

Be a Friend for Life



by Russ Rooney



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Preface

Children at the earliest stages of life are often the forgotten gifts of families. For example, many people do not realize that innocent nascent children can still be killed legally right up until birth. Only “partial-birth abortion” procedures are specifically banned by the U.S. government. Sadly, a baby can still be killed legally right before birth by other methods. Our most precious gift—nascent human life—can be discarded for any reason. We must become involved with our love and sacrifice to protect human life. Why become involved? Because all the material wealth in the world doesn’t come close to the immeasurable value of a child. What will help protect vulnerable children and their families from abortions? The short answer is that we need to heal the culture. Healing the culture is about changing people’s hearts and minds. The change begins when someone understands that her or his own life has dignity, at which point it is easier for her or him to respect the dignity of others and reap the happiness that occurs by serving others. An organization working to do this, appropriately named Healing the Culture, offers a guidebook to happiness titled *Life Quest*. For a more thorough look at happiness and what is most important in life, read the book *Healing the Culture*, available at its website listed below.¹

I hope that, as a reader of this little book, you will help make the world a little better and take to heart the quote from an unknown author found below:

One Hundred years from now, it will not matter what kind of house you lived in, how much money you had, nor what your clothes were like. But the world may be a little better because you made a difference in the life of a child.

If you are hesitant to make a difference, then please read this quote attributed to Mother Teresa of Calcutta:

Do It Anyway

People are often unreasonable, irrational, and self-centered. Forgive them anyway. If you are kind, people may accuse you of selfish, ulterior motives. Be kind anyway. If you are successful, you will win some unfaithful friends and some genuine enemies. Succeed anyway. If you are honest and sincere people may deceive you. Be honest and sincere anyway. What you spend years creating, others could destroy overnight. Create anyway. If you find serenity and happiness, some may be jealous. Be happy anyway. The good you do today, will often be forgotten. Do good anyway. Give the best you have, and it will never be enough. Give your best anyway. In the final analysis, it is between you and God. It was never between you and them anyway.

¹ <http://www.healingtheculture.com>

Forward

We can all be grateful to be alive because some of our foremothers and forefathers went through very difficult times and yet remained friends for life. My grandmother was Mary Rooney. Her gift of life could have so easily been taken away. As a young girl, Mary most likely was among the poorest of the poor and was either handed over to, or sought out by, the Children's Aid Society in New York City. She came to the Midwest on an orphan train and never knew her parents. She started her life at a young age without a biological family, but when her life ended, she had many children, grandchildren and friends, all of whom she left with fond memories of the love she shared with so many people.

My grandmother never had much money. Her faith in God gave her strength, peace and happiness, which is something money could never buy.

Since the first edition of this book, Mary, my wife, and I have been blessed to have Christopher (no longer a nascent child), and Elizabeth as part of our family along with our older children Charles and Mary Rose.

In addition to my friends noted in the first edition and the revision of this book, I would like to thank Daniel Barthel for his editing skills and Michel van Dijk for all his help in converting and updating this book to an e-book.

This book is dedicated to my unknown great grandmother, grandparents, parents and everyone who has made sacrifices for the sake of children. It is from them that I have learned what it means to be a friend for life.

All the time, effort and money put into this book is a small price to pay if just one of two things occurs either directly or indirectly: A woman chooses life over death for her nascent child or someone who has been hurt by abortion seeks healing and decides to be a friend for life.

<http://www.humanlife.org>

(Your entire donation for this e-book helps Human Life Alliance.)

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A Friend for Life

When I met Mary, it never occurred to me that she would become my best friend for life. Mary was sitting on the life-fence when we first met. “Sitting on the life-fence” refers to the position taken by many people when they say, “I’m pro-choice (abortion supporter) but believe abortion is wrong.” You or some of your friends may be sitting on the same life-fence that Mary was sitting on when I first met her.

I met Mary when she was leading a group of mentally handicapped individuals on a trip. I had joined the trip as a volunteer. After she told me she worked with the mentally handicapped for several years, I knew she was a friend for those who are vulnerable outside of the womb. However, she was not certain about help for all vulnerable human life within the womb. She was sitting on the fence because she never fully thought through the issue. Although a nurse, she still hadn’t been given enough information to make a good judgment one way or another.

After our adventuresome trip, we kept in touch as friends. I never tried to pressure Mary into thinking as I did on the right to life. I asked her to think about her so-called “pro-choice” position. Think about the mother, but also think about the vulnerable little baby in the womb.

Mary and I agreed that a mother does not have to sacrifice her own life because she is pregnant. When an indirect abortion is

used to save a mother's life, it is a consequence of trying to save a life rather than directly taking a life. Those few cases that require indirect abortions are not legally or morally considered abortions.

Like many other people who sit on the life-fence, Mary was far more pro-life than pro-abortion. Less than 3% of all abortions are for reasons of rape, incest or saving the mother's life, so I reminded her that she was pro-life 97% of the time and an abortion advocate only 3% of the time. In those cases of rape and incest, I asked Mary why the children should be sacrificed for something they had never done. She did not respond.

Probably the most difficult question for my new friend, Mary, related to my great-grandmother. My great-grandmother probably would have considered her pregnancy with my grandmother to be unwanted. We do not know the circumstances of her pregnancy. Her pregnancy could have been from rape or incest. Fortunately, my great-grandmother decided to give her daughter up for adoption. When I asked Mary if my great-grandmother should have had the right to abort my grandmother, Mary did not have an answer. She knew that I would not be alive today had my great-grandmother considered abortion as a legitimate option and exercised it.

After years of hearing dehumanizing language from organizations such as Planned Parenthood and the secular media, Mary came to hear life-affirming language at pro-life events from people who respect all humans. She was not shoved or pushed off the life-fence. Mary came off on the side of "life" after she had enough information to make a well-thought-out decision. She decided to get off the life-fence and be a friend for all human life.



Agenda

Sometimes when we face difficult situations, our definition of God no longer includes loving or caring as part of the description. We expect God to follow our agenda. If things do not go as we want, then we can lose faith in a loving and caring God. We simply want to believe in a God on our terms, and our terms only.

There was one very memorable time in my life when I wanted God to do only what I wanted. It occurred when someone very near and dear to me had disappeared and could not be found. My dear friend had been through some tough times and had left a lengthy note that basically said life was no longer worth living. I was devastated when I read the letter and would have given anything I had to prevent something terrible from happening.

I was faced with a problem that I could not solve myself. No amount of money or work could help. I wanted God to solve this problem immediately. For a while, God did not seem so awesome because my prayers were not being answered the way I wanted them answered.

There was nothing else I could do except continue to pray and fast. My prayers became more fervent as time went by. Finally, after three days, I resigned myself to God's will. No longer was I telling God what should be done. I was relieved to be done struggling with God. Finally, I realized that I couldn't control someone else's life. God could still be loving and caring regardless of what happened, but I continued hoping for the best.

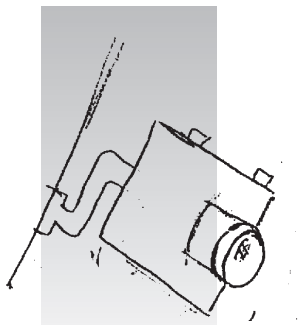
That evening, more at ease yet still worried, I picked up a book of quotations¹ I had been reading and read a few passages. The heading on each page listed the last name of the first author on that page. Later, I realized that “Hope” was the heading on the page from which I was reading.

The last quotation I chose to read that night on the “Hope” page said, “That night, that year of now done darkness I wretch lay wrestling with (my God!) my God.” The passage articulated exactly how I had been struggling with God. To me, the exclamation point in brackets represented wrestling and challenging God to follow my agenda. The placement of “God” at the end of the sentence meant, for me, accepting and trusting God as being far more powerful and knowledgeable than I could ever imagine.

I highlighted the passage I had just read and shut the book. Before I could turn off the lights for a night’s rest, the phone rang. My loved one had been found and was safe. I was totally astounded by what had just happened.

Learning to trust God has helped me. Trusting God can make us better instead of bitter. Trusting God is also the best way to be a good friend for life.

¹ *The Oxford Dictionary of Quotations*, Third Edition, 1980.



Big Brother

Author, George Orwell, in his futuristic novel *1984* (written in 1948), described a time when a totalitarian dictator (i.e., Big Brother) would decide what is true and what is false by arbitrary decree. If Big Brother said something was true, then nothing else mattered. When Big Brother would say, “war is peace,” “ignorance is strength,” and “freedom is slavery,” then you were required to believe this to be true.

In the novel the Ministry of Truth, (i.e., Minitrue) used the official language, Newspeak, to control the thoughts of the average citizen (i.e., prole). Minitrue would re-write history with lies to keep citizens under Big Brother’s control and away from the truth.

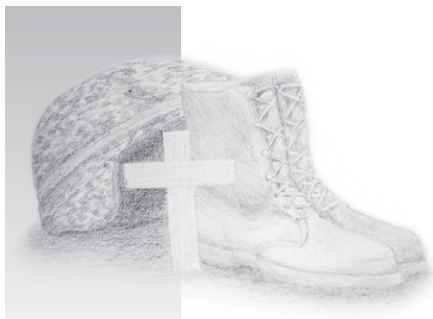
Pro-abortion organizations and certain media outlets use lies, euphemisms, and deceptions to keep women from learning the truth about abortion. They fight measures to fully inform women about the development of their child in the womb prior to having an abortion. “Ignorance is strength.” Abortion advocates promote unilateral war upon the nascent child and say it is in the best interest of women. “War is peace.” Women are given the message in obtuse ways that it is better to be slaves to materialism and consumerism than have another child. “Slavery is freedom.”

One of the main characters in *1984*, Winston, wrote in his journal that freedom is the ability to say that $2 + 2 = 4$. His diary was discovered, and later he was tortured until he agreed that $2 + 2 = 5$.

Women in our society are not tortured until they believe that $2 + 2 = 5$. But they are inundated with a deceitful message that $1 + 1 = 1$. Those who favor abortion want women to believe that the unique human being carried by the pregnant woman does not exist.

One poignant example of Newspeak can be found in the brochure published by the State of Minnesota regarding its healthcare program, MinnesotaCare. On the front of the brochure, in the sub-caption under MN Care, it states, "You can afford to stay well." Inside of the brochure it states, "A pregnant woman counts as two." The state is saying that $1 + 1 = 2$ if applying for healthcare. However, if a state funded abortion is what is desired, then the state contradicts itself by contending that $1 + 1 = 1$.

The fictional Big Brother thrived by making people believe total falsehoods. Like Big Brother, the abortion industry thrives only because people are persuaded to believe something that isn't true, namely a pregnant woman counts as one.



Chaplain Dale Goetz

During our short time here on earth, we may be privileged to meet individuals who are both ordinary and yet very extraordinary. I think these worthy role models in our society are people who know right from wrong, and their actions match their words. They are witnesses against the evils in the world. It has been a privilege for me to know such a worthy role model, Dale Goetz.

In a 2008 editorial, my friend Dale wrote:

Have you ever had something that you were so devoted to that you would be willing to die for it? Freedom is that precious to many of us. Our love for freedom is worth dying for and many have gone before us to preserve this freedom. Some love their spouse or kids enough that they would die for them. Do you love anything that much?

Chaplain Goetz loved God and his family so much that he was willing to give his life for them, and he did.

On August 30, 2010, Chaplain Goetz was on a trip to conduct worship services and counsel soldiers at several remote combat outposts in Afghanistan when a roadside bomb struck his vehicle, killing him and four other soldiers. Goetz was the first Army Chaplain killed in combat since the Vietnam War. He was 43 years old, married and father of three boys.

Dale was someone who understood the importance of family and

the dignity of human life. He was faith-filled, and very few people whom I know have lived their faith more than Chaplain Goetz.

Years ago, Dale and I went to the March for Life together on the 22nd of January, the anniversary of the U.S. Supreme Court's 1973 pro-abortion decisions of *Roe v. Wade* and *Doe v. Bolton*. Back in the 1990s, we observed small cadres of abortion rights activists at the rallies who chanted the misnomer, "pro-woman, pro-choice" and other slogans. By opting for an abortion, a woman is hurt, and her nascent child is fatally hurt. Future choices for the child are no longer an option.

After Dale passed away, I continued my tradition of attending the March for Life. At the following year's event, I could not help but think of my pro-life friend, particularly during the ecumenical prayer service at the St. Paul Cathedral. Before leaving the cathedral, I heard a drum-beat and noise outside. Was this a group of pro-abortion protestors? When I went outside, I could not hear what they were saying because the group was too far ahead of me. I thought they might have been a group of abortion activists, like those Dale and I had observed.

After the prayer service, I, along with most of the cathedral goers, walked a short distance to the Minnesota State Capitol, where we joined thousands of others to listen to life-affirming speeches and testimony prior to the event concluding with "Taps," a musical piece that marks the end of military funerals. Once again, my thoughts turned to my friend Dale. My eyes welled up during and right after the trumpeter played the tune.

Upon the conclusion of the pro-life activities, I had to smile as I thought about how I would have shared with Dale the events of a day at the cathedral and capitol:

I heard some drums and noise outside of the cathedral and thought some pro-abortion protestors were chanting against the pro-lifers... After everything was done, I heard the drum

noise once again... I was wrong and pleasantly surprised to see a group of young people chanting, "We are pro-life!"

I am sure Dale would have been as pleased as I was to see these young pro-lifers. It was encouraging to see the younger generation selflessly stand up for what is right.

To have a just society, we need people who exhibit a high level of passion and conviction like that of Pastor Goetz. If you think you do not need to be involved, ponder the words of Pastor Martin Niemoller, a WWII concentration camp survivor. After having seen the consequences of a government with unbridled power, he explained the importance of being a witness in his frequently quoted poem:

First they came for the communists,
and I didn't speak out because I wasn't a communist.

Then they came for the trade unionists,
and I didn't speak out because I wasn't a trade unionist.

Then they came for the Jews,
and I didn't speak out because I wasn't a Jew.

Then they came for me,
and there was no one left to speak out for me.



HISTORY

Childhood Memories

When I was a child, I overheard my mother talking to a relative about abortion. When she realized I had been listening, she reluctantly talked to me about aborted babies. At that time, before *Roe v. Wade*, I was relieved to know that people in Minnesota were not killing children like they were in New York. As a child, I did not understand the legislative process, but I certainly understood that killing a baby is very wrong.

In January 1973, abortion-on-demand became legal throughout the country. As a child, I was not told, nor did I seek to understand, what had just happened. No longer could children be certain that parents in Minnesota protected their babies. Life in the United States suddenly became much more violent and unsettling for children.

In the sixth grade, I had history lessons on the Second World War. It was difficult for me to imagine why so many people in Germany did nothing to stop the killing of innocent people. I told myself that, if I had lived during that time, I would have definitely worked to help them. My thoughts were that it would be exciting to be an adult during that time because so much good could have been done.

We teach about the atrocities of others without looking at what we ourselves are doing. Many children, who lived in Germany during the Holocaust, were not taught about the evil occurring in their own

country. Today, many children are not taught about the evil of abortion.

The Holocaust in Germany was evil. So, too, is the “right” to abortion. As a child, I did not think the people of our country would succumb to any practice as awful as the Holocaust. I was wrong. Now, I live in a country where many people are apathetic while millions are being killed. More often than not, most major media outlets and even some religious leaders completely disregard the ever-present evil of the day, calling it a “personal choice.”

Some children today learn of abortion from their conscientious mothers, just as I once did. Sadly, children cannot be certain that abortion does not occur where they live. Some children have forever lost their siblings, cousins, and friends to the evil of abortion.

The evil of abortion in our country has affected millions with untold pain, sorrow and agony.

Someday, enough people will have the courage and strength to say that we have already suffered too long with this unbridled evil act.

- ☐ A Love God
- ☐ B Love yourself
- ☐ C Love others
- ☐ D All the above
- ☐ E None of the above

Choice

Abortion advocates would rather talk about “choice” than abortion. What needs to be asked is whether we’re pro-choice for “life” or “death?” People who are pro-choice for life believe that *all human beings* should be given the opportunity to make choices in their lives. People who are pro-choice for death believe that certain humans should arbitrarily be able to choose whether certain other humans live or die. People who are pro-choice for death must make exceptions for death, based on their perceptions.

We need to support “choice” for decisions, which follow just laws. Any law that does not recognize our God-given unalienable rights is unjust. An example of an unjust law was when a white man was allowed to own a black man and do with him whatever he willed. The law allowed the white man to make a choice that sometimes removed all choices from another human being. Those who supported U.S. slavery believed that those who were against slavery were anti-choice.

Those who ardently support abortion often say that anyone not in favor of abortion is anti-choice. Likewise, those who support the right to life can say that anyone who favors abortion-on-demand is anti-choice. The real issue is a matter of life or death — “choice” for life or “choice” for death.

It is easier to be pro-choice for life when our choices are derived from love for others and ourselves. The poem “Choice & Love” reflects upon how our choices can be guided and directed by love.

Choice & Love¹

When you choose to love God
it will be easier to love yourself.

When you choose to love yourself
it will be easier to love others.

When you choose to love others
it will be easier for others to love you.

¹ Poem by Russ Rooney.



Choosing Language

“A rose by any other name would smell as sweet,” said the famous playwright, Shakespeare. So, too, a human by any other name would still be a human. A rose is beautiful, but a human is far more beautiful and magnificent.

Since beauty is considered to be in the eye of the beholder, our language can influence what we perceive as being beautiful. When a rose is called a beautiful flower, some people will take notice and appreciate its beauty simply because it is called beautiful. If a rose were to be called a weed, some people would believe that it is a weed and discard it simply because it is thought to be a weed.

People can be profoundly influenced by language in their perception of reality. The result of dehumanizing language can bring about devastation and carnage as experienced during the Holocaust. The Holocaust victims were referred to as nothing more than weeds or human garbage and treated as such when they were exterminated. Both mentally and physically handicapped individuals, Jews, Christians, political dissidents and others suffered persecution during the Second World War because they were perceived as less than human, in part, because of the language used to describe them. Social scientist William Brennan and others have shown how dehumanizing language has been used throughout history to justify acts of violence.¹

Today, some people describe a little child in the womb as a “product

of conception,” “a missed period,” or a “blob of tissue.” Sadly, there are people who believe the rhetoric. The dehumanizing language used to describe the youngest of humans helps abortionists justify their killing of millions. Aborting millions of “tissue blobs” may seem justifiable, whereas killing millions of little children cannot be justified.

Currently, the words “unborn” and “pre-born” are used to describe a child or baby at its earliest stage. What should we call children who are about to be aborted? “Pre-aborted” or “unaborted?” We may want to consider a word that indicates the stage of a child’s life rather than a particular moment that may or may not occur.

The word “nascent” is an adjective that describes something at its earliest stages, beginning to develop, or in the process of being born. If we use the term “nascent child,” we do not focus on the event of being born. We focus on the stage of the child rather than on a particular event.

This author believes terms such as “nascent child” or “little baby” will stand the test of time. Today, human life can be conceived or cloned outside of the mother’s womb. In the near future, new technology will likely result in a child who is conceived or cloned and develops outside of the mother’s womb. The child will not be born—at least not in the traditional sense. If this happens, new terms will be necessary.

Terms like nascent child and little baby will be appropriate regardless of how the child comes into existence.

By choosing language such as “nascent child” and “little baby,” we place our emphasis on the humanity of the youngest humans. We help others see and understand the sweetness, beauty and magnificence of human life.

¹ William Brennan, 1995. *Dehumanizing the Vulnerable, When Word Games Take Lives*; Loyola University Press.



DES

Diethylstilbestrol, or DES, a synthetic form of estrogen, was prescribed from the early 1940s until 1971 to help women with certain complications of pregnancy, morning sickness and to avoid miscarriage. Use of DES declined in the 1960s after studies showed that it might not be effective in preventing pregnancy complications.

A study published in 1971 in the *New England Journal of Medicine* documented the association between *in utero* exposure to DES and the subsequent development of CCAC (a rare cancer of the vagina or cervix called clear cell adenocarcinoma.) In 1971, the Food and Drug Administration (FDA) issued a drug bulletin calling attention to the potential adverse effects of DES on the offspring of mothers who had been treated with it and warned against its use during pregnancy. Only ten years later, in 1981, more than 400 cases of CCAC had been reported largely because of DES.

An ad showing a happy smiling baby appeared in a major medical journal in 1957 and had the following caption at the bottom of the ad: ***“Recommended for routine prophylaxis in ALL pregnancies... 96 per cent live delivery with desPLEX in one series of 1200 patients - bigger and stronger babies, too. No gastric or other side effects with desPLEX - in either high or low dosage.”*** This ad can be viewed by going to the web-site for DES-exposed individuals at www.desaction.org. Their website also gives the fol-

lowing notice: “It is now known that DES exposure is related to health problems in the children of the women who took it, and in the women themselves. If you were exposed to DES, you may need special health care.”

Today, we see ads that tell us abortifacient drugs such as RU-486 are safe for women. Yet, there have been no long-term studies to show that this is true. Like DES, we may not know for several years or decades the problems these drugs can cause women and future generations of children.



Discrimination

Parking in a handicapped parking spot when you're not handicapped is against the law. The law makes life a little easier for this group of people. However, our law allows a nascent child, who someday might use the handicapped parking spot, to be killed for any reason whatsoever. What message are we sending to individuals who are handicapped? We will kill you because of your handicap when you are very young, but if you get older, we will be nice and make sure you have a good parking spot.

We may face discrimination for a variety of reasons.

Discrimination can be defined as the making of distinctions (often unfair) in meting out treatment or service. The severity of discrimination can range from being annoyed to being killed (i.e., lethal discrimination). In America, legalized abortion has resulted in over 55 million deaths; it is still legal to lethally discriminate against a nascent child for any reason.

Killing children because they are the wrong sex is discrimination based on sex. A mother can have the gender of her nascent child determined and then undergo an abortion because the child is the wrong gender. If lethal discrimination based upon age and/or sex is legal at the beginning of life, then why not later on?

Nascent children may also be lethally discriminated against because they are considered less than perfect. Pre-natal tests are used to target children who have potential physical and/or mental debilitating

diseases such as Spina Bifida and Down Syndrome. If killing is legal based upon mental and/or physical status, then why not kill children and adults later in life who do not seem fit physically and/or mentally?

Killing children who may not be physically fit is not a new concept. Margaret Sanger, founder of Planned Parenthood, did not think nascent children from the working class or minority races were of much value. Her writings reveal that she believed in genocide.

The growth of the working class should be regulated, as they are benign imbeciles, who encourage the defective and diseased elements of humanity in their reckless and irresponsible swarming and spawning. We must eliminate **human weeds** (emphasis added), segregate morons, misfits and the maladjusted and sterilize the genetically inferior races.¹

The irrational fear of, or discrimination against, a fetus (i.e., fetophobia) has resulted in the loss of countless innocent human lives. The arbitrary criteria of age, sex, handicap, dependence, etc., can be expanded and broadened so that we may all someday have to fear that a third party or our government will decide if our “life is worth living.”

¹ Margaret Sanger, *The Pivot of Civilization* (New York: Brentano's Inc., 1922), p. 115.



Donna Loveglove

A drawing of Donna Loveglove appeared on the front cover of what looked like a matchbook. She was depicted as an attractive young woman with bright red lipstick, black curly hair, and long eyelashes. She had a flirtatious wink with the caption, “Don’t share everything with your partner.” After lifting the flap upon which Donna appeared, I found a condom with instructions in small print.

On the top of the condom book it said “unmatched protection.” Inside, the instructions advised that condoms might prevent transmission of sexually transmitted diseases and unwanted pregnancy. The instructions also warned that no condom could eliminate risk. After reading the instructions it didn’t sound like using a condom provided “unmatched protection.”

It appeared to me that this contraceptive giveaway was free for almost anyone who stopped by the Planned Parenthood tent during an ethnic festival I was attending. A girl who looked like she was around ten years old took a condom book and then put it back. Her older teenage sister or friend was told “take one because you never know when you might need one.”

A group of young male teens about fifteen years of age or younger went to the Planned Parenthood tent with grins and snickers on their faces. They briefly chatted with the Planned Parenthood representatives and then tried to take several condoms. The teens

were told that they should leave some for others. One male, who looked like he just turned thirteen said with a grin on his face, “Thanks for the rubber!”

These same teens in a few years could get the prom kit offered by Planned Parenthood that includes a brochure entitled “Lets get it on.” The brochure warns teens not to believe the anti-sex myths of adults. Also included is a \$10 coupon for their visit to Planned Parenthood.

Handing out condoms and promoting sexual activity among our youth will result in much more than a visit to Planned Parenthood to redeem a coupon. Some of the potential consequences of sexual activity for teens that Planned Parenthood seems to ignore, perhaps for profit, are as follows:

- Loss of virginity; loss of self esteem
- More likely to have children aborted
- More likely to suffer from post-abortion syndrome
- More likely to have children born out of wedlock
- More likely to be educationally disadvantaged
- More likely to be economically disadvantaged
- Increased risk of Sexually Transmitted Diseases (STDs)
- Increased chance of infertility from STDs
- Increased risk of dying from AIDS

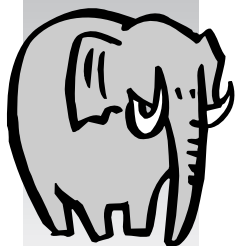
Educating our youth regarding why they should wait to be sexually active until marriage has none of the consequences that can result from the irresponsible distribution of Donna Loveglove condom books.

The research report, entitled “The Declines in Adolescent Pregnancy, Abortion and Birth Rates in the 1990s: What Factors are Responsible?” provides evidence that programs promoting abstinent behavior have been more successful than programs aimed at increasing safer-sex practices in reducing unintended births to adolescents.

Helping young teens become sexually active by promoting condoms as “lovegloves” is a moral depravity in our society. Planned Parenthood should be honest by referring to its irresponsible distribution of condoms as “moneygloves” since it won’t be long before the teens who use them will be requiring Planned Parenthood’s services and putting money into its deep pockets.

Learn more about Planned Parenthood by reading the book unPLANNED (2011) by Abbey Johnson. unPLANNED uncovers the pro-abortion agenda of Planned Parenthood by a former leader who has firmly planted her feet on the pro-life side of the life-fence.

<http://www.unplannedthebook.com>



Elephant Talk

Dr. Seuss, known by millions, wrote many books during the 1940s and 50s. Two of his better-known books were about an elephant named Horton. Horton can represent a storybook hero who promotes the culture of life.

In *Horton Hatches the Egg*, we read about a bird named Mayzie who thinks sitting on an egg is too much work. She would rather be out playing. Mayzie convinces Horton to sit on the egg. She says, “I won’t be gone long, sir, I give you my word. I’ll hurry right back. Why, I’ll never be missed...”

Horton replies, “You want a vacation. Go fly off and take it. I’ll sit on your egg and I’ll try not to break it. I’ll stay and be faithful. I mean what I say.” Horton manages to sit carefully on the egg without breaking it. He did not know that Mayzie had no intention of coming back.

No matter what the obstacles, Horton is committed to staying with the egg. Horton stays sitting with the egg through a terrible thunderstorm. He then endures sleet and ice, but does not budge. Horton is taunted and ridiculed by his friends. When he faces elephant hunters, he says, “Shoot if you must. But I won’t run away! I mean what I said. And I said what I meant...An elephant’s faithful One hundred percent!”

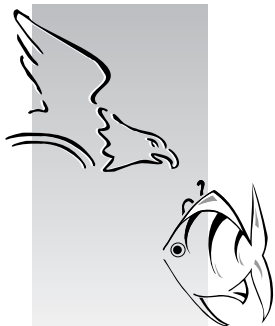
The entire story shows Horton's determination not to abandon a new little embryo that is unwanted by its mother. Horton exemplifies, through his actions, respect for life at the earliest stage. How good to have a friend like Horton! How good to be a friend One Hundred Percent!

In *Horton Hears A Who!*, we read about how Horton hears a voice from a small speck of dust. Horton comes to realize that there is a community on the speck of dust so small he cannot see them at all. Again, as with the previous story, Horton is taunted, ridiculed, and faced with torturous conditions but remains diligent in protecting the speck of dust because, as Horton says, "A person is a person, no matter how small."

If our lawmakers were to truly recognize that every human being is a person, no matter how small, they would ban embryonic stem cell research and would only permit research using adult or cord blood stem cells. Our lawmakers would also ban "sex-selective abortions" and attempts to create so called "designer babies." Human beings could not be created and disposed of as a "waste product." If there is any doubt that personhood starts at conception, then why shouldn't we be cautious—rather than potentially reckless—when recognizing and protecting personhood in the smallest of human beings?

Horton knew that what others perceived as a mere, inanimate speck of dust was actually full of life. Like Horton and the others, we are not able to see spiritual life; our five basic senses only allow us to perceive the physical world. Nevertheless, most of us recognize—just as Horton did—that even at a life's earliest stage, when something only resembling a speck of dust is physically evident to us, a unique being already exists. Of course, there will always be a few people who discount anything except advanced physical life, but they can never prove that which cannot be seen. So, what appears to them as just a very small "blob" is undoubtedly a unique human being, and beyond the physical dimension, may have value beyond our comprehension.

When we become steadfast in our commitment (toward human life), as Horton was, we will find that some people will oppose our cause initially, but many will have a change of heart and will work with us to promote the culture of life. Others may not work with us but may privately respect our position and be less inclined to work against our cause. We simply need to be kind, firm and diligent — one hundred percent a friend for “life,” no matter how small, like Horton the Elephant.



Fish & Wildlife Service

The U.S. Fish & Wildlife Service enforces the Endangered Species Act of 1973. Ironically, the year nascent children lost their inalienable right to life by law, endangered nascent plants and animals were given full protection under the law. The protection afforded to all endangered plants and animals starts at the very beginning of life because our society values having these plants and animals. Hopefully, in the near future, we will again be able to say the same for humans.

Endangered species are protected under law from the very beginning until the very end of life. It is not legal to perform an abortion or euthanize protected animals. Nor is it legal to destroy protected plants. U.S. law protects even the nest of a bald eagle. The use of RU-486 (an abortion-inducing drug or poison) for endangered species would be thought of as a heinous crime. *All nascent life—in the form of endangered species—is fully protected under the law.*

What could happen to a doctor if he/she were caught aborting nascent, endangered wildlife in his or her clinic? Stiff fines and jail time. What could happen to a doctor caught aborting nascent humans in his or her clinic? Absolutely nothing as long as the mother has given her consent.

We need to be respectful of how we interact with other species in our world. But shouldn't we be especially respectful of our own spe-

cies? It is important to protect endangered wildlife and minimize their extinction. So, too, it is important to protect all human life.

I spoke with a warden from the U.S. Fish & Wildlife Service about all of the protection provided under the Endangered Species Act. He confirmed that every stage of life is protected for endangered species. When I explained how we fail to protect all nascent human life, he said, with some surprise in his voice, **“We protect the animals better than we protect ourselves.”**



Gitchigumi

The great Lake Superior was known by the Chippewa Indians as Gitchigumi. Gordon Lightfoot made Gitchigumi famous with his song about the shipwreck of the Edmund Fitzgerald. Although many people now know of Lake Superior, few of them realize its immense size. By contemplating the size of the lake, we can put our current world population into perspective.

So, how large is Lake Superior?

Let's use a true fishing story to help us understand the size of the Great Lake. Years ago, I went ice fishing with my uncle in a fish house that was approximately $3\frac{1}{2}$ ft. x $5\frac{1}{4}$ ft. The dimensions were such that the fish house fit perfectly into the trunk of my uncle's 1967 Plymouth. Our "footprint" on the lake for two people was nearly 18 sq. ft. If the surface of Lake Superior were almost completely covered with fish houses of that size, each of which could fit two people, how many people could fit on the lake? Nearly 99 billion (Lake Superior is about 32,000 sq. mi., or equivalently 887 billion sq. ft.). The current estimated population of the world is between 7 billion and 8 billion people.

Many people who say the world is overpopulated also promote abortion or believe population control is more important than each human's inalienable right to life.

The idea of the world being overpopulated is not new.

Had you lived in the early 1800s, you may have been persuaded by the Rev. Thomas Robert Malthus, who stated, "...the power of population is indefinitely greater than the power in the earth to produce subsistence for man."¹ Malthus was well respected during his day, and it wasn't until the Green Revolution of the twentieth century when we found out that his prediction was completely wrong.

Just a few decades ago, bestselling author Paul Ehrlich wrote that our planet would experience a "population bomb," or in other words, "overpopulation" (fewer people than today's population) would result in widespread famine and turmoil throughout the world. In 1968, Stanford biologist Paul R. Ehrlich opened his bestselling book, *The Population Bomb*, with this statement:

The battle to feed all of humanity is over. In the 1970s and 1980s, hundreds of millions of people will starve to death in spite of any crash programs embarked upon now. At this late date, nothing can prevent a substantial increase in the world death rate...

What solution did Ehrlich propose? He recommended solving the problem "...by compulsion if voluntary methods fail." The "bomb" fizzled out because of innovation and advances in technology.

Today, we have people who are as certain as Malthus and Ehrlich were with their predictions about the future. They believe we have too many people and excessive carbon dioxide (CO₂) emissions. You don't hear these modern day self-proclaimed prophets explain in detail how a small increase of 38 CO₂ molecules out of every 100,000 molecules we breathe will bring an end to civilization. Nor do you hear them share that CO₂ is plant food and that Mother Nature helps regulate higher levels of CO₂ by accelerating plant growth. What you do hear from them is that we need to decrease population, and if we don't, the consequences will be as dire as what Ehrlich thought would happen with the "population bomb."

There are problems on earth. Some regions are very crowded, but

other areas are barren. Eventually, people will live in places we may not think of in the twenty-first century. If it were not for evil in the world, everyone would have enough food to eat and a place to live. There are enough resources for more than 7 billion people, and advances in technology will allow us to do more for people with less damage to the environment.

Prosperity in the world has increased with an increase in population. Today, a middle class person has luxuries that kings and queens from the past couldn't have ever imagined. I've yet to meet someone who complains about the population but doesn't take advantage of our improved healthcare and the many other conveniences that have resulted from more people. Things are not perfect, but it is safe to say that few people would have rather lived during times when famine and disease were more common.

If you meet someone who insists our world is overpopulated, ask the person if everyone in the world could fit on just one lake. If you get a "no" answer, you can share the true story about the size of just one lake, namely Lake Superior. You may find that Gitchigumi may be regarded as a "great" way to show how relatively few people currently inhabit the earth.

¹ Malthus, Thomas Robert, *An Essay on the Principle of Population as It Affects the Future Improvement of Society, with Remarks on the Speculations of Mr. Godwin, M. Condorcet, and Other Writers* (London: J. Johnson, 1798), Ch I, p.17.



*"...do not kill the
innocent or righteous."*

God's Testament

For those who are Christian, Scripture is God's testament on how to live life. Jews use the Talmud for their guidance from God, and Muslims rely upon the Koran. These major religions have a common theme of respect for human life.

Even those who do not believe in God nor are involved in any religion can find respect for human life in natural law. Natural law represents what we know as innate fundamental truths of right and wrong.

A conscientious look at key passages in the Old and New Testaments as well as in the Koran clearly demonstrates God's affirmation of all human life. A few of the many passages in Scripture are as follows:

Jeremiah 1:5 *"Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations."*

Exodus 23:7 *"Keep far from a false charge, and do not kill the innocent or righteous"*

Psalms 139 13-4; 51:5 *"Truly you have formed my inmost being; you knit me in my mother's womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works." "Behold, I was brought forth in iniquity, and in sin my mother conceived me."*

Isaiah 49:1, 5 *“The Lord called Me from the womb; From the body of My mother He named Me.” “And now says the Lord, who formed Me from the womb to be His servant...”*

Proverbs 24:11 *“Rescue those being dragged to death...”*

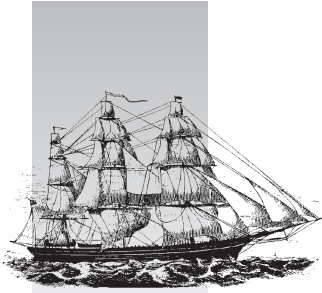
Exodus 20:13 *“Thou shall not kill”*

Matthew 1:18, 20 *“Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit...for that which has been conceived in her is of the Holy Spirit.”*

Luke 1:41, 44 *“And it came about that when Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit...For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.”*

Koran 17:31 *“Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.”*

Deuteronomy 30:19 *“I set before you life and death, the blessing and curse. Choose life then, that you and your descendants may live...”*



Grace

The transforming power of grace is captured in the well known song “Amazing Grace.” Not so well known is the story behind “Amazing Grace.”

On May 10th, 1748, Captain John Newton believed all was lost and his slave ship would capsize from the violent storm he encountered. According to his journal, he exclaimed, “Lord, have mercy on us.” His life was spared from the storm. God touched John so profoundly that he always commemorated his conversion day until he died in 1807.

The words that John Newton penned in remembrance of his conversion day appeared in the first edition of *Olney Hymns*, 1779. Read the words from John’s perspective, as someone who once believed slaves could be treated inhumanly. Also read it from the perspective of someone who once believed nascent children could be treated inhumanly.

Amazing grace! (how sweet the sound)
That sav’d a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

‘Twas grace that taught my heart to fear,
And grace my fears reliev’d;
How precious did that grace appear,
The hour I first believ’d!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who call'd me here below,
Will be forever mine.

In the last stanza, Newton wrote about the impending demise of earth and the end of our sun. Without the aid of modern science, Newton accurately depicted what will someday happen to our earth and sun.

Modern science will never be able to give us an explanation of God's grace. Yet, it appears that Newton described as accurately as humanly possible the redeeming power of God's grace within the stanzas of a song.

The captain of a slave ship who went on to become a minister and a strong voice against slavery gives hope to those who struggle with the wretchedness of abortion-on-demand. The great evil brought about by abortion and slavery may swell and subside throughout history, but God's grace will be everlasting.



Highest Bidder

Martina Greywind had a chemical dependency problem and was in a difficult situation. Nobody knew if she would keep or abort her child. Her brother Ken provided some insight when he said, “She’s going to take the highest bidder I suppose. It comes out to money. It’s crazy she’s negotiating with them. [But] I’m not surprised at that coming from her.”¹

Martina had problems with alcohol and inhalant addictions. On her eleventh arrest for paint inhalation, it was discovered that she was pregnant. She was released and then arrested again. While in jail, after pleading guilty to the charge of paint sniffing, she was charged with “*endangering the life of another person.*” Again, she pled guilty.

The bidding war to determine the fate of nascent Greywind began after the endangerment charge. Abortion advocates offered to pay for her abortion. Right to Life advocates offered to adopt her baby and provide her with financial assistance.

A married couple offered to adopt Greywind’s child. The couple had two children and five years of foster care experience. They were willing to sacrifice and help both mother and child because of their respect for human life. They said, “We need to help each other. We don’t need to destroy each other; the world has pretty well kicked her down and out. People are using her as a pawn. We just have a way of standing up for people like that.”²

Pro-life advocates offered Martina \$11,000 to continue her pregnancy. One man would have mortgaged his house if it meant saving the child's life. He said, "I'm not crazy about spending \$10,000, but *a baby has infinite value.*"³

The ante was countered when abortion advocates proposed paying for the abortion and convincing her that she would have the endangerment charge dropped if she aborted her child. Ken Greywind, Martina's brother, said his sister knew that prosecutors would have to drop the charge that she was endangering the life of another person (her child) if she were to have an abortion.

Martina had her child killed. Her fetal endangerment charge was dropped, and she was released. Only three hours after being released from jail, she was arrested again for paint sniffing. Abortion advocates won this bidding contest at the cost of one innocent human life and additional emotional trauma to another.

Should human lives be up for auction? Not unless we believe in modern day slavery where the highest bidder wins.

¹ The Fargo Forum, Fargo, ND; 2/22/92: A-1.

² The Fargo Forum, Fargo, ND; 2/20/92: A-1.

³ The Fargo Forum, Fargo ND; 2/14/92: A-1.



Hope (Esperanza)

Our hope for what is right and just can never be taken away from us unless we consent to give it away. We only give it away when we do nothing and lose hope.

A survivor from what appeared to be a time and place of hopelessness, a Nazi Germany concentration camp, was Elie Wiesel. There is hope for all of us if we heed his comments.

If we forget, we are guilty, we are accomplices.... I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim.¹

A woman in her early forties felt like she was in a hopeless situation until she met another woman. The woman she met was Jeri Bartek from SouthSide Life-Care Center. She told Jeri that she wanted to have an abortion after finding out that she was pregnant.

The day that she met Jeri was September 11, 2001, the same day that terrorists attacked the United States. Jeri mentioned to the woman that there has been so much destruction already and asked the woman if she wanted to add to that destruction by having an abortion. The woman saw and met “Hope” and decided to not abort her baby.

Jeri asked the pregnant woman if she had thought of a name for the baby. The woman said that she is going to name her baby Esperanza, which means hope in her native language.

We will always have hope if we trust in God. When we make our hope contagious, as Jeri did, we can expect fewer abortions, more adoptions and hope for the future.

¹ Excerpted from his 1986 Nobel Prize acceptance speech.



"Huge Discovery"

Imagine that NASA found evidence of life on another planet. After an extensive search using the most sophisticated technology, only two frozen embryos are found. The little alien lives represent a "Huge Discovery."

People from all over are concerned about the safety of the newly found aliens. In an effort to provide the best care for the two frozen, nascent aliens, they are brought back to earth. Security is at its highest level for the little ones.

A few radical scientists argue that one frozen alien embryo should be used for research in order to increase the odds of survival for the other frozen embryo. Most of the leading ethicists denounce the idea saying that, "the end (research that may save the other alien) does not justify the means (killing a frozen alien embryo)."

People throughout the world are supportive of saving the lives of both aliens. Polling data indicates that the vast majority of Americans are against killing innocent alien life regardless of its size or because it *might* save the other alien life. Alien rights activists are protesting throughout the world demanding protection for the aliens.

Congress quickly introduces a bill called the "Alien Species Protection Act." One senator gives a passionate speech on the Senate floor saying, "The Declaration of Independence reminds us

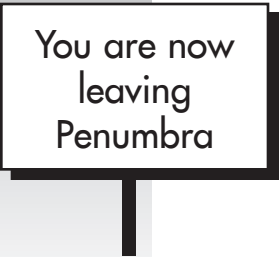
that we are endowed by our creator with the inalienable right to life. This little alien life is also part of God's creation and deserves both our respect and protection!" The bill is rushed through Congress and promptly signed into law by the president.

In real life testimony before Congress, a father of two adopted frozen embryos asked which of his two toddler sons in his arms should have been killed for medical research. Nobody in Congress was so cruel to suggest that one of the adopted boys should have been killed. Everyone could see that these former frozen embryos were unique humans like everyone else.

We need not travel the galaxies to discover unique life that only needs an opportunity to develop. If everyone looked at human life with same awe and interest that we would have for alien life, then we would logically conclude that innocent humans, regardless of size, deserve our respect and protection. Some people would find this logical conclusion to be a huge discovery.

For information on adoption of frozen embryos contact:

Nightlight Christian Adoptions
www.nightlight.org



You are now
leaving
Penumbra

Incomprehensible

Imagine you have a sister that has been unjustly imprisoned in a country called Penumbra. Her sentence for being “unwanted” is nine months in prison. She is unwanted because the ruler considers her a threat to his authority. You know that your sister is under the complete control of prison officials and her life is in the hands of the ruling dictator.

The dictator decides that your sister can be released from prison. You see her walk down the road to the border and know that soon the laws of another land will protect her. The border guard opens the gate and you see her left foot cross the border. You become filled with joy because you know that freedom is only inches away. Before the other foot crosses over, you are startled by gunfire. What you see next is both incomprehensible and wicked. Your sister falls dead into the free country.

You are shocked and devastated to see your sister lying dead, having been only inches away from entering a country that would, by law, protect her life. You are told that the legal taking of your sister’s life was in the best interest of the country. The highest court in the land of Penumbra recently approved such a procedure in a court decision. You will never forget the day your sister became the victim of a senseless killing.

“A senseless killing” describes the procedure known as a partial-birth abortion. The highest court in the United States approved

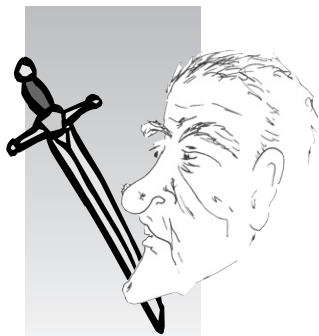
this procedure, in *Sternberg v. Carhart*, on June 28, 2000. What happens is an abortionist delivers the baby's entire body except for the head. The baby is only inches away from freedom when the abortionist jams a scissors into the baby's skull. The brains are removed by a powerful suction machine to kill the child. A dead baby then falls into a free country.

Partial-birth abortions require a long waiting period (i.e., 3 days) for dilatation of the cervix. It is not a procedure used to save the mother's life. Former U.S. Surgeon General C. Everett Koop, as well as many other physicians, have stated that the procedure is never needed to save the mother's life. Partial-birth abortions assure the doctors of successful abortions. Abortionists then need not worry about survivors.

Words used as synonyms for "wicked" include "vicious," "iniquitous," "unjustifiable," "dreadful," and "beastly." All of the aforementioned adjectives apply to partial-birth abortion except for "beastly." Beasts are not known for killing their nascent offspring in the process of being born.

We will not hear or read about studies involving beasts and partial-birth abortion, because such cruelty to animals would not be tolerated. People would say that such a procedure performed on baby animals would be wicked and incomprehensible.

A partial-birth abortion ban law was enacted in 2003, and in 2007, its constitutionality was upheld by the U.S. Supreme Court in the case of Gonzales v. Carhart. Any other type of abortion, including saline abortion, is still legal right up until birth.



Initial Impression

Our initial impressions can be completely different from our lasting impressions.

Author Barnaby Conrad described his first impression of the famous author Sinclair Lewis as “...tall and fiercely ugly, quite the ugliest person I had ever seen.” Mr. Conrad then said, “Yet, I swear that ten minutes after I met him—when he started to talk and ramble—I no longer thought him ugly.”

If abortion-minded mothers would take ten minutes for a high resolution ultrasound, they would likely see the beauty of their offspring and no longer think of their babies as ugly or intolerable. As time quickly goes by, they will understand the errors of their initial impressions.

Another example of how an initial impression can change is poignantly found in the medieval story of a man, a wolf, and a baby.

The man in the story is a woodsman who recently had lost his wife after the birth of their baby girl. He had dearly loved his wife and would be completely devastated if anything were to happen to their beautiful little daughter.

Several years prior to the death of his wife, the woodsman had found an orphan baby wolf in the forest. He adopted this little wolf and raised her to help him hunt. After many hunting trips, the wolf and

the man established a trust and companionship that appeared likely to last till natural death.

The woodsman and the wolf would go hunting together on a regular basis. The hunt usually occurred near the cabin, and the baby girl was left in her basket within sight or sound of her father.

One day, during a hunting trip, the woodsman wounded an animal with his arrow and became involved in chasing the animal much farther into the forest than usual. After finally capturing the animal, he noticed that his wolf was not at his side. This was very unusual. He then could hear a faint blood-curdling cry from his little girl off in the distance as well as a growl from a wolf. The woodsman left his prize animal and ran back to his home as fast as possible.

Upon arriving at his home, he was shocked. There was blood scattered about and no baby. He noticed his wolf, not far from where the baby had been, on her side as she was accustomed to lie when well fed after a successful hunt.

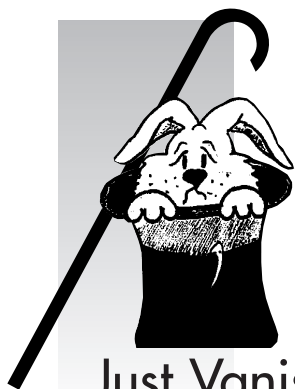
Thoughts of rage entered the woodsman's mind. Why did the wolf kill the baby? Jealousy? Hunger? Had the wolf simply gone mad? Before another thought could enter his mind he grasped his sword and with a mighty vengeance, pierced the wolf with his sword over and over.

The forest was deadly silent after he killed the wolf. The silence was broken by the whimper of a baby. It sounded as if it could be his beloved daughter. "Am I going crazy?" he mused. No, it was his baby! Other than some cuts and bruises, the baby seemed fine and, most importantly, alive.

Bewildered, the man sought to discover the source of the blood. The blood near the wolf was not from his baby but had come from the wolf. The side of the wolf near the ground showed a wound that clearly could not have come from his baby.

Searching around his home, the woodsman spotted under some brush a dead, wild dog. He suddenly realized that, instead of taking his baby's life, the wolf he loved had saved her life. A hasty decision had resulted in taking the innocent life of his trusted hunting companion.

Hasty decisions and first impressions have resulted in the taking of many innocent lives. Before we take action on our first impressions, we would do well to take the advice my mother has given me: **THINK** if our response is **T**houghtful, **H**elpful, **I**mportant, **N**ecessary and **K**ind. If we respond to our first impressions with **THINK**, we will have far fewer regrets, and innocent lives will not be sacrificed.



Just Vanished

In the Minnesota State Supreme Court case of *Doe v. Gomez*, a decision was made in favor of anonymous plaintiffs who had disappeared before they could be questioned. It was a case where prominent government officials, the courts, and many in the media chose to bury the fact that either the plaintiffs may not have existed or if so, vanished.

The Minnesota Supreme Court ruled in *Doe v. Gomez* that Article I, section 7 of the Minnesota Constitution established not only the right to abortion, but the right to make the decision to have an abortion. Any law that might influence a woman not to have an abortion was considered unconstitutional. Since childbirth for women on medical assistance is paid for by taxpayers, abortions must now also be funded by taxpayers.

See if you can understand their ruling when you read the Minnesota Constitution, Article I, section 7:

Due process; prosecutions; double jeopardy; self-incrimination; bail; habeas corpus. No person shall be held to answer for a criminal offense without due process of law, and no person shall be put twice in jeopardy of punishment for the same offense, nor be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty or property without due process of law. All persons before conviction shall be bailable by sufficient sureties, except for capital offenses when the proof is evident or the presumption great. The privilege of the writ of habeas corpus shall

not be suspended unless the public safety requires it in case of rebellion or invasion.

What was the media's role in *Doe v. Gomez*?

Although information was available by looking at the court files, all the major media gave scant, if any, coverage to the case. The two main Twin Cities newspapers, the *Star Tribune* and *Pioneer Press*, were both given relevant documents regarding *Doe v. Gomez*. Documents showed that the plaintiffs had vanished and that one plaintiff signed her affidavit in New York the same day that she was supposedly having an abortion in Minnesota. Rather than follow-up on these unusual leads, they choose to ignore them. If the court case was not about abortion, it is likely that all of the major media outlets would have been critical of the entire case.

The *Star Tribune* could be considered the most “creative” in not reporting the scandalous case. They altered an AP (Associated Press) news dispatch from a press conference held by State Senator Tom Neuville regarding *Doe v. Gomez*. A portion of the original dispatch read as follows:

Neuville and other critics also say: The main plaintiff in the case, who goes by the fictitious name “Jane Doe,” cannot be found. And all the women plaintiffs are using fictitious names without telling the court their real names. ‘We don’t know if it’s a real person or not,’ Neuville said, ‘If we’re going to start allowing judicial decisions to be made with theoretical people and theoretical factual situations, that would open Pandora’s box.’ The passage was edited to read: ‘Neuville and other critics also say that Humphrey should have challenged the identities of the women plaintiffs, all of whom are using fictitious names in court documents.’¹

In *Roe v. Wade*, the judiciary made a landmark decision based on a penumbra of the Constitution. A disappearing penumbra of a penumbra of the Minnesota Constitution may explain the decision made in *Doe v. Gomez*. Penumbra means the partial shadow from the shadow of an opaque body such as a planet. Shadowy is a good description of what happened.

Not only did the elusive or perhaps make-believe plaintiffs vanish in this court case, but also so have many children. The same tactics used in Minnesota have been used in other states to force citizens into paying for killing. What needs to vanish is the corruption, not the children.

Additional information regarding the facts and fiction of Doe v. Gomez can be obtained by going to the website:

<http://www.aul.org/docs/statecourts/MN.pdf>

¹ *Doe v. Gomez* and the Jurisprudence of Deceit by James Tarsney (MN Lawyers for Life).

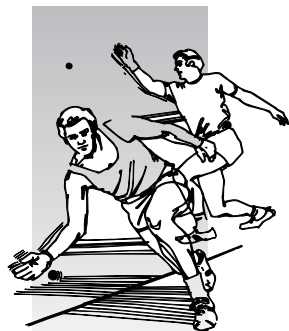
Killing Center

While working as an employee of a medical company, I had the opportunity to become acquainted with an abortionist, who runs a killing center. We had a cordial relationship even though we knew we were diametrically opposed to each other regarding the right to life.

For a period of time, the abortionist had a poster on her door notifying people of a beanbag that had resulted in the death of infants. I do not doubt that this abortionist was concerned that humans out of the womb should not die needlessly and hung the poster in order to save someone's baby from an accidental death. Yet, beyond the door where the poster was hung, literally thousands of little babies had been killed in her center of destruction.

This same abortionist, one year at Christmas time, wished me a blessed Christmas. I thought to myself that if she would contemplate on what Christmas really means, she would discontinue killing. She would become someone who nurtures and cares for all human life instead of actively killing young children and wounding their mothers.

With God, all things are possible, including forgiveness and peace for someone who runs a killing center.



Lesson

Sometimes, we learn a lesson the hard way. When I first began to play the game of handball, I became painfully aware of a new problem and soon learned a valuable lesson the hard way.

In my first attempt at handball, I played only one game. With my second experience, I was ready to have some fun and planned to play a few games hitting the little hard-rubber ball. What I planned and what happened were not the same.

My hands were not conditioned for playing several games of handball at one time. I could feel the sting of the ball on my hand during the first game. After the second game, the sting didn't feel as bad because my hand started to become numb. During the last couple of games, I didn't notice any pain from my hands because they were numb. My thoughts were on the game more than the condition of my hands.

After playing several games, I was shocked to see the size of my hands. They were huge. I had never seen my hands so large. Only when the numbness left my hands could I feel the pain. It was pain that I had inflicted on myself. I thought to myself that by playing handball, I had done something that I never would have allowed someone else do to me.

Our country has done something that we would never let another country do to us. We have allowed millions of women to be hurt by

abortion and millions of children to be killed. Our thoughts have been more on pleasure and material gain than on love and sacrifice. The longer we ignore what hurts us, the greater the pain will be when we finally notice what we have done.

Women who have had multiple abortions become numb to the pain they inflict upon themselves and their children. When these women begin to heal, they realize they did something that they would never let someone else do to them. They come to understand that violence in the womb has caused pain they can no longer ignore.

By asking God for forgiveness, women who choose an elective abortion can have their numbness and pain taken away by God's grace. Without forgiveness, there is only pain and suffering, but with God's forgiveness, these women can be great defenders of life rather than offenders of life.

Someday, our country will learn the lesson that abortion-on-demand renders tremendous pain and suffering. We will recall with sadness that no other country would have been allowed to kill tens of millions of our nascent children. A lesson will have been learned the hard way.



Lies

Ron Fitzsimmons, the executive director of the National Coalition of Abortion Providers, sent a blow in 1997 to abortion advocates. His confession regarding lying about partial-birth abortions resulted in ardent “pro-choicers” scrambling to put a new spin, or lie, on the horrible act.

The truth was that Fitzsimmons and other advocates of permissive abortion were lying. He was quoted throughout the country as saying he “lied through his teeth” about partial-birth abortions. He had given misleading statements about the number of partial-birth abortions: several thousand instead of only a few hundred. And he lied about the nascent children aborted: mostly healthy instead of severely deformed. He shared with the public some facts rather than fiction. *The New York Times* quoted Fitzsimmons when he said, “One of the facts of abortions is that women enter clinics to kill their fetuses. It’s a form of killing. It’s ending a life.”¹

Why the lies? Because abortionists need to keep us away from the truth that they are killing innocent lives. Another reason is that people will believe them. Josef Goebbels, Hitler’s Chief of propaganda, said, “A lie repeated often enough becomes the truth.” Proponents of abortion have repeatedly told some big lies, and people have believed them to be true.

Both Norma McCorvey and Sandra Cano now readily admit they lied in the landmark Supreme Court Decisions, *Roe v. Wade* and

Doe v. Bolton. McCorvey was Roe and Cano was Doe in the Court decisions. Their lies and the lies of their lawyers gave us abortion-on-demand throughout all nine months of pregnancy. They both now see that they were used by the abortion industry. And they are now both friends for life. Norma McCorvey's book *Won by Love* chronicles her conversion to Christianity and how she finally found peace and happiness in her life.

The aphorism "what a tangled web we weave when first we practice to deceive" couldn't be truer than when applied to abortion. The deception and lies surrounding abortion-on-demand has led to a deadly web of deception resulting in over 55 million deaths.

¹ *New York Times*. Feb. 26, 1997.



Lincoln

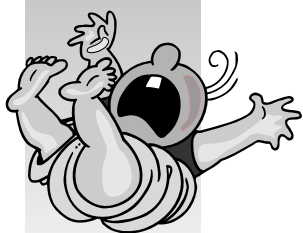
President Lincoln encountered pro-slavery advocates who really believed they were doing what was best for their society. Take a look at the following quotation from the *Washington Telegraph* (1837): “As a man, a Christian, and a citizen, we believe that slavery is right; that the condition of the slave, as it now exists in slave holding states, is the best existing organization of civil society.” The author of the *Washington Telegraph* article was not alone in his sentiment.

Over time, Lincoln developed a very strong anti-slavery position. He believed there was little if any middle ground between the pro-slavery and anti-slavery sides. Read the following quotation by Lincoln and then read it again replacing the word slavery with abortion.

The question recurs, what will satisfy them? What will convince them? This, and this only: cease to call slavery wrong, and join them in calling it right. And this must be done thoroughly—done in acts as well as in words. Silence will not be tolerated—we must place ourselves avowedly with them. Holding as they do, that slavery is morally right, and socially elevating, they cannot cease to demand a full national recognition of it, as a legal right, and a social blessing. All they ask, we could readily grant, if we thought slavery right. All we ask they could readily grant, if they thought it was wrong.¹

In another quotation, Lincoln once said, “No one has the right to do what is wrong.” Because abortion is legal doesn’t make it right. No wonder he was known as “honest Abe.”

¹ R.R. Basler (ed), *Collected works of Abraham Lincoln*, pp 547-49.



Loud and Smelly

“**B**ABIES ARE LOUD, SMELLY, AND EXPENSIVE UNLESS YOU WANT ONE,” read an advertisement by Planned Parenthood.¹ Perhaps we may someday have an organization called Planned Grandparenthood, which could place an ad saying, “*Elderly adults are loud, smelly and expensive unless you want one.*” When respect for human life is conditional, we all become vulnerable to losing our own lives.

Life at its earliest stages is far from being loud, smelly or expensive. Some women aren’t even aware they are pregnant until the third trimester. The major expenses, noise and occasional odor occur after birth.

If it is acceptable to kill a child before birth, then why not after it is born? If it is acceptable to kill a child after he or she is born, then why not before the age of five? If it is acceptable to kill a child until the age of five, then why not before the age of twelve?... then, why not before someone reaches the age of one hundred? Unless we respect the inalienable right to life from creation until natural death, all human life is diminished by not being considered invaluable.

Planned Parenthood believes they are helping mothers by leading them to kill their children. The same rationale used for killing children could be used for killing grandparents and parents.

History is replete with groups or governments who believed that killing others would help their problems. The organized massacre of Jews in Russia was referred to as a “pogrom.” Pogrom is defined as an organized massacre. Today, the organization responsible for more deaths than any other organization might more appropriately be called Planned Pogrom instead of Planned Parenthood. Part of its plan is to have us believe that babies are loud, smelly and expensive, unless wanted. Is it wise to consider an ‘unwanted baby’ Loud, Smelly and Expensive, but if the same baby was “wanted,” the child then becomes soft, precious, and sweet?

¹ Burnsville/Lakeville (MN) *Sun Current*, 10/18/1996: 18A.



Mother Teresa

The world was not familiar with Mother Teresa until Malcom Muggeridge sought to interview her back in 1969. Arrangements were made to have the interview in the dimly lit home for the dying in Calcutta. This was the only place an interview was feasible with the reluctant nun. When the film from the interview was developed, it appeared as if they were in a well-lit location. The cameraman insisted that what had happened could not have happened. In his bestselling book, *Something Beautiful for God*, Muggeridge wrote:

I myself am absolutely convinced that the technically unaccountable light is, in fact, the Kindly Light [Cardinal] Newman refers to...Mother Teresa's Home for the Dying is overflowing with love....This love is luminous, like the halos artists have seen and made visible round the heads of the saints. I find it not at all surprising that the luminosity should register on a photographic film.

Mother Teresa brought the light of truth in her message about abortion. At the National Prayer Breakfast in Washington, D.C. on February 3, 1994, Mother Teresa gave a speech before the leaders of the United States. While most of the people in attendance were attracted to her illuminating message, those who were abortion advocates tuned her out. Unfortunately, the then-president Clinton, vice president Gore, and their wives reportedly were stone-faced while most everyone else was giving Mother Teresa a standing ovation.

What was most interesting about Mother Teresa is that even the leader of the free world felt that he could not criticize her remarks. Some of her comments are as follows:

How can you love God whom you do not see, if you do not love your neighbor whom you see, whom you touch, with whom you live?

But I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself.

By abortion, the mother does not learn to love, but kills even her own child to solve her problems.

Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.

I am willing to accept any child who would be aborted and to give that child to a married couple who will love the child and be loved by the child.

You too must bring that presence of God into your family, for the family that prays together, stays together.

Let us make that one point—that no child will be unwanted, unloved, uncared for, or killed and thrown away.

If we remember that God loves us, and that we can love others as He loves us, then America can become a sign of peace for the world.

Give until it hurts—with a smile.

It is a very great poverty to decide that a child must die that you might live as you wish.

Mother Teresa inspired millions. Loving the weak, the vulnerable, and the discarded, she lived an admirable life. She was an inspirational testimony of what it means to be pro-life.

Following her death, she was beatified by Pope John Paul II and given the title Blessed Teresa of Calcutta.



My Opinion

“It does not matter what the facts are. I have my opinion and that is what is most important to me!” This was the statement articulated to me by someone who was an abortion advocate. Many people who probably have not given a lot of critical thought to the abortion issue hold this opinion.

We are all faced with facts in life each and every day. When we refuse to face these facts, reality will eventually remind us that “ignorance” is not “bliss.” If we ignore the fact that bills are overdue, we eventually will face bill collectors and possibly arrest should we continue to ignore the facts. Ignoring the fact that we need to be responsible for our actions can cause harm to others, ourselves, and lead to undesirable consequences. Facts matter and are important.

One indisputable fact of an abortion is that at least one innocent human being is killed and one human being will likely be wounded emotionally, even if not physically. Another fact is that there are many couples who desperately want to adopt babies.

Some people still think that elective abortions are not wrong. They claim they see “both sides of the story.” Yet, it is doubtful that these same people use the same judgment and reach analogous conclusions about other issues.

Let’s look at the following examples and use “opinion” as our criterion for judgment.

In spousal abuse, the opinion of the abuser may be that when he or she married, the two of them became one. Since they are “one body,” abusing one’s body should be a personal choice. An abuser can rationalize abuse as a measure of control and think that life simply couldn’t go on without such control. The spousal abuser might say, “It’s my body and my choice.”

A pedophile or rapist with the help of pornography may have the opinion, albeit demented, that he is actually helping his victim. This molester may see both sides of the issue and would like the government to keep free from what he does with his body. The abuser might say, “It’s my body, my choice, and I was helping this woman.”

One night, a pregnant Shiwona Pace of Arkansas was beaten by three men, all of whom were hired by her ex-husband.¹ While these men were beating her, they told her that they were going to kill her f—— baby. Because she was on federal land, where fetal homicide laws do not exist, the men could not be charged in the death of her child. Fortunately, in 2004, the Unborn Victims of Violence Act made killing a nascent child on federal land a crime.

Someone who favors legalized abortion most likely will look at the facts when a “wanted” child is a victim of violence, regardless of the law. When the child is “unwanted,” personal opinion appears to provide the rationale for pro-abortion advocates. Why the double standard for innocent human life?

Everyone has his or her own opinion on the respect for human life issue. Some opinions will be drawn by looking at the facts determining what best affirms the dignity of human life. Ignoring the facts to the detriment of human dignity will draw other opinions. Did the men who destroyed the World Trade Center and damaged the Pentagon have any respect for human life—even their own? The fact is that over 3,000 people died because, **in the terrorists' opinion**, they were doing the world a favor. Look at the consequences and how misguided their opinions were!

¹ *National Right to Life News*, May 2001.



Nazis

Most everyone would now agree that the culture and laws of Nazi Germany perpetuated a culture of death. Many people believe the culture and laws of the United States perpetuate a culture of death. Although these tragedies in our history are not the same, there certainly are similarities. Let's look at how these cultures of death compare to each other.

The culture of death in Nazi Germany meant:

- Kill one human person and you could have been convicted of murder.
- Kill thousands of “non-persons” and you were defended and protected as a Nazi.
- Human non-persons only had value when they were wanted.
- Medical experimentation on non-persons was legal.
- Peaceful protesters were jailed.
- Dehumanizing of humans was required.

The culture of death for nascent children in the United States means:

- Kill one human person and you can be convicted as a murderer.
- Kill thousands of “non-persons” and you will be defended and protected as an abortionist.
- Human non-persons only have value if they are wanted.
- Medical experimentation on non-persons is legal.

- Peaceful protesters are jailed.
- Dehumanizing of humans is required.

Today, people who reflect on the atrocities of Nazi Germany wonder how something so horrible could have happened. Future generations may reflect upon the atrocities inflicted upon women and nascent children of our era and wonder how something so horrible could have happened.

\$10,000

reward for

missing

girls

New Morality

My seventh grade classmate had disappeared shortly after the school year had begun. She was with her older sister when they were both abducted. Everyone in the area had heard that they were missing. In school, we prayed for the return of the girls. People throughout the community were on the lookout for the two missing girls. Reward money was offered to help find the sisters. They were gone but would never be forgotten. Some might say they were victims of the “new morality.”

The missing girls were taken away from their hometown, a place thought to be safe. Family, friends and the surrounding community were devastated. They found out that each of the girls had been stabbed multiple times and one of them was unclothed. The person(s) who killed these girls was never brought to justice and held accountable for the deaths. The killer(s) had no concern for the lives of these young women.

Every day, over four thousand nascent children are taken away from their homes, a place thought to be safe. Every day, mothers and family members are devastated when they come to realize what happened to an aborted family member. The killers (i.e., abortionists) have no concern for the lives of these little humans. The person who killed the baby is not held accountable for her death. The abortionist, in his twisted thinking, may feel that he did nothing

wrong. He was only providing a service for the problem of an “unwanted” pregnancy.

Mothers who have allowed their nascent children to be aborted may not think it was wrong. When they do realize it is wrong and accept God’s forgiveness, they can become the most ardent pro-life advocates. Often they can reach out to those post-abortive women and men who otherwise would not be reached.

Some people are difficult to reach because of what might be considered the “new morality” of selfishness. The edited version of “Mary” by an unknown author explains this new morality and how the child is gone but not forgotten.

The New Morality “Mary”

An edited version by unknown authors

You didn’t make it Nascent Child.
They wouldn’t let you be.
To your bud of life they took a knife.
It’s the “New Morality.”

They didn’t mean to hurt you, Love!
You have to understand.
Forgive them for what they did.
Their life was so well-planned.

They couldn’t take you with them
up the ladder of success.
Money meant more to them
than a child, heaven-blessed.

Tell me little Nascent Child,
what did the Creator say?
Did He wrap you in his love,
and wipe your tears away?

You hover on the edge of time.
I see your faceless form.
You laugh whenever children play,
In my heart for you I mourn!

He sent His only precious Son
to teach us all “the Way.”
Still, we kill the nascent ones.
It happens every day!

You didn’t make it, Precious One,
They wouldn’t let you be.
They decided you’re not a person,
It’s the “New Morality.”

My seventh grade classmate was considered an object to be used for another’s selfish gratification. Her personhood was violated along with that of her sister’s. The so-called “new morality” denies the personhood of the little child. The U.S. Supreme Court embraced the new morality in refusing to recognize the personhood of the nascent child.



Ownership

Is it possible for a human to be owned? That was the question before the US Supreme Court in 1857 and, for all practical purposes, again in 1973.

The 1857 Court decided that blacks are property. Ownership by a master resulted, at times, in a *slave* being brutalized and killed. Brutality and death to the slave was sometimes considered necessary to meet the needs of the master. The 1973 Court decided, for all practical purposes, that nascent children are property. Brutality and death to the *fetus* is sometimes considered necessary to meet the needs of the mother.

Consider some similarities between the 1857 and 1973 Supreme Court decisions:

- *Dred Scott v. Sandford* and *Roe v. Wade* were both decided on a 7-2 vote.
- Nine men made the decisions.
- Blacks and nascent children were considered non-persons under the law.
- Blacks and nascent children were considered property owned by their masters or mothers.
- Blacks and nascent children could be killed when considered troublesome or unwanted.

In addition to the resemblance found in the actual court decisions, we can find similarities in the cultures that did allow, and currently

allow, for ownership of one human by another human.

The ardent pro-slavery faction represented a minority of the population yet exercised a disproportionate amount of power. This is also true of the ardent pro-abortion faction. Slavery and abortion financially benefit a small number of people who use their money and influence to support legislation and propaganda that dehumanize certain humans in society.

Yesterday, there was a small minority of the population (pro-slavery activists) who did whatever they could to promote and retain legalized slavery. Today, a small minority of the population, who are pro-abortion activists, will do whatever they can to promote and retain legalized abortion.

The respect and dignity of a slave's life was entirely dependent upon his or her owner. The respect and dignity of a nascent child's life is entirely dependent upon her or his owner (i.e., mother).

If we respect the inalienable right to life of each and every human being, then our country will again realize that it is wrong for one human to own another.



Pregnant in Israel

Pregnant in Israel is an analogy of how one man was an advocate for *life* while the other man was an advocate for *death*.

Pregnant in Israel¹

Two men look at a pregnant woman:
One envisions unsightly products of conception.
The other envisions a beautiful nascent child from inception.

One man sees the thing causing a rift.
The other sees the child as God's gift.

One man foresees something to destroy.
The other foresees someone to enjoy.

One man goes about slaying.
The other goes about praying.

King Herod was the man who wanted baby Jesus dead.
Joseph helped raise Jesus so we could live by what he said.

¹ Poem by Russ Rooney.



Pro-Life Legislation

“There are kids dying out there,” said a Minnesota legislator referring to his bill as “probably the best pro-life legislation you’ll see this session.”¹

Was this bill some measure to reduce the number of children who die of abuse? How about a bill to help fund research for childhood diseases? Maybe a program to reduce the number of kids who die of suicide? A bill to reduce the number of abortions in Minnesota?

The answers to the above questions are no, no, no, and no again. The legislator was referring to shopping cart safety. His bill would require retailers to equip their shopping carts with child protective devices. This same legislator supported the killing of children by elective abortion, allowing a baby to be forcefully and brutally torn apart inside his or her mother’s womb.

How is it that some elected officials can find shopping cart safety more important than removing the anti-life laws that deny so many humans the right to life? We may gain some insight when we find that one dictionary definition of “politician” is “a seeker or holder of public office, who is more concerned about winning favor or retaining power than about maintaining principles.”²

This definition aptly describes some politicians who not only lack respect for the most helpless of our brothers and sisters, but believe our taxes should be used to kill them.

If a politician does not respect the most fundamental right to life, then how can we be certain that he or she will not compromise on other issues of importance? Government serves its people best when it respects all human life. Thomas Jefferson once said, “The care and happiness of human life, and not their destruction, is the first and only legitimate object of good government.” If we want good government, then we should only vote for legislators who will work and vote to protect human life rather than support its destruction.

Voting is our most important task in an effort to elect life-affirming politicians. However, there are many other ways we can become politically active. For example, we can help candidates by stuffing envelopes, fundraising, telephoning, writing letters to the editor, and passing out campaign literature. Potential life-affirming politicians will be more likely to run for office knowing that volunteers are committed to seeing the campaign through to victory.

The law is a teacher that can steer people in the right direction. Currently, our law leads people to believe that it is right to do something wrong. It is wrong that countless children are dying out there.

By educating others and ourselves, we will be able to elect a majority of pro-life legislators on both a State and Federal level. Then and only then will we see “the best” pro-life legislation result in the saving of countless little children.

¹ *MN SESSION WEEKLY*, Feb. 14, 1997, *Protecting kids in carts*.

² The Random House Dictionary of English Language.



Protest

I was once invited to a political protest and did not know what to expect. But, by attending, I thought maybe I could learn something about people who support a candidate who has no qualms about nascent children being killed.

At the peaceful protest, I carried a sign that stated: “Senator Wellstone (MN) voted against the partial-birth abortion ban.”

The sign showed the result of a partial-birth abortion: a dead baby with his head still within the womb. The sign did not show an actual baby being killed, only a simple drawing of the procedure. It accurately depicted the horrid result of a partial-birth abortion. It did not go well with the free ice cream, provided by Ben & Jerry’s, at the political fundraiser. Nothing goes well with something as brutal and ugly as partial-birth abortion.

The pro-life signs were generally ignored or trivialized by the Wellstone supporters. Most of the supporters at the event, I would guess, were people who attended for reasons other than abortion and likely never gave serious thought to Wellstone’s views on abortion. Some supporters would vent their anger toward the protesters by swearing. A few fervent supporters of Wellstone and partial-birth abortion tried to justify the grisly procedure. I will never forget one man’s comments.

He was wearing a green Wellstone t-shirt. He read my sign and

with some enthusiasm, referring to Wellstone's support of partial-birth abortion, said, "He did good, didn't he?" My response was, "Good, if you like killing children." He in turn replied with a sinister look and forceful voice, "*I love killing children.*"

The words spoken by the Wellstone supporter seem shocking, even if they were said in sarcasm, until you reflect upon our culture of death. The culture of death sustains killing as long as it is done by so-called professionals behind closed doors. It does not matter how many are killed; what only seems to matter is that there are no constraints on killing.

Less than 50 years ago, if you had told someone that you needed to protest such a brutal form of killing, your sanity would have been questioned. Certainly, anyone who performed such an act would have been considered insane and promptly jailed without any protest.

Sadly, Senator Wellstone died in a plane crash in October of 2002. President Obama also supported partial-birth abortion, but thankfully, it is now unlawful. Legislation passed to ban partial-birth abortion was signed by President Bush in 2003 and upheld by the Supreme Court in 2007.



Quiet Time

Restful quiet time is essential to our well being. We cannot perform the simplest of tasks or even survive without adequate rest.

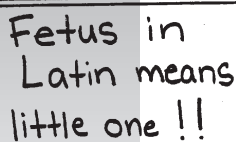
Imagine testing a soldier physically or mentally after he has been injured and in constant battle for the last four days. The soldier is near total exhaustion when he is told to take both a physical and intelligence test. The soldier passes out before he could take either test. Does this mean that the soldier is unintelligent or physically incapable? The answer seems to be an obvious “no.”

After a soldier is left undisturbed for some time, he may show that he is both physically fit and mentally advanced.

After a baby is left undisturbed for some time, she may show that she is both physically fit and mentally advanced.

When a nascent child is unable to take a mental or physical test, does that mean the little child is unintelligent or physically incapable? The answer should also be a “no,” but many people find this answer less than obvious.

Both nascent children and exhausted soldiers need some quiet time in a safe place so they can live and express their God-given gifts.



Fetus in
Latin means
little one !!

Realization

Everybody, at some point or another, comes to realize that if they had the opportunity, they would go back in time and do things differently. Part of being human is making mistakes. Recovering from our mistakes and learning from them is as important as realizing that we made mistakes.

Women and men can suffer from what is known as post-abortion syndrome. Sometimes it can take decades before symptoms, such as anxiety, depression, anger and other feelings, surface from the mistaken abortion. Organizations have been formed and books have been written to help women and men deal with post-abortion syndrome.*

Fortunately, faith, friends, and counseling can help women and men become emotionally stronger than they were before their abortion. Those who have suffered the aftermath of abortion, but now embrace the sanctity of all human life, will help lead the way to a less violent and more loving country.

A friend, Robert Plante, allowed me to share an excerpt of his poem on what he experienced after the death of his nascent child:

The Aftermath...Realization.

Days, months, and years have since passed.
With no thought to what really occurred.

There hasn't been a moment of regret for the past.
My vision must somehow be blurred.

I drove down the road, when a sign I did see.
Pro-life was the message it cast.
"Fetus in Latin means Little One," I could read.
As soon as I glanced I was past.

Then on the news, came a story so sad.
A mother abandoned her child.
What was the problem, was her life all that bad?
That in a dumpster her son be exiled.

And then after church, Respect-Life was the cause.
Eleven weeks their fingerprints begin.
They were signing a petition, to change the old laws.
In my hands was a "precious feet" pin.

Day after day, I heard the stories unfold.
Of an infant being beaten, or killed.
My wall started tumbling, I felt alone and so cold.
For the Lord's wish I had not fulfilled.

In fear of the future, I thought would exist.
I ran from the problem I faced.
I didn't trust in the Lord, I turned to resist.
When it was His Love I should have embraced.

My eyes are now open, and how clearly they see.
The destruction that I've left behind.
I don't like the person that I seem to be.
And I'm searching for some peace of mind.

As I cry in my pillow, to the Father I pray.
For forgiveness I'll never deserve.
I pray for my healing, as I live every day.
For all life I vow to preserve.

Somedays I feel sorrow, and anguish fills my heart.

I pray to remember what I've lost.

My child is now with me, yet forever apart.

This lesson was not worth the cost.

My child's in Heaven, and with Jesus she plays.

Her laughter is a melody of joy.

Happiness is granted for the rest of her days.

And maybe my child's a boy.

I'm learning to love the person I am.

To forgive myself for sins of the past.

To trust in the Lord and Jesus the Lamb.

And pray that my wounds will not last.

The pain grows less, as I heal every day.

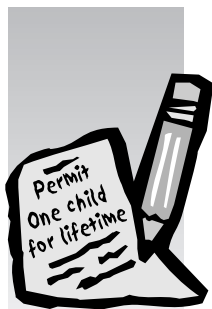
My life gives me reason to try.

If faced with this problem in the future I pray.

I'd take the road less traveled by.

Robert's writing can help us understand the pain and healing caused by abortion. This will bring us to the realization that all human life needs to be treated with respect and dignity.

Afterabortion.org is an informative website for post-abortive men and women to obtain helpful information. Otherwise, contact any of the Pro-Life organizations in your area to find information regarding post-abortion syndrome.



Sanger

Margaret Sanger founded the international organization known as Planned Parenthood. Her interest in “birth control” went beyond offering contraceptive devices. In April 1924, she devoted an entire edition of *Birth Control Review* to eugenic sterilization. Sanger believed that undesirables (i.e., the disabled and/or minorities) should be sterilized in order to keep the population “healthy.”

In the December 1933 edition of *Birth Control Review*, she published a listing of those circumstances under which she believed that particular children should not be born. Some of the reasons are as follows:

- 1) When either parent has an inheritable disease, such as insanity, feeble-mindedness, epilepsy or syphilis.
- 2) When children already born are not normal.
- 3) When the woman is under twenty-three years old and the man is under twenty-five.
- 4) When the previous baby is under three years old.
- 5) When the parents’ economic circumstances do not guarantee enough to provide the children with the necessities of life.
- 6) For two years after marriage, since a couple needs this period to establish the home, and prepare for the great responsibility of becoming parents.

If Sanger's advice were to be taken literally, then most likely everyone could go back a few generations and find that his/her ancestors should have been aborted or never conceived.

She was more direct regarding her intentions when writing a letter:

The most successful educational approach to the Negro is through religious appeal. We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members.¹

Sanger would likely have been a strong promoter of China's forced abortions and one-child policy. When she wrote *Code to Stop the Overproduction of Children*, published in 1934, she stated that "no woman shall have a legal right to bear a child without a permit...no permit shall be valid for more than one child."

If Ms. Sanger had simply sent the message that having children is a serious commitment and requires adequate preparation, sustained attention, and sacrificial love, she would have sent a message that strengthened the family, our community and civilization. In reviewing the writings of Ms. Sanger, it is easy to conclude that she supported eugenics, racism, and fetophobia.

Quotations from Margaret Sanger can be found at the Human Life International website (www.HLI.org).

¹ Margaret Sanger, *Letter to Clarence Gamble*, Oct. 19, 1939.



Special People

While volunteering on a trip for the mentally handicapped, I met a young man who was working with another group of mentally handicapped adults. The man told me that he had held several jobs but did not find any of them to be rewarding or fulfilling until he began to work with the mentally disabled. This man found fulfillment by providing care and love for individuals with special needs. He did not look at the people he worked with as different or strange; rather, he came to realize that they are special people.

Some people in the medical profession do not seem to understand that a child can have special needs and still be a very important part of someone's family. Donna Coppinger wrote an op-ed piece relating her experience with a geneticist who encouraged her to abort her nascent Down syndrome child. Fortunately, Donna did not take the professional advice given to her. By reading what she wrote a couple of years after her Down syndrome child was born, we can understand why Donna knows she made the right decision.

She never mentioned the fact that my child would change the lives of many, including my own, and fill my world with love and joy I had so long desired.

She never mentioned how he would change my own father, the man I never knew, into a grandfather any child would desire. She never mentioned how he would bring a family so close

that nothing could tear them apart. She never mentioned how this child that I love so much would make a weak woman strong.

...To all the professionals out there who are faced with having to tell someone that their child will have a disability, be positive. This child is going to need his parent and eventually the parent will figure out that they will need that child.¹

Perhaps Donna would not have been given bad advice if her geneticist realized we are all profoundly handicapped both physically and mentally compared to our omnipotent God.

Considering our severe disabilities and sinful conditions relative to God, we should be extremely grateful to be considered special people worthy of redemption by our Creator.

¹ *Arizona Republic*, 4/26/01, p.B6.



Survivor

Gianna Jessen¹ is one of only a few who have survived a saline abortion. She was unwanted and aborted. As with other saline abortions, concentrated saline (salt) solution was injected into the amniotic fluid surrounding Gianna. The saline solution was meant to burn her skin and kill her. Amazingly, Gianna survived the abortion without permanent burns. Ironically, her “successful” survival was a result of an “unsuccessful” abortion.

We can only imagine what a saline abortion would be like. I have personally experienced the crackling sound caused by being in a salt-water environment. There is no pain associated with swimming or playing in saltwater because our skin is able to withstand it. The nascent child, however, experiences severe pain from the caustic, highly concentrated salt solution burning his or her body during a saline abortion. One might expect that the baby in the womb would associate severe pain with the crackling sounds caused by the saline solution.

As a young child, Gianna experienced intense fear when she heard crackling sounds from a crackling wood fire. Psychologists told her that she is subconsciously reliving the abortion. The roaring and crackling sounds recapitulate the effect of the saline solution as it burned her in the womb. Gianna experienced chaos in what was once a pristine and safe environment, the womb.

Having survived the trauma of being aborted, Gianna now enjoys

singing and lives a life with her friends and family. She has a desire to live as much or more than most of us even though her mother initially thought her to be unwanted and unworthy of life.

Gianna is more than a survivor, she is a leader and champion for the right to life movement. When speaking here in Minnesota, she found special meaning in a quotation found within the State Capitol. The quotation by O'Connell reads, "Nothing is politically right which is morally wrong." If this quote were taken literally, then we would have a law that helps all humans survive.

¹ Jessica Shaver, *Gianna: Aborted...and Lived to Tell About It*, Focus on the Family Publishing, 1995.



Sweet Potato

Whether you like sweet potatoes or just think any type of potato is “sweet,” you are not alone. Not only can potatoes be tasty, they literally have saved numerous lives because of their nutritional value.

We take for granted the ubiquitous potato that is a part of most people’s diet. Surprisingly, there was a time in France when an “anti-potato culture” predominated, and it took someone to facilitate the acceptance of the potato, which ironically, would later lead to the creation of “French fries.”

A famous French scientist, Antoine-Augustin Parmentier, was a potato pusher par excellence. Throughout his young adulthood, he likely never tasted a spud because of a 1748 French law that forbade the cultivation of potatoes. At that time, many people in France and other parts of Europe believed that potatoes caused leprosy.

However, while imprisoned in Prussia during the Seven Years’ War, potatoes became a staple in Parmentier’s diet; in fact, they were the only food he had to eat. He reportedly found them to be tasty, and after his release from prison, he discovered the potato’s nutritional value. Thanks largely to Parmentier’s efforts, the Paris Faculty of Medicine declared potatoes edible in 1772.

Although the potato had gained some acceptance into the diets of

the French people, the anti-potato culture was still hostile toward potato lovers. Many people still frowned upon the formerly forbidden vegetable. Parmentier tried to grow a potato garden outside of a hospital to help the patients. After a number of public complaints, he was forced to leave his post as a pharmacist at the hospital. To his credit, Parmentier was persistent and continued the battle for what he knew would benefit humankind.

What Antoine-Augustin Parmentier needed to do was find a way for others to value the potato in the same way that he valued it. He decided to have dinners where different potato dishes were served to dignitaries and luminaries of his day. He even sent bouquets of potato blossoms to the King and Queen. However, entertaining the dignitaries did not provide the necessary tipping point to win over the hearts and minds of his people. Instead, he discovered that the most successful approach was surrounding a large potato patch with armed guards who were told they could take bribes. The guards were only posted during the day, so during the evening, the valuable goods could be taken. Eureka! The people of France finally valued the potato, and indeed, it helped save many lives during difficult times of famine and war.

What lessons can we learn from Parmentier?

- He understood the importance of potatoes.
- He was persistent in getting others to see the value of potatoes.
- His efforts were not limited to one approach.
- His extraordinary efforts helped him win over people who misunderstood the value of potatoes.
- Lives were saved and people benefited from the potato.

How do we compare with Parmentier regarding the sanctity of human life?

- Do we understand the importance of every human life?
- Are we persistent in getting others to see the value of human life?
- Do we limit our efforts to one approach?
- Are we making extraordinary efforts to help win over people who misunderstand the value of human life?
- Lives will be saved and people will benefit from respecting human life.



Think About It

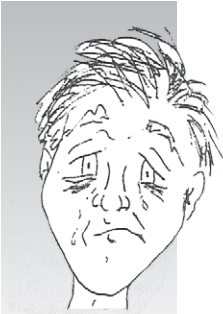
Sometimes, we have to just wonder what in the world people are thinking, or maybe they just aren't thinking clearly. During an exchange of electronic messages on the Internet, a woman referred to a nascent child as a parasite because the child needs a host. She went on to say that sometimes the host (i.e., mother) can develop a problem, and then the parasite (i.e., nascent child) must be removed. Another person with whom I exchanged messages compared an early abortion to the act of pulling a weed. One time, while watching PBS (i.e., tax-supported Public Television), I was amazed that the program referred to humans as just another weed species.

Couldn't we say that most all of us rely on others in our modern society? If the host (i.e., community) develops a problem, then should the parasite (i.e., individuals) be removed when needed? If we answer "no" then we, by thinking clearly, should also answer "no" to the nascent child being removed as a parasite.

The human embryo has all the genetic material needed to grow and mature as a human. The estimated unique 3 billion codes that make up human DNA found within the embryo is what separates humans from weeds and other forms of life. Only humans have human DNA. If we are thinking clearly, then we know that an early abortion is not the same as pulling a weed, and we are not a weed species.

Abortion advocates would rather not have us think about using human size and intelligence to justify abortion. If size and intelligence are used as criteria to be a person, then people who are large in size and highly intelligent qualify as persons. But, nobody could be guaranteed the respect and dignity that goes with being a person except the biggest and brightest—and then only while they remain the biggest and brightest.

If someone needs further convincing that all human life deserves respect, then ask him or her this question: If I were to agree to your arbitrary criteria for determining who or what is a person, then, I would reasonably expect that someday I may be considered a weed, a parasite, too small, too big, too dumb, too smart, too young, too old, or too whatever to live. Think about it.



Tough Times

Robert Schueller, the once famous evangelist, is known to have used the saying “Tough times never last, Tough people do!” Those who believe it is “right” to take another human’s life might be more likely to go by the credo that “Tough times will never end.”

In the culture of death, abject poverty is viewed as being worse than death. The thought is that it is better to be dead than alive and impoverished. Years ago, a family was so impoverished that they once wintered in a “half-faced camp” - a cabin of only three sides facing an open fire. Life was tough for this family, but they endured and made the best of what they had. One member of this family became the President of the United States and helped free the slaves. Yes, Abraham Lincoln came from a family so poor that, in today’s society, his parents, had they gone to Planned Parenthood, most likely would have been encouraged to abort him.

A society, which proclaims that every child should be able to live in a loving and caring family, justifies abortion by claiming it is in the best interest of the child. Consider a baby girl born out of wedlock and transferred from one part of her family to another. Also, suppose that this girl would suffer from sexual abuse as a child. If it were in the best interest of the child to be aborted, then we would have just aborted Oprah Winfrey, the famous television talk-show host. When Oprah was a nascent child, today’s abortion

rights crusaders might have regarded an abortion as the “right” thing to do.

People with disabilities have also made noteworthy contributions to our society. Nigel Hunt had Down syndrome and wrote a book titled *The World of Nigel Hunt*. One reviewer of Nigel’s book wrote, “If I didn’t know that the author of these words had Down syndrome, I would have attributed them to some famous Irish poet or novelist.” Chris Burke, who has Down syndrome, has had several guest-starring roles on television, including the ABC-TV hit series *Life Goes On*. He was nominated for the Golden Globe Award.

Deemed to be the most brilliant physicist of our time, Stephen Hawking suffers from Huntington’s disease. Had his parents thought that life as a quadriplegic would not be worth living and consequently chosen to have him aborted, Stephen would not have been able to make his significant contribution to science.

Some abortion rights advocates seem to think that humans who have certain physical ailments are better off not living even after birth. A professor at Princeton, Peter Singer, believes parents should be given time after the child is born to determine if the infant is fit to live. Singer would have likely advocated that Stephen Hawking be killed as an infant because his life would not be worth living.

We are able to recognize that people who might be considered a burden to society can make a real and significant contribution. But, we must not forget that individuals who are incapable of making a material difference in this world may contribute by providing us an opportunity to care for them and by helping us obtain a greater sense of purpose in our lives.

Since life is short, we come to realize that tough times really don’t last long. The deeds of tough people, who go through self-sacrifice and caring for the least fortunate, do last forever.



Traders

Slave traders did business with an organization called “The Royal Company of Adventurers.” This “Royal” company was the largest British organization involved in the business of North American slavery. Can there be any doubt that slaves did not feel that “Royal” was a proper name for a business involved with slavery?

The largest organization involved in the business of North American abortion is called “Planned Parenthood.” The name indicates planning for parenthood, but abortion prevents parents from continuing to be parents. Gianna Jessen or any other abortion survivor must believe that “Planned Parenthood” is a misnomer for a business involved in abortion.

Amnesty International has well documented that slave trading continues to thrive in the new Millennium. What might a modern day slave trader say about a child slave? He may say something like: “It’s too bad that this child could not be with its parents, but I have another opinion, which I feel is superior in the hierarchy of questions, and that is: Who owns the slave? It’s got to be the master.”

Compare the previous statement to the actual statement made by late-term abortionist Jim McMahon: *“It’s too bad that this child could not be adopted, but on the other hand, I have another opinion, which I feel is superior in the hierarchy of questions, and that is: Who owns the child? It’s got to be the mother.”*¹

Some of today's abortionists are becoming more like slave traders in that now they are able to sell young aborted bodies to companies, universities, and pharmaceutical firms for research. A slave trader makes more money based upon the health of the slave. An abortionist does the same and gets more money for what would have been "healthy," older aborted babies.

ABC-TV's *20/20* did a show on the gruesome business of selling body parts on March 8th, 2000. Dr. Miles Jones, the head of a trading company, said that he could make up to \$50,000 a week buying and selling baby body parts. Trading of flesh and blood has been and continues to be a thriving business in the United States and other parts of the world.

¹ *American Medical News*, July 5, 1993.



Trip to Madison – Tear-Filled Witness

While on a business trip to Madison, Wisconsin years ago, I attended a pro-life conference. At the beginning of the conference, I met a woman who called herself Nancy. She said that she was a “clinic defense consultant.” I had never heard of such a title and asked her about the nature of her work. She explained that she gives seminars at clinics to help them prepare for the rescuers (i.e., peaceful pro-life protesters). At the seminars, they play games such as naming an “anti-choice protester.” For some reason, I did not understand what she was saying. Why was the word defense in her title? She explained that the clinic needed to be defended from the rescuers.

I asked Nancy if she was pro-life. She said, “Yes, I am pro-life, but also pro-choice.” With a bit of excitement in my voice, I said that I was also pro-life and pro-choice. I told her how I thought every human being should have a choice to continue his/her life. Abortion takes all choice away from the most helpless of our brothers and sisters, the nascent children. Nancy then clarified that she was pro-choice and for “abortion rights.”

Shortly after our talk, I heard Nancy as she introduced herself to someone else as Kathy and then quickly corrected herself. Nancy was hiding the identity of her name. Someday, Nancy might discover the real emotional and spiritual turmoil caused by an abortion. When she does, she’ll probably use her real name again and truly be pro-choice and pro-life.

In preparation for the weekend event, several people placed four hundred and fifty crosses on the front lawn of a university building. Each white cross represented ten nascent children who would lose their lives that day. The group had a permit to place the crosses on the lawn. Shortly after the memorial was in place, a few pro-abortion activists proceeded to take down all the crosses. Campus security officers were on hand but did not intervene. They chose not to be liberal, in a city known for its liberalism, when it came to protecting the rights of pro-life activists.

That same evening, we went to the home of an abortionist. There was a large group of pro-abortion people waiting for our arrival. They seemed to be filled with very intense hatred and anger. It was the first time in my life that I had ever experienced so much hatred. The abortion advocates' side carried signs that were indignant and sacrilegious. On several occasions, the pro-abortion activists would wave condoms in our faces. They would try to avoid the issue of abortion by referring to condoms, religion, or sexual practices. Our group was there for a peaceful and prayerful protest to help stop killing babies and hurting women.

While remaining silent, I noticed one woman waving her rosary in front of the women who were walking ahead of me. She exclaimed how she was a devout Catholic at one time but now no longer wanted her rosary or needed it. We made eye contact, and she asked me if I wanted the rosary. I placed my hand out to her, and she placed the rosary in my hand. She seemed somewhat surprised when I closed my hand and placed the rosary in my pocket. I then prayed for her.

After leaving one dramatic scene, we came upon another. We met two young women waiting at a bus stop. The women saw our signs that said, "Abortion kills children." One woman began to yell over and over, "Women have a choice!" One person from our group asked the woman's friend if she had undergone an abortion. Indeed, the woman had had an abortion. She went from yelling to screaming. It appeared that what she needed most was reconciliation.

Our small group stopped for five to ten minutes and prayed for the traumatized woman. She continued to scream, “Women have a choice!” until her voice began to get weaker and weaker. As we walked away, we could hear the agony of her voice as it faded into the darkness of the night. I hope that someday she will allow God’s forgiveness to take away her pain and agony.

It’s one thing to read about the suffering caused by post-abortion syndrome, but to see the pain and suffering firsthand is unforgettable. It was a trip that I shall never forget.



Union of Love

Labor unions were formed to serve as a voice for those who otherwise would have little or no voice. One could say that the union and its leaders are meant to help their friends for life.

When a union works to bring equitable treatment of its workers, then it is serving a good purpose and deserves our support. Many workers have benefited from labor unions, including my grandfathers and father.

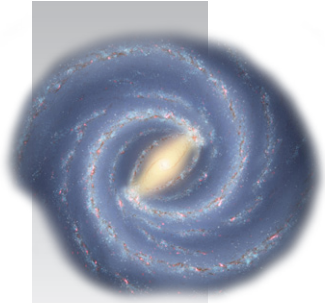
In recent years, however, some unions have placed their stamp of approval on health plans that fund abortions and have endorsed political candidates who support abortion. When this happened with my father's union, he dropped out. He did not want to belong to a union which supported something that was intrinsically evil. His union abandoned the basic principles upon which it was founded.

Unions were designed originally to help people who were vulnerable to others more powerful than themselves. But, supporting abortion-on-demand goes against helping the most vulnerable in our society. How did this contradiction ever come about?

Unions should serve as a voice for those who otherwise would not be heard. But abortion eliminates any potential voice which otherwise would be heard.

Unions should seek to provide fair and equitable treatment of people. But the treatment given to a nascent child when aborted is neither “fair” nor “equitable.”

Mothers and their nascent children need a Union-of-Love to help them through labor, delivery and other difficult times. Supporting crisis pregnancy centers financially or by volunteering, is one way to pay our union dues.



Universal Perspective

Our description of what is large or small depends upon our perspective. Someone who weighs 300 pounds may seem to be enormous from the perspective of a young child. Our planet earth was thought to be the center of the universe until just a few centuries ago. Now, earth is considered a very small part of our galaxy. Our galaxy is so large that its expanse seems almost incomprehensible. Yet, when our galaxy is compared to our universe, it is so small that it is hardly noticeable.

What is the size of our galaxy? Our galaxy spans approximately 100 thousand light years. One light year is the same as 6 trillion miles. It is estimated that our galaxy has approximately 100 billion stars.

In order to grasp better the size of our galaxy, let's imagine that a Lincoln penny represents the size of our planet earth. The diameter ($\frac{3}{4}$ of an inch) of a penny now represents the earth's diameter of 8,000 miles. Now, about how many miles of pennies would it take to span the distance of just our galaxy? The answer is approximately 880 thousand miles of pennies. This distance seems incredible. But, then try to fathom the size of the universe.

How large is our universe? Consider the fact that our galaxy is only one of an estimated 100 billion galaxies. If our universe were to be reduced to the size of our galaxy, then our reduced planet earth would be so small that it would be invisible to the human eye. Our universe is amazingly large and some scientists say it keeps expanding.

In our ever-expanding universe, we have virtually no physical importance. If size were used to measure our worth, we would be essentially worthless. Only our being created in God's image makes all of us "significant and unique," regardless of our size.

Mindful of our place in the universe, it seems foolish for us to take the life of another human because of size, color, handicap, or any other discriminatory reason. We might say that taking a life for any such reason is universally foolish.



Unwanted

Imagine a businesswoman, named Gloria, who lives in a small town where everyone knows each other. Gloria runs a successful business and someday plans to run for political office. Unexpectedly, the local attorney's twelve-year-old son, Bill, appears at her door. Bill has been bruised and appears beaten. He pleads with Gloria that he needs her to protect him from his father until his grandparents arrive in town next week.

Bill insists that no one should know of his whereabouts, for if he were found, then he surely would be returned to his parents where he again would be beaten. His parents feel that Bill is too much of a burden for them. Bill has become an unwanted child. He believes that his only chance for safety is with his grandparents.

Gloria agrees to take care of Bill until his grandparents arrive. The day before his grandparents arrive, Bill decides that he wants to stay with Gloria. He tells Gloria that if she does not agree to continue to care for him, he will claim that he was abused by her and do whatever else he can to make her life miserable.

The situation just described is difficult and complex. Some options that Gloria can choose from are as follows:

- 1) Care for the boy at her home.
- 2) Seek foster care for the boy.
- 3) Terminate the unwanted child.

The first two options are difficult and require Gloria to make sacrifices so that Bill will get the help he needs. Gloria could suffer financially and damage her political aspirations if Bill convinces others of his false story. Yet, by choosing either of the first two options, Gloria will always know that she did the right thing.

The third option could be considered the easiest option for Gloria. If she is able to kill Bill without anyone knowing it, then she can be certain that he will not adversely affect her business and political aspirations. Termination is a short-term solution for her difficult problem. By choosing the last option, Gloria will always know, by her conscience, that she did the wrong thing.

Gloria can choose any option that she feels is best. The first two options will result in her investing time and money, but she will know she did what was right. The last option requires little time and money, but the subsequent regret can be far more burdensome than the other options.

Like Gloria, some pregnant women face a complex and difficult decision. They can choose one of the following options:

- 1) Care for and keep the child at home.
- 2) Seek adoption for the child.
- 3) Terminate the unwanted child.

Many women choose one of the first two options. Even though more time and money are required, they know they made the right decision. The last option requires little time or money compared to the others, but the subsequent regret can be far more burdensome than the other options.

The laws of society can influence our choices. But we still make the ultimate decision when making a choice between life and death. Bad choices from our past need not prevent us from making good choices today and in the future. When choosing between life and death, God asks us to choose “life” so that others may live.



“To the world you are only one person.
But to one person you may be the world.”

Value Beyond Measure

On behalf of unknown nascent children, people spend countless hours volunteering, making financial sacrifices, and even going to jail for peaceful protesting at the killing centers. Why do people take such measures without a direct and immediate reward? They believe that human life is the greatest of all gifts. The gift of life is so great that we can not put a value on it.

When given little nuggets of “gold” as a gift you can be certain that a rational person would recognize this gift and not throw it away. The little human in the womb is a far greater gift than any amount of precious metal.

People prospecting for gold often have to sort through large amounts of rock and dirt before finding the precious metal. Once gold is clean of dirt and seen in the light of day, it becomes clear why all the work and even turmoil was necessary. Similarly, in order to appreciate the great gift of human life, many people have to sort through multiple misconceptions and misleading rhetoric (i.e., rock and dirt) before they come to see precious human life. And they need to overcome powerful emotional resistance built up in themselves by their own and others’ unwillingness to be generous in reverencing both innocent and precious life.

For those who are Christians, Jews, Muslims, or of almost any other religious faith, the reason and motivation to respect life is compelling. Each human being is created in the image of God. One human life created in God’s image has value beyond measure. All of the gold

in the world is not worth the life of one human being. The Talmud explains each human's ineffable value in a little, magnificent passage:

*“Whoever saves One Life,
Saves The World Entire.”*



When Will It End?

Scientists tell us that someday the sun will no longer shine and our earth will no longer exist. Until that time, we cannot say when abortion will end. We also cannot say when rape, child abuse, robbery, drug smuggling, and other crimes will come to an end. Unfortunately, there does not seem to be any predictable end to destructive human behavior.

One way to diminish the prevalence of destructive behavior is by passing laws which protect those who are vulnerable. Some people look to our laws as the sole means for determining what is right and what is wrong.

If our law declared infanticide, child abuse, or child killing to be legal until the age of twelve, then some people would proclaim that it is their “choice” and legal right to abuse or kill their preteen. We would notice a rise in the number of child killings with such a law because some people let human law determine their actions.

If our law allowed for seniors over the age of eighty-eight to be abused or killed, then some people would proclaim that it is their “choice” and legal right to abuse or kill their parents, grandparents, other relatives, and/or non-relatives. We would notice a rise in the number of elderly killings with such a law because some people let human law determine their actions.

Passing laws to protect nascent children from being killed will

reduce the number of them killed in the womb. Laws protecting children still in the womb will reduce the number of women who go through the pain and anguish of having aborted their children. Many women will be saved from seriously considering the deliberate killing of their own children—the “choice” to destroy another person’s life. Protection for the most vulnerable child will reduce the heartache felt by grandparents, aunts, uncles, and cousins, who discover that a family member was denied the gift of life. Overall, violence in our society will be reduced.

Human history has given us no indication that we will ever be able to eliminate violence from our society. Although we will be unable to bring a complete end to abortion, we have a moral obligation to use our talents and energy to bring about laws designed to protect all human life from violence.



WW _ _

What would you do for your best friend? Most people consider their best friends as friends for life and would do just about anything, including giving up their own lives. Yet, how many of us could have determined who our best friend would be while residing in our mother's womb? The answer, of course, is none of us. With each and every abortion, someone loses a person who could have been his or her best friend.

When looking for an answer to abortion-related questions, let's contemplate what some of the greatest teachers of all time would do.

For those who are Christian: WWJD

What would Jesus do?

For those who are Jewish: WWMD

What would Moses do?

For those who are Muslim: WWMD

What would Mohammed do?

For those who are Buddhist: WWBD

What would Buddha do?

For those who are Hindu: WWKD

What would Krishna do?

For those reading this book: WWID

What will I do?

For those of you who decide to be a friend for life, your real reward will be in the next life.



X-rated

When something is X-rated, it means that our society considers the subject matter only suitable for viewing by adults.

Something called D & X, another name for partial-birth abortion, is also something suitable only for adults. While both X-rated subject matter and D & X are suitable for only adults, they are detrimental to both adults and children.

We can gain insight regarding the negative effects of sexually perverse material by looking at what happened to Ted Bundy. After converting to Christianity, Mr. Bundy shared how his life was ruined by X-rated material. He spoke with Dr. Dobson on his *Focus on the Family* radio show and told him how he started out with soft porn and progressed to hard-core pornography. Bundy explained that after a while, hard-core pornography did not meet his sexual desires. He resorted to sexually exploiting and then killing young boys to satisfy his sexual perversion.

The vast majority of people who are involved with pornography will not kill the people they exploit. However, many will sexually abuse others and have unrealistic fantasies regarding the people whom they exploit. Consider the fact that pornography makes people believe that they are having a relationship with electrons bouncing off of a screen or dots of ink on a piece of paper. Many marriages are ruined because of the perverted practices and the distorted reality brought about by pornography.

The vast majority of people who are involved with or support the abortion rights industry will not dismember or kill a nascent child in the womb. Yet, they have an unrealistic fantasy regarding the nascent child. Abortion advocates often refer to young human life as a blob of tissue or some type of inanimate product of conception. Reality tells us that the child in the womb is a living human being.

Pornographers such as *Playboy* and *Hustler* have been ardent supporters of abortion and likely will continue their support because both the abortion and pornography industries distort reality for many so that a few may reap obscene profits. Pornographers and those who support their industry should take to heart the words by William Butler Yeats: “We had fed the heart on fantasies, the heart’s grown brutal from the fare...”¹ The profits reaped by the illicit fantasies promoted by pornographers and abortionists come with a loss of human dignity.

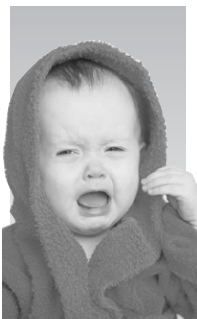
The same day that I wrote this article, an acquaintance told me that her son’s eleven year-old daughter’s best friend was recently raped and killed by someone. My new acquaintance, Diana, had no idea that I had just written a chapter on pornography. I told Diana that it was almost certain that whoever molested and killed the little girl was involved with pornography.

Both little girls and boys inside and outside of the womb are killed because “Adults Only” feed their hearts on fantasies.

¹ W.B. Yeats, The stare’s nest by my window; *Meditations in Time of Civil War*.

For more information on the harmful effects of pornography, go to:
www.drjudithreisman.com

While D & X has been made illegal, there are still many other “X-rated” legal procedures for killing innocent humans.



Young Cry

The young cry of an unknown child can speak volumes.

In both the U.S. Senate and U.S. House of Representatives, the members greet each other by saying gentlewoman or gentleman. The youngest of our children are the most gentle, and it was their fate that was being discussed during the month of April 1999 by members of the U.S. Senate.

The gentleman from Pennsylvania, Senator Rick Santorum, father of a nascent child at the time, was asked to speak against the brutal, yet legal, partial-birth abortion procedure for 'gentlechildren' in the United States. Senator Santorum passionately pleaded with his pro-abortion colleagues. His remarks were published in the *Washington Post* the following day:

Senator Rick Santorum turned to face the opposition and in a high, pleading voice cried out, "Where do we draw the line? Some people have likened this procedure to an appendectomy. That's not an appendix," he shouted, pointing to a drawing of a fetus. "That is not a blob of tissue. It is a baby. It's a baby."

And then, impossibly, in an already hushed gallery, in one of those moments when the floor of the Senate looks like a stage set, with its rich wooden desks somehow too small for the matters at hand, the cry of a baby pierced the room, echoing

across the chamber from an outside hallway.

No one mentioned the cry, but for a few seconds no one spoke at all.

There were no gentlechildren in the Senate chamber during the discussion regarding what can or cannot happen to them. However, they did have a voice outside of the Senate chamber. The voice was a “young cry” that for a moment reached the hearts and minds of those in the Senate chamber.

The vote on this partial-birth abortion ban passed 58-40 but was vetoed by President Clinton.

President Obama has not been a friend to all the gentlechildren in the womb. See Obama's pro-abortion record at this link:
<http://www.lifenews.com>



Zyklon B

Today, RU-486 is used to kill unwanted nascent children in a more efficient manner. Not long ago, Zyklon B was developed by Nazis during the Second World War in order to more efficiently kill unwanted prisoners.

A few decades ago, one could have said that prisoners who were killed by Zyklon B were so helpless before going into the gas chamber that they were not viable outside of the camp. People who had control of the prisoners' environment killed them. The choice to use Zyklon B was not determined by what was in the best interest of the prisoner.

Today, we can say that nascent children, who are about to be killed by RU-486 or other abortifacients, are defenseless against the chemical warfare they will experience while in a chamber known as a womb. Mothers who have control over their children's environments have them killed. The choice to use RU-486 and other chemicals that kill is certainly not determined by what is in the best interest of the child, and evidence has surfaced indicating that it can be harmful for the mother.

Yesterday, chemicals were used efficiently to eliminate, what some people might have called, unwanted "products of concentration" in order to achieve the "Final Solution." Today, chemicals are used efficiently to eliminate, what some people call, unwanted "products of conception" in order to achieve an "Easy Solution."

Neither of these solutions could or should be considered final or easy.

Yesterday, Zyklon B was the death-inducing chemical of “choice” by those who found it to be an effective killer. Today, RU-486 appears to be the chemical of choice by those who find it to be an effective killer. Tomorrow, it will be something else.

As a friend for life, we should not be too overwhelmed by the evil found throughout the world. We are not called to solve all the world’s problems. Rather, we are called to be a friend for life with the people we meet and greet on our journey through life.



Post Script

We never know when our time on this earth will end. Whatever our time is, we can be assured that it will be short. Someone who lives to be the oldest human on earth will have spent an infinitesimal amount of time living compared to the years gone by and the years still to come.

There is no amount of money that can extend life or bring life back once it has been lost. No amount of material wealth can make anyone certain that they will see the next sunrise or sunset. The wealthiest person in the world is unable to change even one nanosecond from the past. We can only make the most of each day we have on earth. *Carpe diem!*

We can make the most of each day by looking at how others before us have lived. Jesus Christ provides us with the ultimate example of how to live our lives. Looking at how the saints have lived over the years can also help us live our lives.

Saint Lawrence was literally grilled alive because of his faith. It is said that after being on the grill for sometime he told his perpetrators he was half done and should be turned over. This could only have happened from a very strong faith. After the death of Saint Lawrence, a large number of people converted to Christianity.

During the Second World War, any escape from Auschwitz concentration camp meant that other innocent prisoners were to be

killed by starvation. Sergeant Francis Gajowniczek was one of the prisoners picked to die after an escape. He burst out in tears: "my poor wife and children! I will never see them again." The Nazi's were surprised when someone asked to take the place of Sergeant Gajowniczek. The Nazi's accepted Father Maximilian Kolbe's offer and sent him with nine other prisoners to starvation bunker No. 11.

Survivors of the concentration camp testified that the group led by Father Kolbe was like no other group of prisoners sentenced to death by starvation. Father Kolbe led the other prisoners in prayer and was able to calm them during what certainly would be considered a living hell. The Nazis could not look at his face because of his calmness and serenity. About two weeks later, Father Kolbe was the last of the prisoners to die after he was given a lethal injection of carbolic acid. He is now known as Saint Maximilian Kolbe.

When we study the lives of saints, we find that they were able to remain calm during the most torturous times. Faith in God helped them maintain serenity while others under similar circumstances writhed in pain and literally lost their minds. The saints have shown us that we can endure anything if we put our complete trust in God.

Someday in the future we will all reach the end of our brief life on earth. If we have the opportunity to reflect on our lives, we will have the most peace and happiness remembering how we let God's grace work into our lives and how we were friends for life.



Personal Reflections

Hopefully you have found some of my personal reflections to be memorable and motivational.

Over the years, I've had the chance to interview many people on various topics. The personal reflections that were shared with me by Gianna Jessen (pg.95) and Judith Reisman have remained with me.

Below is an excerpt from an article I wrote about Dr. Reisman.¹ What Judith shared with me, in my opinion, was profound.

“Does your faith play an important role in motivating you to expose fraud and evil?”

Dr. Reisman: Well, yes. My upbringing as an atheist strongly shaped my awareness that the single source of the civil society was our origin as a Judeo-Christian faith. In studying the question, “Can we be good without God,” I found that for a short time, clinging to the coat tails of past religious generations, yes. However, soon the arrogance and conceit inherent in the view of self as god, metastasizes into inexhaustible personal and cultural corruption. So, no, without God we cannot be good, we cannot be civil, we cannot be moral, we cannot be honorable for long. Indeed, we begin to devour our own.

The culture of death is about devouring our own.

While I would have loved to interview Mother Teresa I never had the opportunity. A reflection that she displayed if taken seriously can be life changing. It could help someone make a decision to “Be a Friend for Life.”

Life is an opportunity, benefit from it.

Life is beauty, admire it.

Life is bliss, taste it.

Life is a dream, realize it.

Life is a challenge, meet it.

Life is a duty, complete it.

Life is a game, play it.

Life is a promise, fulfill it.

Life is sorrow, overcome it.

Life is a song, sing it.

Life is a struggle, accept it.

Life is a tragedy, confront it.

Life is an adventure, dare it.

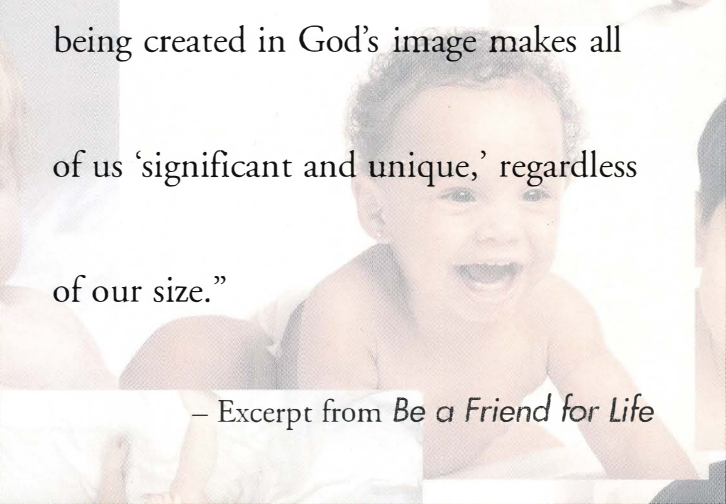
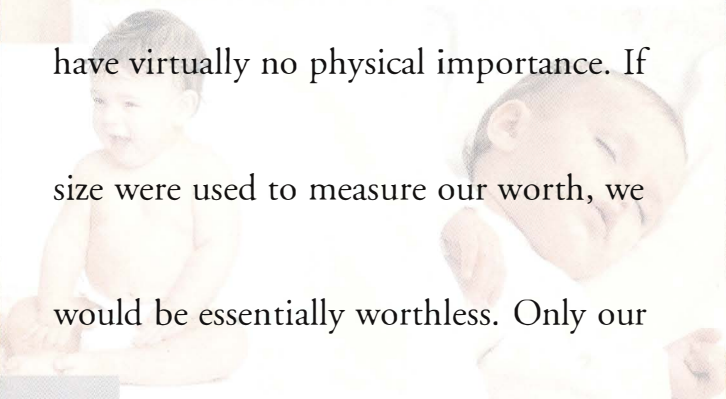
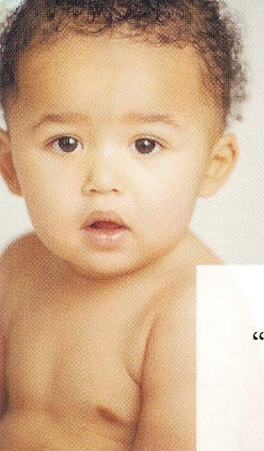
Life is luck, make it.

Life is too precious, do not destroy it.

Life is life, fight for it.

Mother Teresa

¹ http://catholicservant.org/CatholicServant_Sept_10_web.pdf



“In our ever-expanding universe, we have virtually no physical importance. If size were used to measure our worth, we would be essentially worthless. Only our being created in God’s image makes all of us ‘significant and unique,’ regardless of our size.”

– Excerpt from *Be a Friend for Life*