



DEFEND LIFE

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

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Say it ain't so, Father Joe! **Gay is okay at St. Matthew—Archbishop mum**

Auxiliary Bishop Denis Madden had just finished offering Mass at St. Matthew Catholic Church in Baltimore Sunday, November 29, when the two young women approached him.

"Bishop Madden, we just got married!" they told him excitedly.

"Oh, congratulations!" he exclaimed.

When one of the women described their exchange with the bishop, her listeners burst into laughter.

The two, who had "married" each other in mid-November, were sitting at a large table in St. Matthew's rectory basement at the January 10 meeting of LGBT Educating and Affirming Diversity—LEAD, for short.

The fourteen women and four men at the meeting, relaxed and friendly, generally well-dressed and appearing comfortably affluent, warmly welcomed a newcomer.

Some told her why they had joined LEAD. Many had struggled with their sexual identity and suffered rejection by family, friends, and sometimes their churches.

Several others told poignant stories of trying to deal with the fallout after the revelation that one or more of their children were lesbian or gay.



Fr. Joseph Muth, shown here distributing Holy Communion in April, has long actively promoted the LEAD ministry at St. Matthew Church, which condones and encourages LGBT behaviors that contradict Catholic Church teaching.

The talk then moved on to upcoming LEAD events and activities. A lively discussion ensued on a possible Lollipop Valentine's Day fundraiser after all Masses, the proceeds of which would go to help produce movies promoting LEAD's message.

Movie Night on March 5 would feature "our film for the rest of the parish," noted a LEAD member.

The LGBT website, Out.com, "will be using our videos," another announced proudly.

One young LEAD woman was scheduled to speak at St. Matthew's

June 25-26 Masses.

And the Baltimore Pride Festival, with its annual Gay Pride Parade, would be held July 23-24.

Major media coverage

Due to other commitments, St. Matthew's pastor arrived late to the meeting.

"I only have a few minutes to spend with you, but these few minutes are the highlight of my day!" declared Fr. Joseph Muth.

His actions over the years confirm his words. Father Muth has

labored indefatigably to promote not only acceptance but outright approval of active homosexual and other LGBT behavior by both St. Matthew Church and the Catholic Church in general.

His efforts are meeting with pay-off.

Newsweek.com, on September 27, ran with a hugely sympathetic article, with accompanying videos about LEAD (“Videos: At the intersection of Catholic and LGBT”).

One video shows the civil “marriage” of two female LEAD members, followed by a close-up of Father Muth at the wedding reception.

The liberal National Catholic Reporter followed with a major story on LEAD on November 29 (“Officially sanctioned Baltimore parish group welcomes LGBT Catholics”).

Father had more good news: a reporter from WMAR-TV recently contacted him about doing a story on St. Matthew’s outreach to the LGBT

community, he told the group.

“I told WMAR, ‘We’re not the only Catholic church in the Archdiocese with a gay and lesbian outreach,’” he recalled.

“The reporter replied, ‘You’re not?’

“‘No,’ I told him; ‘there are five or six of us!’

“‘There *are*?’ he replied.”

Father grinned as the group exploded with laughter at the reporter’s naiveté.

The TV station will arrange for the other parishes to meet together with LEAD for a story in May, he said.

Human Rights Campaign invite

The priest also announced that the Human Rights Campaign in Washington, D.C., wants LEAD to make a presentation at one of HRC’s upcoming events.

“We’d be the feature group,” he said. “It sounds pretty intriguing.”



Father Joseph Muth is dressed in casual attire in this undated photo on akacatholic.com.

The archbishop of D.C. is “very negative” on the gay-lesbian issue, Muth claimed.

But after some group discussion on whether he should seek approval from the Washington archbishop, he joked that he might instead just slip quickly in and out of the nation’s capital for the event, so quietly that even the FBI, the CIA and Homeland Security wouldn’t catch him.

But, he noted, “I will go to Lori and Madden and let them know what we’re going to do.”

Father reminded his listeners that their showing willingness to work with Archbishop William Lori and Bishop Madden has benefitted their cause.

Tacit approval

Father Muth has been an active member of New Ways Ministry, a



St. Matthew Church marchers joined in Baltimore’s 2015 Gay Pride Parade, which included the parade float pictured above.

Maryland-based national organization founded in 1977 to push for acceptance of active gay and lesbian Catholics within the Catholic Church.

New Ways Ministry was barred from the Archdiocese of Washington in 1984 because of its dissent from Catholic teaching.

The Congregation for the Doctrine of Faith condemned the group's positions on homosexuality in 1999.

In early 2012 Father Muth met with Archbishop Edwin O'Brien, who apparently pressured him to resign from the New Ways Ministry board.

The priest quit the board, but still works actively with the group. His efforts to create LEAD at St. Matthew, begun in 2010, continued full speed ahead.

When William Lori was installed as Baltimore's new archbishop later in 2012, Muth requested a meeting with him.

"The encounter proved to be nothing that we were anticipating," according to LEAD's website, leadlgbtministry.org.

"The Archbishop's manner was pleasant, open, and accepting of the LGBT ministry at St. Matthew."

"They felt that because we cancelled [a discussion on same-sex marriage, at the request of Bishop Madden], we were willing to dialogue," Muth told the National Catholic Reporter. "They didn't see us as doing simply what we wanted."

Bishop Madden who, as urban vicar, has pastoral responsibility for Baltimore City parishes, has visited the group three times.

NCR reports that Madden told them that the Archdiocese is supportive of LEAD, quoting him as saying, "I was impressed by them.

They are good people.

"They know where the Church stands. The pope is the perfect model for such situations. He emphasizes welcoming and loving all people. But the teaching of the church remains where it is."

Following the meeting with Archbishop Lori, Father Muth and LEAD apparently felt confident enough to participate, for the first time, in the Baltimore Gay Pride Parade in 2013.

More Light Presbyterian, a pro-LGBT group, reported that the largest number of marchers—over 100—in the "faith community" contingent came from St. Matthew Catholic Church.

The largest number of Gay Pride marchers from the 'faith community' came from St. Matthew Church.

Unchanging teachings

Back in 2014, conservative Catholic blogger Louie Verrecchio, on his website, akacatholic.com, excoriated an October 24, 2014, article in the diocese's newspaper, *The Catholic Review*, "St. Matthew broaches topic of 'coming out' for parents, gay Catholics," about a discussion panel on homosexuality hosted by St. Matthew Church.

Comments Verrecchio, "The article—just like the panel discussion itself—was nothing less than a platform for active homosexuals who reject Church teaching; casting the cause of the dissenters in an unmistakably sympathetic light while providing no meaningful defense of

the truth" (akacatholic.com/expose-Baltimore-in-lead-in-parish-gay-activism/).

Verrecchio says that he and other area Catholics wrote to Archbishop Lori, asking that he issue a firm, unambiguous statement making clear the true nature of Catholic teaching on homosexuality.

They never received a response, he says.

Following the National Catholic Reporter's claim that the Archdiocese has "officially sanctioned" LEAD, *Defend Life* attempted to contact Archbishop Lori via both phone and email.

"Silence from the Archdiocese on this matter implies consent," wrote *Defend Life* in a December 5 email: "The time for courageous action to uphold the unchanging teachings of the Church and protect the souls of Catholics in the Archdiocese of Baltimore is now."

In a follow-up call December 7, *Defend Life* explained to a courteous staffer in the Archbishop's office, who identified herself as "Victoria," that because of NCR's claims that LEAD is officially sanctioned, *Defend Life* was requesting the Archbishop to make clear his position on LEAD.

An hour later, Victoria called back with the assurance that the Archbishop or someone in his office "will definitely get back to you."

Defend Life has not received a response from Archbishop Lori or a member of his staff to date.

MARYLAND MARCH FOR LIFE Monday, March 7 • Annapolis

4:30pm • Youth Rally, St. Mary's School

5:15pm • Catholic Mass, St. Mary's Church

6:15pm • Assemble in parking lot

6:30pm • March through Annapolis

7pm • Rally at Lawyers Mall

Speaker: RAMONA TREVINO
Former Planned Parenthood Manager



New Women's Care Center in Overlea will give

By Bob Brown

"If you build it, they will come."

This certainty is why a brand new Women's Care Center doesn't erect its company sign in front of the building until the night before the center first opens its doors.

Women's Care Center managers have seen time and time again that when a neighborhood discovers a life-affirming alternative to abortion, women pour into the center.

On May 2, the sign will go up at a new Women's Care Center (WCC), located at 7621 and 7625 Belair Road in Overlea, just blocks outside Baltimore City's northeast corner.

Across the street from WCC is the Belair Beltway Plaza, home to Beltway Movies 6, Subway, the Cake & Wedding Cottage, and other businesses.

But just yards behind the movie theater is a separate brown-roofed medical building housing Whole Women's abortion clinic, the third busiest abortion center in Maryland.

The location of WCC No. 24 is no accident; it's company policy. Except for the home office in South Bend, Indiana, each of the other 23 Women's Care Centers is strategically situated close to an abortion clinic. A woman won't be able to turn off Belair Road into the abortion center's plaza without seeing WCC's big, pink sign.

A lot of women in crisis pregnancy will indeed see the sign. Traffic studies before construction on WCC began showed that 40,000 vehicles pass by that location on Belair Road each day.

"We will save a life from the



Work in progress

Father David Mott of Sts. Philip and James Church came to bless the Women's Care Center during its construction; with him are (from left) Amy Erardi, Steve Hobbs, and Jody and Rick Ward.

very first day," asserts Amy Erardi, one of the new center's two founding organizers.

In addition to the judicious location, two other aspects of WCC's approach to caring for women stand out. The first is the ultrasound machine.

Free ultrasounds! Ultrasounds are game changers, in which "blobs of tissue" become babies, to put it coarsely.

Better stated, ultrasounds offer clear answers to women's questions and scientific rebuttals to abortionists' prevarications.

The abortion industry does not want informed clientele (or an informed public). Professional baby killers and their political bedfellows have always fought legislation that would require abortionists to offer women the viewing of their ultrasound.

Ultrasounds allow mothers to

see and hear what they've only been able to feel—a little boy or girl. "Blobs of tissue" don't have a heartbeat or jab their knees into mom's bladder.

According to WCC, 97% of women they serve who receive counseling and an ultrasound choose life for their babies.

The ultrasound machine at the Belair Road WCC is connected to a 40-inch flat screen TV, so a woman can invite the whole neighborhood in to see her baby. Well, maybe not the entire neighborhood, but the ultrasound room has extra chairs and enough space for a number of family members to watch the newest TV star strut her or his stuff.

WCC, like all crisis pregnancy centers, disproves the laughable pro-abortion fib that pro-lifers take care of women only until their babies are born.

On average, women who be-

women in crisis pregnancies a real ‘choice’

come clients stay with WCC for 2½ years, according to Jody Ward, WCC No. 24’s other founder. And during that time, women can be connected to other avenues of support in the community.

Why do women continue with WCC for so long? For the friendship, the counseling, and the love. (Not many abortionists have ever declared, “I love you. Now lie still while I dismember your child. And come back next week for our clinic picnic.”)

Making women feel special is another of WCC’s exceptional qualities. One way WCC does this is to provide brand new items for their babies.

Women can participate in Crib Club, where they take educational classes. As a reward, they earn free cribs, diapers, baby clothes, and more. Brand new.

Erardi says that although WCC may have some gently used items on hand for emergencies, almost

everything that women can earn through Crib Club still has its tag on it.

This reinforces WCC’s message to women that they and their babies are valuable, building esteem in women who may never have been the recipients of treasured gifts.

So, how did Women’s Care Centers get started? Dr. Janet Smith—yes, *the* Dr. Janet Smith, pro-life champion and author of the groundbreaking *Contraception: Why Not* (which revolutionized my understanding of birth control on so many levels)—started the first WCC in South Bend, Indiana, near Notre Dame University in 1984. Since then, 21 more centers have been constructed in six Midwestern states, another in Florida, and, of course, one now in Maryland. Next up is Philadelphia!

How did No. 24 get off the ground? Through prayer. In February 2013, Rick and Jody Ward brought a 40 Days for Life campaign

and its work of prayer and peaceful protest to the sidewalk fronting the Belair Beltway Plaza.

In the first week of that campaign, Jody met Amy. They spent many hours praying together—a dangerous activity where two or more are gathered in His name, because God just might take earnest prayer warriors up on their offers of service.

Ward says she never planned to open a pregnancy resource center, but God had already written history in a different way.

In June 2014, while visiting family in the Midwest, Ward saw a WCC in Madison, Wisconsin, right across the street from a large abortion clinic. She was captivated.

After more prayer, Ward and Erardi traveled to WCC headquarters in South Bend for an in-depth look at the WCC model. They and their husbands knew it’s what they

See CENTER, page 14



Making expectant moms feel special

Counseling, free ultrasounds, a warm, welcoming ambience, and lots of love and care await women in crisis pregnancies at the new Women’s Care Center in Overlea: above, from left, play area in a WCC counseling room; Crib Club room.

Defend Lifers sing carols at Planned Parenthood of Md.

Business was brisk at Planned Parenthood of Maryland headquarters on North Howard Street in Baltimore the morning of December 19.

According to a sign on the door, “Surgical Services” are offered on the third Saturday of each month, from 8:30 a.m. to 1:00 p.m., which meant that, behind the door, one or more abortionists were ending the lives of unborn babies six days before Christmas.

Among the steady stream of women entering the abortion facility, more than a few were accompanied by a man (or sometimes, a woman).

The pro-lifers standing outside knew that if a woman was going in for an abortion, she needed a companion to help her get home afterwards.

On the sidewalk out front, a dozen or so pro-lifers had placed a small wooden “manger,” filled with hay—but no Baby.

“We’ve done this every year for



Monty Phair, Lisa Basarab (center) and Cathy Applefeld pray the Joyful Mysteries at Planned Parenthood.

the past five years,” explained Defend Life Director Jack Ames.

“The empty manger symbolizes the babies killed by abortion that will never live to be in a cradle or crib.”

With Anna D’Agostino accompanying them on the flute, the pro-lifers sang Christmas carols, reminding passersby that Jesus’ birthday was less than a week away.

Then they prayed the Joyful Mysteries of the Rosary.

While they sang, Cathy Applefeld kept an anxious, concerned eye on the people entering the building, and handed out packets with information on help for abortion-minded women.

This was not her first time in front of the abortion clinic.

“I come here to pray and sidewalk counsel on some Saturday mornings,” she said.

The Chicago-based Pro-Life Action League started “Empty Manger” caroling in 2003.

Defend Life was one of over 30 groups in 15 states across the country to hold such an event this past Christmas season.

“We want to keep the heat on Planned Parenthood,” said Ames.



Defend Lifers, including Director Jack Ames (left), sing Christmas carols in front of Planned Parenthood in Baltimore.

Mastroeni to bishops: Man up, lead fight in Culture War

Everyone who has seen the movie classic, “The Wizard of Oz,” remembers Dorothy’s bewilderment when she is plunked down in Oz, and her famous line, “Toto, I don’t think we’re in Kansas anymore!”

“That’s the way we feel as we survey the last forty years,” said Fr. Anthony Mastroeni at his Defend Life-sponsored talk at Our Lady of Lourdes Church in Bethesda January 15.

“We have the feeling that something is gone from us, or slowly dying. Our *culture* is dying!

“The family is being redefined. All beliefs are belittled; all heroes are degraded,” declared the Christendom College theology professor and Priests for Life pastoral consultant.

“What was once shameful and unmentionable is now claimed as ‘rights’ and paraded in the streets. New sins are touted as virtues, and the old virtues are now just oddities.”

We are undergoing a complete secularization of our society, and we need to know what led to this crisis to help us understand how we can fight back, said the priest. Where did this “brave new world” come from?

Well, it didn’t just spring up overnight, said Father.

“It isn’t new; it’s as old as man, beginning with The Fall.”

The Fall of Man in the Garden of Eden has all the earmarks of secularization that our society is undergoing now, he pointed out.

“First, there is a dialog with the Demon; Man thinks he can dialog with evil as an equal partner.

“Second, there is a rejection of any moral imperative that Man himself doesn’t make up or impose upon himself.”



The enemies of Christianity are destroying our Christian-based culture, making the State the ‘god’ to be worshiped instead, says Fr. Anthony Mastroeni.

What follows is a tri-part alienation: alienation from God, from self, and from each other.

“This is what happens when you divorce everything from God,” explained Father.

The next step came many years later with “a popular but false philosophical system” called nominalism.

Nominalism, at root a deep pessimism toward reason, gave rise to the philosophical structure undergirding the Protestant Reformation, said Mastroeni.

“Luther called Reason ‘the Devil’s whore,’” he noted. “The reformers had a deep distrust of reason, seeing it as fatally wounded by original sin.”

Reason was discarded in favor of a blind leap of faith. Faith was divorced from Reason, and with the Reformation’s push for private judgment, “Each man, with Bible in hand, became his own magisterium, his own pope.”

The next 200 years would see the push for secularization until the rise of the national state which, in the end, would disavow all religion except one, created by the state to serve the state—namely, secularism.

With the “Enlightenment” (an

appalling misnomer, said Father), the Age of Reason took its revenge: “Reason is crowned king, and Faith is dethroned.”

During the French Revolution, the statue of the Blessed Virgin in the Cathedral of Notre Dame was removed, and a street prostitute was crowned the Goddess of Reason.

The Bolshevik Revolution in 1917 again included the venomous hatred of Christianity, which was seen as the ally of the capitalist class.

After the collapse of the U.S.S.R., one would think that the Marxist revolution, which enslaved all of Eastern Europe for almost seventy years, would breathe its last, said Father.

But instead, it morphed from a political and economic revolution into a permanent *cultural* revolution.

Italian Marxist Antonio Gramsci described it as “a long march through the institutions”: the schools, the churches, the arts, the entertainment industry, the media.

Marxists must first de-Christianize the West if there is to be any lasting change, said Gramsci.

German Marxist William Reich agreed. He advocated the free use of

See CULTURE, page 10



DefendLife.Org

DEFEND LIFE

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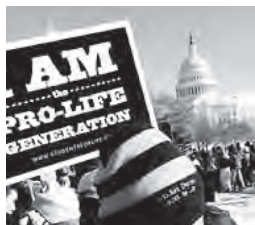
*February 10, 2016 Anno Domini
Feast of Saint Scholastica*

Dear Friend of **DEFEND LIFE**,

On January 22, I attended the **42nd March for Life**. I am always inspired by the thousands of dedicated **PRO-LIFERS** who come so far. Here are some impressions of this year's March:



- The night before, about 8 of us were handing out Holy Cards at the Shrine imploring devotion to **Our Lady of America** to the throngs arriving by bus from states such as Missouri, Iowa, Wisconsin, Illinois and Michigan. I especially remember the 300 high school students from Biloxi, Mississippi.
- Another impression was the huge number of seminarians in attendance. I believe there were nearly 200 from Saint Joseph's Dunwoodie, the Archdiocesan Seminary for New York. There were also numerous Midshipmen from the **Naval Academy** in Annapolis and 3 van loads of Cadets from **West Point** who were arriving as I was parking. I met 4 of the 6 **FOCUS** (Fellowship of Catholic University Students) who are at the Naval Academy. I begged them to stay in touch so we could network.
- At the Washington Monument Friday morning, I talked to students from the University of Mary in Bismarck, North Dakota and the University of Nebraska in Lincoln. All were ecstatic to be at the March. I also talked to a very friendly **Auxiliary Bishop Peter Byrne** from Newburgh, New York. That is where the late, great **Bishop Austin Vaughn served**.
- All the talks from the huge platform were outstanding. I particularly remember the passionate talks by Presidential Candidate **Carly Fiorina**, Baltimore Raven Super Bowl Champion **Matt Birk**, and always faithful Congressman **Chris Smith**.
- **Kelsey Grammer**, better known as **Frasier**, was there as well. Take note of his great **PRO-LIFE** t-shirt for which he has taken intensive heat from the **Feminazis**.
- And then there were the **Crusaders for Life**. It is impossible to ignore them as you march toward the Capitol. They wear yellow **LIFE** sweatshirts and somehow carry huge stacks of yellow balloons which also say **LIFE** and reach skyward. They also carry Vatican flags which are also yellow. They jump, chant, dance and drum. **They are full of joy and enthusiasm!**



These 150 students, most of whom are from **Saint John Cantius** Parish in Downtown Chicago, have added so much to the March for the 10 years they have been coming.



Where do they get their enthusiasm? They get it from the **reverent Masses and great preaching** they experience in Saint John Cantius where the Latin Mass is routinely celebrated.

Last September, Planned Parenthood advocates staged a rally in Downtown Chicago. They were lovingly besieged by the **Crusaders for Life** who figuratively took over their rally. Read more about this great group by visiting **CrusadersForLife.org**. Every city should have one.

Berkeley Springs, West Virginia & Maria's Garden



Have you ever been to historic **Berkeley Springs, West Virginia**? Here are some of the reasons I love Berkeley Springs and why **you should plan a visit soon**. George Washington bathed here in the wonderful hot springs. There is a single main street in this quaint little town with 3 antique stores. It has an outstanding **Robert Trent Jones** golf course nearby. It has a movie theater right out of the 1950's that still operates. It has a beautiful Catholic Church, Catholic radio station, **WTDF**, and an outstanding **PRO-LIFE** publication, **THE DEFENDER**. **Jim Fritz** is largely responsible for these last 2 major accomplishments.

But the best thing of all about quaint Berkeley Springs is **Maria's Garden**, an unabashedly Catholic Italian restaurant and bed and breakfast. It started as a small pizza shop in the 1970s and has evolved into a unique restaurant and inn.

It has very beautiful paintings, relics, statues, a chapel, and an outdoor grotto. Rooms and suites are lovely and are named after an Angel or Saint. Rates are extremely reasonable.

The owner is **Peg Perry**. Peg prepares much of the wonderful food. She cooks in the **old world** way. She is famous for her potato soup, her macaroni and cheese, and her **cook all day and let sit for 5 days** routine! Room rates and restaurant prices are extremely reasonable and **PRIESTS EAT AND LODGE FREE at Maria's Garden & Inn**.

Here is what makes Maria's Garden truly unique. Many Catholics and non-Catholic Christians **are simply not being fed spiritually!** Maria's Garden is a **pilgrimage site** for those who want to be fed spiritually. Here are two wonderful examples:

A man who was a lapsed Catholic and his wife were in Berkeley Springs after returning from a Middle Eastern trip. They stayed at a now closed nearby resort hotel. The basketball court length buffet there was sumptuous but did not interest them. They went exploring on the single main street of Berkeley Springs. Someone suggested they visit Maria's Garden where they were evangelized by the **effervescent** Peg Perry who takes time to speak to all her guests. This man and his wife are now **on-fire** Catholics and he publishes a major Catholic publication in the Washington area.

Another example is that of a couple who was dining there. This lady was eavesdropping on a conversation Peg was having with other guests at a nearby table. Peg was talking about a cure for a seriously painful ailment which she was experiencing. Soon Peg was talking to this lady about the **Blessed Mother**. On the way back to their home in Pennsylvania, husband and wife told each other almost simultaneously that **they wanted to become Catholics. And they did!**

So what can **YOU** do to keep Maria's Garden going and growing:

- Visit Maria's Garden soon. Enjoy the wonderful food, the beautiful art and Catholic ambiance. Stay overnight at one of the Angel suites in the B&B.
- Think of Maria's Garden as a pilgrimage site. It is! **Plan a one-day parish bus trip pilgrimage to Maria's Garden**. Peg can prepare a delicious buffet as well as arranging for Mass at beautiful St. Vincent's plus an interesting luncheon speaker.
- If you are talented at building websites, help Peg build a new website. Part of that website could be a virtual tour of Maria's Garden explaining the significance of the various religious objects. Part of it could be video testimonials of those who have visited and how their lives changed as a result.
- If you are financially blessed or know someone who is, have them contact Peg Perry at **304-258-2021** so that she can pay the upkeep of this wonderfully Catholic **Shrine**.



Long Live Christ Our King,

Jack Ames

Jack Ames, Director

Enclosure

CULTURE, from page 7

sex to undermine the morals of the workers and hasten the end of the Church's control of the culture.

"We as Communists used to debate people about the existence of God," said Reich. "That was a total waste of time."

But if you get people involved in deviant sexual behavior, the whole idea of God disappears automatically, he maintained.

History has shown that if you want to destabilize a country, you create an anarchy of sexual excess, said Father; the French Revolution, the Bolsheviks in Russia, the rise of the National Socialist movement in Germany all began with a strategy of lifting sexual restraints and promoting "free love."

"Why? Because sexual sins are the easiest to tempt, the most susceptible to addiction," Mastroeni asserted.

One of the purposes of sex education is to get children involved with sex early on, he said.

"These bad habits become a form of political and social control: you keep me in power, and I will guarantee you freedom to pursue your bad habits and your addictions."

When sexual immorality becomes so widespread that it destabilizes a social order, and when religious beliefs are destroyed, a vacuum is created.

Religion gives society purpose and meaning. The cultural elites have labored to fill the vacuum they have created with the religion of Secular Humanism, whose god is the State—a tyrannical god, observed Mastroeni.

How can we fight back? Father had several suggestions:

- **Demand strong leadership from our bishops.**

"Much of the cause of our problems in the Church in the U.S. lays squarely with the bishops. They need to be reminded that the threefold mission of every bishop is to teach, to lead, and to sanctify."

They might begin by salvaging what's left of Catholic education, he suggested.

They also need to "stem the tide that continues to secularize our health care institutions. The merger of Catholic hospitals with secular health care institutions has been a colossal failure, for the most part," charged Mastroeni.

Bishops should enforce the law of the Church regarding Catholics, such

'Our bishops need to stand tall and not cower in fear of the media—or worse still, fear the loss of government grants.'

as Catholic politicians who vote for laws supporting abortion.

"These people need to be informed about Canon 915—that their cooperation with abortion excludes them from receiving Holy Communion."

"Our bishops need to stand tall and not cower in fear of the media—or worse, fear the loss of government grants to Catholic Charities or to their immigrant programs."

The first apostle to take a government grant was Judas Iscariot, Father noted drily.

- **Insist on better preaching.**

"We need to turn up the heat and say 'Enough!' to sermons that are re-

duced to left-wing rhetoric or inclusive happy talk," declared the priest.

"The Gospel is *good* news of salvation; it is not *nice* news, like a Hallmark card.

"We need to start preaching the heartfelt necessity of salvation. We need to call evil by its right name."

- **Return decorum and reverence to the liturgy.**

The focus should be on God, not on us, said Father.

- **Advocate reverent music.**

Father recalled waiting for Mass to begin with his elderly mother, who suffered from dementia—"She didn't know where she was, half the time."

But when she heard the congregation singing the hymn, "Sing to the mountains, sing to the trees!" she muttered, "Why don't they sing to someone who can help them?"

"This cultural war is in need, not of weekend warriors, but of saints," said Father.

Saints are not usually "nice" people: "Niceness is not even a virtue," he pointed out.

"The saints were warriors; they *bothered* people—they could be annoying at times."

Some were even martyred.

But we'll win this battle because truth is stronger than lies, said Father.

And, he reminded his listeners, "Nothing is more fearsome than a bloody, battered opponent who will *never* surrender."

Father Mastroeni's complete talk can be viewed at Youtube.com/4defendlife.

Because God has made us for Himself, our hearts are restless until they rest in Him.

— SAINT AUGUSTINE

Book Review

The Jesuits: from the True Faith to a new faith

By Rafael Garcia

A crowd of 600,000 jammed the huge Plaza in Managua as Pope John Paul II entered in full pontifical regalia for the public Mass that was to be the centerpiece for his 1983 visit to Nicaragua.

Recently taken over by the Marxist Sandinistas, Nicaragua was generally viewed as the bellwether of Latin America: as Nicaragua went—with the aid of Cuba's Fidel Castro and the U.S.S.R.—so would go all Central American countries, and eventually some in South America as well.

John Paul II agreed with that political assessment.

"But for him," writes Malachi Martin in *The Jesuits*, "the fight was for the very survival of Roman Catholicism in the southern hemisphere, where almost one-half of all Roman Catholics live."

The Sandinistas had programmed the Mass at the Plaza to be a full-fledged attack on the Pope.

Opposite the makeshift platform with a simple altar where the Pope would offer Mass, they had arrayed a broad swath of revolutionary billboards.

On their orders, the traditional cross above the altar was forbidden, replaced by enormous murals depicting Sandinista heroes.

When Mass began, prearranged blocs of supporters close to the platform began an ear-splitting chanting of revolutionary slogans:

"Power to the People!"

"Speak to us of the poor!"

"Speak to us of the injustice of capitalism!"

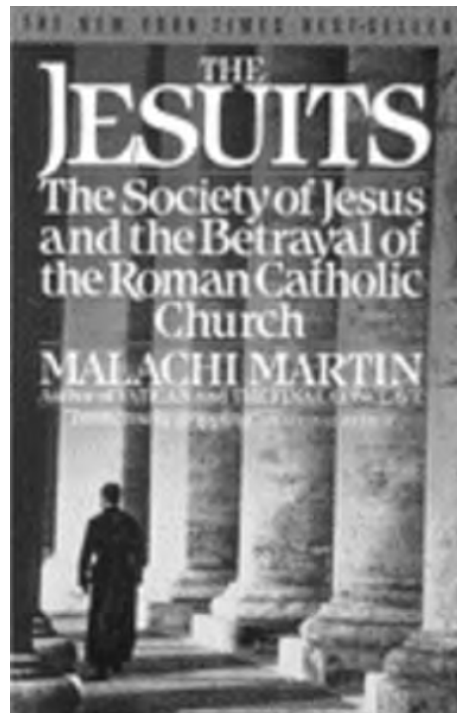
John Paul could barely be heard.

When he began his homily, a vigorous condemnation of the revolutionaries' "People's Church," the din from the Sandinistas drowned him out completely.

"Silencio!" he roared in anger. The cacophony only grew louder.

"Silencio!" he cried a second, and then a third time.

To no avail.



The raucous derision continued through the entire Mass—including the Consecration.

Fr. Fernando Cardenal, a leading Jesuit Sandinista supporter, later justified their degradation of the Pope, the papacy and the Catholic Mass.

"The Pope's speech," he declared without irony, "was a declaration of war."

In reality, the Jesuits themselves had declared war, and had been

waging war against the papacy and the Roman Catholic Church itself at least since the early 1960s, declares Malachi Martin.

Their attack on Pope John Paul in Nicaragua was only the tip of the iceberg.

Long-time Catholics with any familiarity with the Jesuits are at least dimly aware that over the last fifty years, the Jesuit Order has changed dramatically. Most probably have little or no knowledge of how it happened.

Martin, however, writes from the inside.

A Jesuit himself, ordained in 1954, Martin was the quintessential Jesuit scholar and intellectual.

He received a doctorate in archeology, oriental history and Semitic language from the Catholic University of Louvain in Belgium, and pursued postgraduate studies in multiple fields, including rational psychology, physics and anthropology.

His extensive archeological work included research and a two-volume book on the Dead Sea Scrolls.

In Rome, he taught at the Pontifical Biblical Institute, and was private secretary to Cardinal Augustin Bea, S.J., from 1958-64.

As the progressive cardinal's secretary, Father Martin was privy to the inside operations of the Second Vatican Council (1962-65).

Disillusioned by the reforms taking place in "the Spirit of Vatican II," and in the Jesuit Order in particular, he requested and received release from the Order in 1965.

Martin moved to New York,

where he continued to write, completing 17 non-fiction books and novels, many of which were critical of the Catholic Church.

In one of his four best-sellers, *Hostage to the Devil*, he refers to his experience as an exorcist.

Martin served as religious editor for *National Review* from 1972-78, and was an editor for Encyclopedia Britannica.

Not surprisingly, he made many enemies who, among other allegations, disputed his assertion that while no longer a Jesuit, he still retained his status as a priest, with limited capacities.

Malachi Martin's reverence for the Catholic Church, St. Ignatius Loyola, and Catholic beliefs and moral teachings permeates his writing in *The Jesuits*.

Martin died of a cerebral hemorrhage at age 78 in 1999.

The Jesuits, also a best-seller, was published in 1987. Since then, a lot of historical water has gone under the bridge.

Still, even 29 years later, Martin's engrossing and perceptive account of the radical transformation of the Order is instructive and sheds light on present events.

Fr. Fernando Cardinal and approximately 200 other Jesuits were the vanguard of the hundreds of Catholic priests who not only helped the Sandinistas overthrow the Somoza dictatorship, but actually held office in the new Communist government of Nicaragua.

Four hundred years earlier, Ignatius Loyola founded the Society of Jesus for one purpose: to fight the never-ending war against Lucifer, for "the greater glory of God" and the eternal salvation of as many souls as possible.

For Loyola, this goal was reachable only through Christ's living

personal representative on earth, the Pope. Hence, a Jesuit priest must vow unconditional obedience to the Pope, as to Christ Himself.

Authority in the Church was hierarchical; it came from the top down, as far as the Jesuits were concerned.

Martin credits Pierre Teilhard de Chardin, S.J., with turning this fundamental Catholic concept on its head.

Teilhard's claim to theological fame rested chiefly on his complete revamp of the theory of evolution—

Karl Rahner, S.J., led 'the wolf-pack of Catholic theologians who lacerated and shredded the very substance of Catholicism.'

a redefinition so radical that it demanded "a God who changes"—a God of Evolution. As with the concept of God, Church theology must be completely changed, Teilhard asserted; all the old things—thought-molds, mores, dogmas—had to go.

"This man's influence on Jesuit thinking and on Catholic theologians...has been and still is colossal," says Martin.

Karl Rahner, S.J., celebrated as the greatest Jesuit theologian in one hundred years, also comes under unfavorable scrutiny in *The Jesuits*.

"[H]is stature, his uncaring boldness, and his success mark him as the leader in what can be aptly described as the wolf-pack of Catholic theologians who, since 1965, have lacerated and shredded not merely the flanks but the very substance of Catholicism," says Martin.

In his "biting and sarcastic criticism of the papacy and Roman authority," Rahner rejected not just the dogma of papal infallibility. *All* Catholic dogma; all moral teaching on marriage, homosexuality, human liberty—every sphere of human existence was up for redefinition.

Modern-day Jesuits have reversed both the perceived *purpose* and the perceived *authority* of the Roman Catholic Church, contends Martin.

Its purpose, in Jesuit eyes, is no longer spiritual: to lead souls to eternal salvation—but material: to promote social justice and to exercise "the preferential option for the poor" by improving their life on earth.

As for authority, it no longer comes from the top down, but from the bottom up.

Here was the rationale for "The People's Church" pushed by the Nicaraguan revolutionaries and their Jesuit friends: the ordinary body of believers would become the very source of revelation.

The faith of believers would "create" communities among those believers—Base Communities that would decide solutions not only to their secular problems, but how best to worship and what to believe.

In time, the number of Base Communities grew to almost 1,000 in Nicaragua and nearly 300,000 in Latin America, writes Martin.

A footnote: Martin died 17 years ago. Fr. Fernando Cardenal is still alive and kicking. The 81-year-old Jesuit was a welcomed guest speaker at two Jesuit universities, John Carroll and Xavier, and the subject of a laudatory interview at Georgetown University, in 2014.

Father Cardenal's *Faith and Joy: Memoirs of a Revolutionary Priest*, was published last September.

In My Humble Opinion

Pro-lifers must not use political cynicism as excuse not to vote

By Janet Baker

The presidential election is drawing near. Maryland's primary election will be held on Tuesday, April 26, with early voting to occur between April 14 and April 21.

I hope and pray that everyone who calls themselves pro-life has been examining the various candidates and looking at their positions and track records.

Of overarching concern for us is the issue of abortion, along with the protection of marriage and the threat of euthanasia. These issues outweigh all the other economically themed matters by far.

While good Catholics can differ on matters such as the economy, immigration, etc., there is no way that a Catholic, or any good person for that matter, can support a candidate who promotes the killing of babies, all other issues notwithstanding.

I suspect most *Defend Life* readers will heartily concur with that last statement, but there are other mind-sets found in the pro-life community that can sabotage the protection of babies in the political arena.

First I'd like to echo some words spoken recently by Fr. Frank Pavone of Priests for Life. In a recent press conference at the National Press Club, he reiterated the Church's responsibilities to speak out against the support of abortion.

Cardinal Wuerl of the Washington Archdiocese also stressed that abortion is an overarching issue in this election. Both reminded us of the importance of our participation in the political process.

Some pro-lifers, however, have

become somewhat jaded in their outlook on the political arena. It is true that many officials were elected because they espoused pro-life convictions during their campaigns, only to belie their advocacies once they attained public office.

This has led to disappointment on the part of pro-lifers, but these pro-lifers have allowed such disappointment to devolve into unhealthy and perhaps sinful cynicism.

Some have cloaked their cyni-

**Some pro-lifers cloak
their cynicism in
sanctimonious veneer:
'Only prayer
will be effective.'**

cism in sanctimonious veneer, erroneously claiming that "only prayer will be effective."

The problem with that phrase is the word "only." They forget (or ignore) the words of Jesus: "To whom much is given, much is expected."

One of the gifts that we have been given is that we live in the United States of America, governed as a constitutional republic. As such, we have a solemn responsibility to exercise our right to vote, and to vote for individuals who we believe will govern the nation in a Godly manner.

To eschew participation in that process is, I believe, to sinfully neglect our responsibilities. Before God we do *not* have the right to "sit out" an election.

Sometimes, perhaps often, the

candidates put before us are not perfect matches to our ideals. A friend of mine once said that "the only way to find a candidate who completely satisfies your criteria is to run for office yourself."

In fact, it often happens that all the candidates put before us fall woefully short when it comes to moral issues. In that case, we have a moral duty to vote with the aim of mitigating future harm. It is *not* morally acceptable to abstain from such a vote; we American citizens have a positive duty to make our voice heard.

At any rate, the primary election poses the best opportunity to select acceptable candidates for the general election. I speak now on my own behalf and not that of Defend Life when I say that the GOP primary *does* put forth a reasonably decent array of candidates for the presidential election; the opposite can be said for the Democratic primary.

Political and legislative endeavors will not by themselves eradicate abortion. They are not sufficient means in and of themselves.

But they are necessary for victory. Without them, babies and other vulnerable persons will not enjoy the full protections that they deserve.

Let's all resolve to be politically aware and to never miss an election.



CENTER, from page 5

wanted to bring home to Baltimore.

Ward's title will be Center Manager, but she won't be paid. In a reversal of the typical model in which the director is paid and most of the staff are volunteers, WCC's center manager is a volunteer, and the sonogram technician (Erardi) and counselors are paid.

Each appointment with an abortion-minded woman could be a matter of life and death; so, with a salary on the line, paid staff are more likely than volunteers not to miss work.

WCC will occupy offices at 7621 and 7625 Belair Road—those numbers aren't typos. Two vacancies opened up, and the owner of the business in between at 7623 was not willing to relocate left or right one space.

Look for God to make something good come out of this unusual arrangement.

At 7621, women will find parenting classes and Crib Club. Administrative offices will also be there. In 7625 are three counseling rooms, the sonogram room, and a common area. Ward says that their aim is to be open six days a week, matching the hours at Whole Women's abortion clinic.

But WCC can't open its doors—can't raise the company sign—until it receives funding support for two years' operation costs.

I walked through the center in October, when exposed beams jutted out, wires hung down, and unfinished walls begged for adornment.

I toured the facility again in mid-December after the interior was completely finished.

Brand new carpet, furniture, artwork, and expensive plumbing fixtures (generously provided at a low cost) decorate both spaces—all burgundies and browns, warm and inviting.

I was struck by the thought that the center's construction process gives a picture of the lives of the women whom WCC serves.

Overnight solutions to challenges and difficulties are rare. Rebuilding lives and planning futures take time, hard work, love, and patience—but these are exactly what WCC staff and volunteers offer women and their babies.

Beauty and life are the results.

For more information email baltimorewomenscarecenter@gmail.com or visit supportwomenscarecenter.com.

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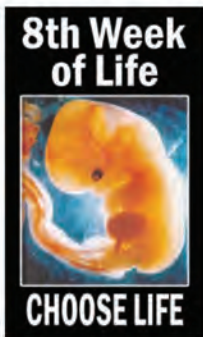


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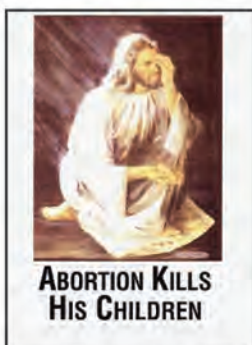
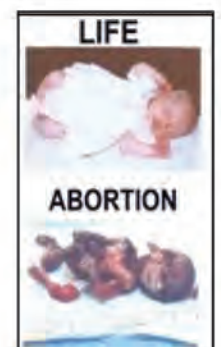


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