

# Life Matters

The Newsletter of the St. Rose of Lima Pro-Life/Pro-Family Committee

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## NATURAL FAMILY PLANNING: The Best Kept Secret

by  
Adrienne M. Keogler

Okay, so perhaps it's not a secret, but very few people know about it and far fewer understand it. The following is a very brief overview of the gift that is Natural Family Planning.

To begin, I have to back up to the foundation of NFP which is marriage. Marriage is a vocation, just as the priesthood, religious life and the single state. It is a choice, a calling, a means to eternal salvation. In choosing a Catholic marriage, a couple is saying "yes" to God and the Church's teaching on marriage and family life. On our wedding day we agree to all that the Church teaches, including accepting children lovingly from God. What an amazing thing it is to be a co-creator with God, the source of all life. Through God's divine plan we are entrusted with the awesome and humbling responsibility of accepting a child, an eternal soul, from Him. It is our responsibility to nurture and educate that child in the ways of our Faith and lead that soul back to God. That divine plan is so beautifully set out for us in the Church's teaching on marriage, human sexuality and procreation. In it's teaching, the Church endorses the use of Natural Family Planning because it allows us to honor and respect God's natural order of creation within the Marital Covenant.

Natural Family Planning is NOT the rhythm method of many years ago. Instead it is the best means of conception regulation the world has ever known. It is highly effective. Well instructed couples can reach an effectiveness rate of 99 percent. It is completely natural. There are no drugs, devices or chemicals and therefore no ill side effects. It simply involves a woman's observation of her body's natural signs of fertility and infertility during each cycle. A husband and wife work together in the charting of these signs and are able to determine when she is fertile and infertile. Together they decide whether they are trying to achieve or postpone pregnancy and respond accordingly. This is very helpful for couples who are experiencing fertility problems. Knowing very precisely the times of peak fertility can aid a couple in achieving pregnancy. If a woman has irregular cycles, NFP still works because observations are taken daily and

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every cycle is different. It works for women during the pre-menopausal years and it also works for women coming off the pill. If a couple decides to postpone pregnancy, they abstain from marital relations during the fertile time, what is referred to as marital chastity. At first this may sound extreme, but it is actually one of the greatest gifts of NFP. Not directly, but indirectly it almost inevitably builds strong marriages, marriages built on tenderness and caring and mutual respect for the gift of each other's fertility and the gift of life. Each cycle becomes a time of courtship and then honeymoon. The divorce rate of couples using NFP is approximately 1 to 2 percent as opposed to the national average of 50 percent. If a couple practices NFP, the beauty of both the self-giving and the self-discipline will almost inevitably spill over onto their children and help them with their own struggles as they approach adulthood and their peers start becoming sexually active.

As I mentioned earlier, marriage is a vocation. Like all vocations, it is both natural and supernatural. Marriages must keep God at the center, at the very heart. God designed the marriage act to be both unitive and procreative. The two cannot be separated. That is not to say that every marriage act must result in pregnancy, but rather be open to life. If a couple discerns that they have sufficient reason to postpone pregnancy then they use NFP and abstain from relations during the woman's fertile time (phase 2) and focus on other aspects of their marriage until they enter the post-ovulation infertile time (phase 3). They are thereby acting in accord with God's plan.

*"Human life is precious because it is the gift of a God whose love is infinite; and when God gives life, it is for ever. Life is also precious because it is the expression and the fruit of love. This is why life should spring up within the setting of marriage, and why marriage and*

*the parents' love for one another should be marked by generosity in self-giving."*

Pope John Paul II  
Mass on the Washington Mall, October 1979

Natural Family Planning (or the sympto-thermal method) calls couples to a higher level of understanding, both physical and spiritual. Each couple is called to discern God's will for their marriage, and for each couple it will obviously be very different.

*"God the Creator invites the spouses not to be passive operators, but rather 'cooperators or almost interpreters' of His plan (Gaudium et Spes, n.50). In fact, they are called, out of respect for the objective moral order established by God, to an obligatory discernment of the indications of God's will concerning their family."*

Pope John Paul II  
L'Osservatore Romano, December 17, 1990  
As quoted in *Sex and the Marriage Covenant* by John Kippley

The idea of periodic abstinence is very counter-cultural. The media bombards us with false promises of happiness through sexual freedom. But true freedom comes with self-control, the mastery of oneself. We as a society are so used to getting what we want, when we want it, that the notion of waiting for what is right and/or good is foreign to us. With God's grace, it is possible. And not only possible, but the very source of our happiness and joy, and hopefully, our ultimate salvation.

For more information about Natural Family Planning you can contact the Couple to Couple League at 1-513-471-2000 or visit their website at [www.ccli.org](http://www.ccli.org). There are two ways to learn NFP. The best way is to attend the NFP course. CCL offers four classes spaced one month apart. The website or CCL headquarters can help you locate couples teaching locally. My husband Al and I are just completing our training and will soon be teaching in this area. The other possibility is to take the CCL Home Study Course. You can call 1-800-745-8252 and order the Home Study Kit which gives you everything you need to get started, including personal chart reviews and additional counseling whenever you need it. The manual for both the regular course and the home study course is [The Art of Natural Family Planning](#) by John and Sheila Kippley. It provides a wealth of information about Natural Family Planning, mostly practical but also theological. For an in-depth study of the theological basis for NFP read, [Sex and the Marriage Covenant](#) by John Kippley.

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## **We Ignore the Dutch Legalization of Euthanasia at Our Own Peril**

By Wesley J. Smith

As published on [www.prolifeinfo.org](http://www.prolifeinfo.org)  
Wesley Smith is an attorney for the International Anti-Euthanasia Task Force. His latest book, *Culture of Death: The Assault on Medical Ethics in America* is forthcoming from Encounter Books

The Netherlands (has become) the first nation in modern times to formally legalize euthanasia. The mainstream

media stories about legalization frequently assert with a straight face that euthanasia will be governed by strict guidelines to prevent abuse. Well we've been hearing that little ditty for decades about Dutch euthanasia, and as Ira Gershwin once put it, "It ain't necessarily so." Indeed, the vaunted guidelines do not even rise to the level of paper tigers.

The newly enacted killing regulations are virtually identical to those that have governed Dutch euthanasia for many years under which euthanasia remained technically illegal but was not prosecuted so long as doctors followed the guidelines. (The only substantial difference between the former decriminalized regime and legalized euthanasia is that doctors will no longer have to notify coroners after they kill a patient.) Not only have the guidelines failed to protect vulnerable and devalued patients but they have been violated so often that they might as well not exist at all.

Here are the guidelines followed by a brief recitation describing how each has been violated in actual practice over the last 27 years:

***When ending a life a physician must be convinced that the patient's request was voluntary, well-considered, and lasting.*** Study after study of Dutch euthanasia practice have shown that Dutch doctors routinely kill patients who have not asked to be poisoned. (The favored method of killing in the Netherlands is an overdose of barbiturates followed by a lethal dose of curare.) In the Netherlands this practice is known as "termination without request or consent," and is not even formally considered euthanasia in the statistics compiled by the government.

The evidence of decades demonstrates that such involuntary euthanasia is rampant. Indeed, in its 1997 ruling refusing to create a constitutional right to assisted suicide (*Washington v. Glucksberg*) the United States Supreme Court quoted a 1991 Dutch government study finding that in 1990 doctors committed "more than 1000 cases of euthanasia without an explicit request" and "an additional 4,941 cases where physicians administered lethal morphine overdoses without the patients' explicit consent." That means in 1990, nearly 6,000 of approximately 130,000 people who died in the Netherlands that year were involuntarily euthanized -- approximately 4 percent of all Dutch deaths. So much for "choice."

***The physician must be convinced the patient was facing unremitting and unbearable suffering.*** Notice that this guideline does not require that the patient be dying or, for that matter, even be actually ill. Indeed, there have been several documented cases of euthanasia based on depression or suicidal ideation. For example, a Dutch documentary reported on the euthanasia of a young woman in remission from anorexia. Worried that her eating disorder would return, she asked her doctor to kill her. He did and the authorities refused to prosecute.

The most infamous case of this sort involved a physically healthy woman who had become obsessed about being buried between her two dead children. She bought a cemetery plot, had her children buried one on each side of

her planned grave, and then asked a psychiatrist named Boutdewijn Chabot to assist her suicide. He met with her four times over approximately five weeks and never attempted treatment. He then assisted her suicide. The Dutch Supreme Court refused to punish him, ruling that suffering is suffering and it does not matter whether it is physical or emotional, to justify euthanasia.

Another documented euthanasia that violated this and other guidelines was depicted in a Dutch documentary played in this country in the PBS program the Health Quarterly, in 1993. Henk Dykma had asymptomatic HIV infection. Fearing future afflictions that might befall him, Henk asked his doctor to kill him. The film shows the doctor telling Henk that he might live for years at his current state of seemingly healthful living. When Henk still proclaims a desire to die, the doctor speaks with a colleague but never consults a psychiatrist or psychologist. He then helps kill Henk on July 28, a date, we are told, which had symbolic importance for the patient.

This killing, like those of the anorexic young woman and the bereaved mother, was clearly not a matter of last resort, as the guidelines claim to require. Henk and his doctor did not explore all other options available to him before ending his life. Indeed, psychiatric treatment, which might have alleviated Henk's obvious anxiety about being HIV-positive, was never even discussed or attempted. Nor was Henk advised of the steps that could be taken to alleviate his suffering should he fall ill. The doctor didn't even wait until Henk had actual symptoms of AIDS. There is a word for that level of care -- abandonment --and it demonstrates the utter hollowness of the Dutch protective guidelines.

***The physician must have informed the patient about their situation and prospects.*** This guideline presumes that the physicians involved will have sufficient expertise to adequately inform the patient about their condition and options for treatment or palliation. But the Dutch medical system is unlike ours. It is primarily made up of general practitioners, rather than specialists, who may not have the training, expertise, or desire to know the many treatment alternatives that may be available. Moreover, there are few hospices in the Netherlands, meaning that the many compassionate and dignified methods of alleviating suffering in the dying may never be discussed with patients who ask to be killed.

A good example of this phenomenon is illustrated in the memoir *Dancing with Mr. D*, written by a Dutch nursing-home doctor named Bert Keizer. Keizer writes about a patient who had been tentatively diagnosed with lung cancer. A relative tells Keizer that the man wants to be given a lethal injection, a request later confirmed by the patient. Keizer quickly agrees to perform the killing. Demonstrating the utter uselessness of "protective guidelines," Keizer never tells his patient about treatment options that may be available or how the pain and other symptoms of cancer can be palliated effectively. He never checks to see if the man has been pressured into wanting a hastened death or is depressed. Indeed, Keizer doesn't even take the time to confirm the diagnosis with certainty

or to prepare a prognosis about the expected course of the disease. When a colleague asks, why rush, and points out that the man isn't suffering terribly, Keizer snaps: Is it for us to answer this question? All I know is that he wants to die more or less upright and that he doesn't want to crawl to his grave the way a dog crawls howling to the side walk after he's been hit by a car. The next day, he lethally injects his patient, telling his colleagues as he walks to the man's room to do the deed, "If anyone so much as whispers cortisone [a palliative agent] or 'uncertain diagnosis,' I'll hit him."

***The physician must have reached the firm conclusion with the patient that there was no other reasonable alternative solution.*** The cases already described illustrate the hollowness of this guideline. Another prime example of its uselessness is the killing by Dr. Henk Prins of a three-day old infant born with spina bifida and limb anomalies. (Yes, euthanasia has entered Dutch pediatric wards. A 1997 study in the British medical journal, *The Lancet*, revealed that about 8 percent of all infants who die in the Netherlands are killed by doctors.)

Spina bifida is a condition in which there is an opening at the spine that may cause disability or death. Prins --a gynecologist, not a pediatrician or expert in spina bifida --killed the child at the request of her parents, because, he later testified, the baby screamed in agony when touched. No wonder the baby was in pain! Prins never closed the wound in her back. In other words, the doctor killed his patient without first attempting proper medical treatment. Yet, rather than punishing Prins, the trial judge praised him for his "integrity and courage," wishing him well in any further legal proceedings he might face.

***The physician must have consulted at least one independent physician, who has examined the patient and formed a judgment about the above points.*** The idea of independent physicians acting as a check and balance to prevent abuses sounds good. But in practice, it offers little actual protection. Proof of this is found in a Dutch euthanasia documentary --played in the USA on the ABC television program *Prime Time Live*. It is the euthanasia of Cees van Wendel, a patient disabled by ALS (Lou Gehrig's disease). As depicted in the film, the driving force behind the euthanasia appears to be the man's wife, Antoinette, who does all of the talking for her husband (who is able to communicate). This also proves true during the second opinion consultation, which is cursory and perfunctory. Suicide expert, the New York psychiatrist Dr. Herbert Hendin, in his book about Dutch euthanasia *Seduced by Death*, describes the "consultation," such as it was:

The consultant, who practices on the same block as the doctor, also makes no attempt to communicate with Cees alone, and he too permits the wife to answer all the questions put to Cees. When the consultant asks the pro forma question if Cees is sure he wants to go ahead, Antoinette answers for him. The consultant seems uncomfortable, asks a few more questions, and leaves. The consultation takes practically no time at all. Dutch euthanasia is a human-rights disaster. Not only does the practice devalue the lives of the most defenseless people,

but once killing became an acceptable answer to one problem, it soon became a solution to one hundred. Indeed, in their nearly 30 years of euthanasia practice, Dutch doctors have gone from killing terminally ill patients who ask for it, to chronically ill patients who ask for it, to disabled patients who ask for it, to depressed patients who ask for it, to babies who cannot by definition ask for it, to thousands of patients without request or consent. Now, the last slight remaining impediment to killing by doctors --its technically illegal status --has been dismantled. And as an additional plum to depravity, teenagers beginning at the age of 16 will be able to receive euthanasia without parental consent.

The theologian and philosopher, Richard John Neuhaus, was once asked "Do you believe there is a euthanasia "slippery slope?" His answer hit the mark: "Yes, like I believe that there is a Hudson River." We ignore the lessons of the Netherlands at our own peril.

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### A Former Abortionist Speaks

The following are excerpts from Dr. Paul Jarrett's address at the Pro-Life Action League's fifth "Meet the Abortion Providers" conference, as published by Priests for Life on their Web Site <http://www.priestsforlife.org/>

I am 50 years old. I have been delivering babies in Indianapolis for 26 years; I lost count many years ago of the actual number, but I would estimate the total to be between four and five thousand. My father is also an obstetrician, now retired, who practiced obstetrics in Anderson, Indiana where I grew up. He delivered over 10,000 babies and has a strong pro-life viewpoint even though he is an agnostic.....

A few months into my residency, I came face to face with the issue of abortion for the first time. An 18-year-old Indiana University coed came into Coleman Hospital with lower abdominal pain. She related to me that she had been to New York City earlier that day to have a legal abortion performed at a clinic there. She had gotten on a plane at 8am at Indianapolis International Airport and flown to New York. She was taken to a legitimate clinic by a cab driver. She had believed she was two and a half months pregnant, but after the doctor had unsuccessfully attempted to abort the pregnancy, he told her she wasn't really pregnant after all and sent her home. She returned to Indiana on the 4pm flight as planned.

When she returned home in terrible pain, she realized she was in trouble and for the first time, told her mother what had happened to her. Her mother contacted her own gynecologist, who in turn referred the patient to Coleman Hospital to be evaluated by the resident on call--me.

Even though I was still wet behind the ears, I knew that this pale, frightened little girl was still 10 weeks pregnant and her blood count was only half of what it should be. The private, attending doctor came in and took the patient to surgery immediately that night, where he repaired the hole that had been torn in the back of her uterus, which had caused her massive internal hemorrhage.

Over the course of the next few days, infection set in which did not respond to antibiotics, and we made the

painful decision to perform a hysterectomy. Tragically, the shock from the infection severely damaged her lungs and her course was steadily downhill. As I helplessly watched, she slipped into unconsciousness and a few days later she died.....

Later, I was taught by my chief resident that if I was delivering a defective baby, such as an anencephalic, I should place it in the bucket of water at my side and declare it a stillborn. I never did that, but I'll always remember it.....

When I finished my residency, I covered my father's practice for 6 months before beginning a teaching position at Indiana University. I recall asking my department chairman what I should do about abortions, since my father was pro-life. His wise advice was not to perform them in Anderson.

However, when I returned to the medical center, I was placed in charge of the outpatient OB/GYN clinics at the county hospital, now called Wishard Hospital. Since Roe v Wade was now the law of the land, Drs. Joe Thompson and Bob Munsick were both performing abortions at Wishard. I greatly respected both men. I was faced with the direct question, "Would I also perform abortions at Wishard?".....

In making the decision to do abortions, I went against God's Word, the beliefs of my father and violated my Hippocratic Oath. Incidentally, the section of the oath stating "I will not give a woman a pessary to induce abortion" has been deleted from the oath when it is used by new physicians today. I'm not sure Hippocrates would understand,

Between January and May of 1974, I performed 23 "pregnancy terminations" at Wishard. That is a euphemistic way of saying that I killed 23 children. One definition of a euphemism is a figure of speech where a less disagreeable word or phrase is substituted for a more accurate but more offensive one. ....

My 23rd abortion changed my mind about doing abortions forever. This patient was a little overweight and ultimately proved to be a little farther along than anticipated. This was not an uncommon mistake before ultrasound was readily available to confirm the gestational age.

Initially, the abortion proceeded normally. The water broke, but then nothing more would come out. When I withdrew the curette, I saw that it was plugged up with the leg of the baby which had been torn off. I then changed techniques and used ring forceps to dismember the 13 or 14 week size baby. Inside the remains of the rib cage I found a tiny, beating heart. I was finally able to remove the head and looked squarely into the face of a human being -- a human being that I had just killed. I turned to the scrub nurse standing next to me and said, "I'm sorry".....

I think it is fair to ask the question "What are our goals and purposes in the pro-life movement?" Is our goal to ban abortion through legislation or court action? Whereas that might reduce abortions, I think it is obvious from all that I have said that prohibiting abortions would not end

them. It has been truthfully said that "You can not legislate morality". Shouldn't our goal be that no one would desire an abortion?

As Christians, I believe our goals include living our lives in accordance with Scripture and glorifying God. Certainly, this must be the case with Christian activism. Whatever action I take, I must ask "Does it glorify God?" "Will it lead others to Christ?"

As I've grown as a Christian, I've been involved in the pro-life movement for about 14 years. In that time I've learned above all else that abortion is a spiritual battle. We're fighting for hearts and minds of our fellow men.

Our enemies are not the abortionists, the clinic directors, the feminists, the politicians, the women who are having abortions. These people are victims just as the babies are victims. They are spiritually blind. They are instilled in darkness just as I was in darkness. We need to love these people in spite of their sins. We need to show them love not hatred. Yes, we hate the evil that they are doing, but we still love the sinners. Rom. 5:8 -- But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (NIV)

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### **A Mother Who Aborted Speaks**

The following testimony is published by Priests for Life on their Web Site <http://www.priestsforlife.org/>

It was heart wrenching and humiliating

I was 17 years old, had been kicked out of my home (my mother and I never got along) and had moved in with my boyfriend. He was an alcoholic and played around. When I got pregnant he insisted on an abortion or he'd put me on the street. I called a few friends and family for help to keep the baby but they agreed with an abortion. I was not saved then and very scared and felt I had no choice and had the abortion.

It was heart wrenching and humiliating. It was at the county hospital with 11 other girls spread-eagle, stark naked on a cold chrome table, no privacy. I was crying through the abortion and awoke to the tears still running and an old nurse repeatedly saying, "How old are you?" I said, "17, why?" and she said, "You've been crying and asking is it over yet?" in your sleep this whole time. "Honey, you didn't belong here." I just cried all the way home.

Before the abortion I was panicked and pressured, but as soon as it was done all I felt was grief and regret and the fear of God. My boyfriend dropped me off at home and left for 2 days. In those hours I sat on the floor near a chair and cried, God please don't hate me - don't hate me, all day and night. It's been a long haul to forgive myself, at least I learned to do what I think is right and not allow others to ever tell me to do anything I don't want to.

I do what I can to keep others from doing the same. I pray for pro-life movements, I'm very vocal. I befriend all the teenagers I can to be there for them if they need someone as I did. It helps to take action now for the guilt of when I didn't take the action I should have. My baby's death is

not in vain, if I can now be used to help and motivate others.

It has made me more sensitive to the deep needs of young people. The drastic steps they take when feeling alone, confused. Also, I can't be proud or self-righteous at all. I feel I did an unforgivable thing 16 years ago and for the grace of God I know I'm forgiven and try to live a very appreciative life for Jesus for all He's forgiven me and for not hating me. I know God loves me and I finally love myself.

Attached is a poem I wrote 12 years after the abortion.

I was young and afraid,  
Alone as could be.  
Haunting voices whispered,  
"Don't have the baby".  
"It's simple, its nothing",  
They all would say.  
"A couple of hours,  
and you're on your way".  
Well, it wasn't simple  
And it was far from nothing, too.  
Mommy is so sorry, Baby,  
Little one I never knew.  
If I had only known,  
I could choose another way,  
In spite of fear and shame,  
You would be alive today.  
Does Jesus hold you in His arms?  
Does He say that I love you?  
Does He tell you Mommy's sorry  
For the pain she put you through?  
Please believe Him if He does,  
And forgive me if you can.  
In some small way,  
I hope you understand.  
Mommy is so sorry, Baby.  
Little one I never knew.

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### **A Father Grieves the Death of Aborted Son**

by Fr. Hugo L. Blotsky, O.S.B. Christ the King Church, Mandan, North Dakota, as published by Priests for Life on their Web Site <http://www.priestsforlife.org/>

Joe, not his real name, is 41 years old, Catholic, and the father of four children. After 20 years of marriage, Joe was divorced from his wife, Sandy, which is not her real name.

Their first child, John Peter, was aborted to save a new marriage. Joe has much guilt and shame over the loss of this first child. He wrote a letter of apology to his son asking for forgiveness. This letter is a part of his healing process.

When individuals come to me for help to deal with the death of a child through a stillbirth, miscarriage, or an abortion, I take them through a brief healing service. Having the parent(s) name the child and then write a letter to their deceased child often bring about healing on a deep level. I suggested to Joe that he write a letter to their aborted son, John Peter.

Joe asked me to share this letter with others so that other parents can be spared the pain and suffering he has endured these past many years. Joe wants others to know that there is healing for parents following an abortion.

*My Dear John Peter,*

*This past weekend I did something I should have done a very long time ago. I confessed to your death by abortion. John, you would today be a young man of twenty, vibrant and alive. By allowing your abortion I sinned against you and against God. Forgive me John, for I did it for all the wrong reasons.*

*The main reason, John, was that I was afraid, afraid that the stress you would have added to your Mother's life might ruin our new marriage. Yet, John, I know now how much you would have added to and enriched my life and very likely the life of your Mother.*

*John, I tried to justify your death to convince myself that you were only a package of tissue cells, no more perhaps than an egg is a full grown chicken. I tried to convince myself that what had happened was right, that in destroying this tissue, I had saved my marriage.*

*After all, I thought, we can always have more children later. John, from that night onward I always had a "knot" in my stomach. Try as I might, I could not get you out of my mind completely. Perhaps that is the worst kind of sin, my son, the kind that bothers a person so deeply. Sometimes, when you come to mind, I would figure out how old you'd have been, what you might be doing at that age. James, your brother, reminded me sometimes of you as did the girls.*

*John, you had so much potential. Did you know John you could have been anything? Tears come again John, as they did Saturday night. I am swept by pain, John, and tears do little to wash the pain away. And yet, little one, it is I who am saved by you and the mercy of God through the intercession of Jesus. You see, Little One, it is because of you that I finally sought reconciliation, not the usual kind the kind where I'd go to confession, do my penance, and leave without any sort of contrition. Little One, it is your death and my guilt which finally led to my confession of this sin. Yes, I had confessed before, but I had done so to "play the odds," to "be on the safe side" just in case what I learned was true. On Saturday as I confessed I was crying: I felt a sense of remorse and guilt so deeply that I almost wish I could have died. John, if my dying now would give the world you I would offer my life. As you know, John, your Mother and I are now divorced. Your Mother may not ever have confessed to this sin. John Peter, if you would do me a favor, I would ask that you through Jesus work the same miracle on Sandy that you have worked on me. Your Mom was young too, John. To her at the time you represented this awesome threat to her chosen career. Please forgive her as well, John Peter. Please, my Little One, intercede for both of us through Jesus.*

*I find it searingly ironic, Little One, that it is I who ask such favors of one whom I killed or rather, allowed to be killed. And yet I ask, Little One, for I have grown to love you in a way that is at once both deep and pure.*

*In the fall, John, when the leaves fall from the trees I shall think of you, for you too fell from life. In the cold of winter, John, the snow shall remind me of you: for like the snow you were and are white and pure. In the spring, John, I shall think of you: for the birth of spring shall remind me that you, too should have been born into this world. John, I shall think of you in the summer: I shall imagine your laughter. I shall see you as you might have been, a little boy running and playing, scraping your knees from a fall. I shall miss, John, all that I might have gained from your life.*

*My Little One, John Peter, I can only now ask you to forgive me as Jesus and God have done.*

*May you rest in the arms of God*

*Dad*

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## **"Deceptive" Groups Raise Money From Unsuspecting Pro-Lifers**

*Excerpted from: Minnesota Citizens Concerned for Life, Pro-Life Infonet; May 29, 2001*

According to MCCL (Minnesota Citizens Concerned for Life), one such group, using the name "Elect Life," has raised more than \$3,000,000 from unsuspecting pro-life families through telemarketing calls that sometimes are pressuring or offensive.....

While "Elect Life" claims to support pro-life candidates and to be working in Congress on a partial-birth abortion ban, neither is apparently true. According to documents on file with the Federal Election Commission, the telemarketing firm, Arizona-based Capital Communications, kept 94% of the money raised and the organization's president paid himself more than \$115,000 in salary and fees.....

Several pro-life organizations in states around the country have reported calls from their members who report the same telemarketing firm, Arizona's Capital Communications, has called soliciting funds for the "Pro-Life Campaign Committee.".....

Telemarketing scripts and materials mailed to those making pledges over the phone are nearly identical to scripts and materials used with "Elect Life" and other supposedly "pro-life" groups for which Capital Communications has done telemarketing.

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### **How Can You Help?**

You can pray, you can take political action, you can support abortion alternatives (adoption, childbearing support organizations) you can help to educate, you can join Pro-Life organizations because there is strength in numbers. **You can join the St. Rose Pro-Life/Pro-Family Committee** and do any or all of the preceding, and more. **We normally meet on the first Tuesday of each month in the Monsignor Conroy room at 7:30 p.m.** Meetings dates are announced in the weekly church bulletin. We need you.