



# DEFEND LIFE

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

CATHOLIC • PRO-LIFE • PRO-FAMILY Jul. - Aug. 2016, Vol. 27 No. 4 Circ. 3876

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## Truth Tour re-brands abortion: ~~CHOICE~~ **BABY-KILLING**



Face the Truth Tour Core Team members at the Frederick Md., stop stand in front of the Center for Bioethical Reform Truth Truck, with driver Jim Davis in the truck cab.

St. James Catholic Church, Charles Town, W. Va., Sunday, July 24. Twenty-plus pro-lifers, mostly young, bright-eyed high schoolers and rising college freshmen, are getting ready for a brief meeting in which they'll learn the basics of Face the Truth touring before they launch their five-day, 15-stop tour.

They're unloading Truth Tour signs from vans and cars to be used as props during the orientation.

Part of the Core Team Conduct Agreement they signed said they had to wear a Defend Life T-shirt "every day and every stop."

But now Defend Life Director

Jack Ames is saying that everyone must wear a Defend Life shirt, *just to unload the signs.*

Grumble, grumble. This isn't a tour stop! Ames is being a stickler for the rules—a veritable martinet!

As a well-known politician once remarked, "What *difference*—at this point—does it make?"

"We weren't out there unloading the vans for more than five minutes," said Tour Director Julie Smith. "In that time, four cars stopped, and the people gave us money, saying, 'God bless you and your work!'"

"Jack said, 'See? That's why you need to wear your shirts!'"

"The kids went, 'Wow!'"

### Screeching car brakes

As the Truth Tour crossed from West Virginia through Maryland and Washington, D.C., July 25-29, showing the public the ugly truth about abortion in posters and hand-outs, public reaction was much more positive than negative, said Smith.

"At each stop, there were twenty positives to five negatives," she estimated.

But when the reaction was bad, it could be very, very bad.

Joan McKee was at an intersec-

tion at the Hunt Valley stop on the morning of July 29, holding the “Malachi” poster of a bloody, dismembered 21-week-old aborted baby boy, when a woman jumped out of a car in the middle of moving traffic.

“There was a 4- or 5-year-old child in the car, and an infant,” Julie recalled.

“Her husband was driving. The traffic light was green, but she jumps out into the left lane; cars were screeching on their brakes.

“She was yelling at Joan, ‘You f----- b----! You should be ashamed of yourself! There are children here!’ Then she got back in her car and gave Joan the finger.”

“I think when that happens—when somebody gets that upset—she probably had had an abortion,” McKee speculated.

### Most dreaded reaction

More typical negative reactions range from shouts of “F--- you!” “You’re disgusting!” “Get a life!” “Get a job!” to the classic middle-finger salute.

Face the Truth Tour veterans (this was Defend Life’s 16<sup>th</sup> annual Truth Tour) have learned to take them in stride.



**Sisters Rachel and Meghan Roth hand out flyers to passersby at Farragut Square.**



**Fr. Denis Wilde displays posters at the Farragut Square stop.**

“I tell them that the best thing to do is not to react” to such provocations, said Julie.

The most dreaded reaction for the Truthers, however, is apathy.

They met it in spades at a new stop for them this year, Farragut Square.

The city park square, at Connecticut Avenue and K Street, is a hub of downtown Washington, D.C., at the center of a bustling commercial and business district, with heavy pedestrian traffic.

Ames was hoping that the Truth Tour posters, handouts and pro-lifers’ arguments might cause some liberal Washingtonians to rethink their pro-abortion mindset.

Instead, he said, there was “total apathy.”

People walked past the graphic



posters without looking at them. Some even held up a hand to the side of their face to avoid seeing them.

“Only one out of ten took the literature,” said Ames. “In effect, they were saying, ‘I don’t know and I don’t care.’”

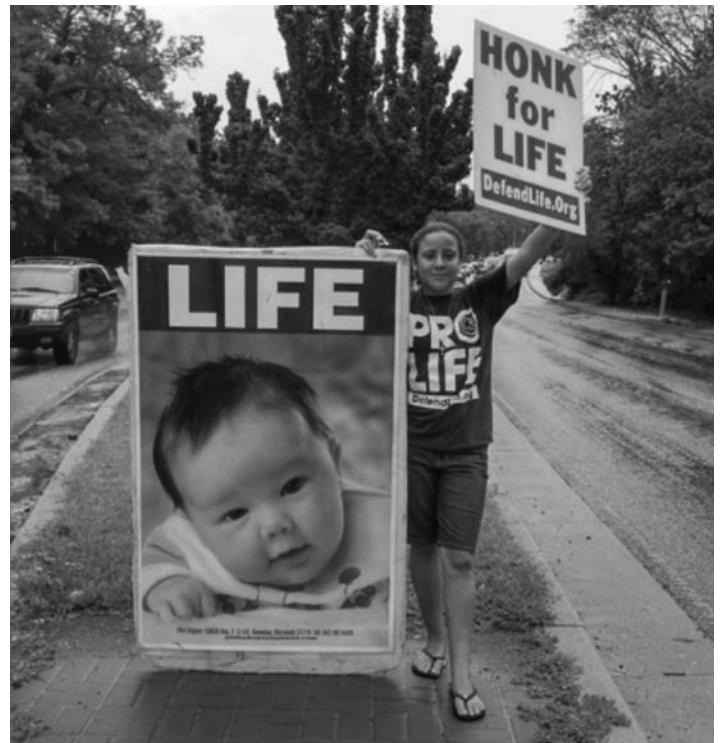
“Some took our handouts and immediately threw them in the trash,” said Julie. “We fished them out and recycled them.”

Fr. Denis Wilde, associate director of Priests for Life, held a poster detailing presidential candidate Hillary Clinton’s support of abortion up to the day of birth and her backing of Planned Parenthood’s sale of aborted baby parts.

“Look at this!” he said to passersby; “This is the *real* Hillary!”

“I never saw any confrontations by any passersby with Father Wilde,” said Washington pro-life activist Missy Smith. “I don’t know if people were embarrassed to say anything or just apathetic.”

But Julie Smith did witness at least one exception at Farragut Square.



**Undaunted by a cold, soaking rain, Sophia Gillespie displays signs on the Northern Parkway median strip.**

A middle-aged man who, she learned later, was Irish Catholic, was “shocked and appalled” at the pictures of aborted babies.

“He had the usual opinion on abortion: it’s a woman’s choice, reproductive rights. But he came up and exclaimed, ‘So *that’s* what happens in an abortion!’”

### Brutal heat

This year’s tour, with the humidity as high as 98 percent and blistering heat index highs of up to 110 degrees, was the hottest of any of the eight tours in which Julie has taken part.

“We went through 14 cases of water,” said the tour director, who patrolled up and down the lines of demonstrators to make sure they were okay.

“I cautioned them, ‘You need to tell me if you feel dizzy.’ A couple of girls did feel dizzy, and I had them sit in a car with the air conditioner going for a few minutes. But nobody passed out.”

Despite the heat (and a drenching rain at the Northern Parkway stop on July 28), the pro-lifers soldiered on.

Veteran Core Team member Albert Stecklein, who brought his teen-age kids Dominic and Sabrina on the tour, recalled a mix of good and not-so-good encounters.

“I overheard one lady driving by at the Chevy



**Elena Rodriguez (left) and Thomas Cunningham douse themselves with water in the blistering heat at the stop in Columbia.**





## Hopkins Bayview psychiatrist assaults 82-year-old pro-lifer

The tall, slim man striding down the sidewalk toward the small group of demonstrators at Johns Hopkins Bayview Medical Center on June 15 was clearly irate.

“Who is in charge here?” he asked protester Jim Bocklage.

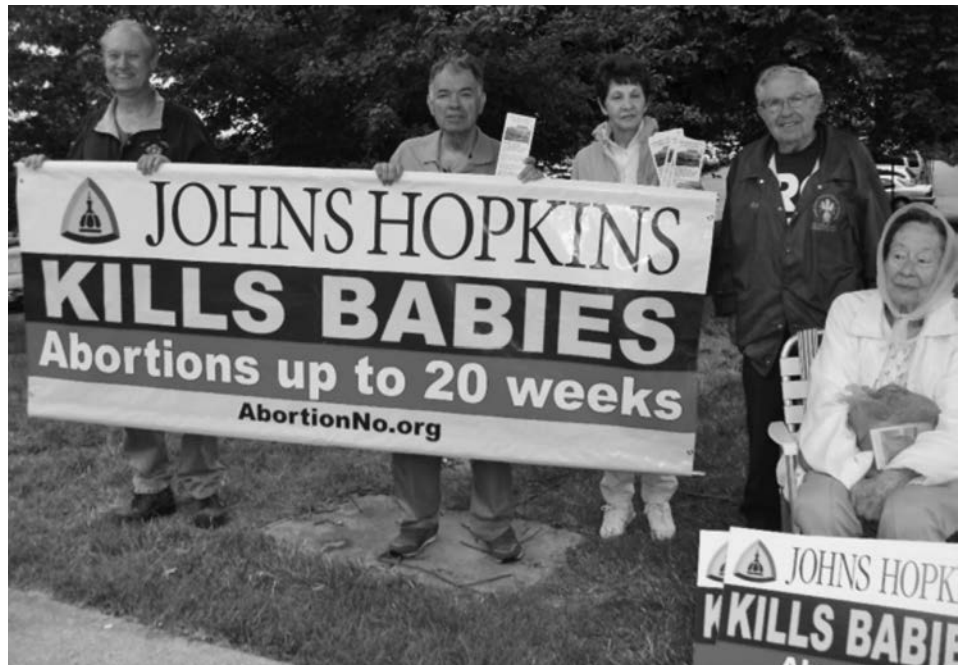
Bocklage was holding a large banner that read, “Johns Hopkins Kills Babies: Abortions up to 20 weeks.”

The pro-lifer pointed across Bayview Boulevard to Defend Life Director Jack Ames, who was holding a smaller sign with the same message.

Ames held out his hand as the man walked up to him. “Hi, I’m Jack Ames! What’s your name?”

“Frank Mondimore,” he replied, not returning the proffered handshake.

Pointing back to the Mason F. Lord Building, he told Ames angri-



**Walt Hunt (second from right) is all smiles as pro-lifers begin the June 15 demonstration.**

ly, “We’re treating psychiatric patients over there who are suffering from PTSD [post-traumatic stress

disorder].

“You are visually assaulting my patients with your signs! I *despise* what you’re doing! How dare you do this?”

“Are you a physician?” Ames asked.

Mondimore replied that he was.

“Where do you stand on abortion? Are you for it?” Ames demanded.

When Mondimore evaded the question, continuing his angry tirade instead, Ames responded in kind.

“Shame on you!” he shouted.

Their loud dispute attracted the attention of startled passersby.

Lachelle Johnson, waiting for a bus, began videoing it on her iPhone.

Suddenly, Mondimore turned away from Ames and stalked back across the boulevard.

Walt Hunt was standing on the curb holding two posters of first-



**A Baltimore City police officer talks to Walt Hunt (seated) after a Johns Hopkins Bayview psychiatrist yanked a sign away from him.**

trimester aborted babies.

The doctor grabbed one of Hunt's signs and yanked it away. The surprised demonstrator held onto it and got pulled into the street.

"He made the man almost fall down in the street," observed Johnson.

"He didn't say nothing to me," recalled the 82-year-old pro-lifer.

His back was hurting. "I think I pulled something," he speculated.

Hunt, a parishioner at St. Ignatius Church in Hickory, Md., went to Upper Chesapeake Hospital in Bel Air to have it checked out. The doctors told him he had pulled a back muscle.

The next day he reported that his back was still hurting a little—"but not like it was yesterday."

After the incident, Ames called the police. Baltimore City Southeastern District police officers responded and took Hunt's assault complaint.

Psychiatrist Francis M. Mondimore, M.D., is director of the Mood Disorder Clinic at Johns Hopkins Bayview Medical Center and an associate professor of Psychiatry and Be-

## Alert pro-lifer foils would-be sign grabber

Kelly Frederick was holding up one side of a large banner reading "Johns Hopkins Kills Babies: Abortions Up to 20 Weeks" at Defend Life's monthly protest at Hopkins Bayview Medical Center on July 20.

The veteran pro-lifer's antennae went up when she noticed a middle-aged woman putting her hand on one of Defend Life's smaller signs, planted with wire stakes along the median strip of Bayview Boulevard.

The smaller sign carried the

same message as the banner, but also bore a picture of a 22-week-old aborted baby.

"As soon as I saw her take the sign and pull it out of the ground, I took off," recalled Frederick.

So did the woman, sprinting across the roadway to the opposite sidewalk, sign in hand.

"I yelled, 'Don't take our sign!' and she said, 'You can't come over here!' She was ready to go off with the sign, so I grabbed it from her."

Defend Life Director Jack Ames ran after the woman. "You can't do that," he shouted. "That's private property!"

The woman kept running, heading across Hopkins Bayview Circle toward two Bayview Security officers standing on the corner.

"She took our sign!" Ames told the officers.

"We'll handle it," they assured him.

After Hopkins Bayview psychiatrist Dr. Francis Mondimore assaulted Walt Hunt on June 15, Ames wrote to Hopkins Bayview President Richard Bennett, M.D., informing him of the assault and asking what steps Bayview could take to see that such incidents did not recur.

Bayview Security Director William McLean told Ames in a July 11 reply letter that because "the incident you described" apparently happened on public property (Bayview Boulevard is a public roadway within the Hopkins Bayview complex), Bayview was not responsible for it and would not do anything about it.

One of the Bayview Security officers confirmed to *Defend Life* that the woman who tried to abscond with the sign on July 20 was a Bayview employee.

havioral Sciences at Johns Hopkins.

Mondimore has written five books on mental health issues, published by Johns Hopkins University Press.

*Defend Life* first reported that 1<sup>st</sup>- and 2<sup>nd</sup>-trimesters abortions were routinely being committed at Johns

**See ASSAULT, page 12**



**Walt Hunt (right) talks with Jack Ames after his assault, witnessed by Lachelle Johnson (left).**



# Catholic priest marches in Baltimore Pride Parade

## Fr. Muth continues ‘in your face’ defiance of Church moral teaching

Fr. Joseph Muth, pastor of St. Matthew Catholic Church on Loch Raven Boulevard in Baltimore, marched along with a group from St. Matthew in the Baltimore Pride Parade on July 23.

St. Matthew was part of the Faith Communities of Baltimore with Pride contingent in the annual Pride Parade, which “celebrates” the city’s lesbian, gay, bisexual and transgender community.

The Faith Communities marchers were positioned about midway in the order of the parade, which marched down Charles Street, from Madison Street to Chase Street.

They were sandwiched between marching groups of nearly naked men in jock straps, male thongs, or men’s briefs; women or male cross-dressers decked out in hooker-style outfits; marchers from Planned Parenthood of Maryland; prepubescent children in rainbow T-shirts handing out lollipops; buxom drum



**Fr. Joseph Muth (second from left) marches with the St. Matthew Church group in the Baltimore Pride Parade.**

corps marchers performing bump-and-grind routines; paraders tossing condoms and female lubricant packets to cheering onlookers; and

marchers waving obscene signs, wearing shirts with obscene messages, and doing obscene things.

If the St. Matthew marchers attended Sunday Mass the next day, they heard, in the First Reading, Abraham plead with the Lord not destroy the city of Sodom because of its great wickedness.

### Busy LGBT month

Father Muth’s participation in the Pride Parade topped off a month packed with activities by him and St. Matthew Church supporting and affirming LGBT behavior.

On July 10, the LEAD (LGBT Educating and Affirming Diversity) Ministry, which Father Muth helped create and continues to nurture, held its monthly meeting in St. Mat-



**Planned Parenthood of Maryland marchers follow a few groups behind the St. Matthew parade group.**

thew's rectory.

Throughout July, a video presentation about Father Muth's efforts to make St. Matthew a church that welcomes homosexuals and condones their behavior formed a one-room exhibit at the Baltimore Museum of Art.

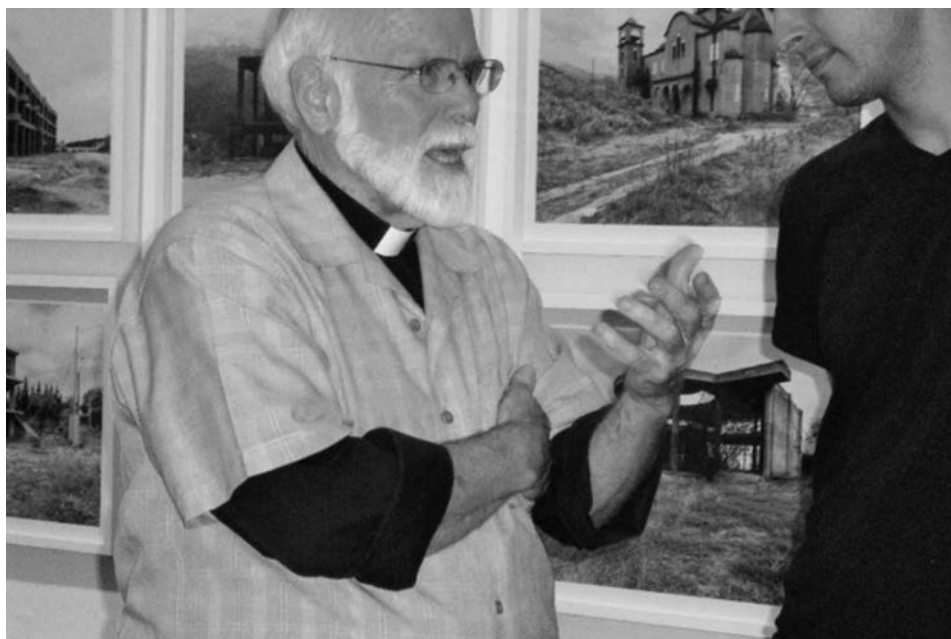
The exhibit, by videographer Eric Kruszewski, was part of a larger museum display by seven finalists competing for the annual Sondheim Artscape Prize award of \$25,000.

"LEAD offers a safe place for the diverse LGBT community to congregate, share, and find comfort amidst a larger church environment that does not fully accept them," observed Kruszewski.

The artist presented "The Lost Flock: Catholic Gays Struggle Between Church and Self" in a church-like setting in which museum goers could watch the main video, run large-screen on a continuous loop, while seated in "reclaimed" church pews.

Viewers could also touch small screens around the room set on church-type lectern stands to see six shorter videos, each focusing on Father Muth or LEAD members telling their stories.

Hundreds attended the July 9 Artscape Award ceremony at the



**Father Muth chats with a young man at a reception following the Artscape award ceremony at the Baltimore Museum of Art.**

museum. Kruszewski did not win the \$25,000 prize, but was given a \$2,500 award.

Father Muth, wearing laymen's clothing but with his Roman collar visible, attended the ceremony and reception.

After the 5:00 p.m. Vigil Mass at St. Matthew on July 17, a LEAD representative invited all parishioners to the church hall for a screening of Kruszewski's "Lost Flock" video.

Father Muth enthusiastically seconded her invitation. The video has had a great impact, he told his

congregation.

"We have had a deacon from Indiana, a priest from New York, and folks from North Carolina all wanting to come up to learn how we do our LEAD ministry, so they can start one at their church!" he said.

St. Matthew had announced in its bulletin that Pride T-shirts would be sold after Masses on July 9-10 and July 16-17, but the shirt sales failed to occur.

Father Muth told a Mass-goer that they had ordered the Pride shirts, but they had not arrived in time.



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## GBCPC has sonogram machine, will travel—to public schools

By Bob Brown

*True or False:* Maryland public high schools do not allow crisis pregnancy centers to perform sonograms on school property. If you answered “True,” give yourself one more guess.

For the past three-and-a-half years, Greater Baltimore Center for Pregnancy Concerns (GBCPC) has wheeled one of its two portable sonogram machines into Baltimore area schools—mainly Catholic and Christian schools, but also public schools including Aberdeen, Catonsville, and Lansdowne high schools.

A volunteer pregnant woman, ideally in her late first term or early second term of pregnancy, so that she’s not “showing,” undergoes a sonogram before her teenage audience.

The sonogram reveals the presence of a little child, whom none of



**Volunteer Zilla Riley (left, foreground) leads an Earn While You Learn class with young client moms at GBCPC's Essex location.**

the students realized was there—an effective and eye-opening insight into the hidden but undeniable early stages of life.

Kate Plaut, GBCPC's nurse manager, operates the machine during school visits. She also works with Youth 180 president Erik Dressel, who brings students a message extolling the virtues of genuine relationships and saving sex until marriage.

“We try to breathe truth into the narrative about pregnancy,” Plaut told me when I stopped by GBCPC's Essex center.

Some schools limit the subject matter that Plaut and Dressel can discuss, occasionally even restricting particular terms that can or can't be used during a presentation. But if a picture is worth a thousand words, then certainly a sonogram is worth a million.

Surprisingly, a number of public schools have asked GBCPC to visit their campus.

Typically, a teacher from a

school, after having obtained permission from the principal, reaches out to GBCPC. Plaut and Dressel make their presentation not only in health classes, but also at club meetings and even at school assemblies.

Plaut said the woman who undergoes the sonogram during the presentation is often a teacher at the school or a patient from the office of Dr. Mary Ann Sorra, GBCPC's medical director, but in either case she must already be under a physician's care.

In school settings, GBCPC does not perform sonograms on students or former GBCPC clients.

For more than 35 years, women in crisis pregnancies have trusted GBCPC. Today, GBCPC maintains centers in Essex, Dundalk, Arbutus, and downtown on 22<sup>nd</sup> Street.

St. Rita's and St. Ann's Catholic Churches house the Dundalk and Baltimore City centers, respective-



**Greater Baltimore Center for Pregnancy Concerns performs ultrasounds for clients with unplanned pregnancies.**

**See GBCPC, page 12**



DefendLife.Org

# DEFEND LIFE

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

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*August 15, 2016 Anno Domini  
Feast of the Assumption*

Dear Friend of **DEFEND LIFE**,

Our **16th Annual Maryland Face the Truth Tour** was one of the most difficult to organize, but one of the most fruitful ever. Here are some reasons why:

- Wonderful donors like yourself who raised the **\$16,000** needed to fund this most important event.
- **15** great stops showing the victim images of abortion that so many Americans have yet to see. As **Father Frank Pavone** has said, ***Until America sees abortion, America will not reject abortion.***
- Some of our locations were brand new, such as our final stop in Ellicott City, Maryland at Route 40 and Rogers Avenue.



- A great **24-member Core Team** comprised mostly of home-schooled high school students, all of whom you would be proud to have as your children or grandchildren.
- Another nuance was 2 different but simultaneous locations in **Hunt Valley**, both McCormick Road and York Road, where morning traffic defies the imagination.
- Our one really different stop was at **Farragut Square** just 2 blocks from the Obama White

House. The reception from mostly millennials who populate this area at lunch time was **icy cold**. Most seemed to be saying about abortion: ***I don't know, I don't want to know and I don't care.***

- One man remarked to me, ***Don't you realize that abortion is completely legal?*** I answered, ***So was slavery!***
- The further we got away from **the Belly of the Beast**, the more well-received we were.
- People frequently said, ***God Bless You.*** Some asked how they could give \$. Others actually stopped and donated \$ through their car windows.
- An Indian gentleman complete with turban headdress actually stopped to join us.
- At the end of our tour, several high school Core Team members were inquiring about next year's tour. One inquired about other Truth Tours we might have much sooner. I told him how we can piggyback on any event where there are lots of persons already present. See the ad about ***Tailgating for Life*** on page 4. With college football season fast approaching, it's a great way to get out the **PRO-LIFE** message.
- Special thanks to our recruiters, **Lexi Rigel, Celia Roberts** and **Matt Hill**, who did a terrific job of recruiting other Core Team members, as well as **Nick Schnikter** who made numerous phone calls, did Google searches, and sent texts whiles we were crisscrossing Maryland, DC and West Virginia.

## **Father Alphonse Rose, RIP**

One of the first priests I met when I moved to Baltimore from Richmond back in 1977 was **Father Alphonse Rose**, the magnificent pastor of the Cathedral of Mary Our Queen. I had first heard about this great cathedral when I was a freshman at Villanova in 1959. One of my classmates from Baltimore told me about it and that it





was about to be dedicated that very same year. I'll never forget seeing it for the first time as I drove down Charles Street. There it was towering to my right, the only cathedral in the history of the world to be donated by one person.

But even more towering was its great rector, Father Alphonse Rose, who was the epitome of what every Catholic priest should be. He was kind and gentle, a great counselor, and a great preacher of **The Word**.

Father Rose witnessed my marriage to Mary Lou at the Lady Chapel of Mary Our Queen and later witnessed our renewed vows at the beautiful Church of the Sacred Heart in nearby Mount Washington.

Father Rose taught me many things but here are two that I will always treasure:

- **The Cross is real.** We cannot escape it. We cannot go over it. We cannot go under it. We cannot go around it. **Instead, we must embrace it and carry it joyfully just as Christ did.**
- He recalled a seminary professor who said ***If we are too busy to pray, we are too busy!***

Father Rose became a tower of strength for me personally and for **DEFEND LIFE**. He was a constant source of encouragement, always giving me solid advice. He celebrated Mass at several of our Face the Truth Tours. ***Well done, good and faithful servant!***



## Growing Up Catholic in Baltimore

Ever since I moved to Baltimore in 1977 and saw so many magnificent churches, I dreamed about how invaluable a book capturing memories of those who grew up here in the '40s, '50s and '60s would be. Over the years, I have spoken to older Catholics who remember processions through the streets with the **Blessed Sacrament**, who remember the 15-minute Latin Masses, who recall serving as altar boys at churches which were invariably packed with devout Catholics, and remember the good sisters who staffed their parish schools.

Two other inspirations for publishing the book were these:

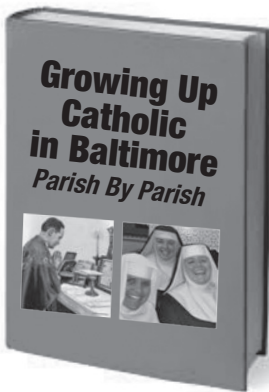
- A priceless book entitled ***Giving Up Stealing for Lent*** by Brother Charles Madden, O.F.M. who recalls his boyhood growing up in Saint Paul (now Saint Francis Xavier) and later Saint Dominic.
- A great talk filled with humor given by Father Michael Roach, an expert on Maryland Church history, on ***Common Threads of Priestly Vocations in Baltimore***.

Recently, I was talking to long-time **PRO-LIFER Anne Anderson**, who grew up in Brooklyn but has spent most of her adult life here. She loved the idea of this book. She is a former teacher at St. Mark's in Catonsville. She enthusiastically agreed to edit this book.

The idea is very simple. A person with poignant memories about their parish would write a short essay about ***Growing Up Catholic*** (name of your parish). Each of the essays would become a chapter in the book which would be edited by Anne.

At one of our five Truth Tour luncheons, **Gerry and Terry Melka** agreed to write about **Saint Wenceslaus and Immaculate Conception (Towson)** where they grew up.

If you have memories you would like to share about growing up in your parish, please contact Anne at **443-977-8509** [Anne@DefendLife.org](mailto:Anne@DefendLife.org). She will be delighted to hear from you!



**Long Live Christ Our King,**

*Jack Ames*

**Jack Ames, Director**

**410-337-3721**

**[Jack@DefendLife.org](mailto:Jack@DefendLife.org)**

**P.S. Please invite one of our 3 outstanding speakers to your parish in September, October or November. See page 20. You'll be glad you did!**

## GBCPC, from page 9

ly, thanks to the generous support of the Archdiocese of Baltimore.

In a typical year, between 1,000 and 1,200 women visit GBCPC at its four Baltimore-area centers,

## ASSAULT, from page 6

Hopkins Bayview in Nov.-Dec. 2014 (“Hopkins Bayview: abortions up to 20 weeks, how-to demos”).

Defend Life held its first protest at the Bayview campus in June 2015.

It has conducted similar protests on the third Wednesday of the month since then.

A protester reported that Dr. Mondimore had approached her during at least two previous protests, telling them that he “despised” what they were doing, and that they were harming his mental patients.

Mondimore walked away when the protester tried to reply to him.

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

**– SAINT AUGUSTINE**



**GBCPC's main center is at 442 Eastern Boulevard in Essex.**

three of which have a stationary sonogram machine on the premises.

On a steamy mid-July afternoon, I toured the Essex center, located on Eastern Avenue next to a liquor store.

Entering the building (the pregnancy center, not the liquor store), I stepped into a small but warmly decorated waiting area, behind which extends a long, narrow corridor flanked on each side by several doors that open to administrative offices, a counseling room, the sonogram room, and two large rooms filled with baby supplies.

Besides a wealth of material resources, GBCPC owns a rich history. During a sit-down with Carol Clews, the center's executive director for the past ten years, and Bob Gaines, their director of development since 2015, I learned that GBCPC was the first *urban* crisis pregnancy center established in the United States after *Roe v. Wade*.

The original Center for Pregnancy Concerns opened its doors in 1980 on 21<sup>st</sup> Street in Baltimore, but eventually relocated to St. Paul Street and then to Essex.

Gaines, a Baltimore City police officer for 21 years and then the national director for program development at Prison Fellowship Ministries (begun by Watergate-figure-turned-Christian cultural leader, Charles Colson), said one of GB-

CPC's biggest challenges is keeping up with the latest technological trends.

Like many people searching for information today, women facing an unplanned pregnancy turn first to their smartphones, he noted.

“We’re working on a new initiative to increase our social media presence.”

The number of clients visiting GBCPC has decreased slightly in recent years, and currently just ten to fifteen women a month take advantage of the sonogram machine, Clews said.

In addition to counseling and sonogram services, moms with children born and preborn can participate in five classes: parenting, disciplining children, life skills, pregnancy, and Bible.

The classes are part of the center's Earn While You Learn program, in which the moms earn credits for free baby clothes and other baby supplies.

Spiritual guidance plays a major role in the way GBCPC cares for the families who come for assistance.

“An important part of our mission is to make Christ known,” Clews said.

Every first-time client hears a message about forgiveness and grace in Jesus and is offered a free Bible to take home.

Still, this great pro-life ministry faces challenges, big and small, from opposing mandatory posting of disagreeable signage to keeping the centers' shelves stocked with basic baby supplies—like diapers (especially sizes 4, 5, and 6) and Similac Advanced.

*For more information visit [pregnantandneedhelp.org](http://pregnantandneedhelp.org) or call (410) 391-3911.*



## Book Review

# Rutler's essays: events seen through God-colored glasses

By Diane Levero

On September 11, 2001, Fr. George William Rutler, busy moving into his new assignment as pastor of the Church of Our Savior in New York City, heard the sound of an airplane flying so low that, even in that noisy metropolis, he had to look up—as the first, and then the second World Trade Center towers came crashing down.

In the chaos that followed, Father Rutler gave Viaticum to victims, and general absolution to many of the firemen, who made the sign of the cross before rushing into the collapsing inferno.

In the midst of their rescue efforts, firefighters carried the body of their chaplain, crushed while giving last rites to a dying fellow fireman, to St. Peter's Catholic Church, laying him in front of the altar.

"I stayed a while and saw the blood flow down the altar steps," recalled Rutler.

"Above the altar was a painting of Christ bleeding on the Cross ... For those who had forgotten, the Eucharist is a sacrifice of blood, and it is the priest who offers the sacrifice.

"September 11 gave an indulgent world, and even delicate catechists, an icon of the priesthood."

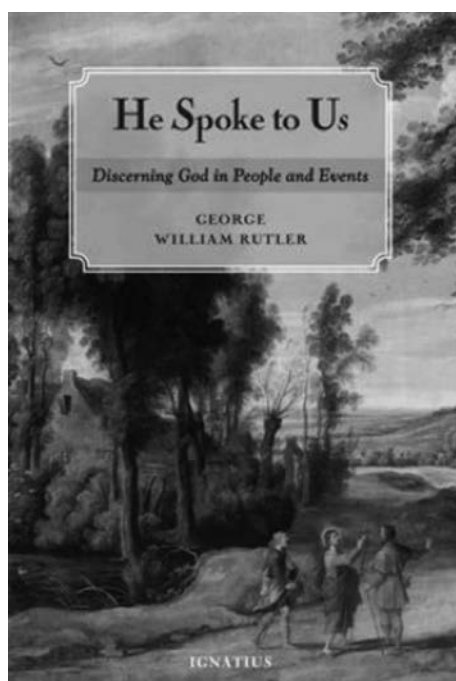
Father Rutler's recollections of 9-11 appear in "Infandum" (Latin for "oh woe unutterable!"), one of 40 of his essays in *He Spoke to Us: Discerning God in People and Events*.

"If we pay attention to personalities and events, and even trivialities and controversies, we may find in them ways that the Lord is speaking

to us and communicating some sort of message," Father explains in his introduction.

His essays find God's hand and message in a wide variety of subjects and happenings, in writing that is erudite, scholarly, generally brilliant, and often witty.

Here are just a few of my favor-



ites, and what they exemplify that I like in his writing:

### "The Moral Exploitation of Penguins"

Rutler's rapier wit shines as he mercilessly skewers the *New York Times* for using the alleged sexual preferences of two poor Chinstrap penguins in the city's Central Park Zoo to make the case that human homosexual behavior is okay.

"As members of the animal kingdom share with man to some degree the consequences of a fallen

world, their model should not be taken as a model for prelapsarian perfection," advises Father.

"A few years ago in the San Diego zoo, an orangutan was upset by a woman's hat and threw his own excrement at it. This does not make him an arbiter of fashion, nor should dissolute penguins be cited as evidence in moral discourse," he observes with deadpan humor.

### "The Draft Riots Revisited"

This is one of many essays in which Father Rutler employs his great love and encyclopedic knowledge of history, not only to illuminate an event—in this case, the Draft Riots by Irish Catholics in New York City in 1863—but to draw a cogent observation of moral or religious import.

"Two blocks from my rectory [St. Michael, in "Hell's Kitchen"], a black man was lynched on a lamppost, mutilated, and set on fire," the priest notes in his meticulous account.

Rutler is sharply critical of the actions of Archbishop John Hughes, the supposed "hero" during the riots in which Irish immigrants, rebelling against the draft law that conscripted many of their men, burned the city and killed 120, mostly blacks.

"The Draft Riots were the darkest blot on the Church in the United States until the modern sex scandals and their concomitant episcopal dereliction of duty," he declares.

### "Hanging Concentrates the Mind"

See ESSAYS, page 16

## In My Humble Opinion

# Catholic moral theology on voting for ‘lesser of two evils’

By Janet Baker

A few months ago (in my Jan.-Feb. 2016 column) I wrote on the importance of not letting cynicism dissuade us from voting.

At the time I’m writing this column, the GOP convention has just nominated the Trump-Pence ticket. The Democratic convention has just convened, after Sanders conceded to Hillary and she selected pro-abortion Catholic Senator Tim Kaine of Virginia as her running mate.

On social media and in other venues, I see too many otherwise intelligent Catholics claim that they are either sitting out the election or writing in someone else for president.

Many of these claim that their consciences won’t allow them to vote for the “lesser of two evils.”

I have done some research in this matter, as I’ve heard this talk during previous election seasons. Others have addressed this matter too and I’m grateful for the input that they have posted to social media.

The first I’d like to quote is from Father Peter West. Father was previously associated with both Priests for Life and Human Life International before his bishop called him back to the Diocese of Newark:

*Voting for Donald Trump is not doing evil in order to achieve a good end. Voting for him is not endorsement of everything he has said or done.*

*Your vote is an exercise of power. If you exercise that power to limit evil, you are doing something good. You are not doing something evil in order to achieve a good end.*

*In Catholic moral theology a moral act must be evaluated accord-*

*ing to the act itself, the intention and the circumstances. All three have to be either good or neutral.*

*The act of voting is in itself good.*



**Father Peter West**

*If your intention is to limit evil, your intentions are good.*

*The circumstances in this election are that a vote for Trump is the only way to stop the election of a cor-*



**Cardinal Joseph Ratzinger**

*rupt, dishonest, pro-abortion, anti-family, extremely careless criminal.*

*Voting for Donald Trump is therefore a good moral act because it limits evil insofar as it is possible at the moment.*

Notice how Father addresses the

three criteria to evaluate whether or not a human act is moral: 1) nature of the act 2) intention 3) circumstances.

All three components must themselves be good or at least morally neutral in order for an action to be considered morally acceptable.

Now I’ll cite a statement made by Pope Emeritus Benedict XVI, when he was still Cardinal Ratzinger:

*According to the principles of Catholic morality, an action can be considered licit whose object and proximate effect consist in limiting an evil insofar as is possible.*

*Thus, when one intervenes in a situation judged evil in order to correct it for the better, and when the action is not evil in itself, such an action should be considered not as a voluntary acceptance of the lesser evil but rather as the effective improvement of the existing situation, even though one remains aware that not all evil present is able to be eliminated for the moment.*

No one doubts that Donald Trump has his imperfections. However, for some to assert that there’s essentially no difference between Trump and Hillary is to betray a serious lack of perspective.

Leery of what Trump may or may not do, they are quite willing to offer no meaningful opposition to the candidate who has already engaged in the evil of which she promises more, should she attain the White House.

They incorrectly assert that just because one might vote for Trump, then that voter accepts and agrees with all the positions held by Trump. However, one can legitimately work

**See MORAL, page 18**



## New study program pulls back curtain on Sanger's deadly legacy

By Mary Kizior

*The most merciful thing that the large family does to one of its infant members is to kill it.*

Margaret Sanger, *Woman and the New Race*

Politicians and the media may praise Margaret Sanger for her tenacity, but she was no saint.

Sanger, the founder of Planned Parenthood, opened the first birth control clinic in New York City in October 1916.

This year, Planned Parenthood will celebrate its 100th anniversary of being in the birth control/baby killing business.

Sanger learned very early in her career that it was impossible for her to advocate abortion publicly. Instead, she fought for the legalization and free distribution of birth control.

Not content to simply make speeches and pressure Congress to change laws concerning contraception and birth control, Sanger lit America on fire by rousing ordinary middle-class housewives to support her in her fight for birth control and the mentality that some people are better than others.

Sanger thought she was liberating women from childbearing. What she actually did was chain women to promiscuous behavior, a reliance on birth control, and a denial of their own natural fertility.

Though she died in 1966, she left a lasting impact on American ideas and values. One has only to think of the Holocaust to realize what can happen when we reject the inherent dignity of every human person.

Planned Parenthood has spent the last century contributing to the



**American Life League's new Culture of Life Studies Program will teach students the truth about Margaret Sanger and how they can spread the Culture of Life.**

moral decline of society.

It has conditioned the American public to believe that birth control is an essential part of women's health-care and that abortion is a justifiable solution to failed contraception.

Not only does Planned Parenthood provide various forms of birth control—including chemicals that abort the preborn, and medical and surgical abortion—but it also provides sex education/instruction in public schools across the country, beginning with children as young as preschool and kindergarten.

It is time to fight back.

### Tools to fight back

The Culture of Life Studies Program is an educational initiative from American Life League that helps parents and teachers show their students how to become effective communicators of the pro-life message.

Using flexible unit studies, short courses, and multimedia, CLSP equips students in kindergarten through 12th grade to be ambassa-

dors of the gospel of life.

In Margaret Sanger's day, people neither knew nor understood the magnificent workings of the human body, much less the beauty of the preborn child. How can we expect to defeat the culture of death if our young people—the next generation of pro-life leaders—are ignorant of the milestones of a preborn baby's development and do not fully understand the eugenic vision on which Planned Parenthood was founded?

CLSP works not only to enlighten young people about the sacredness of every human being's life, but also to empower students to speak out against the culture of death.

### Real Sanger exposed

With the Planned Parenthood baby body parts scandal still raging, there has never been a more urgent hour to shed light on Planned Parenthood's eugenic beginnings.

This fall, American Life League's Culture of Life Studies Program will release a multimedia unit study for

high school students entitled *Who Was the Real Margaret Sanger?*

Over the course of three lessons, each with a video component, high school students will learn about the impact of the contraceptive mentality on the decriminalization of abortion, identify the connection between the eugenics movement and the Nazis, and begin to recognize the ties between the sexual revolution and the destruction of the feminine genius in society.

The first video introduces students to Margaret Sanger and the conditions in society that led her to campaign for birth control. The second video unmasks Margaret Sanger's twisted ideas of birth con-

## ESSAYS, from page 13

"Depend upon it, sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully."

Drawing on his immense store of literary and historical knowl-

control as a method for creating a "better breed" of humanity—an idea praised by the Nazis.

And the final video teaches students about the impact of Sanger's ideas on society and what they can do to build a culture of life.

In *Who Was the Real Margaret Sanger?* high school students not only attempt to answer the question of who Sanger really was, but also learn practical ways they can teach what they have learned in the course to their peers.

### Get the program

CLSP will release *Who Was the Real Margaret Sanger?* this September. In addition to an academic version for high schoolers, the Culture of Life Studies Program will also release a compact seminar version of *Who Was the Real Margaret Sanger?* geared to college pro-life groups and adult Bible studies.

For more information about *Who Was the Real Margaret Sanger?* and to order a copy of the unit study or seminar package, visit [CultureOfLifeStudies.com/MargaretSanger](http://CultureOfLifeStudies.com/MargaretSanger).

*Mary Kizior is a content developer for American Life League's Culture of Life Studies Program, which stresses the culture of life as an integral part of every academic discipline. CLSP is dedicated to helping students become effective communicators of the pro-life message.*

edge, Father employs Samuel Johnson's pithy quote to launch into an admirably strong defense of capital punishment, and the solid reasons for its acceptance by the Church through the centuries.

In this and other essays, thoughtful, well-reasoned opposition to current popular trends or opinion, both within the Church and without, while always upholding Church dogma and moral teachings, is Father's forte.

### "Behold Your Mother"

Essay No. 40 is not actually an essay, but the words Father Rutler spoke at his mother's funeral.

It's one of the shortest, and in it, Father seems to be rambling about from one topic to another, with a few reminiscences about his mom thrown in for good measure.

But, as with all his writings, he pulls it all together. Or rather, he lets *you* pull it all together. And by the time you do, there's a good chance you'll be close to tears.

Rutler's deep love of God and love of the Truth—the same thing, of course—are the bedrock of everything he writes. For me, this was one of the most touching and beautiful examples of that.

Currently pastor of St. Michael's Church on West 34<sup>th</sup> Street in New York City, Father Rutler converted to Catholicism in 1979 after nine years as an Episcopal priest.

He has a mind-boggling number of degrees; suffice it to say he graduated from Dartmouth and holds advanced degrees from Johns Hopkins University, University of Oxford, and the Gregorian and Angelicum Universities of Rome.

He has authored over a dozen books and hosts a weekly program on EWTN.



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# Remembering little Ellie with love and white roses

By Sarah Harris

It's been almost three heart-wrenching months since my daughter, our sweet little Ellie, passed away.

When I gave birth to her, she was stillborn at six months gestational age. At that moment all of the hopes and dreams I had for her came crashing into reality and became more real than I ever had imagined.

I would never be able to teach her how to bake my special cakes or cookies. Her brother, Alastar, would never be able to give his sweet little sister kisses that he reserves only for babies.

Her daddy would never be able to walk her down the aisle and she'd never get to grow up and get married.

So many of these thoughts echoed through my mind in the days and weeks after her death. It seemed as if each one produced gut-wrenching tears that would pour out of me as I collapsed into my husband David's arms.

I knew that the only way to have the strength to mourn my child's death was through the strength of my God.

*Psalms* 119 says, "My soul is weary with sorrow; strengthen me according to your word."

God promised He would hold us up in times of grief and sorrow, and through my experience I felt the full power of that promise. It was as if my husband were a conduit for God's peace and love, and many times while I was on my own with my son, God used him, a 1-year-old, as well.

As our little family went through our grieving, we knew that we need-



**Sarah Harris, holding the wooden box urn containing baby Ellie's ashes, husband David and son Alastar don Defend Life shirts for this family photo.**

ed to have an earthly reminder of Ellie's life here—all six months of knowing her, feeling her grow and wiggle and kick inside of me, and getting excited to meet her.

God gave me the image of a little girl wrapped in a blanket, resting in His hands.

I searched all over the internet looking for an urn with that specific image on it and could not find one that didn't have wings (nowhere in the Bible does it say that people become angels when they go to Heaven).

We ended up settling on a wooden box urn that had an image of a sunrise on the top and inscribed it with the following:

*In Loving Memory of  
Eleanora Marilyn Harris  
February 5, 2016*

## *In God's Hands"*

The costs of the hospital, the cremation, the urn, and a funeral were daunting. But God in His infinite wisdom placed it on my sister Alicia's heart to ask if it would be okay for her to set up a GoFundMe page for Ellie.

We gave her the go-ahead, and within a matter of days we had so many people that we didn't know donating in our sweet girl's memory! I was so deeply moved by the generosity of strangers and the outpouring of support that I knew we had to find a way to give back.

Thanks to the GoFundMe donations, we were able not only to pay for the costs of the hospital, the urn, cremation fees, and funeral arrangements, but we were also able to commission a beautiful carving

(special thanks to Brian at HipShot Wood Carving) of the image God gave me.

It is a spectacular reminder of where our little girl will be until we are able to hold her ourselves.

As my husband and I navigated our way towards healing, many people, young and old, reached out to us and shared similar experiences.

We weren't the only ones who were grieving; many expressed their pain of losing a child through miscarriage, stillbirth, disease, by accident, and even those regretting an abortion.

We decided that with the money we budgeted from the GoFundMe page for the flowers, we had to do more than buy hundreds of flowers that would have been used for one day and left to rot. Our hearts wandered back to the stories of those desperately seeking closure for their little ones—we knew we had to do something for them.

Since our memorial service was planned to be the day before Easter, we confirmed with our church (Emmanuel Reformed Church in Castle-

ton, New York) that it would have the memorial Easter flowers in, so that we could use those as our funeral backdrop and instead spend our entire flower budget on white roses.

We bought 100 of them. One hundred beautiful, pure white roses. With these roses, we hoped we could bring about a spirit of closure to the wounds that so many were living with.

Losing a child to miscarriage or stillbirth is a raw experience for so many, so much so that it is not often talked about, and almost never do you hear of someone having a funeral for that child—"It wasn't born, right?"

No. I gave birth to Ellie with my husband by my side in the hospital—the contractions, the pushing, and everything.

David wrote the following to explain the roses for the service:

*White roses are traditionally associated with marriages and new beginnings, but their quiet beauty has also made them a gesture of remembrance. Please take a white*

*rose in remembrance of each child, no matter how young or old, whom you have lost. Please feel free to share a name, a memory, or a word of encouragement to others during the Moment of Remembrance and know that you are not alone in your grief.* During the Moment of Remembrance, many people came up, holding a rose or two or three to symbolize their lost children; from my husband speaking about Ellie, to an 85-year-old man who had just lost his son.

To those still suffering: Yes, the pain is real and the loss of a child is at times unbearable.

However, God is also real.

Believe that He is God and He will be there to hold you when the pain is too much to bear.

Remember that even God lost a son, so He knows how deep our pain can be.

Now, I still miss my 1-pound 10-ounce, 14-inch-long princess, and I always will, but thanks to my Savior, I know that I will see her, hold her, and kiss her again.

## MORAL, from page 14

to defeat one candidate by voting for his/her opponent.

Before I continue, I want to emphasize that my convictions and intentions are obvious. But they are mine and not necessarily those of the editors and publishers of *Defend Life*, which can't support or oppose electoral candidates because of its 501-C-3 status.

I believe there is a solid case for the legitimacy of voting for Trump in this election when one looks at the situation through the lens of

Catholic moral theology.

What about the converse? Can it be said that one can legitimately abstain from the vote or write in another individual? I'm no expert in theology, but I'd have to answer that question "no." Abstaining from a vote is just as much of a decision as casting a vote.

What are the surrounding circumstances? The fact is that a vote denied Trump is one less vote that Hillary has to overcome to win the White House.

That sounds to me like an unfavorable circumstance: one that would render the denial of a Trump vote to

be immoral – at least in this election. Again, these beliefs are mine and not necessarily those of *Defend Life*.

I think we all know that Trump most likely won't bring about a spiritual revival in this country. But that's not what we ask of our civic leaders. Right now, with this election, we seek to slow down the pace of evil so as to obtain time for this nation to return to God.

Too much is at stake here. We need to get to the polls in November and work to defeat the Party of Death. In practical terms, that does mean casting your vote for Trump.



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*unites with the* **MARIANS OF THE IMMACULATE CONCEPTION** *and*  
*the* **14<sup>TH</sup> ANNUAL WORLDWIDE CHILDREN'S HOLY HOUR**



## October 2 – 10, 2016

*Today bring to Me the meek and humble souls  
and the souls of little children, and immerse them in My mercy.  
These souls most closely resemble My Heart...*

(DIARY OF ST. FAUSTINA, 1220)

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- *Confessions*
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- *Procession of the Nations*
- *Mass at Noon*
- *Blessing of Children*

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**Monday, October 10, 2016**

**9:00 a.m. – 4:30 p.m.**

Basilica of the National Shrine of the  
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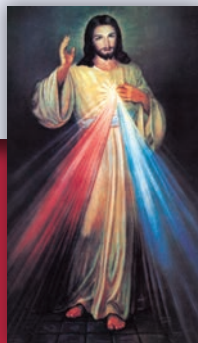
400 Michigan Avenue, Northeast, Washington, D.C. 20017

*The International Prayer and Fasting Campaign* is a grassroots movement of Catholics and other Christians from around the world participating in a global network of prayer and fasting for the goals of the week to:

- Convert Peoples and Nations
- Build a "Culture of Life"
- Implore God's Mercy and Pray for Peace in the World

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**FR. CHRIS M. ALAR, MIC**, entered the Marians of the Immaculate Conception (the religious community entrusted with spreading the message and devotion of Divine Mercy) as a Postulant in July 2006. He has been mentored by the world's leading experts in Divine Mercy and has spoken at nearly 100 parishes to date. Currently he serves as "Fr. Joseph" – the honorary title given to the Director of the Association of Marian Helpers in Stockbridge, MA.



**LILA ROSE** (*Invited*) has dedicated herself to building a culture of life and ending abortion. She founded Live Action, a nonprofit, youth-led organization which uses new media to educate and mobilize local and national audiences to demand accountability from the abortion industry and human rights for the pre-born.

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PAGES 10 & 11



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**SATURDAY, SEPTEMBER 10**



9AM • Cathedral Cemetery • Wilmington, DE  
Mark Christian • 302-437-6089

10:30AM • Immaculate Conception Cemetery • Elkton, MD  
Moria Sheridan • 302-494-3834

2PM • Christ the King Catholic Church • Towson, MD  
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