggle for Equality, an optional text for fourth graders, depicts homosexual behavior as a positive good, in prurient detail.

School Officers and the National Governors Association, through their contractor, Achieve, Inc.

The Bill and Melinda Gates Foundation, which has also generously funded population control and pro-abortion organizations, has reportedly spent \$150 million to fund and promote Common Core.

Common Core was developed by committees in closed meetings, without public debate.

Neither Congress nor state leg-

will be implemented in all schools in the 2013-2014 school year,” reports the website.

Stotsky begs to differ

Proponents of Common Core claim that its “rigorous” curriculum standards focus on 21st-century skills like problem-solving, collaboration, critical thinking and creativity that are vital to success in college and today’s workplace.

But critics like Sandra Stotsky charge that the standards were neither internationally benchmarked nor research-based, and that they will have a “devastating impact on literary study and analytical thinking.”

Stotsky is a retired Professor of Education Reform at the University of Arkansas who was formerly in charge of Massachusetts’ widely praised English Language Arts standards.

As a member of the Common Core Validation Committee, she refused to approve the Common Core ELA standards.

Stotsky points out that Common Core requires that informational or nonfiction reading must make up 50 percent of classroom reading.

“A diminished emphasis on literature in the secondary grades makes it unlikely that American students will study a meaningful range of culturally and historically significant literary works before graduation,” writes Stotsky.

“It also prevents students from acquiring a rich understanding and use of the English language...Indeed, it is more than likely that college readiness will decrease when secondary English teachers begin to reduce the study of complex literary texts...”

Classic literary texts, with their structure, character development, rich vocabulary and figurative language, help students to develop analytical thinking, she maintains.

A power point presentation on the Archdiocese of Baltimore website outlines steps to implement the Common Core Catholic Identity Initiative in the Archdiocese’s schools. Right: slides from the presentation.

Laying the Foundation... What Have We Done

- Principal Professional Development
Common Core 101, February 7
- Assistant Principals Professional Development
Common Core 101, March 19
- Curriculum Leadership Team Professional Development
- MSDE Common Core Academy, March 21
- Curriculum Writers Professional Development
Common Core Mathematics, March 22, May 2 and May 15

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Laying the Foundation

Curriculum Mapping - archbalt.rubiconatlas.org

- Rubicon Atlas WebEx, April 17, 2013
- Rubicon Atlas Webinars by May 1

Curriculum revision will begin summer of 2013 in Common Core Mathematics

- Maryland State Department of Education Framework
 - Content
 - Skills
 - Essential questions



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Launching the Process

- Principal-led presentation with standards to lay foundation (before June 7th)
- AOB webinar series (summer 2013)
- Principal-led presentation for entire faculty (August 2013)
- New Math essential maps released (August 2013)
- AOB Professional Development (January 2 and 3, 2014)
- AOB guided in service (January 2)
- Collaborative directed PD based on needs; teacher break out sessions to share instructional strategies (January 3)
- Spring 2014-Collaborative PD day
- Attend conferences, participate in webinars
- Plan for Title IIA funds
- Parent informational video developed by August 2013



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One set of examples for “informational” texts offered to meet the Common Core requirements lists reading selections on computer geeks, fast food, teenage marketing, and the working poor.

“This is hardly the kind of material to exhibit ambiguity, subtlety, and irony,” notes Stotsky.

James Milgram, a Stanford University emeritus math professor and the only professional mathematician on the Common Core Validation Committee, also declined to sign off on the Common Core standards.

“The Common Core standards claim to be ‘benchmarked against international standards,’ but this phrase is meaningless,” said Milgram.

“[The math standards] are actually two or more years behind international expectations by eighth grade, and only fall further behind as they talk about grades 8-12.

“Indeed they don’t even fully cover the material in a solid geometry course, or in a second-year algebra course.”

Catholic schools ‘get on board’

In a May 31, 2013, “position statement,” the National Catholic Education Association announced that it and other “partners in Catholic education” have established the Common Core Catholic Identity Initiative (CCCII).

“CCCII provides resources to design and direct the implementation of Common Core within the culture and context of a Catholic school curriculum,” explains NCEA.

“Thus, Catholic schools can infuse the standards with the faith, principles, values and social justice themes inherent in the mission of a

Catholic school.”

Backers of CCCII insist that it is not a curriculum and will be in line with the Church’s teachings.

“This is simply untrue,” Ann Hynd, founder of Pittsburgh Catholics Against Common Core, told *Defend Life*.

“This initiative seeks to promote Common Core to Catholic educators and hand them tools, guides, and resources developed by them so that teachers can impart some Catholic themes and layer on Catholic concepts, all the while, following the methods and techniques that are essential to Common Core.”

Classroom templates published on the CCCII website feature nu-

‘By accepting Common Core, they are aligning with the very groups that are distorting Church teachings.’

merous books and websites that directly contradict moral teaching.

For example, books included in the CCCII Exemplar Unit templates promote the homosexual agenda.

The first grade reading list includes *Who’s in a Family* by Robert Skutch and *The Family Book*, by Todd Parr, both of which inform first graders that some families have two mommies or two daddies.

Gay America: Struggle for Equality, by Linas Alsenas, an optional text for fourth graders, presents LGBT history in the U.S., painting homosexual behavior as “normal” and a positive good. It does so in lurid detail.

A fourth grade exemplar teaching unit, “Making Waves,” advo-

cates an extreme left-wing version of Catholic social teaching and social justice, Hynds observes. It focuses on training fourth graders to be radical activists and “community organizers.”

Kids Guide to Social Action by Barbara Lewis, a book recommended for teachers as a resource for social justice teaching, coaches children to rebel and defy family values in order to assert kids’ rights.

The book includes statements such as, “Are you tired of adults making most of the big decisions in your life?” and “Now, some adults might disagree and say that your parents represent you.”

“In Pittsburgh, we know that they are rewriting their curriculum to align with Common Core standards,” says Hynds.

Superintendents and principals tell objecting parents that they wouldn’t use any of the objectionable books on the recommended reading lists.

Hynds states, “By accepting Common Core, they are purposefully choosing to align with the very groups and people that are distorting Church teachings and who think these materials are acceptable for our children.”

“Parents are just being tolerated; we’re being shut out of the whole process,” she concludes.

Two Catholic moms on warpath

In September 2011, two Indiana moms, Heather Crossin and Erin Tuttle, shocked that math and English standards were actually being lowered in their kids’ Catholic schools, began a battle against what they learned was the cause: Common Core standards and testing.

Horried by what they learned about Common Core, they began

an 18-month knock-down, drag-out fight that culminated in the passage of a bill in May suspending the implementation of Common Core in the state of Indiana.

Opposition to the Common Core Catholic Identity Initiative is picking up steam in dioceses across the country.

CCCII supporters say that over 100 dioceses have adopted the initiative.

But Common Core opponents are finding it hard going even to learn whether their diocesan schools have adopted CCCII, much less any details about its implementation, says Hynds.

When *Defend Life* asked Kathy Mears, NCEA's executive director of the Elementary Schools Department, whether the dioceses of Baltimore, Washington, Wilmington and Arlington were implementing CCCII, Mears emailed back, "I don't know if those particular dioceses are adapting any of the standards. I am sorry I cannot be of more help."

A search for "Catholic Common Core Identity Initiative" on the Archdiocese of Baltimore website, archbalt.org, however, gives strong evidence that the Archdiocese is in an ongoing process of implementing CCCII.

One website page, "Archdiocese of Baltimore and the Common Core State Standards," offers multiple web links and other resources, from "NCEA Position Statement on Common Core" to "Achieve the Core: Tools and Resources for Implementation," which offers teachers sample Common Core lessons.

A Microsoft power point presentation, "How do we prepare our educators to implement Common Core into their instruction?" outlines concrete steps that have been

and will be taken to implement Common Core and CCCII in the Baltimore Archdiocese schools.

Attempts by *Defend Life* to learn at what stage the Archdiocese's schools are in the implementation process, however, have been unsuccessful.

Email and phone message inquiries to Margaret Dammeyer, associate superintendent of Curriculum and Development, and to three other involved Archdiocesan school administrators have not been answered.

Emmett McGroarty and Jane Robbins write in "Saving the Uncommon Core of Catholic Education," (*Crisis* magazine, May 17,

Common Core opponents are finding it hard going even to learn if their diocesan schools have adopted CCCII.

2013), "[I]t is simply not possible to reconcile true Catholic Education with Common Core."

They quote what Dr. Anthony Esolen, an English professor at Providence College and contributor to *Magnificat*, has to say about Common Core:

"[W]hat appalls me most about the standards...is the cavalier contempt for great works of human art and thought, in literary form. It is a sheer ignorance of the life of the imagination.

"We are not programming machines. We are teaching children. We are not producing functionaries, factory-like. We are to be forming the hearts of men and women....

"Do not train them to become

apparatchiks in a vast political and economic system, but raise them to be human beings, honoring what is good and right, cherishing what is beautiful, and pledging themselves to their families, their communities, their churches, and their country."

Editor's note: The Common Core Catholic Identity website (at catholicstandards.org) has been shut down.

However, much of the material on the closed website, including CCCII exemplar units and guidelines, is still available on Pittsburgh Catholics against Common Core's website, pghcatholicagainstcommoncore.com, under "Source Documents."



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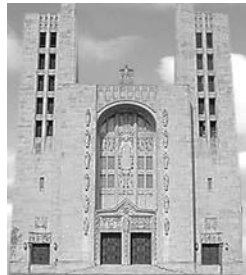
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*October 13, 2013 Anno Domini
96th Anniversary of the Great Miracle of the Sun*

Dear Friend of DEFEND LIFE.

Let me share with you a simple strategy that could greatly increase the impact of our **Annual January 22 March for Life** in Washington, D.C. It could also hasten the day that the slaughter of **PRE-BORN CHILDREN** is simply a horrible memory in our country's past.

I have been blessed to have attended every March for Life since they began in 1974. That gives me lots of perspective. Every year, I thrill at our increasing numbers and the ever-increasing number of enthusiastic youths who are marching. **But are we making the most of this once a year massive outpouring of PRO-LIFE conviction? MOST CERTAINLY NOT!**



The 2013 March seemed to me to be the biggest ever. Only God knows for sure how many attended, especially the multitude of **PRO-LIFERS** who came from mid-western states stretching all the way from **Ohio to Kansas**. Nearly all of these heroic persons come by bus, many traveling continuously 24 hours or more with two bus drivers to share the driving. Most of these buses carrying throngs of stalwart **PRO-LIFERS** arrive the day before in time to attend the evening Vigil Mass celebrated at our beautiful **Shrine of the Immaculate Conception**. Afterwards, they reboard their several hundred buses and travel to hotels located mostly in surrounding areas such as **Northern Virginia, Prince George's and Montgomery Counties**. There are simply not enough hotels in Washington to accommodate the ever-increasing multitude of **PRO-LIFERS**.



The following morning, these **PRO-LIFERS** take these same buses to the Capitol Hill area. Many lobby their representatives; others attend talks on Capitol Hill, while others visit the March for Life exhibit area at the Hyatt Regency Hotel at the foot of Capitol Hill.

At Noon, they gather on the Mall for the March.

This year, I was on the Mall at the Smithsonian Metro Stop passing out postcards urging the Prime Minister of Ireland to keep Ireland Abortion-Free. Afterwards, I attempted to drive from the south side of the Mall to the Hyatt Regency. **This normally would have taken about 10 minutes. Instead, it took me an entire hour** due to the hundreds of buses that had dropped off their Marchers, could not find a place to park, and were simply floating around the area north of the Mall and along North Capitol Street **creating total gridlock**. When I finally was able to park near the Hyatt, I spoke to several long-time federal workers who worked



on Capitol Hill and were anxiously awaiting their long-delayed commuter bus back to nearby Leesburg, Virginia. They said in all their years they had never seen gridlock like this in Washington, **but were totally clueless as to what was causing it**. Because of the **media blackout**, I estimate **that easily 95%** of the persons who live and work in the Washington area are **totally clueless about our annual March for Life!**

Here is my **simple idea** that could begin to change all that! It would also greatly increase the impact of our 2014 March for Life and successive Marches in years to come.

Simply redeploy many of those thousands of PRO-LIFE activists who have come such great distances by bus, from the mid-western states and more and more from the southern states.

Early the morning of January 22, 2014, have at least four or more pre-assigned busloads go to each of the **10 Terminal Metro Stations**. These stations include **Springfield, Franconia, Vienna, Shady Grove, Greenbelt, Glenmont, New Carrollton, Largo, Branch Avenue, and Huntington**. These terminal stations probably represent half of the Metro's nearly **800,000** daily riders.

Have these busloads of **PRO-LIFERS** arrive in a staggered fashion at these terminal stations between 7 AM and 8:30 AM, which should be the peak of the morning rush hour. They would be greeted by local activists at these stations or, better yet, these local activists could board these buses at the hotels where these **PRO-LIFERS** were staying overnight.

For example, **PRO-LIFERS** staying in Northern Virginia could be met by activists from Northern Virginia, who would give them **PRO-LIFE** signs, and accompany them to the Springfield Metro station. Those staying in Montgomery County could go to the Shady Grove Station. These **PRO-LIFERS** would be at these stations talking to commuters, holding their signs, passing out literature, and possibly wearing arm bands from the states they represent. Later, they would board the Metro and take it to the Capitol Hill area debarking at places like Union Station and Capitol Hill South while still holding their signs, leafleting, etc.

They would still have ample time to do the things they normally do prior to the March which begins at Noon. **What a magnificent witness this would be to the tens of thousands of local Washingtonians who would see them.**

Meanwhile, other groups would still be arriving at the Springfield and Shady Grove and other terminal Metro Stations in a staggered manner to replace those who had already left by Metro for Capitol Hill. As soon as buses drop off their passengers, these empty buses would simply depart for the Capitol Hill area, create gridlock, and ultimately rendezvous with their passengers that afternoon after the March.

Imagine also the impact of passengers boarding the Metro at the numerous stops between these terminal stations and Capitol Hill as they see throngs of joyous **PRO-LIFE** activists from all over America holding their **PRO-LIFE** signs. **Who knows? Some might even become involved and join us!**

If this **long overdue** idea excites you as it does me, please call me at **410-337-3721** so together we can formulate a plan that will make this idea happen! If you prefer to email, please contact **DefendLife@DefendLife.org**.

I am looking for a few good persons to form a nucleus to make this idea a reality! If you think this is simply a stupid unachievable pipe dream, let me know that as well.

If you know serious **ACTIVIST PRO-LIFE** individuals or groups from mid-western and southern states that travel great distances by bus to the March, pass this idea onto them. An easy way to do that would be to visit **DefendLife.org** where this publication is posted and **e-mail a link for this issue** to such individuals and groups.

Long Live Christ Our King!

Jack Ames
Jack Ames. P.E.

P.S. We'll always love you, Nellie!



Enclosure

Md. NARAL gives Health Secretary Sharfstein top award

Launches new anti-pregnancy center campaign: 'It's Lies'

By Naomi DaGuerra

NARAL Pro-Choice Maryland (NARAL PCM) celebrated its annual Evening of Chocolate Gala on September 21 in the Oak Room of the Sandy Spring Volunteer Fire Department in Montgomery County. Evening of Chocolate is NARAL PCM's most important fundraiser of the year.

About 100 people attended Chocolate, but relatively few of them were ordinary members of the public.

NARAL PCM board members and interns, NARAL-Virginia board members, and board members and staff from Planned Parenthood of Maryland and Planned Parenthood of Metro Washington easily accounted for at least a quarter of the evening's celebrants.

Also in the room were more than a dozen NARAL PCM volunteers who tended bar and assisted the caterers. Add to that at least 15 to 20 elected officials, including Congressman John Sarbanes and several Maryland delegates; the number of people who weren't politicians or members of pro-abortion organizations couldn't have been more than 40 or 50. Also attending the Chocolate festivities were (at least) two preborn babies.

The night was touted as a celebration of 40 long years of "freedom" since *Roe v. Wade*, but the program itself was fairly short-lived. The doors officially opened at 8:00 p.m., and after a while, a brief video was shown.

About half of the video featured

Dr. John LaFerla, a 63-year-old gynecologist from Chestertown on the Eastern Shore, who has, in his own words "delivered babies and terminated pregnancies."

In the video, Dr. LaFerla (who was at Evening of Chocolate) talked about his dedication to the pro-choice cause and his bid to unseat



NARAL Pro-Choice Maryland gave Health Secretary Joshua Sharfstein its Leadership Award for his help in writing the state's new abortion clinic regulations.

Dr. Andy Harris from Maryland's 1st Congressional seat in 2014. The remainder of the video was two stories told by women who had had "illegal abortions" before *Roe v. Wade*.

After the video, NARAL PCM presented two awards. The first was presented by NARAL Pro-Choice America Foundation Chair Rosalyn Jonas. Before giving the award, she mentioned how she, too, had had an "illegal abortion in a barn house"

more than 40 years ago.

She presented the NARAL PCM Leadership Award, the highest honor that NARAL PCM bestows, to Dr. Joshua Sharfstein, Secretary of Maryland's Department of Health and Mental Hygiene.

He was *thanked* for the part that he and his department played in writing Maryland's new abortion clinic regulations. Dr. Sharfstein accepted the award and spoke a few words.

The second award, the Choice Advocate Award, was presented to Allie Harper, the long-time director of the Potomac Family Planning Center, which operates abortion clinics in Rockville, Hagerstown, Washington D.C., and Harrisburg, Pa.

She, too, thanked Dr. Sharfstein for his role in protecting abortion clinics during the process of writing and implementing the clinic regulations and for his personal assistance in helping Potomac Family Planning Center to conform to the regulations.

After the awards were given, NARAL PCM announced a new campaign, called "It's Lies," directed against crisis pregnancy centers. The main purpose of Evening of Chocolate was to raise the funds for this campaign.

Ads decrying the alleged "harmful effects" of CPCs will be placed on buses in Baltimore and possibly in other venues.

The campaign is being coordinated with a professional marketing

See CHOCOLATE, page 19

Sidewalk counselor gets help from surprising source

By Rosie Gross

Thursday morning, August 29, was going to be like so many other Thursday mornings—or so I thought—as I drove the 30 miles from my home in Lancaster, Pa., to the Planned Parenthood facility in Harrisburg.

That morning I fasted, fortifying myself physically with just two cups of black coffee. While driving to Harrisburg I prayed, fortifying myself spiritually with an Our Father and some Hail Marys.

I asked the Blessed Mother to please save at least one baby on this particular morning, as I felt quite downhearted and discouraged, traveling to Harrisburg and standing four to five hours in front of Planned Parenthood, Thursday after Thursday, without seeing any positive, tangible results.

Week-in and week-out, it is so depressing to see eight to ten pregnant women entering Planned Parenthood, intent upon killing their preborn babies by RU-486 abortions.

They swallow a powerful pill, mifepristone, which cuts off the placental source of their babies' nourishment.

Two hours later, they leave with a paper bag containing another powerful pill, misoprostol.

After 48 hours, this pill, taken at home, completes the "job," causing painful uterine contractions to expel the baby from the mother's womb, most likely in her bed or on a toilet.

On August 29 I arrived a half-hour before Planned Parenthood opened. Forty-year pro-life veteran Ed Snell, the protest organizer and site leader, arrived shortly after me

and set up his "truth" signs.

A city ordinance has set a 20-foot "bubble zone" around the clinic. Ed and I must stand at a sizable distance from the building and driveway.

Though a public sidewalk runs directly in front of Planned Parenthood and the entire citizenry of Harrisburg is permitted to walk thereon, should Ed or I dare to tread upon this hallowed ground with a pro-life pamphlet or sign, we will be forthwith arrested. This is America with its First Amendment right of free speech!

Not long after we arrived, the

**If we dare tread on
hallowed ground,
a 20-foot 'bubble zone'
around the clinic, we will
be forthwith arrested.**

redheaded, high-heeled, business-attired woman who lives across the street came out to get in her car, obviously on her way to work. She chided us, as usual, and called the police, as usual.

The police responded, as they had done the week before.

An obviously annoyed police-woman got out of the cruiser—annoyed, not at us, but at the redhead. She had better things to do than stand around and watch two pro-lifers who were being very careful not to break any laws. (Ed constantly uses his measuring tape to be sure we keep well outside the bubble zone.)

She left after about 10 minutes.

That morning about eight to ten

mothers entered Planned Parenthood for their RU-486 abortions. Most were in their early twenties, one was a teenager, and two were in their early thirties.

Some came by themselves. Some came with women friends. Others came with boyfriends (most likely the fathers of their unwanted babies).

The obviously scared teen came with her defensive mother.

One couple came with a beautiful little girl who looked to be about two to three years old.

The couple were obviously married and appeared to be in their early thirties, of Indian or Pakistani ethnicity. They were truly a good-looking pair.

Their little girl was gorgeous—petite, with dark brown hair and big, brown eyes, and the sweet, innocent face of an angel.

When I saw this family heading for the front door, I called out, "How can you go in there and kill your baby, when you have such a beautiful child? Don't you know you are carrying a child just as beautiful as the one you have there?"

Surprisingly, Planned Parenthood let the father inside with the child. Usually, abortionists don't allow a little child inside the clinic on "abortion day," because her presence is often upsetting to the women inside who are planning to kill their babies.

The father and his little girl remained inside for a very long time. Ed had to leave and I remained standing alone on the sidewalk.

Finally, the husband and his daughter emerged from Planned Parenthood. To my utter surprise, he came way over to where I was

standing to talk to me.

I gave him a PA Pro-Life Federation pamphlet explaining the dangers to a woman who ingests the RU-486 drugs. I told him that not only do the drugs kill the baby, they can kill the woman as well, and that they have killed 35 women worldwide.

I also told him that some women who take these drugs “freak out” when they see their expelled baby, and that women often end up in a hospital emergency ward with severe, painful contractions, unable to expel their dead babies.

I showed him an internet article about 42 botched abortions from RU-486 in Ohio. Finally, I gave him a pamphlet about the free services at the Morning Star pregnancy center in Harrisburg.

He took the literature.

“Look at this beautiful child you have,” I told him. “Your wife is carrying a child just as beautiful—this child’s brother or sister. What if she is carrying your son—your name-bearer?”

He looked rather distressed. “My wife doesn’t want this child.

She doesn’t want to go through another pregnancy,” he explained.

“This child is as much *your* child as hers!” I exclaimed. “You’re the father! You’re the husband! Don’t you have a say in what goes on in your own household? Shouldn’t your wife obey you in all things righteous? That’s your son she is carrying! You have a duty to protect him from harm!”

He took his daughter by the hand and walked away. I saw him talking on his cell phone. Then the two walked to his car in the clinic’s back parking lot, where he remained, for what seemed to me, a very long time.

My heart sank. My spirits fell to an all-time low.

He looked rather distressed. ‘My wife doesn’t want this child,’ he explained.

Feeling that I had gotten nowhere with the man, I turned to the Blessed Mother. With all my heart, I prayed the Memorare.

I begged the Blessed Mother to save the man’s baby, saying, “Please let this one baby live, so he or she can know, love, and serve your Son!”

Then, as I was saying my rosary, I happened to look up at the sky, over the rooftop of Planned Parenthood.

There was a cloud formation, and just for an instant, I saw the image of the Madonna, holding the Christ Child in that cloud formation.

“No, that can’t be; I’m imagining this!” I thought.

I looked away for a second. Then I looked back. There was

nothing there. I looked away, all the while, praying my rosary.

Then I decided to look at those clouds once again. Again I saw the image of the Madonna with the Christ Child in the clouds, hovering over Planned Parenthood. It was so distinct, I could even see her halo. She hovered, pulsated, for only a moment or two. Then she was gone.

If you asked me if I truly saw the Blessed Mother above Planned Parenthood (if I had a vision of her), I would have to tell you emphatically, “No!”

But if you asked me if I clearly saw the Blessed Mother in the clouds over Planned Parenthood, I would have to tell you absolutely, “Yes!”

It was strange and miraculous. The Blessed Mother wanted me to know that she was present and heard my prayers.

Right after this, I saw the man go back into the clinic with his daughter. Within five minutes, he emerged with his wife and child.

To my amazement, he made a bee-line over to me, grabbed me and hugged me hard.

“Thank-you and God bless you!” he said with tears in his eyes.

His wife stood in the driveway with their little girl, beaming and smiling from ear-to-ear.

“God bless you too!” I said to her husband. “God bless your wife, your daughter and your baby!”

To his wife I said, “Love your baby, your baby will love you back! God has blessed you with this baby and He will continue to bless you all your life, because of this baby.”

I truly believe the Mother of God saved this baby, because she knows the baby will be born and live to know, love and serve her Son. All credit for the save is due her, and her alone.

DEFEND LIFE

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Book Review

Return to Order offers Christian solution to economic crisis

By Diane Levero

We are on a cruise ship on a never-ending cruise.

On each of its multiple decks, bands are playing, theaters are full, restaurants are crowded, boutiques well-stocked.

Fun and laughter abound: dancing, dazzling spectacles, amusing games, amazing gadgetry.

Most of us passengers have come to accept our cruise ship, not as a holiday treat, but as an entitlement.

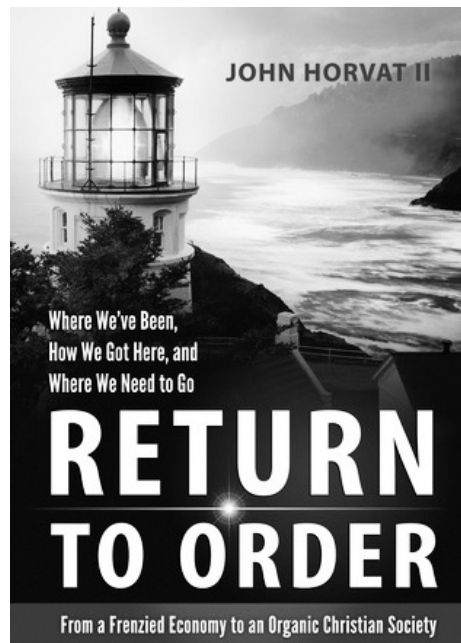
Many, if not most of us want to stay on board forever, without worrying about a final destination or who is going to pay the bill.

Thus begins John Horvat II's penetrating study of the economic state of our nation: *Return to Order: Where We've Been, How We Got Here, and Where We Need to Go*.

Any thinking American knows that, like Horvat's metaphorical cruise ship, our nation is on the brink of economic disaster.

But rather than propose purely economic solutions, Horvat, who directs the Tradition, Family and Property Commission for American Studies, argues that only a solution based on returning to the principles of a Christian society will avert impending economic collapse and the anarchy or tyranny that may follow.

Until now, our country has prospered for two reasons, says Horvat: our vibrant economic system, which has produced material comfort and well-being; and a flexible and deliberately vague consensus, relying on a Judeo-Christian moral code based loosely on the Ten Commandments.



This moral code has imprinted on our national character a sense of morality, godliness, patriotism, and family devotion.

But, warns Horvat, "Our cooperative union is unraveling; our consensus is crumbling."

Our economy is being undermined by a volatile undercurrent for which he coins the term, "frenetic intemperance": a restless, explosive and relentless drive inside man that manifests itself in modern economy by 1) seeking to throw off legitimate restraints and 2) gratifying disordered passions.

Temperance is the virtue by which man governs his natural appetites and passions in accordance with the norms prescribed by reason and Faith.

But with the Industrial Revolution, the restraint offered by temperance, which had prevailed in medieval Christendom, has been thrown off.

We see the fruits of frenetic intemperance in phenomena such as stock market manipulations, hostile merge/takeover strategies, cutthroat competition, the formation of powerful cartels and monopolies, and economic catastrophes such as the sub-prime mortgage crisis of 2008.

Powerful lobbies secure government contracts, subsidies and benefits and obtain government regulations that favor their own companies and stifle competition.

On a more personal level, our love-relationship with technology has led to our mania for sensation, speed and novelty, our demand for immediate gratification in entertainment, communication and sports.

We are the victims of a brutal and exhausting pace of life, which burdens us with anxiety and stress.

We have lost the time (and sometimes the ability) to converse, to meditate, to contemplate the meaning of life.

With mass technology and our materialistic perspective, we have produced a universal culture in which music, fashions, food and entertainment are increasingly uniform—and often ugly, asserts Horvat.

Our secular society has spawned "a growing sadness over the nation" which, he maintains, can be traced to "the absence of the sublime."

Something can be called sublime, he explains, if it is of such excellence that we are overawed by its beauty or grandeur.

We can see it in extraordinary panoramas, music, works of art,

See RETURN, page 16

40 Days for Life Fullerton holds kick-off rally in front of Whole Women's Health clinic

40 Days for Life Fullerton held their kick-off rally on September 28. They are joining with groups nationwide to pray from September 25 through November 3 for an end to abortion.

They are praying for the babies, mothers, fathers and clinic workers at Whole Woman's Health on Belair Road in Fullerton, where babies of up to 20 weeks' gestation are aborted.

Their peaceful presence is a testimony to the evil of abortion and to the love and mercy of God.

All are invited to join in the prayer vigil. For more information or to sign up, go to 40DaysforLife.com/Fullerton.



Betty Winberry tells the rally how 21 years ago, she was at Whole Woman's Health to get an abortion. As she waited, she heard the voice of God saying, "I've got you." At that, she got up and walked out the door. She holds her grandson, whose life was made possible by the prayers of pro-lifers.

RETURN, from page 15

ideas, virtuous acts, or heroism.

They invite men and nations to turn beyond self-interest and gratification and look towards higher principles, the common good, and ultimately toward God, thus giving meaning and purpose to men's lives.

Horvat advocates the return to an "organic society," one in which the social order is oriented toward the common good—one that naturally develops under the principles of natural law and the Gospel.

Such a society existed in medieval Christendom, says Horvat.

He does not call for a reversion to the actual conditions of that time, but to the principles that made the Middle Ages a pre-industrial period of incredible dynamism and enor-

mous technological advances.

The author refutes the popular concept of the Middle Ages as a time of ignorance, squalor, and superstition with support from a surprising array of historians who document his conclusions.

He further strengthens his argument with the writings of numerous popes, philosophers, scholars and economists.

Now comes the hard part: what can we actually *do* to avert this looming economic disaster of massive proportions?

There's no easy answer, of course. But Horvat offers some guidelines:

1. Self-examination. Determine how, in our own lives, we have succumbed to frenetic intemperance.

2. Apply the principles of an organic order to our lives.

3. Understand the crisis and engage in the debate over the nation's future.

4. Be ready to sacrifice for our country and rally around the standard of an organic Christian order.

Return to Order is a sweeping, scholarly and moving examination of our nation's economic and cultural dilemma.

Given the multiple crises that we face, the prospect of a happy resolution looks dim. Horvat's proposals to a nation that is so divided and so barely Christian will be a hard sell.

But it's worth a fight.

ReturntoOrder.org offers relevant commentary and current news.

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Moral Family Planning – Part 2

Real women don't like lust

By KC Schnitker

I am compelled to write this article, “Real Women Don’t Like Lust,” in response to the various media (movies, magazines, music, television and print) continually promoting and falsely characterizing women as sex objects and as insatiable wild, lusty types.

In reality, all the emphasis on “sex” and “sexy” and “sex lives,” separated from real meaning and purpose, is having the exact opposite effect: driving couples further apart and in the long run, making women feel kind of pukey about it all.

I’ve become so frustrated by these dishonest, inaccurate and harmful portrayals of truly beautiful and life-bearing woman and the obnoxious emphasis on the errant notion of a “sex life” that I came up with the following to express my thoughts:

There should be no such thing as a sex life.

There is “married life” and within it, the many expressions of love which include the physical renewal of the wedding vows.

Personally, I am just sick to death of “sexy.” When a person looks “sexy,” doesn’t it mean they look ready for sex? I thought only prostitutes were supposed to look like that.

Ladies, how about some new adjectives? How about *beautiful*? How about *lovely*? How about *ellegant*?

I received the testimony below from a woman who has experienced



that very aversion that happens to women over time in this culture.

She enthusiastically relates what a difference Moral Family Planning (a.k.a. the practice of chastity in marriage) has made in the intimate area of her marriage and in her attitude toward the renewal of their wedding vows:

“We were huge advocates of Natural Family Planning during the first 17 years of our marriage, when we were happy to welcome more children, and we had no real reason to avoid another pregnancy.

“However, in my forties, with eight children ranging from teens to toddler, I felt unable to handle another baby. It was time to practice what we preached.

“My husband was *not* happy! He came into the Faith late, and therefore had never had to exercise any sort of discipline in that area; not as a teen, not in single life, and not in married life.

“In our culture, from the time

boys begin to feel any urges at all, they are encouraged to release them; they are certainly not told they need to conquer them. We both were born and raised in that culture.

“When we first looked at actually practicing NFP, we had mistakenly assumed there would be two-week stretches without intimacy, and he staunchly refused to consider such a sacrifice.

“This led to months of upheaval, as I was panicked every month, and he was sick of my emotional swings. I was angry with him that he couldn’t contain himself for my sake. He was mad because I was not enthusiastically participating in our intimate life.

“Finally he said he was going to get a vasectomy. I was devastated! Not only for the fact that he would be committing a grave moral evil, but, admittedly, because there would be no reason for me to say ‘no’ to sex, at any time.

“I’d done enough reflecting on sexuality that I knew the effects of objectification, and I knew that I would end up feeling used for gratification if there was no reason to abstain.

“It was during this reflection that I recognized that, in spite of contraception, this divide still exists between men and women in our culture. It is considered comical, and quite normal, for a woman to feign a headache in order to avoid making love to her husband, as evidenced in TV, movies and magazines.

“I put my foot down. We had

See **WOMEN**, page 19

How I *re-learned* a lesson at the Howard County fair

**By Bob Brown, President
Harford County Right to Life**

A discussion I had with a young man at the Harford County Right to Life table at the Harford County Fair this summer reinforced to me something that I had been thinking about for quite a while.

What was my “brilliant” insight? The Gospel needs to be more thoroughly interwoven into every aspect of pro-life outreach.

Okay, I can see the yawns beginning to inflate like hot air balloons on a New Mexico morning, but before you skip to the comics page, hear me out.

I’ll start by setting the background. This year’s fair was, by my estimation, the busiest in at least five years, certainly due to the improbably cool, dry Maryland end-of-July.

People drove to the fair in droves. One indication of the swelled traffic was the relatively large number of vocal opponents to the presence of HCRTL—which was great!

There was plenty of the choir to preach to, as well as the usual large contingents of the vaguely interested and the nebbishly annoyed, but there were also more confrontational questions and challenges (none that were outwardly angry or hostile, though) this year than in my previous ten years’ of fair experience combined.

Again, this was a wonderful development, and I’m thankful for all who stopped at the HCRTL table. I believe that God has given me a decent sense of how to engage people of all ages and backgrounds peacefully and thoughtfully, wherever on the continuum of viewpoints they sit.

And I could tell where this one young man—college-aged and certainly with no shortage of lady friends in his life—was going with his line of questions. So, I pointed his relativistic thinking toward historical examples of groups in power oppressing powerless groups through dehumanizing labels and then through murder, which would cause him to pause for a moment.

He’d respond by going in another direction, but he would inevitably return to a statement, the folly of which would again be illuminated by a historical comparison.

I didn’t want to go around and around indefinitely, so I told him, “You’re right” (although he had yet to be right about anything); “my position is ultimately based on an assumption of an objectively true morality, the source of which is the Bible and the Person of Jesus Christ—as He Himself said, ‘I am the way and the truth and the life.’”

“If the Bible is an outright myth or only partly true, and if there is no universal standard of goodness, then you’re right, my anti-abortion stance is just a preference that my personal bag of protons holds to that yours doesn’t.”

Even the atheist goes about justifying his beliefs, I reminded the young man, by invoking a perceived authority; perhaps it’s a seemingly respectable philosophy like utilitarianism or survival of the fittest.

In fact, however, the alleged authority is man-made, nothing more than one person’s opinion or the contrivance of several individuals, revised and updated over the years.

Then I listed a couple of classic titles for the young man to read that would provide a solid, rational

foundation for the supernaturalism of Christian ethics.

As I reflected later on that thirty-minute but very friendly discussion, I recalled that slavery and the Holocaust and other genocides aren’t actually “wrong” ... if no objective morality exists.

Although such analogies are effective for many people, comparing abortion to other historical evils is pointless if the person to whom I’m talking doesn’t think that prejudice is wrong or doesn’t care if other people groups are exterminated.

Thus, in a pro-life discussion or debate, we need to be ready to present the evidence for the Gospel (the good news that the God of the Bible lives and loves us), for with some people the discussion goes nowhere without establishing a foundation of objective truth.

I had many such conversations this year at the fair, but, obviously, not every visitor (very few, actually) to the HCRTL table got the this-is-another-Holocaust treatment.

Children who pick up our true-size, true-weight preborn baby models (we have eight different ages, ranging from 7 weeks to 30 weeks) are invited to think about how small they were one time “inside their mother’s tummy”—although one mom flashed me an irritated glance as she turned to her 4-year-old daughter and informed her (and me) correctively, “You weren’t in my stomach; you were in my uterus.” Fine.

And my manner with adults who take our free literature, pins, and bumper stickers is equally gentle. That comes from experience—and from your prayers. I can’t tell you how many people told me before,

during, and after the fair that they had been praying for me.

When I think back on this year's fair, I have to remember that our deepest needs are spiritual, not logical, for our struggle is not against flesh and blood but against spiritual forces of wickedness.

I find myself challenged to bring Christ and Scripture into my pro-life conversation more often. He is the Son of God, after all, and as He promises in Isaiah 55:11, His word that goes out does not return to Him void; it accomplishes what He desires and succeeds in the matter for which He sent it out.

My logical arguments and historical comparisons do not have that same guarantee.

WOMEN, from page 17

to go get some NFP training. He agreed to go to a class. The relationship part had a huge impact on me. I remember the instructor saying that lust can never be satisfied, and that pretty much summed up what I felt was happening, and would continue to happen in our marriage, if we didn't use NFP.

"Reluctantly, my husband agreed to give it a shot. I won't bore you with all of the details, but this experience has proven to my husband, more categorically than anything else, that God knows what He's talking about!

"We have had more intimacy, and more enthusiastic intimacy, than we had in the first 17 years of our marriage. He is stunned to see me invite him to union, which was a constant source of strain in our marriage before. He didn't feel loved, and neither did I.

"The best way I can define it is this: during the stretches of absti-

nence, I see him giving: giving me peace of mind, giving me love in the countless other kindnesses that I know are not just a prelude to sex.

During our infertile times, I am so in love with him for his generosity that I desperately want to be near him. I am thrilled to have that closeness with him, and I want to give him all that I can.

"NFP has been a tremendous blessing, in ways that I never imagined, and on a level of depth of heart and soul that I didn't even know existed between two people."

Living in this culture, I don't think people think there is another way, and it is difficult to admit, "I'm sick of it all!" But there really is another way, as evidenced by the above testimony—a way that is much more fulfilling, satisfying and loving. And it has everything to do with love and nothing to do with the counterfeit the media promotes as love—icky old lust.

For a time a woman may participate and engage in the marriage act where lust is predominant, but after a time, especially after infatuation has faded—well, everyone knows what "I have a headache" is referring to, *and* everyone knows that the one saying it is the *woman*.

Why is it that the woman is the one getting the headaches?


I have some suggestions to offer in Part 3, "Why Women Get... Headaches."

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CHOCOLATE, from page 12

and advertising firm. Its website, it-slies.org, is already up and running.

The video and the awards program lasted less than 30 minutes. Throughout the evening, people enjoyed desserts, a chocolate fountain, wine, beer, and chocolate martinis.

There was also a silent auction as well as a psychic who gave readings. Donations to the auction came from, among others, the Baltimore Symphony Orchestra, DC United, Fire & Ice, Panera Bread, Round House Theatre, Spirit Cruises, the Baltimore Ravens, the Walter's Art Museum, and the Washington Capitals.

The Evening of Chocolate celebration ended at about 9:30 p.m.

If you have further questions about NARAL PCM's Evening of Chocolate, you may contact Naomi at naomi.daguerra@hotmail.com.



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2927 Cub Hill Road, Baltimore, MD 21234

Kevin Bruffey • 410-628-1713 • KBruffey@yahoo.com
N.B. Potluck begins at 6 PM • RSVP's a must!

Friday, November 15 • 10 AM

St. Peter the Apostle Church – Sappington Hall
9190 Church Street, Libertytown, MD 21762

Linda Pototschnik • 301-829-2888 • BBolgers@msn.com

Friday, November 15 • 1 PM

Our Lady's Center

3301 Rogers Avenue, Ellicott City, MD 21043

Theresa Wuertz • 410-461-5066 • Email@OurLadysCenter.net

Friday, November 15 • 7:30 PM

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