



DEFEND LIFE

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

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Packed Fellowship Conference inspires Catholic men

Fr. Charles Canterna was making his usual rounds along the dark, dingy and dirty tiers in the south wing of the Maryland State penitentiary, going in the isolation cells to pray the rosary with each solitary prisoner.

Suddenly, he told his listeners at the Catholic Men's Fellowship Conference, "I felt this sharp object in my back. And I hear this voice: 'Father Chuck, you brought me in here for life. You will change your testimony!'"

Father Canterna, who had done street ministry for seven years on the streets of Baltimore, recognized the voice.

The man who was pushing the sharp, prison-fashioned "shank" into the priest's back had committed murder.

"I witnessed it, and went to court and testified. The guy got life," Father recalled.

Now, all he could think about was that trial.

"His mother was sitting beside me crying and crying the whole time."

It made the priest think of when Herod, trying to kill baby Jesus, had ordered the murder of all male children in Bethlehem two years or younger—how, as Isaiah had foretold, "Rachel was weeping for her children, and she refused to be con-



Fr. Charles Canterna chats with Defend Life Director Jack Ames after his talk on his experiences in prison ministry in Maryland.

soled."

He felt the shank break his skin.

"I said, 'Jesus wouldn't want you to do this, and your mother would be so disappointed.'"

The shank came out and the man walked away.

"I found out later that his mother had died a few months earlier—so I know he was under duress," said Father.

Father Canterna was one of many speakers who didn't pull any punches during their talks at the Catholic Men's Fellowship of Maryland's Annual Conference on March 23.

He delivered his hard-hitting talk to a rapt, virtually all-male, standing-room-only crowd in St. Joseph Church Fullerton.

After that harrowing incident, the prisoner started coming to Mass at the penitentiary, said Father.

"He was baptized and became a Catholic. He's still in prison. But when I visit him, he is one of the most powerful examples of what it is to have Jesus.

"Every time I leave him, he says, 'Hey Chuck, Jesus has got your back now, right?' It's a little joke between us!"

Father often tells the prisoners,

“You’ve got a purpose, a mission: to be holy and be a saint.

“They’ll say, ‘Father, how can I be holy? How can I be a saint? I’m a murderer!’ That’s how the Devil hits you—when you’re down.”

But there’s no sin that God can’t forgive, he tells them; “The power of the Lord can change anyone.”

America worships Moloch

Approximately 750 men, from young boys to grandfathers and every age between—often as father-son duos—attended the Fellowship’s twenty-second annual conference.

The aim of the Catholic Men’s Fellowship, an independent organization that works with the Baltimore Archdiocese, is to inspire and strengthen men spiritually through evangelization and discipleship.

The conference included breakout sessions, confessions, and Adoration in the church’s chapel.

Father Canterna was not the only speaker who focused his talk

on subjects sure to catch the interest of his male listeners.

“Before my dad died at 94, he said, ‘We don’t recognize our country anymore,’” recalled speaker, author and documentary producer Stephen K. Ray.

“‘When we got married, we didn’t even know what abortion or homosexuality was—now, they not only want us to accept them, we must *celebrate* them!’”

The early Christians lived in a pagan culture and were persecuted; but they converted the pagans through their courage and refusal to give into paganism.

Because of that bravery, and often, their martyrdom, said Ray, “For 1,700 years we lived in a Christian world. Because of Christianity, we built hospitals and universities and cared for orphans and the poor.”

But in the nineteenth century we reverted to paganism, in the form of atheism, materialism and relativism.

“They’re tolerant of every ‘ism’ except Catholicism,” he charged—

“and frankly, I’m tired of it! I think it’s time we turned back our culture.”

In ancient times, pagans would sacrifice their children by the thousands, throwing them into a molten furnace to appease the god Moloch.

“In America, we still worship Moloch, but now we call him ‘Abortion.’ Don’t tell me America is not a pagan land!”

Ray urged the men to be courageous in defending their faith.

“We may have to make sacrifices down the line, for the sake of our grandchildren.

“But remember, the blood of the martyrs is the seed of the Church!”

Suffering at Sandy Hook

Speaker Fr. Peter Cameron was a priest at St. Rose of Lima Catholic Church in Newtown, Connecticut, during the Sandy Hook Elementary School mass shooting on December 14, 2012.

He told his audience in stark outline how the shooter killed his own mother, then drove to the school and murdered 20 children and six educators.

Before the first Mass on the Sunday after the massacre, Father Cameron noticed a man standing in the church doorway.

“My name is Michael Murphy,” he told the priest. “I’m the husband of Anne Marie Murphy.”

His wife, a teacher’s aide for special needs children, had been found after the shootings with her arms wrapped around a 6-year-old boy, trying to protect him. Both were killed.

Murphy asked Father Cameron to say something to help his own four adult children, who were suf-



Jack Ames (right) explains the mission and activities of Defend Life at its display table at the Catholic Men’s Fellowship Conference.

fering badly after their mother's death.

Even though Michael Murphy had not attended church for some time, he went to a priest instead of to a psychotherapist or lay counselor for help because he knew that the Church has the answer for suffering—an understanding of suffering as a way to salvation, said Cameron.

“Jesus did not come to earth to take away suffering, but to give meaning to it,” he explained.

“Christ modeled for us how to suffer, no matter what suffering befalls us.”

Father Cameron, former editor-in-chief of *Magnificat*, is currently director of formation for Hard As Nails Ministries (see hanm.org).

Men attending a breakout session at the conference learned about a new rosary devotion created espe-



Michael Skinner explains the Men of Virtue Rosary devotion at the Fellowship Conference.

cially for men and their families.

Each decade on the Men of Virtue Rosary focuses on a virtue, explained Michael Skinner, author of the rosary.

A booklet he wrote lists the virtues for each decade—Zeal, Cour-

Archbishop Lori dodges question on LGBT-pushing Baltimore priest



Archbishop William Lori greets mass-goers after celebrating Mass at the Catholic Men's Fellowship Conference.

Defend Life has reported for several years that Fr. Joseph Muth, through his leadership of the LEAD (LGBT Educating and Affirming Diversity) ministry at St. Matthew Church in Baltimore, has openly defied Church teaching on the sinfulness of homosexual acts.

As part of this coverage, *Defend Life* tried to contact Archbishop Lori for his comment by phone and email, but received no response.

When the Archbishop celebrated Mass at the Catholic Men's Fellowship Conference on March 23, a *Defend Life* reporter welcomed the opportunity to talk to him face-to-face.

A “Fellowship with Archbishop Lori,” scheduled for 3:00 p.m. after Mass, did not materialize. So the reporter waited until the crowd of mass-goers waiting in line to greet the Archbishop had all dispersed, then approached him.

After identifying herself and her publication, the reporter told the Archbishop she had a question on “a matter of great concern.

“Fr. Joseph Muth is still running the LEAD Ministry at St. Matthew Church. The ministry condones and approves *active* homosexual behavior. They just held their usual monthly meeting on March 10. What will you do stop—“

“I’m not going to be interviewed after church,” the Archbishop interrupted; “I don’t like to be ambushed outside church after Mass.”

“When can I interview you?” said the reporter. “We’ve tried to reach you through your office in the past and gotten no reply.”

“You can drop me a note; I always read my mail,” said Lori, ending the exchange with a smile.

See CONFERENCE, page 15

Pro-lifers increase, abortions decrease at Baltimore clinic

On a cold but sunny morning in late February, John Roswell barely had time to set up his pro-life signs before a woman with two children, one of them a girl of about 12 or 13, got out of a car and crossed Howard Street toward Planned Parenthood's Baltimore facility.

Are they coming for an abortion or birth control—and is it for the mother or daughter, Roswell wondered.

He gave a pro-life flier to the mother, who handed it back to her daughter. The young teen opened the flier and looked at the pictures of healthy unborn babies.

Then she lifted the small paper cover inscribed “Warning: Graphic Image” and examined the photo of a bloody, aborted baby.

There was a moment of hesitation. Then she turned and handed the flier to her mother. “It’s a baby!” she exclaimed.

The three went inside the abortion facility.

Other clients came in. A woman purposely veered away from Roswell, refusing his flier. A couple followed, and when Roswell offered a flier, the man struck his hand so hard, he sent the flier sailing over the pro-lifer’s head.

Not long afterwards, the family of three emerged from the building. As they came to the edge of the sidewalk, the mother turned around and, smiling, put her hand on her abdomen.

“I am keeping my child,” she told Roswell. “Thank-you!”

“Sometimes just a person’s presence and a handout is all that is needed to save a child’s life,” the pro-lifer reflected.

“Most of the saves are that



Joining the sidewalk advocates outside Baltimore’s Planned Parenthood are newcomers (from left) Brenda Bieskey, Cindy Reichert, Alan Henderson, Elizabeth Ruiz and Jonathan Ruiz.

quick! They change their minds without you having to do a lot—although sometimes it *does* take a lot of work,” he conceded.

‘I want to go home!’

Sidewalk advocate Jody Ward is looking forward to the fruition of a “save” that began in front of the Howard Street Planned Parenthood last fall.

“I’m working with a young woman due in mid-May; she graduates high school in June,” said Ward.

“Last September, I talked to her before she went in. I could tell she didn’t want to have an abortion. But she went in anyway.

“Sometimes it really touches your heart.” she admitted. “I started crying. My friend Scott and I prayed. Then I looked up through

my tears; she had come out!

“She said, ‘I want to go home!’ I said, ‘My car is right here,’ and offered to drive her.

The young woman agreed to stop at the Arbutus Pregnancy Center for help. Ward has continued to keep in touch with her.

“I just had lunch with her and her mom! We’re planning on a shower for her—she’s expecting a boy.

“That’s what keeps you going when you come here,” explained Ward. “You keep doing the same things and months go by, and you don’t see any visible fruit. You don’t know what lives you may have affected. But this heartens you!”

Ward and Roswell agree that the number of women going in for

See DECREASE, page 15

Roe v. Wade has corrupted medical ethics, says nurse

Nancy Valko battles *Roe's* effects on the front lines, in her own life

What does a fervent pro-life advocate do when the pro-life battle gets up close and personal—when you have to fight to keep your handicapped baby from purposely being left to die—or when your older daughter threatens suicide?

You keep on fighting, Nancy Valko told listeners at her Defend Life-sponsored talk at St. Andrew the Apostle Church in Silver Spring on February 15.

Valko, a registered nurse, has worked in critical care, hospice, home health, oncology, dialysis and other specialties for 45 years.

“When *Roe v. Wade* came out, I was working at what is now a Level 1 Trauma unit in a Catholic hospital,” said Valko.

“It was wonderful! We had such a cohesive unit: the doctors and nurses worked together with a high degree of ethics. We saved people that no one thought could be saved.”

But after *Roe v. Wade* legalized abortion in 1973, “things started to change,” she noted. “I was shocked when I saw [ethical] divisions starting in our ICU.”

Valko believes that the legalization of abortion led to a general corruption of medical ethics that spread throughout all medical fields.

In 1982 she spoke out against the parents of a Down Syndrome child in Indiana who refused to have their child treated for a minor health defect, opting to let the child die of malnutrition and dehydration.

“You don’t know what it would be like to have a baby with Down Syndrome!” a fellow nurse retorted; “you can’t talk about it because you

haven’t been there.”

Valko was pregnant with her third child at the time. “A few months later, I delivered my daughter. Karen was born with Down Syndrome.”



The legalization of abortion led to a general corruption of medical ethics in all medical fields, says Nancy Valko.

Karen also had a severe heart defect.

“The cardiologist told me it was inoperable, and that the child would live for only a few weeks to a month.”

At Karen’s 3-week check-up, however, the cardiologist, after running a few more tests, said, “It’s not as bad as we thought! There’s an 80- to 90% chance for successful open heart surgery.”

Then, said Valko, he added, “I’ll support you either way”—meaning

he was okay if she decided not to have the surgery done and let the child die.

Valko was furious. “If that’s your attitude, you can’t touch my daughter!” she replied. “You have to treat her the same as you would any child with a birth defect; the Down Syndrome is irrelevant.”

The prime medical ethic for doctors was not to harm their patients, she pointed out: “Every doctor *had* been taking the Hippocratic oath, which says, I will not give a pessary that will cause an abortion.

“But now, all of a sudden in medical schools, they were coming up with new types of oaths.”

Valko joined the Down Syndrome Association. “We tried to keep my daughter alive until she was 10 pounds, and 6 months old and could have surgery.”

But Karen was hospitalized for pneumonia.

Valko was horrified when she discovered that her trusted pediatrician had given a “Do Not Resuscitate” order for the child.

“She said she knew she shouldn’t have done it, but that she felt ‘you were too emotionally involved with that retarded baby.’

“I thought, this is how easily ‘choice’ goes to ‘no choice,’ which I saw over and over again.”

At the same time, ethicist Peter Singer, in an article in the American Academy of Pediatrics journal, compared children with Down syndrome unfavorably to an average dog or cat.

“He became the *New York Times*’ favorite ethicist, and the eth-

ics chair at Princeton University,” said Valko.

Karen recovered from pneumonia, but subsequently became critically ill and was put on a ventilator in an intensive care unit.

“They tried as hard as they could, but in spite of everything, she died,” said Valko.

“It was hard. It was hard on my children. My husband wound up having a complete nervous breakdown.”

At Karen’s funeral, the priest, a friend of Valko’s, said of Karen, “She could never walk or talk, but she had such an impact on people!”

“She changed my life for the better!” Valko agreed.

Becoming politically active, she worked with the Reagan administration, testifying in Congress and advocating for regulations requiring doctors to give all children proper care, regardless of their disabilities.

Valko also started a program at hospitals on how to help parents whose child was born with a disability. And she started babysitting children with disabilities in her home, when the parents couldn’t find a babysitter.

“I had children with severe cerebral palsy, kids that were not verbal, and ones with ADHD [attention deficit hyperactivity disorder].”

After her husband’s mental health improved, she had a miscarriage, followed by a difficult pregnancy.

When her husband was hospitalized for mental health problems, his psychiatrist told her, “Maybe he would get better if you weren’t pregnant—he was recommending a late-term abortion!”

In the meantime, her mother came down with Alzheimer’s and terminal cancer, and she took her into their home.

“My husband had another breakdown, and four months after she was diagnosed, he left and abandoned the family.

“The kids were shattered,” Valko recalled. For financial reasons, she filed for divorce.

Valko managed to get a job in an ICU (she had been a stay-at-home mom with her children).

Her husband wasn’t paying any child support, and she couldn’t afford Catholic school, so they had to attend public school.

She kept them out of the sex ed classes and taught them religious education at home.

On Christmas day, when she was 18, she told her mother she was pregnant.

And they had absorbed good morals “sort of by osmosis,” she explained.

So when her daughter Marie’s biology teacher praised Jack Kevoorkian for “his wonderful suicide machine that put people out of their misery,” Marie, then 14, researched the topic and successfully challenged the teacher.

“I was so proud of her!” said Valko.

Although sexual promiscuity was common among her friends, Marie was proud of her virginity.

Valko lectured her, however, on the dangers of drinking and drugs: “You won’t be a virgin if you get into them!” she warned her.

But when Marie came home from a party one night, “Something seemed odd,” Valko recalled. Despite her mother’s worried ques-

tions, the teen insisted that nothing had happened.

“It took her three years to admit she had gotten drunk and was gang-raped,” said Valko.

She took Marie to counseling, but to no avail.

“Her life started spiraling out of control. She wound up with the wrong group of friends, drinking and taking drugs.”

On Christmas Day, when she was 18, she told her mother she was pregnant. After much indecision and emotional turmoil, she placed the child in an open adoption.

“The baby saved my daughter’s life,” said Valko. “She got off drugs and turned her life around.”

Marie did well for a while, then slowly slid back into drugs and drinking. At the same time, she got a degree in mechanical engineering.

She got a job, but got drunk and was fired.

She ended up living with her younger sister in an apartment.

One day Marie called her mom and told her she was suicidal.

She said she had read Derek Humphrey’s book, *Final Exit*, which details techniques for committing assisted suicide.

“I know how to do it,” she told her distraught mother.

In 2009 Valko got the phone call she had been dreading.

“We found your daughter’s body,” she was told. “It looks like suicide.”

Marie was 30 years old.

“It was tough,” she said, in stark understatement.

But life, for her, went on. At work in an ICU unit, a 72-year-old patient who was diagnosed as “brain dead” was being given a morphine drip “for comfort.”

See VALKO, page 12

Pro-lifers hold 40 Days for Life Kick-off Rally in Fullerton

Pro-lifers often stand in a line while they hold their signs calling for an end to abortion.

But as the thermometer plunged below freezing and an icy wind whipped off Belair Road on March 6, the pro-lifers at 40 Days for Life Fullerton's Kick-off Rally huddled together for the little warmth that body heat might afford.

The frigid cold failed to dampen their enthusiasm, however.

Holding signs proclaiming "Pray to End Abortion," "Stop Abortion Now" and "Defund Planned Parenthood," the feisty participants recited the Rosary and the Divine Mercy chaplet, while responding with waves and smiles as passing motorists honked their support.

Mark Des Marais hoisted a large sign above his head reading, "The Greatest Destroyer of Peace Is Abortion"—Mother Teresa."

And 16-year-old Maryanne Hollingshead displayed a handwritten poster with the message, "Before I Formed You In the Womb, I Knew You"—God."

The focus of their prayers and signs—the euphemistically-named Whole Women's Health abortion center in Belair Beltway Plaza—is hidden well behind view, in the back of the shopping center.

"Most 40 Days vigils are right in front of Planned Parenthood or some other abortion clinic," explained 40 Days Fullerton coordinator Tina Bauman.

"But we have to pray on the public sidewalk, far from the abortion clinic—so we just have to pray harder!"

40 Days for Life, dedicated to ending abortion through prayer, fasting, community outreach, and



Fullerton pro-lifers brave chill winds and below freezing temperatures to hold their 40 Days for Life Kick-off Rally in Baltimore.

peaceful vigil, has saved over 15,000 babies from abortion since it launched its first national campaign in 2007.

The Fullerton pro-lifers have no way of knowing who, among those driving into the shopping center, is going for an abortion, so they can't talk to them and offer them help.

And it's hard to get feedback on how many women they may have influenced to change their minds on having an abortion.

But Bauman, who has led the Fullerton spring and fall campaigns since 2016, said that the Women's Care Center, across the street from Belair Beltway Plaza, "tells us how many babies were saved at their pregnancy center during our 40 Days vigils.

"Last fall they had seven saves, and last spring, eleven were saved."

This 40 Days Spring Campaign began on Ash Wednesday and will

end on April 14, Palm Sunday.

40 Days Fullerton has committed to having pro-lifers praying at the site from 7:00 a.m. to 7:00 p.m. on all 40 days.

"That's 480 hours; that's the hard part!" exclaimed Bauman. "That's where the Holy Spirit comes in—we couldn't do it without Him!"

Fullerton's group has volunteers from area Catholic churches, including St. Michael the Archangel, St. Ursula, St. Joseph Fullerton, St. Isaac Jogues, and Christ the King in Towson, as well as from interdenominational churches.

"This year, we're asking individual churches to take charge of filling a specific day," Baumann noted.

But every individual is welcome to participate in the peaceful, prayerful campaign on any day, she



DEFEND LIFE

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Fighting the Culture of Death since 1987*

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*April 11, 2019 Anno Domini
Feast of Saint Stanislaus, Bishop & Martyr*



Dear Friend of **DEFEND LIFE**,

How DEFEND LIFE Keeps Going

Only by the grace of God does **DEFEND LIFE** continue to do the significant work that was begun **32** years ago by the late **Eileen Bolgiano** and myself. Several factors that have contributed to our effectiveness are these:

- **We are independent** from any national group and thus can act quickly whenever there is a challenging situation. We are not encumbered by a Board of Directors.
- **We are all volunteer!** We have no employees. We work from our homes. We have no overhead. **All donations go directly to ending abortion.**
- We are the only **PRO-LIFE** group in America whose continuing mission is to bring **PRO-LIFE** speakers to Catholic venues such as churches, schools and K of C Councils.
- The **DEFEND LIFE** magazine you are now reading is easily one of the very best publications of its kind in America!

Here are some of the heroes who make this great publication possible:

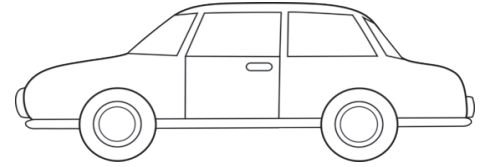


- **Diane Levero**, our fearless editor who continues to write and edit most of this bi-monthly publication. **Bob Brown** and **Janet Baker** who are regular contributors
- **Our amazing team including:**
 - The great ladies at St. Joseph's Fullerton, headed by **Alice Koester**, who do the labeling and sorting, and **Judy Kelly** who sorts the labels
 - **Mark Des Marais** who transports **4,400** copies of this magazine to Alice's group.



- **John** and **Mark Althoff** who take mailings to the main post office
- **Bob** and **Mary Ann Wagner** who mail our giant post cards
- **Other Key Players in our Organization Include:**
 - **Anna D'Agostino** who maintains our data base, does queries for all mailings and automatic calls, sends out our blanket emails and does countless other things
 - **Lise Baur**, who besides being my sole Assistant Director, maintains a **PRO-LIFE** presence with **Kenn Garrison** at the **White House** and Montgomery College
 - **John Roswell** and **Dick Schaefer** who are doing a superb job at Baltimore's Planned Parenthood, Maryland's largest **death camp!**
 - **Sandra Babyak** who arranges venues for our **6** annual Lecture Tours
 - **Craig Kelly** who transports our speakers
 - **Jon Russell** who maintains our web site and **Mara Rajput**, our wonderful graphic artist who creates our beautiful flyers, post cards, posters and many other items

- **Skip Depew, CPA**, who issues checks and does our IRS tax returns (we pay no taxes because we are a **501(C)(3)**)
- The great **Jim Fritz**, who obtained our **501(C)(3)** tax exempt status, making your donations tax deductible
- **Jim Althoff**, who videos our speakers about **11** times each year
- **John Hergenroeder**, who monitors our incoming mail and deposits your donations



I'm sure I am forgetting others who are on the front lines, but here is my chief concern! We are Spread Very Very Thin!

This concern came to light recently when I was not sure if I could attend the **4** March talks by Randall Terry because of the fragile health of my dear **84** year old wife **Mary Lou**. Lise Baur, my Assistant Director, who takes care of her aging mother, Rita, was willing to step in for 3 of the 4 talks. Fortunately, that was not necessary. But, I must tell you there are times when **78 year old Jack Ames** is overwhelmed, forgets to do things such as the post card for **Randall Terry** or gets a phone # or email wrong on a Robo-Call (it just happened!)

Here are Areas Where We Need YOUR Help!

- More Reporters for **DEFEND LIFE**. Call **Diane Levero – 410-285-5942** if you are willing to cover events that she cannot cover.
 - **Anna D'Agostino** needs a computer savvy person to help us go from **Access** to a more sophisticated database. Contact **Anna@DefendLife.org** if you can help or know someone who can.
 - **Sidewalk Counseling** – John Roswell and Dick Schaefer need more volunteers to sidewalk counsel at Baltimore Planned Parenthood. **Contact John at 410-371-4188 (M)** if you can help, even if only 1 day per month!

Here are Our Most Critical Needs!

- **Speaker Venues** – Sandra Babyak and I urgently need assistance in finding venues for our world class **PRO-LIFE** speakers, especially in churches. **This may be our single most serious need. Persons who are good on the phone NEED to become involved.** Call me, **Jack Ames, 410-337-3721** if you are one of those dogged, relentless tireless persons in this **vital** area!
- **Driving** – More drivers, typically living in the Baltimore area, are needed. Please call me.
- **Social media publicity – we are very weak in this area.** We need several persons who are good on **Facebook** and **Twitter** to assist us. I also need a person to work closely with me on a badly needed long overdue **web site** which will do justice to the good work **DEFEND LIFE** continues to do after **32 years**. Please call me if you can help.

I IMPLORE you to respond to these urgent DEFEND LIFE needs!

Enclosure

P.S. There are numerous other needs, some of which are listed on page 15. Please respond!

Long Live Christ Our King!

Jack Ames

Jack Ames, P.E., Director

Pro-lifers must focus on their end goal, says Terry

Randall Terry began his Defend Life-sponsored talk at Christ the King Church in Towson March 14 by apologizing if his voice sounded a little hoarse.

“I’ve been playing the Devil all week, so my voice is a little worn out,” he explained.

The pro-life activist had just performed several weeks of street theater—first across New York State, then Virginia, targeting politicians for supporting radical pro-abortion legislation.

Portraying the Devil two days earlier, in Richmond, Va., Terry, clad in a red cloak and devil mask, encouraged an actor playing Governor Northam as Northam whipped a cross-carrying Christ and held up bloodied dolls representing aborted babies.

“Ladies and gentlemen, I give you my personal hero, Governor Ralph Northam. You’re a great Democrat, Ralphie—we need more blood, more innocent blood! Ha, ha, ha, ha, ha!” shrieked Terry.

The founder of Operation Rescue, which blockaded the entrances of abortion facilities in the 1980s, Terry has never been one to mince his anti-abortion words or actions.

He began his talk by declaring, “The goal of the pro-life movement is to make it a criminal act to kill a human being, from conception until birth—that’s it! Everything we do must work toward that end.”

The goal of the abolitionist movement in America was the immediate, unconditional release of all slaves, Terry noted; “The abolitionists’ pamphlets, speeches, everything they did, all worked toward that one goal.”

But many in the pro-life movement obfuscate its goal and thus weaken the cause, he charged.

“Take every single slogan you

hear in the pro-life movement and run it through the test of substituting the word ‘slavery’ for ‘abortion,’” he proposed.

“Let’s look at some of the phrases: ‘Love will end abortion’—that’s nonsense! Can you imagine a slogan, ‘Love will end slavery?’”

One reason Christians vote for pro-abortion candidates is because they have been duped, often due to party loyalty, said Terry.

“I’m against abortion, but I agree with all these other things this candi-



Randall Terry plays the Devil urging on Governor Northam in street theater in Richmond, Va.

date stands for,’ they will say.

“Would you agree with a candidate who is for some good causes but also believes white people should hold black people in chattel slavery?” he pointed out.

When it comes to the execution of an innocent, defenseless baby in his mother’s womb, “Intolerance is a beautiful thing,” Terry asserted.

“The Church calls the tolerance of shedding innocent blood the sin of indifferentism—where you just don’t care. The opposite of love is not hate; it’s indifferentism.”

Further, he argued, if abortion is murder, then we should be consistent: laws against abortion should make it a

crime not only for the abortionist, but for the mother.

“I have a close friend in the pro-life movement who told me it should be criminal for an abortionist to kill the baby, but not criminal for the mother,” he recalled.

“The reason we don’t want to make it criminal for the mother to have an abortion is because it’s ‘politically incorrect’; we’re afraid of blowback.”

But, Terry argued, “The Scriptures say that the primary purpose of law is the suppression of evil deeds through the fear of punishment.”

We can quibble over what would be the punishment of the woman versus the punishment for the abortionist, he conceded.

“For the sake of argument, let’s say we make abortion a felony for the abortionist, but for the mother, we would make it a misdemeanor crime. When it comes to brass tacks, what legislation could we in reality get? What will pass?”

“The law is a teacher,” he concluded; “most people obey the law. Many people would otherwise commit crimes, but don’t because of the fear of punishment.”

A woman in the audience agreed with Terry’s position on the criminalization of abortion.

“If it becomes a criminal offense for the mother, many women in reality will be extremely grateful, because about 80% of them are being pressured or forced to have abortion,” she pointed out.

For Randall Terry’s complete talk, click on Videos on Defend Life’s Facebook page.

For more information, see RandallTerry.com.

In My Humble Opinion

Why DC-Md. pro-lifers receive lackluster help from Church

By Janet Baker

Many “old-timers” in the Maryland pro-life movement will recall that 1992 is not only the year when Bill Clinton sullied the White House, but it was also the year in which the citizens of Maryland, by way of referendum, voted for Senate Bill 162.

That bill basically codified *Roe v. Wade* in the State of Maryland.

I was just getting my feet wet in various aspects of the pro-life movement back then, so I was rather naïve and unassuming regarding Church politics and the wheeling-dealing in which the Church leadership too often engaged.

Soon after that disastrous election day, the Maryland Catholic Conference held its annual lobby night. Right away I signed up, intending to fight for the repeal of SB162. I suspect a great many other Catholics had the same idea.

Soon after the session began in the auditorium of St Mary’s in Annapolis, I became quite puzzled. Yes, the topic of abortion was on the agenda, but it seemed to be rather low on the list of “other issues,” such as textbook funding and funding for various other “social justice” measures.

During that session, the MCC had a state delegate give us a talk. Of course, he was a Democrat. I wasn’t sure whether or not he voted for SB162 so I held my seat during the “Q&A” session. No one else broached the topic with him.

A few days later, I did some research and learned that he did indeed vote for unfettered baby-slaughter

in Maryland. I then queried the MCC director about that matter, since I knew he had to have known the delegate’s vote before arranging for him to lecture us. I don’t recall the totality of the reply, only that it was most unsatisfactory.

As I said, I was rather naïve, but that started to dissipate that evening. I vowed never to waste another evening at a lobby night and am happy to say that I have kept that vow.

Over the years the Church hierarchy in Maryland has given us

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a wide variety of reactions, mostly dependent on the priest whom we sought for support. I won’t go into a whole litany of them now but will just point out a few anomalies.

First, in my 27 years of pro-life work, I think I can count on one hand the number of times I’ve heard a priest decry baby-slaughter from the pulpit during Mass. It has been even less than that regarding the evils of contraception.

When various gay-related matters have been put to petition (gay “marriage,” transgenders using women’s rest rooms, etc.), the parishes have been reluctant to let petition signatures be collected; when they’ve done so, it’s always been

delayed so that we wouldn’t have time to collect enough signatures.

I’ve always assumed that the reticence was simply owing to clerical cowardice. In light of recent events, though, I believe the reasons are more insidious—particularly in regards to stymieing our gay-related efforts.

Many readers know that I started and continue to operate the blog, restore-dc-catholicism.blogspot.com. What many may not know is that Theodore McCarrick is the reason.

The insults to faith, morals, and tradition under him were legion. After he stated his refusal to deny Holy Communion to his pro-abortion political buddies, he ordered the *Catholic Standard* to cease its “Letters to the Editor” page. I have it on good source that the *Standard* was inundated with letters from faithful Catholics outraged at McCarrick’s refusal to protect the Blessed Sacrament from sacrilege; my own letter was in that pile.

Thus the blog started—to give voice to those who wanted to oppose the de facto deconstruction of the Faith in the Maryland and DC dioceses. However, at that time I still had no inkling of McCarrick’s predations on young men.

Now fast forward to the present. The whole world knows of the McCarrick mess. It turns out he’s just the beginning of it in our area.

Cardinal Wuerl, a close ally to McCarrick in far too many ways, recently stepped down as Archbishop of Washington, if only in name only.

Within the past few days, Archbishop Lori announced the removal of Bishop Bransfield of the Diocese

of Wheeling-Charleston over alleged sexual assaults and financial irregularities.

Slime and filth continue to ooze from St. Matthew Church in Baltimore with gays and their gay-enabling Fr. Joseph Muth ruining things over there.

I could go on and on with this, but now we have a clearer glimpse into the reasons why the hierarchy dragged its feet when it came to supporting our efforts to slow down the gay juggernaut in Maryland. Indeed, many in the hierarchy were most likely supporting and applauding the normalization of gay perversion in Maryland.

No longer is it a mystery to me and to many others why the support the babies have received over the years from the Church hierarchy has been lackluster at best. That certainly has been the case in the Archdiocese of Washington.

To be certain, there are many good priests in this area who have had to walk on eggshells to support

pro-life initiatives. There have been heroic bishops, as well—many of them have been shunted off to the sidelines by the USCCB.

As I write this, the Maryland House of Delegates just passed an “assisted suicide” measure. It’s really a law to legalize the murder of infirm individuals. At some point it will go before the Senate, and should it pass, it will go to Governor Hogan; hopefully he’ll veto it.

During Mass we’ve heard announcements and suggestions to lobby our state representatives against it. However, how many of us have heard a direct homily during Mass against it? Given the scandals and corruption in both the Archdioceses of Baltimore and Washington, we aren’t too likely to hear any.

I learned some time ago that if I was to engage in productive pro-life activism, I had to do so independently of parish support. Sadly that still is the case today. If that is to change, we need to not only pray, but to be proactive.

As I said in my previous article, we must be informed. We must pray. We must speak out. We must act. Action steps include (but are not limited to):

- Speaking with Father after Mass if there is doctrinal error in the homily
- Cessation of donations to archdiocesan collections
- Informing relatives, friends, etc. about the issues
- Protesting and picketing if a dissident is honored at a Catholic venue.

For activism outside the structures of the parish, I strongly urge support of 40 Days for Life, which is now in the midst of their Lent 2019 campaign.

Go to 40daysforlife.com to find a location near you that has a 40 Days presence and join them. Your prayers and presence just might save a baby; they certainly will be beneficial for the Church.

VALKO, from page 6

But when Valko learned it was purposely being given in lethal doses, she refused to administer it.

“‘Terminal sedation’ is euthanasia,” she explained; “they sedate them and don’t feed them.”

“The story got all over the hospital, and every nurse refused to give him the dosage.”

Valko is currently a spokesperson for the National Association of Pro-Life Nurses.

While Valko gave her *Defend Life* talk, the Maryland General Assembly was considering a bill to legalize physician-assisted suicide.

“When Oregon legalized phy-

sician-assisted suicide, after the publicity about it, the suicide rate, which had been declining, started skyrocketing,” she noted.

“The elderly are choosing to die because they think they are a burden. My daughter probably thought the family would be better off without her.”

Yet when California passed its assisted suicide law, before they would give a person the lethal prescription, they had social workers and psychologists talk to them.

“Only 25% went on with suicide; 75% changed their minds,” she pointed out.

“We must not only fight the assisted-suicide laws, but help people

in our parish and in our lives by being there for them,” she concluded.

Valko recalled dealing with a patient who was a drug addict.

“He was screaming in my face, ‘I need more drugs!’ I wanted to throttle him!

“But all of a sudden, I thought, ‘This is the face of Jesus.’”

When she instead reacted with patience and kindness, “He stepped back and went to rehab.

“We’re all here to take care of each other,” she reflected.

*For Nancy Valko’s complete talk, see *Defend Life’s Facebook page* (click on Video).*

See nancyvalko.com for more information.

Book Review

Journey from schizophrenia to full recovery is riveting tale

By Diane Levero

“More than a million schizophrenics live in the United States, and, once, I was one of them,” writes Brian Morris.

Schizophrenia, according to the Mayo Clinic, is a severe brain disorder in which people interpret reality abnormally. It may result in some combination of hallucinations, delusions, and extremely disordered thinking and behavior.

In *Sickness, Sanity, Counterfeits and Cures*, Morris (a pseudonym) takes us on his long, harrowing journey from full-fledged schizophrenia to recovery and a rich, fulfilling life.

It’s a true story. Morris tells it in the hope that readers “living on the edge of reality” and those wanting to help them will better understand schizophrenia, which, he asserts, has physiological causes and can be cured.

An excellent writer, Morris tells his story in vivid, often disturbing, and sometimes tragic detail.

His mother died when he was 6 years old, so he had little memory of her. His father remarried two years later.

Raised as a Catholic, young Brian went to a Catholic prep school. By his senior year, his faith was so strong that he entered a seminary.

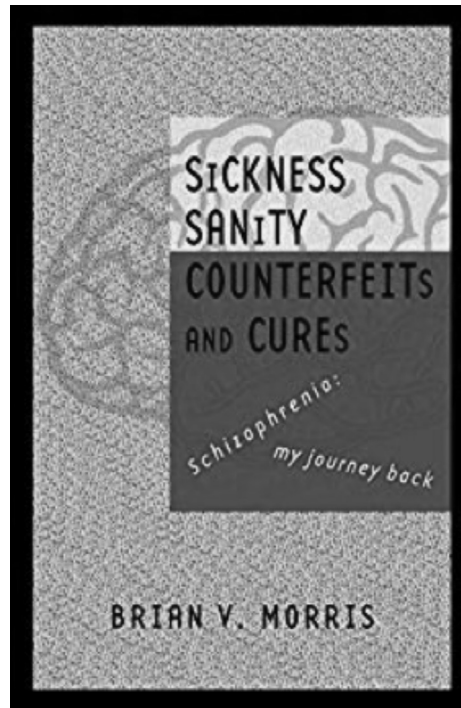
The seminary’s pre-enrollment psychological exam, however, revealed that he suffered from abnormal hypersensitivity.

Plagued by doubt and anxiety as to whether or not he had a true vocation, his first year in the seminary did

not go well.

He returned for his second year, but then left in despair. After a few months as a store clerk, he enrolled mid-term as a sophomore at a Jesuit university.

Still tortured by guilt over leaving the seminary, he decided to go to a talk therapist.



His therapist, Dr. Anne Kirkland (a fictitious name) was, in my humble opinion, a therapist from hell.

“Dr. Kirkland became my entire world,” Morris recalls—“a mother figure who I thought really cared about me, and the object of my obsession. When each session ended, I anxiously counted the days till I would see her again.”

Kirkland told Morris that his parents were the root cause of his problems. He bought into her allegation and began heartily hating them, espe-

cially his stepmother.

He managed to finish college, however, receiving a degree in philosophy.

During his post-college years, from 1965 to 1969, he worked various jobs and kept seeing the therapist, convinced that she was his only hope to get “normal.”

In the meantime, she kept him busy doing part-time jobs for her—painting her house, doing yard work, and cooking for her.

Kirkland told him that deeply religious people were psychotic, and he lost all belief in God.

She often yelled at him and told him how “terrible” a person he was.

After another big “chewing out” from Kirkland, he decided to go back to his parents, who lived in Baltimore.

But, still blaming his parents as the cause of his mental state, he left after a few stormy, argument-filled days.

He returned to part-time jobs, and to therapy with Dr. Kirkland—the only one who could save him from his “horrible, corrupt self.”

At age 27, after seven years of therapy with Kirkland and drinking heavily, Morris started hearing “thought voices.”

He thought he was being programmed by God to save the world from Satan.

Morris describes his subsequent descent into wild delusions of grandeur and insanity over the next dozen years in sharp, heart-rending detail.

Mercifully, he occasionally believes his tragic tale with a sense of

humor.

After one episode when he stripped naked and went off to see a woman acquaintance with plans to marry her, for example, he recalls that the police picked him up and took him to the police station.

“Knowing a fruitcake when they had one, they called my general medical doctor for his recommendation.

“He told them the best place for me was the psychiatric ward at the nearby hospital.”

At the hospital, he was given electric shock treatment which, he learned later, could cause permanent brain damage.

With the help of drugs like Thorazine and Stellazine, he “gradually came around” and was released after a month.

“The drugs helped bring me back to reality, but they reduced me to a zombie,” he notes.

In addition to drinking heavily and smoking three packs of cigarettes a day, Morris started smoking marijuana, which worsened his condition.

Over the years, he underwent two more stays in psychiatric hospitals.

Finally, after 13 years, with “no money, no job, no friends, and no choice,” he went home to his parents.

His father met him at the airport. At his parents’ home, he experienced a strange, unexpected peace.

His father, who had been researching schizophrenia, had discovered that major breakthroughs were being made on its treatment.

Evidence pointed to abnormalities of the brain and in the blood as the root cause of the illness.

Treating patients with very high doses of niacin (vitamin B3) and vitamin C was supposed to help them.

“My father ‘just happened’ to have some niacin and vitamin C on hand, and I took a few,” he said.

After two weeks on the vitamins, Morris told his dad that he knew he was not the Messiah, and that he knew that privilege belonged solely to Jesus.

Morris started working at his father’s small manufacturing company, where the men at the shop were kind and patient with his clumsiness.

His mother took him to prayer meetings at St. Elizabeth’s School for the Handicapped in Baltimore.

And his parents took him to a specialist in brain biochemistry, who put him through a battery of lab tests, which revealed a long list of vitamin deficiencies.

Morris was put on an elaborate regimen of diet restrictions and vitamin supplements. Alcohol and cigarettes were out.

Morris also realized that he needed spiritual healing as well as physical healing—that selfishness and self-indulgence had been life-long traits.

Recovery was a tough battle.

But, determined to recover and spurred by thoughts of all his past sufferings, he fought it and won.

Now a devout Catholic, Morris has been happily married for more than 36 years, with five children and two grandchildren. He has had no relapses for 39 years..

“If my testimony gives the reader a greater understanding and compassion for the mentally ill, writing it will have been well worth the effort,” he declares.

Sickness, Sanity, Counterfeits and Cures is available on Amazon.com.

RALLY, from page 7

said.

As part of its campaign, 40 Days Fullerton scheduled a youth rally on March 24 in front of the Plaza, led by 20-year-old Katie Palmateer and Gabriel Ward, a high school senior.

**FIGHT
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Fr. Matt Buening, chaplain at Towson University’s Newman Center, has encouraged students to participate in both the youth rally and the 40 Days campaign in general.

40 Days Fullerton’s fall campaigns include a Eucharistic procession that starts at St. Michael the Archangel Church on Willow Avenue in Overlea.

“We walk through the neighborhood with a police escort,” said Bauman. “Knights of Columbus carry the canopy over the monstration.”

On the sidewalk in front of the shopping center, “Father raises the monstration in the direction of Whole Women’s Center and prays for the abortion clinic staff and the women going into the clinic,” she said.

The 40 Days Fullerton vigil will end with a candlelight vigil in front of Belair Beltway Plaza from 6:00 to 7:00 p.m. on April 14, Palm Sunday.

For more information, see 40daysforlife.com or email Tina Bauman, tinab220@yahoo.com.

CONFERENCE, from page 3

age, Gallantry, Humility, and Loyalty—and describes how Jesus and certain saints lived out these virtues.

Men of Virtue and their Rosary devotion debuted at the Cathedral of Mary Our Queen in Baltimore in 2016.

Their motto is, “There has never been a greater need for good men.”

For information on Catholic Men’s Fellowship of Maryland, see catholicmensfellowship.com.

DECREASE, from page 4

abortions at the Howard Street facility has gone down since the spring of 2017—while the number of pro-lifers coming there has increased.

“We don’t know why the numbers are lower,” said Ward, but added, “Thank God they are!”

After attending a training workshop by Sidewalk Advocates for Life in May of 2017 (organized in part by Defend Life Director Jack Ames), Roswell became director of the Baltimore SAFL branch.

Ward, who had already undergone SAFL training, began teaching a pro-life apologetics training course in different churches.

Getting out of ‘comfort zone’

On February 23, seven pro-lifers stood outside the Baltimore abortion clinic; besides Ward and Roswell, five were relative newcomers.

“It’s really neat to see God sending people here; it’s really a blessing!” said Ward.

“It’s like God is handpicking who he sends here,” agreed Brenda Bicskey, who recently joined the sidewalk advocates.

“We connected with Brenda on Facebook,” explained newcomer Jonathan Ruiz, standing on the sidewalk with his 12-year-old daughter, Elizabeth.

Ruiz held a large, hand-made poster with a picture of a pregnant woman labeled “Your Body” carrying an unborn child labeled “Baby’s Body” and the message, “2 Hearts, 2 Brains, 2 DNAs, Separate Blood—Abortion is Murder.”

“We’re trying to encourage our church [Faith Fellowship Church in Perry Hall] to get down here; we’re getting them out of their comfort zone,” said Ruiz.

When Brenda gave a flier and a “Blessing Bag” filled with snacks and notions to a young African-American woman walking hand-in-hand with an older woman toward the door, a pony-tailed Planned Parenthood “escort” came rushing up, assuring the two women that the pro-lifers “are not with us!”

“The escorts often try to take away the fliers from the women,” said Brenda.

When a young woman carrying a blue folder (an indication that she was at Planned Parenthood for a surgical abortion, according to pro-lifers) stepped out of the building to smoke, Roswell offered her a flier.

She declined, saying, “I’m good!” Two escorts immediately came up to talk with her, blocking any further efforts by the pro-lifer.

But Roswell remained optimistic.

“I know we’re having a tremendous effort on the neighborhood, letting them know what Planned Parenthood is doing here,” he pointed out.

“One African-American man came up to me and said, ‘Why are you helping black people?’

“I said, ‘We’re here to save all

babies, but your community is suffering the most from abortion.’

“We got into a conversation about God and the Trinity; we talked about half an hour.”

Roswell refuses to be discouraged when the pro-lifers’ offers of help don’t produce tangible results.

“Just the idea of us offering help puts a value on that child’s life,” he explained.

ADDITIONAL WAYS YOU CAN VOLUNTEER

(SEE PAGES 8 & 9)

- Writing Thank You Notes
- Helping Out at Defend Life Lectures
- Verifying phone and email addresses
- Following up on bulletin faxes to parishes
- Monitoring our 410-296-LIVE call line
- Tailgating For Life at College Football Games
- Organizing mini Face the Truth Tours
- Leafleting Abortionist’s Neighborhoods
- Working for Pro-Life Candidates
- Hosting Dinner for Speakers

For more information, contact
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See pages 8, 9 & 15 for details — **PLEASE RESPOND!**

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Here is what pro-life leader Barry Sullivan said about *Unplanned*: "I saw *Unplanned* and believe it is one of the most compelling movies I had ever seen. It covers so many different areas of abortion that are never discussed in the main stream media. I encourage you to see the movie and convince your friends and relatives to do the same. It will change many hearts and save many souls."

TERRY BEATLEY

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