



# Pro-Life Network Newsletter

**Prayer is our greatest weapon against the culture of death. We must work in all kinds of ways, but PRAYER can not only move mountains, it can change hearts.**

## Revisiting the Historic Decision of Roe v Wade.<sup>1</sup>

*"The single decision of seven, non-elected justices has defined federal abortion policy in the United States. It was a decision explicitly defended on the basis of ignorance, under the claim that "no one knows when life begins". Like slavery before it, abortion is now central to the lives of many Americans, but no matter what the social cost may be, when laws victimize the weak and vulnerable, it is time for the law to change."<sup>2</sup>*

### Basis of the Roe v. Wade

**decision:** Roe v. Wade was decided primarily on the Ninth Amendment to the United States Constitution, a part of the Bill of Rights. The Court's decision in this case was that the Ninth Amendment, in stating that "the enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people," protected a person's right to privacy.

**Who Roe and Wade were:** The alias "Jane Roe" was used for the plaintiff, on whose behalf the suit was originally filed, alleging that the abortion law in Texas violated her constitutional rights and the rights of other women. The defendant was the district attorney of Dallas County, Texas, Henry B. Wade.

Jane Roe, was a pregnant single woman living in Dallas County, Texas, when she instituted this federal suit in March 1970 against the District Attorney of Dallas County. On her behalf, her lawyers sought a declaratory judgment that the Texas criminal abortion statutes were unconstitutional. The law in Texas at the time held that abortion was a criminal act except on medical reasons for the purpose of saving the mother's life.

Roe alleged that she wanted to terminate her pregnancy by an abortion "performed by a competent, licensed physician, under safe, clinical

conditions"; that she was unable to get a "legal" abortion in Texas because her life did not appear to be threatened by the continuation of her pregnancy; and that she could not afford to travel to another jurisdiction to secure a legal abortion under safe conditions. She claimed that the Texas statutes were unconstitutionally vague and that they infringed on her right to personal privacy, protected by the First, Fourth, Fifth, Ninth, and Fourteenth Amendments. By an amendment to her complaint Roe sued "on behalf of herself and all other women" in similar situations.

Additionally, James Hubert Hallford, a licensed physician, was granted leave to intervene in Roe's action. In his complaint he alleged that he had been arrested previously for violations of the Texas abortion statutes and that two such prosecutions were pending against him. He described conditions of patients who came to him seeking abortions, and he claimed that for many cases he, as a physician, was unable to determine whether they fell within or outside the exception recognized by Article 1196. He alleged that the statutes were vague and uncertain, in violation of the Fourteenth Amendment, and that they violated his own

and his patients' rights to privacy in the doctor-patient relationship, as well as his own right to practice medicine. These rights, he claimed, were guaranteed by the First, Fourth, Fifth, Ninth, and Fourteenth Amendments.

Finally, John and Mary Doe, a married couple, filed a companion complaint to that of Roe. They also named the District Attorney as defendant and claimed similar constitutional violations. The Does were a childless couple; they alleged that Mrs. Doe was suffering from a "neural-chemical" disorder, and that her physician had "advised her to avoid pregnancy until such time as her condition was materially improved" (although a pregnancy at the present time would not present "a serious risk" to her life). Apparently, following medical advice, Mrs. Doe had discontinued use of birth control pills, and claimed that if she should become pregnant, she would want to terminate the pregnancy by an abortion performed by a competent, licensed physician under safe, clinical



*A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized.*  
John Paul II, *Evangelium Vitae* no. 93

<sup>1</sup> Roe v. Wade." *Encyclopædia Britannica. Encyclopædia Britannica Online.* Encyclopædia Britannica, 2010.

<sup>2</sup> <http://www.priestsforlife.org/testimony/normamaster.htm>

# Pro-Life Network Newsletter

---

conditions. By an amendment to their complaint, the Does sued "on behalf of themselves and all couples in similar situations."

These actions were consolidated and heard together by a three-judge district court. The suits presented the situations of the pregnant single woman, the childless couple (with the wife not pregnant), and the licensed practicing physician, all joining in the attack on the Texas abortion statutes. The court held that Roe and members of her class, and Dr. Hallford, had standing to sue and presented justiciable controversies; however, they found that the Does had failed to allege sufficient facts and did not have a standing to sue. The District Court held that the "fundamental right of single women and married persons to choose whether to have children is protected by the Ninth through the Fourteenth Amendments," and that the Texas criminal abortion statutes were void, were unconstitutionally vague and constituted an overbroad infringement of the plaintiffs' Ninth Amendment rights. The court then dismissed the Does' complaint, declared the abortion statutes void, and dismissed the application for injunctive relief.

**Who argued the case:** Sarah Weddington reargued the cause for appellants. With her on the briefs were Roy Lucas, Fred Bruner, Roy L. Merrill, Jr., and Norman Dorsen.

Robert C. Flowers, Assistant Attorney General of Texas, argued the case for the defendants. Jay Floyd, Assistant Attorney General and John B. Tolle assisted.

**Who voted for and against the Roe v. Wade decision:** 7 votes for Roe, 2 votes against. The majority opinion was written by Justice Harry Blackmun and stated that, "at this point in the development of man's knowledge, we can not resolve the difficult question of when life begins". He further stated that "if this suggestion of (fetal) personhood is established, the [case in support of legal abortion] collapses, for the fetus' right to life would then be guaranteed specifically by the (14th) Amendment." Those voting for were Harry Blackmun, William J. Brennan, Chief Justice Warren Burger, William O. Douglas, Thurgood Marshall, Lewis Powell and Potter Stewart. Those dissenting were William Rehnquist and Byron White.

**Other Supreme Court abortion cases:** In 1976, abortion again made its way to the Supreme Court, in *Planned Parenthood v. Danforth*, where all state laws requiring spousal or parental consent in obtaining an abortion were thrown out.

In 1986 *Thornburg v. American College of Obstetricians and Gynecologists*, struck down all manner of abortion restrictions including the

requirement to inform women about abortion alternatives, the requirement to educate women about prenatal development, the requirement to inform women of the potential risks of abortion, the requirement to keep records of abortion, and the requirement that 3rd trimester abortions be performed in such a way as to spare the life of the viable child. All these were argued to be violations of a woman's right to privacy.

In 1989, however, in *Webster v. Reproductive Health Services*, Roe was dealt a blow. The court, in a 5-4 opinion, let a Missouri statute stand, which stated that human life begins at conception, and declared that the state does have a "compelling" interest in fetal life *throughout* pregnancy. The trimester/viability framework of *Roe* was basically thrown out; however, Justice O'Connor, despite having argued for essentially the same thing in a prior case, withheld her endorsement from the *Webster* opinion that would have overturned *Roe*. So, federal abortion laws remained largely unchanged, but the rationale behind these laws began to crumble. Many states took this opportunity to put more restrictive state measures in place, such as bans on partial-birth abortion and requiring minors to have parental consent. In 1990, two cases (*Hodgson v. Minnesota* and *Ohio v. Akron Center for Reproductive Health*) ruled that states requiring parental consent before a minor could have an abortion must allow for a judicial bypass.

The last abortion-related case to reach the Supreme Court came in 1992, *Planned Parenthood v. Casey*. The right to legal abortion was upheld in the *Casey* decision, but a 24-hour waiting period was put in place, as well as an informed consent requirement, a parental consent provision, and a record-keeping mandate. States were also given more discretion as to when viability begins. *Casey* was decided 5-4, but the opinion of the Court was essentially divided into three factions. Justices Blackmun and Stevens did not endorse the new "burdens" placed on legal abortion, but were willing to concede to gain the support of Justices O'Connor, Kennedy and Souter, who believed that *Casey* was a happy medium between giving states more control while still upholding the basic conclusions of *Roe*. Justices Rehnquist, White, Scalia, and Thomas dissented altogether, believing *Roe* had no Constitutional basis to begin with, and thereby felt no obligation to uphold it. Today, the language of *Casey*, more than *Roe*, serves as the dominant precedent in abortion law.

Despite, these various legal disputes, very little has changed in regard to abortion law since *Roe* was first decided. Abortion is still legal in all 50 states. The definition of "health" (which justifies late-term abortions) is still broadly defined, and there are no significant barriers in place to keep a woman from aborting.

# Pro-Life Network Newsletter

When Justice Blackmun wrote his opinion that "we just don't know when life begins," he also wrote that if fetal 'personhood' could be established, then the fetus' right to life would be guaranteed by the 14th Amendment. Well, this has been established; we do know when life begins. We *are* at the point in the development of scientific knowledge where this question of when life begins has been proven. Nevertheless, the law remains unchanged, abortion has become so entrenched in American society that generations have grown up believing that abortion has always been legal, to the extent that many today do not even recognize it as a legitimate issue. It is time for these laws to change; time for our society to show respect for the life given to us by God, from the moment life begins at conception to the moment of natural death.

## Norma McCorvey: The Real Jane Roe<sup>3</sup>

In a 1984 television interview, Norma McCorvey revealed that she is Jane Roe, the plaintiff in the most famous abortion case in U.S. history, *Roe v. Wade*. In 1994, she published an autobiography, *I Am Roe: My Life, Roe v. Wade, and Freedom of Choice*, that put a human face on the story of Roe. In her book, McCorvey candidly details the difficulties of her life, including growing up with an abusive mother, spending time in reform school as a teenager, struggling with addiction to drugs and alcohol, and coming out as a lesbian.

McCorvey was born Norma Leah Nelson on September 22, 1947, in Lettesworth, Louisiana. She moved with her working-class family to Dallas, where she lived most of her life. After dropping out of school, and an unsuccessful marriage at age 16 to an abusive husband, she divorced and gave up a daughter to relatives. Dealing with drug and alcohol addictions, she later gave up two more children to adoption, including the child she carried when she brought Roe to court.

In September 1969, while working in a carnival, McCorvey learned that she was pregnant for the third time and returned to Dallas. Out of work, severely depressed, with no money, she decided to seek an abortion. After being told that abortion was legal only in cases of rape or incest, friends advised her to lie and say that she had been raped. However, since no police report of the fictitious rape existed, the plan did not work. She then went to an illegal abortion clinic but found that it had been closed by the police; all that was left was an abandoned building where "dirty

instruments were scattered around the room, and there was dried blood on the floor."

Eventually, McCorvey was referred to Sarah Weddington and Linda Coffee, young attorneys who were looking for a plaintiff to challenge the Texas abortion law. Weddington herself had gone to Mexico to obtain an abortion during the 1960s. McCorvey agreed to participate in a lawsuit against Henry Wade, the Dallas district attorney. Although she still hoped to finish the suit in time to have an abortion, McCorvey allegedly told her attorneys, "*Let's do this for all women.*"

On March 3, 1970, when Roe was filed in court, McCorvey was six months pregnant. In June, at age 23, she gave birth, and her child was put up for adoption. On January 22, 1973, more than two years after her pregnancy, McCorvey learned that she had won her case: the Supreme Court had ruled that the Texas abortion law was unconstitutional.

In 1989, McCorvey decided publicly to side with the abortion rights movement. On April 9, 1989 she gave a speech on Capitol Hill before hundreds of thousands of people. McCorvey worked for a time at a family planning clinic and traveled around the United States giving speeches promoting the reproductive rights of women.

In August 1995, in a dramatic conversion, McCorvey announced that she had switched sides on the abortion debate and became a pro-life Christian. "*I'm pro-life,*" McCorvey now stated. "*I think I have always been pro-life, I just didn't know it.*" In 1998 she was initiated into the Catholic Church.

In 2000<sup>4</sup>, McCorvey she made an official statement regarding the truth behind *Roe vs. Wade*. Below are some excerpts. *My name is Norma McCorvey, and I reside in Dallas, Texas. I was the woman designated as "Jane Roe" as plaintiff in Roe v. Wade, the United States Supreme Court decision that legalized abortion in the United States. On January 22, 1973, the U.S. Supreme Court declared that it was unconstitutional for my state to prohibit doctors from performing abortions. My case was wrongfully decided and has caused great harm to the women and children of our nation. I have an interest in stopping that harm and I have an interest in disclosing the facts which expose the weakness of the underlying assumptions which led to that incorrect decision.*

*Attorneys Weddington and Coffee presented the affidavit for my signature at Coffee's office. I told them that I trusted them and that I did not need to read the affidavit before I signed it. I never read the affidavit before signing it and do*



<sup>3</sup> <http://www.priestsforlife.org/brochures/myjourney.htm>

<sup>4</sup> <http://www.eadshome.com/RoeAffidavit.htm>

# Pro-Life Network Newsletter

---

not, to this very day, know what is written in the affidavit.

*I only met with the attorneys twice. Once over pizza and beer. I had never read the affidavit and I did not know what an abortion was. I found out about the decision from the newspaper just like the rest of the country.*

*In retrospect, I was exploited by two self-interested attorneys. Worse, the courts, without looking into my true circumstances and taking the time to decide the real impact abortion would have upon women, used me to justify legalization of terminating the lives over thirty-five million babies.*

*At the time, I didn't know their full intent. Only that they wanted to make abortion legal and they thought I'd be a good plaintiff. I came for the food, and they led me to believe that they could help me get an abortion.*

*I obviously advocated legalized abortion for many years following Roe v. Wade. But working in the abortion clinics forced me to accept what abortion is. It is a violent act which kills human beings and destroys the peace and the real interests of the mothers involved.*

In February 2005, McCorvey petitioned the Supreme Court to overturn the 1973 decision with *McCorvey v. Hill*, arguing that the case should be heard again in light of evidence that the procedure harms women, but that petition was denied.

McCorvey is still active in pro-life demonstrations, including before President Barack Obama's commencement address to the graduates of the University of Notre Dame. McCorvey is active with Priests for Life, having been welcomed into the Church by Father Pavone, and runs her own ministry called Roe No More ([www.roenomore.org](http://www.roenomore.org)).

---

## One Woman's Abortion Story

It was January 1978 –over 30 years ago- but I remember it like it was yesterday. I was a 19-year-old nursing student; my boyfriend was a 22-year-old pre-med student from Nigeria.

I stared at the little piece of plastic in my hand, confirming my suspicions of the last several weeks. It was true. What was I going to do? I called Tobe and asked him to meet me for lunch, trying to keep the desperation out of my voice.

As I sat across from him, watching him eat the French fries that I'd barely touched, I knew it could wait no longer. I blurted out, "I'm pregnant."

He stopped with a fry half-way to his mouth, staring incredulously at me. "You're what? How could you let his happen? You're a nurse...you should have known better. Fix it!"

"I'm not a nurse...I'm a nursing student, and I haven't even had anatomy yet. What do you mean ... fix it? What am I supposed to do? I can't make it go away. I certainly can't tell my parents...they don't even know about you!"

"Well, mine don't know about you either. I have plans for my future that do not include you. This cannot happen. I'll talk to some friends and call you." He got up and left. *This was bad.*

The next day he came to my dorm room. "I've made arrangements," he said. "I got the name of a clinic from my roommate. You have an appointment on Friday. It costs \$250...I'll pay half."

Tobe picked me up Friday morning, and we made the two hour drive to the clinic...the "women's health center." We barely spoke, and I felt sick the entire drive.

A receptionist took our money and told us to have a seat. I looked around the room; while most of the women in the waiting room seemed about my age, there were several women who looked older. I wondered whether every woman in the room was there for the same reason.

Shortly I was called from the room and led to a lab where I was asked to provide a urine specimen. After the lab, a counselor called both of us into an office and asked whether this was what we wanted. Tobe emphatically said it was; I just didn't respond, but that didn't matter. She asked us to sign some papers that I never read and handed me some birth control pills, "so this won't happen again." That was the counseling.

Tobe went back to the waiting room while a nurse led me to an exam room and told me to undress. I took the gown from her, but I just stood there, holding it, staring at her. She apparently thought I didn't understand, because she spoke more slowly, and showed me how to put the gown on. What she didn't understand was

that my mind had shut down. I couldn't deal with what was happening. Then she made me lie down on the table and put my legs up into the stirrups.

"This will be just like getting a pap smear," she said. "You'll feel a little cramping, and then it will be all over."

She lied; the abortion itself was horrible. I felt severe cramping from the probes that the doctor explained were to dilate my cervix; then I heard sounds like a vacuum cleaner and thought my insides were being sucked out. It hurt a lot, and I was terrified. When it was over, something made me ask the doctor, "Was it a boy or a girl?" He answered, "there's no way to tell. It's in pieces."

The nurse led me to a recovery room. She gave me some more pills. "What are these?" She



## Pro-Life Network Newsletter

---

told me I had an infection. Then she handed me some money. "What is this?" I asked. She told me that Tobe had left and had left money for me to take the bus back home. A couple hours later, a cab was picking me up to take me to the bus station. It picked me up at the back door of the clinic. When I questioned the nurse, she told me it was for my own protection. I wanted to tell her it was too late for that.

It's hard to put into words how the abortion affected me. Looking back and knowing what I know now, I realize that I was going through classic Post-Abortion Syndrome. I started sleeping around with any guy who asked. I engaged in unprotected sex, and each month when I wasn't pregnant I would go into a deep depression. I dropped out of college. I tried alcohol, marijuana, and suicide...anything to make the pain disappear. I no longer cared what happened to me.

One day I was walking down the street. I stopped in front of a church that said chapel of perpetual adoration. I had no idea what that meant; my family had not been religious and I rarely thought about God. But I felt compelled to go in. It was quiet inside, and I felt this deep sorrow, like a weight on my chest. I couldn't breathe: I fell to my knees. I wanted to pray, knew that I needed to pray, but I didn't know how. I just knelt there, silently pleading to some unknown force.

I felt someone gently kneel down beside me. I glanced sideways and saw this little woman, a nun. She placed her hand on mine and said, "It's OK dear. Lay your burdens at his feet. He loves you and forgives you, no matter what you have done." I started sobbing, and continued for what felt like hours. The little nun stayed with me the whole time.

When I could cry no more, she wiped my tears, and invited me to come back. Over the next several months, I went to that chapel every week. Sister Teresa (I'd learned her name) sat with me each time, and slowly drew the story of my horrible sin out of me. To my surprise, she didn't condemn me; didn't tell me I was going to hell. Instead, she started to teach me about Jesus, about how he had died for our sins.

Although I didn't heal right away, and will really never heal completely, thanks to Sister Teresa, I found the love of Jesus. I was accepted into the Catholic Church several years later during the Easter Vigil. I confessed and received forgiveness from God, but I still hadn't forgiven myself.

I went back to school, graduated, and moved to a city several hours away. There I met a wonderful man, and we married in 1982. Within three months I was pregnant. I was ecstatic; God was giving me a second chance. But we lost our baby at five months. The depression that I had conquered came back full force. I remember thinking: "I deserve this. I killed a baby and now God has taken this one from me. I deserve it." The doctor said that I had a weak cervix, a common aftereffect of abortion, and that the weight of the baby was too much. Four months later I was pregnant again.

It is hard to explain this need to keep getting pregnant, but I did. From 1983 with the birth of my first living child, to 1986 at the birth of my second living child, I was pregnant a total of six times. During the delivery of my second child, I started hemorrhaging and had to have a hysterectomy. I knew this was my punishment.

I talked to a chaplain at the hospital. She referred me to a group called "Project Rachel." What I needed was self-forgiveness. In Project Rachel, I found other women who felt like I did. So began the struggle to accept the forgiveness that I know the Lord had given me.

I will never forget my experience, but I don't want to forget, because it keeps me from getting complacent. If it helps others, I can talk about it. It makes me cry, but if it saves just one mom and baby, it's worth it.

I have also had to forgive Tobe. Although I never saw him after that day, I often wonder whether he ever thinks about the child we murdered. Every year, on January 20<sup>th</sup>, the anniversary of my abortion, I light a candle and say a prayer for our child (who I decided was a girl.)

I joined a local Right to Life group. I volunteer at a local home for unwed mothers and crisis pregnancy center. Do these things help? Sometimes. But sometimes the depression is too strong and I have to wait for the pain to pass. Rarely a day goes by that the abortion doesn't cross my mind. It is a constant struggle to overcome my guilt and depression, even knowing that I have been forgiven. I dread the day when I have to come face to face with my little child and explain why I took her life. But I also think I am a more compassionate person than I might have been. Before my abortion, I was "pro-choice"; now I know that it is not a choice...it's a child.

---



# Pro-Life Network Newsletter

## A Special Word to Women Who Have Had An Abortion by E. Joanne Angelo, M.D.<sup>5</sup>

The Holy Father, Pope John Paul II, reached out lovingly and compassionately to women who had abortions in his encyclical letter *Evangelium Vitae*, the *Gospel of Life*. While condemning abortion as "an unspeakable crime," he acknowledged that "the decision to have an abortion is often tragic and painful for the mother..." (EV, 58).

A woman's decision to have an abortion is made in the context of multiple personal and societal pressures in what the Pope termed the rapidly accelerating "culture of death." Although the responsibility for the abortion decision is not entirely, nor perhaps not even primarily hers, she must bear its burdensome consequences almost entirely alone for the rest of her life. The Holy Father's pastoral outreach to women who have had an abortion is tenderly compassionate, forgiving and hopeful in the *Gospel of Life*.

*I would like to say a special word to women who have had an abortion. The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. (EV, 99)*

A woman's decision to have an abortion is always a stressful decision, made under the pressure of time and often shrouded in secrecy and shame. Most abortions occur in the first trimester—only a few days or weeks after medical confirmation of the pregnancy. Women are urged to complete the "procedure" quickly, and are erroneously assured that what is to be removed is only "a blob of cells," "some tissue," or a "pre-embryo." Yet, every woman knows that if nothing intervenes, in a matter of months she would be holding a child in her arms.

She may believe that the birth of this child would threaten her relationship with the baby's father, or her ability to complete her education, or to achieve her career plans. She may be under intense pressure from the baby's father, from her own parents, and from friends to submit to an abortion. Conversely she may find herself alone, unable to share the secret of her pregnancy with anyone—afraid of losing their esteem and their love, or for fear of reproach or abandonment.

Often women present themselves for an abortion in obvious distress, tearfully signing forms they do not read, feeling emotionally numb

and depersonalized. They get through the procedure as though it were happening to someone else, and parrot the rhetoric of the abortion industry when interviewed shortly thereafter: they are "relieved"; their "problem is solved"; they can now "get on with life" as though nothing more significant than a tooth extraction had occurred.

In the days and weeks following an abortion a woman's defensive denial may be shattered, as pain and bleeding and emotional lability due to hormonal changes remind her of the assault on her body. She is poignantly reminded of the reality of what has happened—of her child that has died an untimely and violent death—as the date approaches when the baby would have been born, or when she sees other children the age her child would have been, or on the anniversary of her abortion, or on Mother's Day, or by the omnipresent abortion debate in the media, or on hearing a pro-life homily at church. Flashbacks to the abortion procedure may occur at every visit to the gynecologist, or be triggered by the sound of the suction machine at the dentist's office, or the vacuum cleaner at home, or by watching a violent film or TV news story. Graphic educational materials about prenatal development or about late-term abortion may suddenly bring the scientific truth about what has happened into clear focus, leading to overwhelming guilt and depression.

Women who have had abortions are often haunted by the intrusive thought, "I killed my baby!" Nightmares of babies being sucked down a tube in pieces, or of themselves causing fatal accidents to

children, make them fear sleep. Daytime flashbacks and intrusive thoughts interfere with work, study and personal relationships. They may turn to alcohol or drugs to get to sleep at night or to deaden the pain of their waking hours, or throw themselves into feverish activity in an attempt to forget their sorrow, guilt and shame. Deep feelings of loneliness and emptiness may lead to binge eating, alternating with purging and anorexia, or intense efforts to repair intimate relationships or develop new ones inappropriately, or to an insatiable need to replace the lost child at any cost.

For some women the painful wound is due to a shattered sense of self. She may have always thought of herself as a good person—successful and admired at home, at school and at work. She may never have experienced a major failure, never made a serious mistake in life. She may be a product of an environment which applauds beauty, thinness, athletic and academic accomplishments, financial success and personal autonomy above all else. An untimely pregnancy



<sup>5</sup> Reprinted with permission from USCCB.org. Dr. Angelo is assistant clinical professor of psychiatry at Tufts University School of. She has been involved with Project Rachel for many years.

## Pro-Life Network Newsletter

---

may overwhelm her because it threatens to destroy her universe, and seemingly make it impossible for her to fulfill her expectations for success (and the expectations which others have for her). Abortion presents itself as an obvious, quick and easy solution to her "problem." However, the horror of what is happening may become apparent to her even as the abortion is taking place. She may panic at the realization of what she has done: "How could I have done something like that!?" The person she sees in the mirror is not the person she has known. Never having experienced unconditional love, never having had any experience of failure or any perceived need for forgiveness, she may be unable to accept her wounded self as real, to forgive herself or to ask for forgiveness.

The concept of a loving, merciful God presented by the Holy Father may be entirely foreign to a woman whose sense of self has been destroyed by abortion, and initially difficult to understand and to believe. Yet, if she encounters the personification of this truly Christian love and esteem in priests, counselors, and fellow Catholic lay persons, this may be the beginning of her healing and a new stage in her development as a person and as a Christian.

*Among all the crimes which can be committed against life, procured abortion has characteristics making it particularly serious and deplorable. ... The one eliminated is a human being at the very beginning of life. No one more absolutely innocent could be imagined. In no way could this human being ever be considered an aggressor, much less an unjust aggressor! He or she is weak, defenseless, even to the point of lacking that minimal form of defense consisting in the poignant power of a newborn baby's cries and tears. The unborn child is totally entrusted to the protection and care of the woman carrying him in her womb. And yet it is sometimes the mother herself who makes the decision and asks for the child to be eliminated, and who then goes about having it done. (EV, 58)*

Many women carry these sentiments in their hearts for years, but find no one who understands their profound sorrow and guilt. The denial of the scientific fact that a tiny person—their own child—was destroyed during the abortion procedure, a denial which permitted them to submit to the abortion when it happened, has crumbled over time. They have been left to confront the unspeakable horror of what has truly happened and their own responsibility for it every day and every night, perhaps for years. Doctors prescribe

sleeping pills and antidepressants, or anti-anxiety medications without probing for the root cause of the symptoms. Psychosomatic illnesses, eating disorders, substance abuse, failed interpersonal relationships, inability to concentrate on school or work, or suicide attempts bring women who have had abortions to endless health care workers and counselors without relief.

At last *here* is someone who understands the enormity of the problem! In fact the Catholic Church is perhaps the only institution which has never minimized the grave sin which is abortion. And yet, the Pope is saying, "Do not give in to discouragement, and do not lose hope." Is it possible that life can go on after such an "unspeakable crime?"

*Try rather to understand what happened and face it honestly. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you His forgiveness and His peace in the Sacrament of Reconciliation. (EV, 99)*

At the close of the *Gospel of Life*, Pope John Paul II entrusts the cause of life to Mary, calling her "a sign of sure hope and solace," the "bright dawn of the new world," and "Mother of the living." He asks her to "look down on the vast numbers of babies not allowed to be born" and implores her that the Gospel of life be proclaimed, accepted, celebrated and borne witness to "in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life" (EV, 105). May each of us make this prayer our own.



---

### Wisconsin Right to Life Applauds Charges Against Pennsylvania Abortinist

"Wisconsin Right to Life is extremely pleased that the dangerous abortionist charged with the deaths of a 41-year-old female 'patient' and seven babies who were born alive and then killed with scissors' has been taken out of the abortion

business," stated Barbara Lyons, Executive Director of Wisconsin Right to Life. "Certainly the individuals involved should be prosecuted to the fullest extent of the law."

According to news reports, Kermit Gosnell, his wife and eight other people are under arrest. Four of the suspects are reported to be facing multiple murder counts. MSNBC.com reported that District Attorney Seth Williams said "women were subjected to squalid and barbaric conditions at Gosnell's Women's Medical Society, which was shut down last year."

# Pro-Life Network Newsletter

---

According to Fox News, Williams said at a news conference that Gosnell "induced labor, forced the live birth of viable babies in the sixth, seventh, eighth month of pregnancy and then killed those babies by cutting into the back of the neck with scissors and severing their spinal cord." When authorities investigated complaints about Gosnell, Williams said, "There were bags and bottles holding aborted fetuses scattered throughout the building. There were jars, lining shelves, with severed feet that he kept for no medical purpose." Fox News also reports that prosecutors said Gosnell "catered to minorities, immigrants and poor women" and that he "made millions of dollars over 30 years."

Lyons continued, "This grisly story underscores the extent to which individuals will destroy human life for financial gain and why it is important for society to provide protection for all human lives, inside or outside of the womb."

---

## Wisconsin Abortion Facilities Not Subject to Health Inspections

An open records request conducted by Pro-Life Wisconsin has revealed the state's abortion facilities are not inspected by the Department of Health Services and no records exist of any such past inspections. Furthermore, there is no state statute mandating health inspections of the state's abortuaries.

"January 22 marks the 38<sup>th</sup> anniversary of *Roe v. Wade* and a death toll of 53.5 million babies aborted nationwide," stated Peggy Hamill, state director of Pro-Life Wisconsin. "Abortion may be legal, but here in Wisconsin, it is neither safe nor rare." By contrast, all restaurants in Wisconsin receive a health inspection at least once per year.

"Whether a facility heals or kills, there are standards of care that must be adhered to," stated Virginia Zignego, communications director who is overseeing this investigation. "It is unbelievable that abortion facilities do not receive even the scrutiny that a fast food restaurant does. At the end of the day, the state of Wisconsin and the health department are responsible for the health of the public."

Hamill challenged the state's abortion facilities to voluntarily submit to a health inspection. "Show the women of Wisconsin how 'safe' your facilities are," Hamill said.

---

## Wisconsin Right to Life 2011 Legislative Conference Tuesday, February 15

Best Western Inn on the Park, Madison, WI

- Senate Majority Leader Scott Fitzgerald and Assembly Speaker Jeff Fitzgerald, the two most powerful members of the State

Legislature, will be there to welcome you and offer you words of encouragement.

- Clarke Forsythe, Chief Counsel for Americans United for Life, will explore the pitfalls of becoming involved in legislative strategies that sound good but won't save lives. You will be greatly enlightened by this renowned national expert.
- State Senator Mary Lazich and Assembly Representative Bob Ziegelbauer will tell you "what works" and "what doesn't work" when you lobby public officials.
- Capitol staffer Lance Burri will give you the scoop on how the legislative process works. Have you always thought the legislative process was confusing?
- Wisconsin Right to Life's Executive Director Barbara Lyons and Legislative Director Sue Armacost will lay out our life-saving legislative agenda for 2011 and will make an exciting announcement. There will be real opportunities for you to save lives.
- Our dynamic luncheon speaker, **Father Rocky Hoffman**, is a well known broadcaster and columnist. He serves as the Executive Director of Relevant Radio and has been ministering to youth for over 30 years. A stalwart right-to-life supporter, Father Rocky will inspire you and send you forth with a renewed vigor for the right-to-life cause.
- After lunch, we will head over to the office of **Governor Scott Walker** to present him petition signatures in support of opting-out of abortion coverage in Obamacare's state health exchanges. Aren't we fortunate to have a governor that cares so deeply about human life?
  - You'll also have a chance to visit the offices of your own state senator and Assembly representative. Our staff will be there to steer you in the right direction.

You MUST pre-register for this event.

Check in - 8:00 - 9:00 am

Conference begins at 9:00 am and will finish in the capitol by 3:00 p.m.

**For more information and to download a registration form, click [here](#)**

---

If every person who calls him/herself a Christian would vote only for pro-life candidates, we could end abortion in this country.

---

## Blood Money: The Business of Abortion

A recently-filmed documentary aims to expose the terrible reality of abortion, focusing on the financial aspect of the multimillion dollar abortion industry. The film includes numerous interviews

# Pro-Life Network Newsletter

---

with leaders of the pro-life movement, in which they lay out the facts about the abortion industry and the effects that abortions have on women. film covers a variety of issues, including "Roe V. Wade, Planned Parenthood, the scientific fact that life begins at conception, and how abortion affects women who have had one" the director of the film, David K. Kyle, said in an interview.

The original title of the film had been "The American Holocaust." However, as filming progressed, the filmmakers found that the business aspect of abortion kept coming to the forefront.

"As I traveled around the country last September doing all these interviews with various pro-life leaders and women who had had abortions, the money part just kept coming up."

Kyle said that the idea for the movie first came four years ago when he and his partner, John Zipp, the producer of the film, were working for Steve and Michael Peroutka, pro-life activists in Maryland, and realized that the issue of abortion is not significantly addressed by the media.

"During election time it is brought up, but it's really not talked about. You hear the word abortion, people know what it is, but they don't go in depth on the subject like they do other issues."

The movie hopes to get people talking about the issue of abortion. Kyle says, "It's one of those issues that even the pro-choice side really doesn't want to talk about."

Kyle says they hope the movie will inform people about the business aspect of abortion, and the effect that abortion has on women.

"People are making millions upon millions of dollars off the murdering of innocent babies," he said. Abortion has consequences. It's sold as a quick fix when you're in trouble. You can go and have an abortion and the problem goes away. Well, we know from countless women that the problem does not go away. Women have long term consequences that they are going to have to deal with for years and years."

The movie also aims to encourage pro-life people to work towards an end to abortion. "This is all about getting the truth out there to save babies. We want to motivate people to do something, even people in the pro-life community. We have thousands of people out there who are pro-life but who really don't take an active part in it. We want to motivate them to do something."

Out of everything in the movie, the interviews with women who have had abortions are the most poignant for Kyle.

"The women talking about their abortion experiences were the most difficult to get through when doing the interviews. I've sat with this footage countless times going through it and it still affects me."

Kyle says that his interview with Carol Everette was especially powerful for him. Everette, who used to run abortion mills in Dallas, has since become a noted pro-life speaker and advocate of unborn children's rights.

In the preview for the movie on Youtube, Everette says, "We would give them [young girls] a low-dose birth control pill they could get pregnant on or a defective condom. Our goal was 3-5 abortions for every girl between the ages of thirteen and eighteen."

Kyle is hopeful that through the support of pro-life advocates the film will gain widespread attention. In order for this to happen, though, he says that people need to register at the website or watch the preview on youtube to show their support.

To support the documentary "Blood Money," register at the website: [www.bloodmoneyfilm.com](http://www.bloodmoneyfilm.com)

A shortened version aired on EWTN on January 22, 2011. Blood Money Film is now available on DVD, for private home viewing, <http://bloodmoney.highwire.com/products/dvds>

---

## **Kohl's: No support of Planned Parenthood will occur, from any level of the company**

Wisconsin Right to Life has written in the past about Kohl's and its ties to Planned Parenthood. [Life Decisions International](http://www.lifeindecisions.com), which compiles a boycott list of companies that support Planned Parenthood, confirmed January 3 that [Kohl's has been removed](http://www.lifeindecisions.com) from the list.

Kohl's is based in Menomonee Falls, Wis., and many people take pride in supporting a Wisconsin company. Kohl's employs thousands across Wisconsin, and everyone knows someone who works there. So the news of Kohl's support of Planned Parenthood struck especially close to home.

**We would like to thank the thousands of Wisconsinites who expressed their displeasure with Kohl's!** It is because of the actions of all of you that Kohl's discontinued its relationship with Planned Parenthood, and further took a stance on ensuring that Kohl's will not be tied to Planned Parenthood in the future. To those of you who wrote letters, emails, made phone calls, sold your stock, canceled credit cards, refused to shop there — thank you! Your efforts were not in vain. Pro-life activism works!

**This is what Life Decisions International had to say about Kohl's:**

"It was made clear to us that 'no support of Planned Parenthood will occur in the future; from any level of the company'. All store managers too, by now, should have received a memo stating that

**'Planned Parenthood is not to be included in any donation made by individual stores'**. However, anyone who is pro-life understands that the Kohl's

# Pro-Life Network Newsletter

---

form-letter response over the past 6 months avoided the Planned Parenthood topic, but proclaimed support of Susan G. Komen [a significant donor to Planned Parenthood]; and is just as bad. Our boycott list though is strictly of companies that directly support Planned Parenthood."

---

## Pro-Life Recognition Awards

Two champions in the fight for life will be awarded the National Pro-Life Recognition Award by the National Pro-Life Religious Council. Naomi Barber King of Atlanta and the Rev. Stephen Broden of Dallas will receive the awards at the 17th annual Conference for the Pre-Born and Their Mothers and Fathers, to take place in the Capitol Visitors' Center in Washington, D.C.

Mrs. King is the widow of the Rev. A.D. King, a civil rights leader and the brother of Rev. Martin Luther King Jr. Pastor Broden is the founder and senior pastor of Fair Park Bible Fellowship Church. Both are crusaders in the fight against the murder of unborn African-American babies.

Mrs. King's commitment to life began when she changed her mind about aborting her daughter, Dr. Alveda King, who is now the full-time director of African-American Outreach for Priests for Life. "My father-in-law, Martin Luther King Sr., told me had a vision of my child, and he wanted to meet the baby girl in his vision," Mrs. King said.

At the age of 37, Mrs. King was left a widow with five children following the untimely death of her husband, who was a prominent civil rights leader in his own right. "God gave me the strength to do all I had to after that," said the soft-spoken Atlanta resident. For last week's observance of Martin Luther King Day, Mrs. King joined her daughter, her son, the Rev. Derek King, and Father Frank Pavone, national director of Priests for Life, in signing a letter calling for equal rights and human dignity for children in the womb. "We declare today that these children too are members of the Beloved Community, that our destiny is linked with theirs, and that therefore they deserve justice, equality and protection," the signatories wrote.

Pastor Broden is an integral member of a coalition of African-American leaders who travel from coast to coast to spread the message that the black community is a target of the abortion industry.

"The threat to our nation's liberties is perhaps greater now than at any other time in history,

with the exception of those faced by our Founding Fathers," Pastor Broden said. "The systematic stripping away of babies' constitutional rights in the 21st century is unconscionable and inconsistent with the laws of nature and of nature's God."

Pastor Broden has been actively involved in the pro-life movement since 1983 and is the chief spokesman for the African-American pro-life movement in Dallas. He is a founder of Ebony Berean, an organization whose mission includes informing African-American pastors on issues related to life, family, and political liberty. He also serves as president of the Fair Park Friendship Center, a community resource center offering assistance to area families.

"This award recognizes individuals who have given steadfast witness to the Biblical Christian teaching on the sanctity of life," said Father Frank Pavone, president of the National Pro-Life Religious Council. "Mrs. King and Pastor Broden are more than deserving of this award."



---

## Prayer intentions

*That the Church may continue to show the world the Lamb of God.*

*That God may bless and protect all elected officials, in particular our President, and lead him to understand the dignity of all human life.*

*That government leaders may have the grace to rise above factions and place the common good as their top priority.*

*That nations may heed the Gospel's call to reform their lives by eliminating abortion, euthanasia, and capital punishment,*

*That God's people may seek justice by working to save the poorest of the poor, the unborn children in danger of abortion.*

*That God, who calls us to remove all oppression, will enable our nation to restore equal protection to the lives of children still in their mother's womb.*

---