



DEFEND LIFE

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‘Stealth’ abortion clinic sets up shop in Wilmington Premier Ob-Gyn owned by notorious scofflaw abortionist Brigham

A Delaware Right to Life board member was doing a random search on the Internet in late August when she came across some startling information: a new abortion clinic had quietly opened its doors in Wilmington.

Janet Grayson immediately relayed the news to DRTL’s Acting President David Williams and Secretary Moira Sheridan, who decided to check the place out.

Premier Ob-Gyn, at 1815 West 13th Street in Trolley Square, was clearly trying to maintain a low profile, they discovered.

Their name was conspicuously absent on the outside sign at The Station, the medical office building in which they are located.

A sign inside the building, however, directed them to Suite 6 on the second floor.

Williams and Sheridan walked into the office and found a cramped waiting room with three or four women filling out forms, a movie blaring away on a TV, and a bored receptionist/nurse behind a glass partition.

Williams made a sign reading “Babies Die, Women Hurt at Premier Ob-Gyn,” and Delaware Right to Lifers began picketing in front of



Blowing their cover

Delaware Right to Lifers (from left) Victoria Santoro, Phil Santoro and Moira Sheridan picket in front of Premier Ob-Gyn abortion clinic, which abortionist Stephen Brigham was trying to keep under wraps.

The Station on August 28.

“From the start, it has stirred up a hornet’s nest,” said Moira.

“Several people from other practices [in the building] have complained, and the police have shown up, a state trooper from the SWAT Team included, who advised a woman from a family practice that yes, we had the right to assemble, carry signs, and speak with passersby, and indeed, take pictures.

“Some entering the building are

volatile, including a woman who works there who yells at us and is admittedly post-abortive.”

Although many medical personnel are openly hostile toward the pro-lifers, several patients going in and out have been horrified to learn there is an abortion clinic on the second floor, said Moira.

DRTL reached out for help to Operation Rescue, which specializes in researching the abortion industry’s illegalities and underhanded

tactics.

OR reported that the clinic is owned by Steven Brigham, an abortionist/clinic owner who has had his medical license revoked in numerous states.

Brigham does not have a Delaware medical license. But Delaware, like Maryland, does not require that an abortion clinic owner have a medical license in their state, as long as he does not do the abortions himself.

Brigham became well-known to Maryland pro-lifers when a botched abortion exposed his secret late-term abortion clinic in Elkton in 2010.

A subsequent police raid uncovered 35 late-term fetuses in a freezer, several just a few weeks shy of full-term.

Brigham was charged with murder of viable fetuses by the state of Maryland, which permits abortions up to full gestational age, but only by doctors with Maryland medical licenses.

The charges were dropped when a potential witness backed down.

"I handed out that information to all the other businesses in the building—that there was an abortionist in the building and how notorious Brigham was," said Williams.

"They took the information, but when we started picketing, a couple of them came running out and asked, 'Do you have a permit?' We told them we didn't need one.

"They said we were upsetting their clients. We told them, we understand, *we* don't want to be here either. But we will be here as long as the abortion clinic is there."

Brigham employs Eric Kfir Yahav, who has a Delaware medical license, as Premier Ob-Gyn's medical director.

Yahav also has active medical licenses in Pennsylvania, New Jersey and Maryland.

The website healthgrades.com lists his Maryland address as American Women Service on Calvert Street in Baltimore, an abortion facility also owned by Brigham.

Yahav, who graduated from medical school in 2006 and is reportedly 39 years of age, is apparently an "abortion circuit rider," going from state to state to do abortions.

Healthgrades.com lists 12 offices for Yahav: eight in New Jersey and one each in Baltimore, Silver Spring, Md., Wilmington, Del., and Philadelphia. The Philadelphia clinic is also owned by Brigham, as are several of the New Jersey clinics.

Delaware presently has just two other abortion clinics, both owned by Planned Parenthood, in Wilmington and Dover.

But the state's "lax standards" on abortion clinics have led to numerous scandals, noted Sheridan.

Delaware legislators began pushing for stricter regulations in 2011 after they learned that Philadelphia

abortionist Kermit Gosnell—then charged with (and later convicted of) murdering live aborted babies by cutting their spinal cords, was also doing abortions at (since-closed) Atlantic Women's Medical Services in Wilmington and Dover.

After two former Planned Parenthood nurses testified at a State Senate hearing about unsafe and unsanitary conditions at Planned Parenthood's Wilmington facility, Delaware enacted a law in 2013 revising abortion clinic regulations.

But the legislation fell far short of what pro-lifers wanted.

"Supposedly, the abortion clinics are licensed and inspected, but the legislation last year exempted them from the stricter standards imposed on other free-standing clinics," said Sheridan.

"They also apparently are told weeks in advance when an inspection is to occur."

In the meantime, the Delaware Right to Lifers are in front of The Station every Thursday and Friday—the days on which Premier Ob-Gyn does abortions—holding signs, praying, and handing out information.

Their aim is to raise public awareness, said Williams.

On September 26, he said, "We had a lady come out to us—she was from another business in The Station. She said, 'You're disturbing our patients.'"

Then she added, "We're having board meetings about how to get rid of that doctor [abortionist Yahav]."

"But they wouldn't be doing that if we weren't out there picketing!" Williams pointed out.



Premier Ob-Gyn's name is missing from The Station's outdoor sign.

Aurora face-off shows how God uses pro-lifers' work for good

The building contractor smelled a rat.

In June 2007 he had been asked to work on a project for what was supposedly going to be a huge medical center in Aurora, a city on the outskirts of Greater Chicago.

But there was something fishy about the project. Instead of multiple medical offices, there were two surgery rooms, 13 recovery rooms—and bulletproof drywall and windows.

The contractor, after talking with his parish priest, refused to work on the project.

The priest phoned pro-life activist and attorney Peter Breen. Breen called the Chicago-based Pro-Life Action League's Joe Scheidler. Scheidler called his son Eric, the League's communications director.

Eric drove out to the construction site.

"I see all these bulldozers and stuff, and I could see that the building was in its final stages of construction," Scheidler told pro-lifers at a Defend Life-sponsored talk in Ellicott City September 19.

A sign in front of the site read "Gemini Office Development."

"Planned Parenthood had created a front company," explained Scheidler. "Gemini was a wholly owned subsidiary of Planned Parenthood."

The local newspaper, the *Aurora Beacon*, broke the story in July. Gemini had lied to the city of Aurora's Planning and Development Committee to get approval for the project, stating on a March 2007 permit application that the tenant was "unknown at this time"—a blatant falsehood.

The 22,000-square-foot, \$7.5



The battle over Aurora's Planned Parenthood abortion facility shows that God can do amazing things with pro-lifers' efforts, says Eric Scheidler.

million building would be the largest abortion clinic in the nation. Planned Parenthood estimated that it would perform about 2,400 abortions in its first year of operation.

"We learned that it was scheduled to open on September 18," said Scheidler.

How could the League fight it—maybe a 40 Days for Life prayer and protest campaign at the site?

But that meant it would have to start by August 9.

"Could we launch a 40 Days for Life vigil with just a few days to plan it?" he wondered.

He phoned 40 Days Director David Bereit, who assured him, "Don't worry—the people will rally around you!"

On Friday, August 3, Scheidler emailed 120 area pro-life activists, asking them to attend a planning meeting the following Monday.

"The day of the meeting, it was

raining cats and dogs," he recalled. He thought no one would show up.

Eighty pro-lifers streamed into the basement hall of Scheidler's parish church, St. George's.

"Immediately, I got half of the volunteers I needed to cover the 40 Days vigil," said Scheidler. He got the balance of vigilers not long after.

They decided to make it a 24-hour-a-day vigil. It began on August 9.

"Right away, the police began to give us a lot of trouble," he recalled; "you can't put that cooler there; that lady in the wheelchair has to keep moving—which wasn't true!"

"We didn't have any trouble with the media at first because they ignored us—except for the *Aurora Beacon* which, like any small local paper, is always hungry for news."

On August 28, a hundred pro-lifers packed Aurora's City Council meeting, keeping the council members up until 1:00 a.m. listening to their testimony. The Council finally agreed to investigate possible illegalities in Gemini's building application and approval process.

The mainstream media had ignored the story as long as it could—but it was getting too hot.

"The media are biased against us, but they also love a good story," explained Scheidler.

One day he got a call from the local ABC-TV affiliate, who wanted to interview him at the abortion site.

The reporter asked him what he thought about Planned Parenthood's press conference that day.

At the press conference, several "pro-choice" clergymen had prayed that the Aurora clinic would open.

"I didn't even know that Planned Parenthood had held a press confer-

ence!” Scheidler confessed—but he pretended he did.

“I told her we were going to have a press conference too—and started planning it right away.”

But the League’s piece de résistance was the “Jericho March”—the brainchild of pro-lifer “Little John”—John Thorne.

“He wanted to march around the clinic every day for seven days, just like Joshua did around the walls of Jericho,” Scheidler recalled with a grin. “I couldn’t say no.”

On the first day of the march, September 9, 200 people took part. The next day, 300 showed up. For six days, there were never less than 200 marchers.

On Day 7, the pro-lifers planned to have a thousand marchers.

Like Joshua, they would march around the building seven times. Joshua had the Israelites blow trumpets. Scheidler planned for his “battalions” to sing and play musical instruments.

The City of Aurora asked a federal judge to stop the Day 7 megamarch, alleging that it violated a city ordinance prohibiting picketing near residential areas.

“Our attorneys said, this is First Amendment protected speech. The judge told both sides to work things out amongst themselves.”

Scheidler admitted he was “itching for a fight; I could just see grandmothers being arrested, handcuffed, and thrown into paddy wagons!”

The city officials finally grudgingly

agreed to allow the protesters to walk around the building—but only once, not seven times.

“We came out of the meeting and were met by a wall of TV cameras—because the city had blown this up into a big story!” said Scheidler.

The city attorney made a brief statement and stalked off, refusing to take any questions.

Scheidler milked the moment for all it was worth.

“I came up to the cameras and

At least 800 people marched in battalions of 100 each, carrying white banners with red crosses.

said, ‘This is a great victory for free speech!’ and welcomed questions.”

The *Chicago Tribune* and other mainstream media reported that on Day 7, at least 800 people marched in battalions of 100 each, carrying white banners with red crosses and singing hymns.

The press conference that Scheidler had promised the TV reporter followed.

“We had two full-page ads and on the front page, a story about our massive march!” said Scheidler.

When the Israelites marched and blew trumpets on the seventh day, the walls of Jericho came tumbling down.

When the pro-lifers finished their march, the walls of Planned Parenthood still stood.

But the scheduled September 18 opening came and went, and the abortion facility doors remained closed.

The City of Aurora finally issued an occupancy permit, and Planned

Parenthood opened its doors on October 2.

“We were able to stop its opening for two weeks,” said Scheidler.

Although they couldn’t stop Planned Parenthood from opening, the battle in Aurora “gave us a new perspective,” said Scheidler: “Use the controversy to build up the pro-life community.

“We had three forces lined up against us: Planned Parenthood, the City of Aurora, and the mainstream media. All three streams came together, and from them came one of the strongest pro-life communities ever.

“We continue to pray in front of the clinic. We have saved 60 to 70 babies that we know about. It’s an amazing example of how God uses what we do for good.”

Recently, a man came up to one of the pro-lifers praying in front of the facility and told her he had driven by many times and been impressed by their praying there in all kinds of weather.

When his girlfriend became pregnant, she wanted to have an abortion. But, remembering the pro-lifers, he convinced her to have their baby.

His baby son had been born just two days ago.

“Don’t ever think that you go unnoticed,” the new father told the pro-lifer.

“It was just humble people, standing week after week, praying, that saved the life of that baby,” said Scheidler.

“What’s the common denominator of these two stories? What you do out there matters.”

There is no single “magic bullet” that will suddenly end abortion, he said.

“But when you go out and do something, God can make a miracle!”

USE

**Baby
Aborticide
Abortuary,
Death Camp
Unplanned
Abortionist**

DO NOT USE

**Embryo & Fetus
Abortion
Clinic
Unwanted
Doctor**

Pro-lifers remember Cookie's courage, faith and love

The Lord is my light and my salvation—whom shall I fear?

Psalm 27:1

On May 2, 2004, Planned Parenthood of Maryland was holding an open house to celebrate their move to their new facility at 330 North Howard Street in Baltimore.

Defend Life decided to hold a Face the Truth picket to show the public what Planned Parenthood would be doing at their new location.

About 15 Defend Lifers held large posters of aborted babies on the sidewalk directly in front of the facility.

"Their executive director was furious that we were raining on their parade!" recalls Defend Life Director Jack Ames.

The angry director, Daniel Clements, spotted one of the picketers unloading the large signs from a white SUV with State Senate license plates. He approached her and asked who she was.

The woman promptly identified herself as Cookie Harris.

Clements tattled the shocking news to *The Baltimore Sun*.

The Sun obliged Planned Parenthood with a snarky column centering on Clements' allegations that Mrs. Harris had transgressed all bounds of human decency by organizing the demonstration after learning of the open house through an invitation sent to her husband, State Senator Andy Harris.

When a *Sun* reporter contacted her, Cookie calmly denied that her husband alerted her, saying that a "mole" had tipped the protesters off.

"My husband didn't know he was invited, because he has instructed his secretary to throw out those

invitations," she retorted coolly.

"Cookie had no problem with our graphic signs," says Ames. "She went on our summer Face the Truth Tours several times, as did Andy and some of their children.

"She wasn't afraid to take the heat. Neither was Andy; they were a team."

Ames met Cookie for the first time in 1998, at a victory party at



SYLVIA 'COOKIE' HARRIS

the Harris' Cockeysville home after Andy had defeated pro-abortion State Senate Minority Leader Vernon Boozer in the Republican primary.

"She answered the door," says Ames. "She was so gracious and friendly, I felt like I had known her all my life."

As she became more active in pro-life work, she got Defend Life speakers into her parish, St. Joseph in Cockeysville, as well as Sacred Heart in Glyndon and Good Shepherd in Glen Burnie.

Through the years, Sylvia "Cookie" Harris became active in a stunning kaleidoscope of pro-life activities.

"She was just a sparkplug, a real dynamo," says pro-life activist Sheila Wharam. "She could juggle so many things in the air at once!"

Sheila worked with Cookie on St. Joseph parish's Respect Life Committee, which Harris chaired for eight of the ten years she was a member.

"She wanted to make sure there was always lots of pro-life activity in the church," says Wharam.

And so there was: from a display table with unborn baby models during Respect Life month in October, to a Thanksgiving feast for Project Gabriel mothers; a Christmas dinner for an "adopted" family, with presents for the kids; sponsoring a bus to the January March for Life ("Cookie would host a breakfast before we got on the bus," says Sheila), and on and on.

Cookie and Sheila also served on the Baltimore Archdiocese Respect Life Committee, working to get every parish to sponsor pro-life activities.

At Maryland Right to Life, Cookie, as director of Special Events, was "a tireless leader" who organized four major banquets and three state conventions, recalls Jeffrey Meister, MRTL's director of Administration and Legislation.

"She was very vivacious, and phenomenally talented in connecting with people," said Meister. "She was able to bring so many people together; I never witnessed anyone say 'no' to Cookie!"

Cookie was also expert at "behind the scenes" work, managing the myriad details for banquets and other major events, and then "making it happen," he says.

She spearheaded MRTL's annual

exhibit at the Maryland State Fair and the pro-life booth at the Towson Fair, notes MRTL Secretary Sid Marcus.

“She was the best at smiling and greeting the people; she loved to meet and greet the public,” says Marcus.

“Cookie had an amazing ability to see how all the pieces fit together in the pro-life movement—like a mosaic that God had laid out,” remembers pro-life activist Bill Simpson, who was a family friend to Cookie, Andy, their five children, and their dog Reagan.

“She believed that it took everything: education, lobbying, sidewalk counseling, pregnancy centers, maternity homes, legal challenges, legislation, and most importantly, activism.”

Cindi Ritter first met Cookie when she became a volunteer at Pregnancy Center North about ten years ago.

“But I had heard her name before then,” she says. “Some women were talking about Andy, and they said, ‘His wife is kind of weird; she carries unborn baby models in her handbag, and she will take them out and talk about their development!’”

As Cookie and Cindi worked together at the pregnancy center, they became good friends.

“We talked about women’s clothing, diets, our kids—all the things women talk about. But she never said anything bad about other people. She couldn’t understand how people could say mean things about others!”

Eventually, Cookie, as president of the center’s board of directors, and Cindi, as PCN’s executive director, labored together to convert the center to a medical clinic, complete with an ultrasound machine to show abortion-vulnerable clients their unborn babies.

“We both knew that that was going to be key to our success as a pregnancy center,” says Cindi.

Behind Cookie’s nonstop pro-life efforts was her unshakable Catholic faith.

“She was raised as a serious Catholic in a very Catholic family,” says Jack Ames.

Bill Simpson, a non-Catholic, remembers long discussions with Cookie about “the beauty, grace, and precious sacraments of Catholicism.

“On top of all her other gifts, she was an evangelist,” he notes. “She was a shining example of ‘Preach the Gospel at all times. Use words if necessary.’”

‘Cookie was such a courageous person; she knew that right was right and wrong was wrong. She wasn’t intimidated by anyone.’

“She stood by what she believed,” says Cindi. “She wasn’t afraid to tell people what the truth is.”

Sheila Wharam agrees. “Cookie was such a courageous person; she knew that right was right and wrong was wrong. She wasn’t intimidated by anyone.”

One of Cindi’s most poignant memories of Cookie concerns her work as a volunteer counselor. Cookie, who was Puerto Rican, was the only counselor at the center who was fluent in Spanish.

One day in 2003, a pregnant woman who could speak almost no English came to the center.

The woman, who was from El Salvador, “thought we were an abortion clinic,” Cindi recalls. “Cookie

was there, thank God, and spoke to her in Spanish.”

Maria Carcamo told Cookie that when she told the father of her baby that she was pregnant, he told her he was married to someone else, and she had better get an abortion, or he would take care of it by kicking her in the stomach.

“She was very nervous and crying a lot. Cookie got her an appointment at St. Joseph’s Medical Center, and encouraged her to be strong and have her baby.”

Maria was not a citizen at the time. Cookie helped her become a citizen. She also helped her start a cleaning business and get her driver’s license.

Maria’s daughter, Jennifer, was born in 2004, and Cookie became her godmother. She often took the little girl to Sunday Mass, and made sure she made her First Holy Communion.

“She helped raise Jennifer,” says Cindi. “She gave her clothes and other things, including a Bible.”

When Jennifer, now 10, learned that Cookie had died, “She laid in bed, holding the Bible, and cried, ‘God, why did you take my Cookie?’”

But then, said the little girl, Cookie came to her in her dreams.

“Cookie told Jennifer to go to school and get good grades, because that’s the only way she could succeed in life.

“And she told her not to cry anymore, because she would always be with her, and would be her guardian angel.”

Jennifer is doing better now, says Cindi.

*Sylvia “Cookie” Harris
August 31, 1956 - August 28, 2014
Vaya con Dios, Cookie!*

Commentary

Bishops have sound reasons for welcoming immigrants

By Fr. Paul CB Schenck, EdD

In the July-August edition of *Defend Life*, my dear friend Janet Baker opines that the mass migration of Central and South Americans across the southern border of the United States poses a serious threat to society and culture.

She furthermore insinuates, perhaps even accuses, the Catholic hierarchy in the United States of colluding with the White House by accepting bribes to speak well of the immigrants and shelter and care for them.

She sees this as a deliberate conspiracy to weaken the United States and hurt its economy and social welfare. This is a very similar line of thinking as is heard from conservative critics of the Administration, media and the liberal cultural entities.

With all due respect for my friend Janet, nothing could be farther from the truth. Her accusations against the bishops and Catholic Charities are destructive and uncalled for.

I insisted on responding. Notwithstanding her article is clearly labeled as opinion, *Defend Life*, her publisher, is well known and respected as a voice in the pro-life movement and as a defender of Church teachings and so anything published in its name will be highly regarded.

There are three important and indispensable points I must make in reply to Janet's assertions. First, is a historical perspective on relations between the Catholic Church in the United States and the peoples of Central and South America. Second-

ly, is the relationship of the Catholic Church in the United States with migrants and immigrants. Finally, the Gospel imperative regarding aliens is clearly spelled out in the Scriptures and Church teaching.

Let's begin with the arrival of the Catholic Church in the Americas, which principally occurred in South and Central America and in the southwestern United States.

These lands were the sites of the first missions, parishes and dioceses

Her accusations against the bishops and Catholic Charities are destructive and uncalled for.

in the new world. Waves of missionary religious, Dominicans, Franciscans and Jesuits, among many others, braved dangerous seas and land conditions to evangelize the native peoples and transform pagan cultures.

Today the majorities of Latin, Hispanic and indigenous peoples from these places are Catholic and have been for centuries.

The southern border is a political, but not a spiritual boundary line. The Church recognizes these peoples as her sons and daughters, in the same way parents recognize their own children. A child is always welcome, always to be defended and protected, regardless of her situation or circumstances.

More than 50,000 unaccompanied minors and huge numbers of expectant mothers (and their unborn babies) have surrendered to federal

agents. The bishops, clergy and religious are responding, not out of greed or collusion, but out of maternal care and concern for Mother Church's little ones.

Historically, the United States has a love-hate relationship with immigrants. Since 1850, the nation's immigrant population has ranged from 10% to 15% at its peak between 1885 and 1920, fallen to 5% by 1970 and has risen to 12% currently.

Historically, the largest percentage of these immigrants are Catholics, whether the German, Irish and Italians in the late nineteenth and early twentieth centuries, post-war Vietnamese, Haitian and Cuban boat people or today's Latino immigrants. This is the case with documented, undocumented, legal or illegal aliens.

At the height of European immigration (the ethnic and cultural foundation of the Catholic Church in the U.S.), a nativist reaction occurred, motivated by economic fears, xenophobic hatred and religious bigotry. Nativist publications, like the New York newspaper, *The Protestant*, warned Americans of the "Catholic danger" presented by the immigrants.

But burgeoning industry needed labor, so the immigrants continued to arrive on the Eastern seaboard and the western states and territories. Mexicans and Central Americans made up the majority of the southwestern territories.

By 1910, 44 million (15%) of the U.S. population was "foreign born" (this did not include Mexicans who were born on original Mexican terri-

tory in the southwest), that was 10% more than our current population.

Among the “foreign born” of those years were my predecessors. My maternal grandparents were English Catholics from the British Isles and my paternal grandparents were Russian Jews.

My father told us that when my great grandparents moved into a New York tenement with their five sons, the alderman came round to ask for their votes. They presented their papers, which he told them to throw into the coal stove and pronounced them citizens on the spot! I guess that would make me the direct descendant of “illegals.”

The Gospel calls us in a special way to care for the alien. Throughout the Scriptures the “immigrant” or “foreign born” are to be welcomed and treated justly.

God’s Law protects aliens, their right to fair treatment as laborers (Deut. 24:14), to decent working conditions (a sabbath) (Ex. 20:10), and to a just wage (Deut. 24:15). Aliens are identified with the fatherless and the widow as especially vulnerable and so deserving of special care and protection (Ps. 146:9, Zech. 7:10, Ezek. 22:7, Mal. 3:5, Jer. 7:6, Deut. 24:21).

God commands his people to love immigrants as He loves them (Deut. 10:18). Because the Israelites were also aliens (and illegal ones at that) in Egypt, they should not neglect or mistreat the aliens seeking to live among them (Deut. 10:19, Ex. 23:9, Lev. 19:34). “You shall treat the alien who resides with you no differently than the natives born among you; you shall love the alien as yourself; for you too were once aliens in the land of Egypt. I, the LORD, am your God” (Lev. 19:34).

This passage anticipates our Lord’s “Golden Rule,” “Do to oth-

ers whatever you would have them do to you” (Matt. 7:12). The New Testament Book of Hebrews, widely believed to be a homily preached to Christian Jewish aliens in Rome, exhorts, “Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares” (Heb. 13:2).

The U.S. Catholic Bishops have said the following regarding the need for immigration reform in view of the southern border crisis:

The Catholic Catechism instructs the faithful that good government has two duties, both of which

The Gospel calls us in a special way to care for the alien.

must be carried out and neither of which can be ignored. The first duty is to welcome the foreigner out of charity and respect for the human person. Persons have the right to immigrate and thus government must accommodate this right to the greatest extent possible, especially financially blessed nations: “The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him” (Catholic Catechism, 2241).

The second duty is to secure one’s border and enforce the law for the sake of the common good. Sovereign nations have the right to enforce their laws and all persons

must respect the legitimate exercise of this right: “Political authorities, for the sake of the common good for which they are responsible may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants’ duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens” (Catholic Catechism, 2241).

This hardly sounds like cowardice or bribery, but is a reasonable, compassionate and truly Christian proposal. Pope Francis recently said, “I would also like to draw attention to the tens of thousands of children who migrate alone, unaccompanied, to escape poverty and violence. They are increasing day by day. This humanitarian emergency requires, as a first urgent measure, that these children be welcomed and protected.”

Is the Holy Father colluding? Is he seduced by federal funding or intimidated by political power? I think not.

Pro-Lifers should be mindful both of immigrants near (the unborn) and far (the alien).

Fr. Paul CB Schenck, EdD, is a frequent speaker for Defend Life and a pro-life activist. He is the Respect Life Director for the Roman Catholic Diocese of Harrisburg where he is also responsible for ongoing formation of the clergy, and is a certified bioethicist with the National Catholic Bioethics Center in Philadelphia. He is currently chair of the National Pro-Life Center in Washington, DC, which he founded with Fr. Frank Pavone.

Catholic Lt. Gov. Brown rallies NARAL chocolatiers at gala

By Naomi daGuerra

Lieutenant Governor Anthony Brown, the Democratic candidate for governor, urged guests at NARAL Pro-Choice Maryland's 25th annual Evening of Chocolate gala that although "pro-choicers" have settled law on their side, the "status quo is not good enough."

Brown, who is Roman Catholic, arrived at the September 20 gala at 8:10 p.m. and worked the room until 8:50, at which time he spoke for five minutes to the gathered crowd. He left directly after finishing his brief speech.

NARAL Pro-Choice Maryland's (NPCM) Evening of Chocolate, held in The Oak Room of the Sandy Spring Volunteer Fire Department in Montgomery County, was long on alcohol and short on meaningful content. "Chocolate" is NPCM's most important annual fundraiser, last year bringing in approximately \$40,000.

Between 175 and 200 people attended the event, almost twice as many as last year, likely because 2014 is an election year. The attendees squeezed into the modest-sized banquet room that, with only about a half dozen round tables, obligated most in attendance to stand.

The evening's emcee followed the lieutenant governor with a very short list of NPCM's accomplishments over the past year. At the top of the list was the publishing of anti-crisis pregnancy center literature, critical of pregnancy centers for "telling lies" by not providing all of the options (that is, by not advising clients to abort their babies), propaganda that no one outside of the evening's paltry gathering of



Photo by Edward Kimmel 2014-20-14 NARAL 7104 flicker.com/photos

Democratic gubernatorial candidate Lt. Gov. Anthony Brown (right) joins state Sen. Jennie Forehand and Jeff Meer at NARAL Pro-Choice Maryland's Evening of Chocolate gala.

chocolate martini drinkers believes.

The emcee then introduced the three Choice Advocate Award Winners: Maryland State Delegate James Hubbard, Maryland State Senator Jennie Forehand, and past board member Jeff Meer.

The highlight of the evening came when the emcee tried to fire up the troops by exclaiming, "We must keep Maryland pro-choice!" causing a 6-month old baby girl to cry out, sparking a light round of laughter.


There were also at least two preborn babies in the room. After the parents of one of these preborns announced their new pregnancy to a small group of friends, an NPCM staff member presented the new mother with a bottle of champagne.

Donations for the silent auction came from, among others, Landmark Theatres, Downtown Sailing, Capital City Cheesecake, Round

House Theatre, the Washington Talent Agency, Finishing Touches Events, City Café Baltimore, The Chesapeake Shakespeare Company, and the Washington Capitals—organizations that evidently do not value the patronage of pro-lifers.

For more information email naomi.daguerra@hotmail.com.


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October 15, 2014 Anno Domini
Feast of St. Teresa of Avila



Dear Friend of **DEFEND LIFE**,

What a shock! We have lost two of our greatest **PRO-LIFE** warriors, **Bernadette** and **Cookie**.

BERNADETTE GIETKA – RIP



On Sunday, August 10, I received a call from my dear friend **Cookie Harris**. She told me that **Bernadette Gietka** had died suddenly early that morning. More about my final conversation with Cookie in a moment!

Bernadette was a very dear person. She worked hard most of her life, had grown up in East Baltimore, and received all her Sacraments at beautiful **Holy Rosary, the Divine Mercy Shrine**.

In 2003, Bernadette, who became a letter carrier after working three part-time jobs simultaneously, **won the Maryland Lottery worth \$187 million**, the largest amount ever. Bernadette could not do enough for the Church. She started **Mary's Fund Foundation**. She gave untold amounts to local parishes including two parishes in New Jersey and one in Haiti.

I first heard her name mentioned at a **PRO-LIFE** conference at Saint Joseph's Fullerton. She had won a door prize. Being as unpretentious as she was, she sent a friend up to accept her prize.

Later, she attended numerous **DEFEND LIFE** talks, typically putting a \$100 bill in our collection basket. The last talk she attended was at **Christ the King in Towson**. That's the Anglican parish pastored by the remarkable **Father Ed Meeks** which came into the Catholic Church lock, stock and barrel in 2012. That evening, we had a beautiful portrait of Our Lady done by Nellie Edwards of Minot, North Dakota. It had been donated by her wonderful cousin Larry Cochran of Omaha, Nebraska. I asked if anyone would be willing to offer \$250 for it (a real bargain). Bernadette and Kevin Davis both raised their hands but Kevin's hand was a bit sooner, so he was the winner. Later, we sent an identical portrait to Bernadette and she was delighted. You can see all of the **Nellie Edwards'** inspired artwork at www.ImmaculataArt.com.



I always try to attend Mass at Holy Rosary on Divine Mercy Sunday. Sunday, April 27 was no exception. **Father Ron Pytel**, former pastor of this magnificent church, was completely cured of congestive heart failure by praying to Sister Faustina. That cure was one of the two that led to her canonization as **Saint Faustina** several years later by **John Paul the Great**!

After that magnificent Mass there is always a supper featuring all sorts of delicious Polish food in the gymnasium-auditorium of the school next door. I spotted Bernadette, with her 88-year-old mother Catherine. I joined them, complimented Catherine on the delightful book she had written **Mother of \$183 Million Winner**. Bernadette, aged 65, was her mother's full-time caregiver. This supper was at the very school Bernadette had attended during her formative years. The good nuns insisted that their students dutifully drink their milk before going out for recess. Bernadette did not like milk so her recesses were greatly curtailed. It was a fun time as we reminisced about her childhood in that very building. Bernadette invited me to attend a song and dance musical concert in which she participated later that evening. The residents of this largely Jewish assisted living home there were delighted with the renditions of numerous Broadway musicals. Bernadette loved music, played the piano, loved to





dance, and planned to compose a musical.

Little did I know this would be the very last time I would speak to this wonderful Godly lady. On Friday, August 15, the Feast of the Assumption, she was buried from her beloved Holy Rosary. **Father Paul Schenck**, one of **DEFEND LIFE'S** favorite speakers, preached.

COOKIE HARRIS - RIP



Besides telling me about Bernadette's sudden unexpected death, Cookie also told me that she and her Congressman husband Andy would be leaving for a trip to Turkey in the next few days. Since they would have to change planes somewhere in Europe, they asked their hosts if they could fly to Turkey via Rome. Neither had ever been to Rome. They spent two exciting days seeing the glorious sights of the **Eternal City**. Upon their return they would immediately fly their youngest daughter Jessica to Notre Dame where she would begin her freshman year. Just days after their return from Notre Dame, Cookie died suddenly at home on August 28. Andy later told me that all Cookie could talk about after visiting Rome was **seeing the bones of Saint Peter!**

When Andy was first deciding to run for the Maryland State Senate in 1998, he and I had several extended phone conversations. I asked **Andy, what really makes you click?** I shall never forget his answer. **First, my father was a POW in a Russian slave labor camp during World War II. Secondly, my grandfather and great-grandfather were both Ukrainian Catholic priests.** In an instant, I knew Andy was for real and we **PRO-LIFERS** did everything possible to help him upset his long-standing pro-abortion Republican incumbent in the primary election.



The first time I met Cookie was at the victory party the night of that election. It was in the basement of their Cockeysville home, which was jam-packed with about 80 gleeful volunteers who had worked incessantly for Andy's upset election.

I remember like it was yesterday being greeted by Cookie, **bubbling over** at the front door. I liked her immediately as did everyone who had the privilege to know her. We bonded immediately as if we had known each other for years.

Cookie was born at Georgetown University Hospital where both her parents were resident physicians. Soon thereafter, they returned to their native Puerto Rico to practice medicine and more importantly raise their family.

Cookie came to study at the College of Notre Dame in Baltimore. Andy, who had grown up on Long Island and studied at Regis High School, came to Johns Hopkins in Baltimore. Cookie and Andy met at a mixer.

After graduation, Cookie taught at St. Joseph's Cockeysville while Andy studied medicine at Johns Hopkins. Shortly thereafter, they married. They have five wonderful children, **Joe, Becky, Irene, Jessica** and **Danny**.



The last time I saw Cookie was when she visited me at St. Joseph's Hospital in May while I was recovering from my two mini-strokes. Cookie was **bubbling over** as usual. The last time we spoke was Sunday, August 10.



Well done, Good and Faithful Servant who was so excited to see the bones of Saint Peter. Now, or very soon, you will get to see Saint Peter, himself!

Long Live Christ Our King,

Jack Ames

Jack Ames, Director & Founder

P.S. Mass Cards for Bernadette Gietka may be sent to her brother **Gerry Gietka**,
P.O. Box 396, Phoenix, Maryland 21131.

P.P.S. Mass Cards for Sylvia "Cookie" Harris may be sent to the **Andy Harris and Family**,
P.O. Box 604, Bel Air, Maryland 21014.

Letter to the Editor

Cardinal sends wrong message on St. Patrick's Day parade

As a graduate of Catholic schools, a mother of five, grandmother of five, and wife of an elected representative in Virginia, I am deeply troubled by the action taken by Cardinal Timothy Dolan of New York, allowing a homosexual organization to march in the St. Patrick's Day Parade.

Recently, Cardinal Dolan reversed former New York Cardinal John O'Connor's 1993 refusal to allow a homosexual group to march in the St. Patrick's Day Parade, a position sustained in federal court.

Because this parade is televised nationwide for four to six hours, I am concerned that the wrong message will be delivered to Americans and others around the world, especially as we work to defend laws

which protect natural marriage.

Before his Papal election, Pope Francis defended traditional, natural marriage: "At stake are the lives of many children who will be discriminated against in advance, and deprived of their human development given by a father and a mother and willed by God. At stake is the total rejection of God's law engraved in our hearts."

I understand that the Church is a hospital for sinners, and we are all sinners, and it is right for the Church to offer forgiveness to homosexuals who seek God and to live the truth, but it is detrimental to appear to condone behavior contrary to Catholic teaching at a Catholic-sponsored event with the blessing of the highest Catholic authority of the

New York Archdiocese.

I am sure that pro-abortion groups like Catholics for Choice or Planned Parenthood will also petition to march in the parade, and on what grounds can they be denied, if groups which reject Catholic teaching have already been approved?

I am writing because I feel that silence is consent where there is a duty to speak.

Catholics can express their concerns to His Holiness Pope Francis, Apostolic Palace, Vatican City and to Archbishop Carlos Maria Viganò, U.S. Apostolic Nuncio, 3339 Massachusetts Ave. NW, Washington, D.C. 20008.

Cathy Marshall
Manassas, Virginia



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In My Humble Opinion

Bishops indifferent in face of public idolatry, sacrilege

By Janet Baker

How many Maryland and D.C. readers are aware of the two public acts of idol worship that occurred on Sunday, September 21?

I'm referring to the People's Climate March in New York City and the black mass in Oklahoma City.

If you're relying only on the mainstream media, including official archdiocesan news outlets, probably not too many.

Ideally, all Catholics would have been alerted at Mass to offer prayer in reparation for the black mass, a serious act of sacrilege.

But I heard not one peep from my parish. I can only conclude that there is a widespread disbelief in the reality of Satan and evil—or some silly notion that these are not real

perils to one's immortal soul.

The Most Reverend Paul Coakley, Archbishop of Oklahoma City, did his utmost to convince the government of Oklahoma City not to allow the Civic Center to be used for the blasphemy—to no avail.

He did encourage prayer. Hundreds of Catholics gathered in prayer outside the Civic Center while the black mass was in progress. I understand that less than 50 people attended the black mass – but that's still 50 too many. How many other chanceries sounded the alert? I heard nothing from the Archdiocese of Washington.

I imagine that within the Archdiocese of New York, this black mass received scant attention as well. But Cardinal Timothy Dolan took pains to promote the People's

Climate March on his archdiocesan blog. He urged a “strong Catholic presence” at that circus.

At that shindig, all sorts of “pretty people” and glitterati put in their appearances to chide us unsophisticated rubes to cut back our carbon foot prints.

There was Al Gore—who afterwards left in his Chevy SUV. Leonardo Di Caprio was also there; to which of his five luxury homes did he resort when he left?

You can watch Robert F. Kennedy, Jr., reveal what his real agenda is at [youtube.com/watch?v=zDKWRRnS-BQ#t=144](https://www.youtube.com/watch?v=zDKWRRnS-BQ#t=144). He makes a complete fool of himself in the process.

What really caught my eye is how blatant these parade people were about their elevation of environmentalism to the status of a religion.

Youngcons.com wrote a piece about the march, showing march attendees bowing to a grotesque idol right in the middle of the street. Take a look at the picture; what is that thing supposed to be?

Remember—Cardinal Dolan wanted a “strong Catholic presence” there. How many Catholics did he want to see bowing at the foot of that statue?

Ladies and gentlemen, would we have seen either of these two public displays of anti-Christian mockery 20 years ago? I think not! What truly is troubling is that—with the exception of Archbishop Coakley—our Church leaders were silent



Participants kneel before a purported ‘sun god’ image during the People’s Climate March in New York City.

See MARCH, page 19

Book Review

DiFiore shows that trust in God can move mountains

By Diane Levero

Erika's father abandoned her when she was 3, leaving her to the care of a cold, unloving mother.

Her life was filled with drugs, alcohol and promiscuity. She lost custody of her 6-year-old son. Every morning when she woke up, all she wanted was a drink.

Lana's parents were drug addicts. By age 9, she and her brother and sister were sleeping in cars, abandoned houses or garages and taking care of themselves.

Her father took her to live with him when she was 13. He beat and raped her continually for a year, until she ran away.

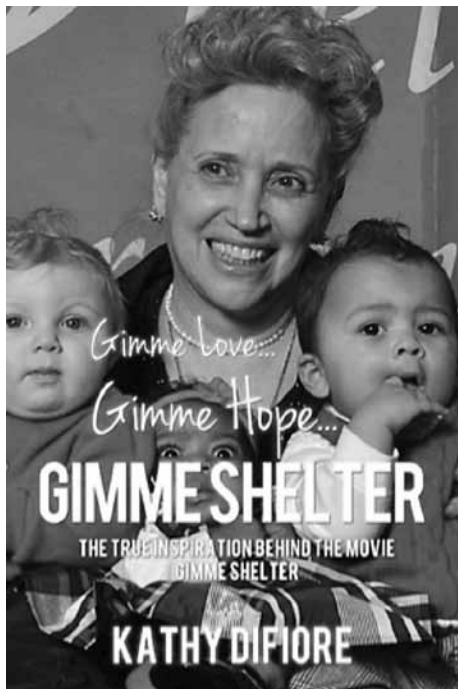
Erika and Lana are just two of the thousands of pregnant girls and women who have passed through the doors of Several Sources Shelters.

Kathy DiFiore wrote *Gimme Love...Gimme Hope...Gimme Shelter* in six short weeks to give the backstory for the movie, *Gimme Shelter*.

It's an amazing account of what one person filled with love for God and an unshakable trust in Him can do to help "the least of My brethren."

Kathy began her work in 1981, when she invited the first pregnant, homeless teen to stay in her own home. She knew what it was like to be homeless; she had left a seven-year marriage because of devastating mental and physical abuse.

With a bachelor's degree in psychology and an MBA from New York University in her background,



she was able to get back on her feet, working as a personnel director at several large corporations.

A devout Catholic, she studied the life of St. Francis of Assisi and learned that he had centered his life around Christ's words in Matthew's Gospel:

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.

Kathy decided to devote herself completely to living these words.

It has been 33 years since Kathy, now 66, opened her home to the first pregnant girl. Today Several Sources Shelters has four residential shelters for pregnant women in New Jersey and a fifth shelter, Ladies Rest, in Newark, N.J., for homeless

women to help them get back on their feet.

Her group runs a 24-hour national pregnancy hotline and five informative websites, provides free sonograms at Our Gift of Hope Sonogram Center, and has helped start crisis pregnancy centers in Ukraine and Uganda.

Each pregnancy shelter has a full-time housemother who looks after the girls and their individual needs. The young mothers also attend weekly counseling sessions with a certified family counselor.

They take part in nightly prayer, Bible study classes, chastity workshops and birthing classes.

When it's time for a girl to have her baby, Kathy is in the delivery room with her, giving her encouragement and support.

When the mom and her newborn infant return to the shelter, they help her learn how to care for her child.

Thanks to a generous benefactor, they can offer girls education beyond high school.

Even after a mom leaves the shelter, they often help her out with their Special Families Care Packages program.

Pregnant girls are referred to Several Sources by police, hospitals and churches. Sometimes they simply show up on the doorstep.

They may have heard about the shelter from a friend or on the internet and walked many miles to get there.

Perhaps, tossed out of their homes because they were pregnant,

See SHELTER, page 19

Movie Review

Gimme Shelter: No preaching—just the facts, ma'am

By Diane Levero

*The floods is threat'ning
My very life today
Gimme, gimme shelter
Or I'm gonna fade away.*

The Rolling Stones
"Gimme Shelter"

"Gimme Shelter" is *not* a family movie.

It deserves every inch of its PG-13 rating—throw in a few more pungent cuss words and a couple of sex scenes, and you'd have an R-rated movie.

But writer-director Ronald Krauss doesn't need the sex scenes to tell the story of 16-year-old Apple Bailey (Vanessa Hudgens).

It's clear enough in the opening shots that Apple's mom, June (Rosario Dawson), is a drug addict and prostitute, and that Apple has good reason to run away from her and try to find her biological father, whom she has never met—and from whom she asks for shelter.

Her trip from her mother's New York City tenement to her father's stately mansion in New Jersey is a harrowing one. The cab driver literally throws her out on the street when he finds out she doesn't have enough money.

And "Dad" is not too happy when she shows up on his doorstep.

Tom Fitzpatrick (Brendan Fraser) was 19 and headed off for college when he got June Bailey pregnant, and they soon broke up.

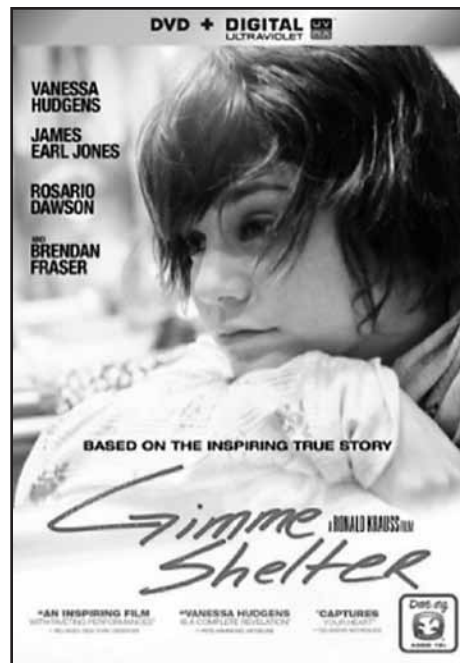
Now he is a successful Wall Street broker with an elegant wife and two well-dressed, well-behaved

little kids.

Apple has a ring on her lip, one on her nose, and a tattoo on her neck. She is dirty, slovenly and has terrible table manners.

"She smells!" pipes up one of the kids when they sit down for an awkward dinner.

A hard life has battered Apple



into a sullen and combative young woman who does nothing to endear herself to anyone.

"When I was 8, I was taken away from my mother because she was arrested for drugs," she yells at her father.

"By the time I was 12, I was in my tenth foster home. The husband would come in my room at night and start touching me and feeling all up on me.

"I ran away and went to find my mother and tried to stay with her for a while. Things got really bad and

I had to go.

"And all that time, all I got from you was [one] letter!"

From there, the relationship goes downhill.

Tom and his horrified wife, Joanna, discover that Apple is pregnant. Tom calmly explains to her that she is not ready for the responsibilities of motherhood, and Joanna takes her to a clinic for an abortion.

But Apple sees the sonogram of her baby and makes a frantic run out of the clinic operating room to the streets of Newark, where she eats out of dumpsters, sleeps in vacant cars, and runs from pimps who want to engage her services.

She crashes a stolen car and ends up in a hospital, where the chaplain, Father McCarthy (James Earl Jones) tries to help her.

"God don't care about me!" she snaps at the priest, and screams at him to get out.

But finally, the old priest wins her trust and takes her to a shelter for pregnant girls run by Kathy DiFiore (Ann Dowd).

Kathy is a real person—a devout Catholic who opened up her home to pregnant, unwed teens 33 years ago and now runs five Several Source Shelters in New Jersey.

Writer-director Krauss made an "indie" (independent movie) about Kathy's work after living as a volunteer at one of her shelters for a year.

Krauss says Apple Bailey is a composite character, mostly of two mothers he met at the shelter, but

See GIMME, page 16

Letter to the Editor

Baker nails bishops' material cooperation with Obama

The article "Bishops, border-jumping kids and the sweet smell of federal funds" by Janet Baker (*Defend Life*, July-August 2014) provided excellent facts that substantiate the material cooperation of the bishops (collectively) with the corrupt Obama Administration and its unconstitutional abuse of authority.

While individual bishops make perfunctory calls for prayers and solidarity with persecuted Christians abroad, bishops' support for the welfare state drives a wedge between them and working, tax-paying laity

here.

That article pointed out that bishops have received and are applying for federal grants to care for illegal aliens "at taxpayers' expense."

We are so used to hearing the term "at taxpayers' expense" in connection with federal cronyism, waste, fraud and abuse that the implication no longer shocks us as it should.

It is worth noting that the working Catholic laity are a substantial portion of those whose families are taxed to provide the bishops' non-taxpaying Church institutions the

grants to care for illegal aliens. It is these types of activities that have prevented any Catholic solidarity.

I for one had no sympathy for their years of complaining about the "HHS mandate," because the Bishops Conference lobbied for "universal" health care for a decade or more and supported passage of, and still supports, ObamaCare as long as they get the exemptions they want for their employees.

Thomas L McFadden, Sr.
Front Royal, Va.

GIMME, from page 15

with elements of other teen residents thrown in.

Secular critics generally like to pan any indie that might be suspected of trying to deliver a Christian or pro-life message, and most of them did shower *Gimme Shelter* with ridicule and "thumbs-down."

But a few prominent reviewers were honest enough to give the movie the positive reviews it deserves.

Rex Reed (*New York Observer*) calls Hudgens' performance as Apple "riveting" and praises Krauss's writing and direction.

Michael O'Sullivan (*Washington Post*) writes that the movie "has

a strong anti-abortion message but mostly avoids religiosity."

He also praises Hudgen's acting, and that of Ann Dowd.

"Thanks to Ann Dowd's unvarnished performance as the fiercely protective yet baloney-free mother hen, Kathy, the film has a plain-spoken, unpreachy verisimilitude," says O'Sullivan.

Several reviewers also had good words for Rosario Dawson. I agree; her depiction of Apple's abusive mother is electrifying—especially when she tries to force Apple to leave the shelter with her—and in a terrifying scene that Krauss calls "the razor blade scene."

Krauss says the razor blade scene is absolutely true, and he actually witnessed it.

But, he adds, "Some of the abuse these girls went through is so bad, I couldn't put it into the movie."

"You think the razor blade thing is bad? It's worse. Their real lives are much worse...."

Rather than focus on "pro-choice"-pro-life polemics, Krauss concentrates on the troubled, vulnerable young women *behind* the polemics, and their struggle to make a better life for themselves and their babies.

He also soft-focuses, without being preachy, on the amazing work of one woman who, motivated by her love of God, has led, and continues to lead a life of cheerful self-sacrifice for "the least of these my brethren."

And, of course, there are the babies: 24 of the actual babies who were born while their moms were at the shelter appear in the film. No preaching needed here; their innocent, appealing little faces speak eloquently for their cause.

Good writing. Excellent acting. A gripping, heart-wrenching story that will keep you glued to your seat from the first moment on.

What more can you ask for? Two thumbs up.

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Questions evoke differing responses from AA County Council candidates

A *Defend Life* questionnaire on pro-life issues elicited sharply contrasting responses from the two candidates running for Anne Arundel County's District 5 seat.

Repeated efforts by phone and email over a period of several weeks in September by *Defend Life* to obtain answers to the brief questionnaire from Democratic candidate Patrick Armstrong were unsuccessful.

Armstrong is a Democratic Party activist currently working as an executive assistant manager for a major retailer.

Republican candidate Michael Peroutka, an attorney and co-founder of Institute on the Constitution, replied promptly to the questionnaire.



MICHAEL PEROUTKA



PATRICK ARMSTRONG

Below are their responses.

Questions	Michael Peroutka	Patrick Armstrong
If a bill came before the County Council involving taxpayer funding of abortions, would you vote for taxpayer funding for abortion?	I oppose all taxpayer funding of abortions.	Refused to answer.
Do you believe that unrestricted abortions should continue in Maryland?	No. Life begins at conception and should be protected by law from that point until natural death.	Refused to answer.
Do you believe in the right to life for the unborn from the moment of conception?	Life begins at conception and should be protected from that point until natural death.	Refused to answer.
In light of the anti-discrimination law to protect transgender people, would you propose legislation to protect citizens who are not transgender in bathrooms, locker rooms and showers?	I don't believe a woman or child's safety should be sacrificed for the sake of a political agenda. I would support legislation to protect a citizen's safety and privacy in bathrooms, locker rooms and shower facilities.	Refused to answer.

Commentary

Media won't ask tough questions about Williams—or abortion

By Bob Brown

Not that I expected anything different, still—the media were conspicuously silent.

Although I am not a morbid person, every death that I hear about draws me into contemplations of my own mortality and eternity and of the eternity of the person who has died.

Yet, there was not a fleck of curiosity to be found on TV, on the radio, in the newspapers, or online about Robin Williams' state of being *post-suicide*.

And I thought that good reporters are supposed to ask the tough questions.

I'll ask one: Now that he has died, where is Robin Williams? This is a question that the entirety of reporterdom—again, unsurprisingly—was too afraid, disinterested, or poorly trained to ask.

I can guess at the answer, but I don't know for sure, and my opinion doesn't really count any way.

Yet, every single one of us wants to know what the far future holds for us, so why don't the professionally curious ever *ask* the most important questions that an individual can ask of himself: Do I have a soul? (Is the "genie free," as Academy of Motion Picture Arts and Sciences suggested?) Will my body be resurrected? Are heaven and hell real places? Where will I spend eternity?

I would have been delighted to witness the media grapple with these questions upon Robin Williams' death, even from, say, a Hindu or a Darwinist framework (or Hindu-

Darwinist: "Will Mr. Williams be reincarnated as a monkey?").

Something. In addition to interviewing a mental health professional about the miseries that Robin Williams experienced in this life, a good reporter could ask a *spiritual* health professional about God's cure for death.

But, of course, that did not happen, for our culture does not value the wisdom that Psalm 90:12 describes that comes from numbering one's days.

The media long ago traded curiosity about things that matter for curios that sell.

Admittedly, I might be moved to reminisce warmly if I were a close relation or friend of the deceased—or a "fan" who, living in the warped society forged by television and governed by Facebook, views himself as a member of the dead celebrity's extended family.

But I cannot join in the make-believe, celebrating a person's life—as rich and diverse and entertaining as some measure it—if there is no evidence that he had a relationship with Christ.

How does the damned benefit from a flower placed on his grave? That may sound heartless, but it's not nearly as heartless as packaging a dead celebrity's life into video clips, on the pretext of honoring his

or her memory, for the purpose of selling advertisements to an audience that can be titillated by one tragedy for only so much time.

"But if there is a God, won't Robin's acts of charity put him in good with God?" That would have been a fair question to ask.

However, in Luke 21, for example, we learn that Jesus is not impressed by large donations, so philanthropy is evidently not the key to God's heart.

Jesus said in Mark 10:18 that no one is good except God alone; thus, none of us can do enough good to earn the right to live with God in heaven. We receive the right to become the Father's children (1 John 3:1) through Christ alone (John 14:6).

"Even if death is not the end of existence, it can't be as cut and dry as Christianity says it is, can it? Isn't there a reset button? Don't I get a mulligan or an extra spin of the wheel of fortune?"

Those are more great questions, and the Bible answers them. We read in the fifth chapter of John: "An hour is coming in which all who are in the tombs will hear His voice and will come forth...to a resurrection of life ... [or] to a resurrection of judgment."

And in the ninth chapter of Hebrews: "It is appointed unto *people* to die once, and after this the judgment." ("Pat, I'd like to solve the puzzle: CUT AND DRY.")

The avoidance of an investigation into Robin Williams' hereafter reminds me of another obvious question that the media have side-

stepped for decades: “Is a legally abortable ‘fetus’ in fact a little girl or boy—a pre-pre-teen—or not?”

Now, you may believe, in view of the 57 million acts of American abortion since 1973, that the media have already asked this question and answered it in the negative.

But, no, they have not asked it and they do not want to ask it, even though existing medical technology

presents a clear view to the answer.

The media collude to suppress both the question *and* the answer in order not to expose themselves for what they are: shysters for the abortion industry, accomplices to the murders of children.

And the public is content to be fed by the hand of its master only what its selfish appetite can stomach and to receive bogus absolution for

its sins.

Christians and pro-lifers cannot stop asking questions about life, death, and eternity—for the media long ago traded curiosity about things that matter for curios that sell—nor can we fail to share the answers that we know to be true.

The lives and souls of many are hanging in the balance.

MARCH, from page 13

on these two matters, to their shame.

In my article in the previous issue, I opined why I believe the leadership from our bishops has been lackluster at best, especially in regard to moral and life issues.

Until they wake up and start actually leading the Church, we can only expect the cultural degradation of the United States to accelerate and spiral out of control.

We need to pray for them, of course. But prayer is the beginning, not the end.

We need to speak truth to them. We may need to withhold donations. Hopefully, no one donates to the CCHD and CRS collections anymore, for reasons cited earlier. If you haven’t already, please start now.

SHELTER, from page 14

they have been sleeping in their car and decided it was getting too cold to do that anymore.

Several Sources Shelters, a nonprofit 501 CS, is completely privately funded. Government funding *always* comes with strings attached—one of which is to remove any or all religious activity

from the funded project.

Free from such “strings,” faith is front and center at the shelters.

As Samantha, one of the moms, notes, “When I first walked into the shelter, I saw crosses and religious paintings everywhere. I thought, ‘These people are *really* Jesus people!’”

“Now, I feel it is so good. I really like it. I even put a faith poster and a cross in my own room.”

Kathy faced a major crisis in 1984. At the time she was housing three pregnant teens and a mother and her infant son at no charge.

The State of New Jersey charged her with violating state law by illegally operating a boarding house in a residential area, slapped her with a \$10,000 fine, and ordered her to move her shelter out of her home.

Kathy decided to fight, and brought her case to court. She wrote to over a hundred state officials and even to President Ronald Reagan, pleading her cause.

The White House phoned New Jersey Governor Thomas Kean, letting him know that Kathy had the president’s support.

By then, her plight was gaining national attention.

Nonetheless, the court case seemed to be going against her. In desperation, she reached out to Mother Teresa, who happened to

be in New York, opening an AIDS hospice.

Mother Teresa wrote to the governor, begging him to sign a bill allowing charitable shelters in private homes.

Two weeks later, Governor Kean signed the bill, which became law through the entire state of New Jersey.

Despite years of treatment for cancer, including brain surgery, Kathy and Several Sources Shelters are still going strong.

“Don’t be afraid to venture out and try to do something for God,” she advises. “He’ll be right by your side.”

THINKING LONG-TERM?

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**INSIDE: Lt. Gov. Brown
shines at NARAL gala**

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Friday, November 14 • 10 AM
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Friday, November 14 • 1 PM
Our Lady's Center • Ellicott City, MD

Friday, November 14 • 7:30 PM
St. Andrew by the Bay • Annapolis, MD

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March for Life Kick-Off Lecture
Bethesda, MD
- **Saturday Afternoon, January 18**
March for Life Kick-Off Rally
St. Andrew the Apostle • Silver Spring, MD
- **Thursday, January 22**
41st March for Life
Washington, D.C.



**"WHO IS GOING TO SAVE
OUR CHURCH?
NOT OUR BISHOPS,
NOT OUR PRIESTS
AND RELIGIOUS.
IT IS UP TO YOU,
THE PEOPLE.
YOU HAVE THE MINDS,
THE EYES, THE EARS TO SAVE
THE CHURCH.**



Fulton Sheen

**YOUR MISSION IS TO SEE THAT YOUR
PRIESTS ACT LIKE PRIESTS, YOUR
BISHOPS LIKE BISHOPS AND YOUR
RELIGIOUS ACT LIKE RELIGIOUS."**

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