

CITIZENS
CONCERNED



BLAIR COUNTY
CHAPTER

Words Shape the Debate, p. 3

Citizens Concerned for Human Life

Blair County Life News

Volume 7 Number 1

Presenting the Pro-Life Message to Blair County, Pennsylvania

Winter 2015

March For Life 2015

Thursday,
January 22, 2015

"Every Life is a Gift"

12th St., National Mall,
Washington, D.C.

12:00 noon Rally ♦ 1:00 p.m. March

The March for Life began as a small demonstration and rapidly grew to be the largest pro-life event in the world. The peaceful demonstration that has followed on this somber anniversary every year since 1973 is a witness to the truth concerning the greatest human rights violation of our time, abortion. The March begins at the National Mall and continues to Constitution Avenue, up Capitol Hill to the Supreme Court building.



For information regarding the March for Life
bus trip from the Altoona area
to Washington, D.C.,
call Tom Forr at 946-0681.

March With Us!



“Pro-Life” Hospice Care?

By Dr. Brian Kopp

There was a time, not long ago, when the idea of designating a hospice care program as “pro-life” would have seemed absurd. Most hospice care programs in the U.S. in the 1970s and 1980s sprang from roots in Christian ministry to the sick and dying, and the sanctity of human life was always paramount in these grassroots hospices.

To understand why things have changed, we need to understand the Christian roots of hospice care philosophy and how the hospice industry has deviated from those origins.

In the Middle Ages, many Christians made pilgrimages to the Holy Land, and frequently became sick on the long and arduous journey. Unable to complete the journey home, by the middle of the 11th century many were admitted to the care of the Knights Hospitaller in their hospice in Jerusalem. Christian care was provided to fulfill the Corporal and Spiritual Works of Mercy, and hospices were subsequently founded along pilgrim routes in other regions.

In France, the Daughters of Charity of St. Vincent de Paul opened hospices in the 17th century, and the Irish Religious Sisters of Charity opened a hospice in Dublin in the late 19th century. The churches led the way in the care of the dying well into the 20th century, which saw the emergence of two great leaders in the hospice field.

Most know of Mother Teresa and her pioneering work among the dying in India’s poorest regions, her establishment of the first hospices for AIDS victims in the 1980s, and her uncompromising pro-life stance.

England’s Dame Cicely Saunders began her career in nursing, transitioned to social work and eventually completed medical school so as to help the development of modern hospice care. She also developed a lively faith as a result of joining a Christian study group at Oxford University founded by C. S. Lewis. She took a keen interest in the needs of the dying, and recognized that their physical, mental,

emotional, and spiritual needs and sufferings were simply not being met in the medical system of the first half of the twentieth century. She also was fully committed to the sanctity of human life and strongly opposed to euthanasia and assisted suicide.

The early grassroots hospice programs that started in the late 1970s in the USA took as their foundation the Christian philosophy of the sanctity of life held so dear by Mother Teresa and Cicely Saunders, and most hospice work was volunteer-based and primarily provided as Christian works of mercy.

Unfortunately, the federal government’s introduction of a Medicare hospice benefit in 1986, while providing stability and a revenue stream for these hospice pioneers, also introduced the profit motive.

Within two decades, big for-profit corporate hospice providers had completely displaced these grassroots non-profit community-based hospices in many markets.

Today, all of the large for-profit corporate hospice providers have been credibly accused of massive amounts of fraudulent hospice billing; the largest for-profit corporate hospice

provider stands accused of a billion dollars a year in fraudulent insurance billing, for the last ten years.

Most of this fraud consists of admitting patients to hospice who aren’t actually terminal, thus billing for inappropriate care, or for billing higher levels of care that patients admitted to hospice did not really need. These types of fraud, by neglect, by withdrawing routine chronic medications, and often by omissions (premature withdrawal of food and water) or commissions (over-medication), often lead to premature deaths.

We call these deaths “stealth euthanasia.” Whether they are deliberate or not, whether they occur simply out of greed for hospice benefit reimbursements or, as in the case of Terri Schindler Schiavo’s death at the hospice in Florida, they occur deliberately, this is an area of pro-life work that we need to understand, recognize and fight against.

And it is also why we really do need “Pro-Life Hospice Care.”

Dr. Brian Kopp
Johnstown, PA

Chairman, Pro-Life Healthcare Alliance
Faith Community Liaison
Catholic Hospice, Greensburg



“Bed-ridden people who cannot communicate have not lost their humanity.”

~ Michael Cook ~

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Legislative Update



PA Pro-Lifers Scored Victories Amid Losses in 2014 Election

The untold story of Election 2014 in Pennsylvania is how well pro-lifers fared in legislative contests.

By Maria Gallagher

*Legislative/PAC Director
Pennsylvania Pro-Life Federation*

The Pennsylvania Pro-Life Federation PAC endorsed 12 candidates for Congress, 69 candidates for the Pennsylvania House of Representatives, and five candidates for the Pennsylvania Senate. Every single PAC-endorsed legislative candidate won his or her race.

Noteworthy is the fact that the pro-life endorsements crossed party lines—a number of pro-life Democrats won their contests. Female pro-life candidates also scored exceptionally well, shattering the myth that all women in Pennsylvania politics stand on a pro-abortion platform.

Of course, this welcome news for preborn children and their mothers will receive little airplay, since Planned Parenthood, the nation's largest abortion operation, is playing up the fact that their Executive Branch candidates—pro-abortion gubernatorial candidate Tom Wolf and his flip-flopping running mate, Lieutenant Governor candidate Mike Stack—defeated pro-life Governor Tom Corbett and Lieutenant Governor Jim Cawley.

Yet, nothing was as touching as the Election Night moment when Governor Corbett, in a graceful concession

speech, praised Chloe Kondrich, a special needs child who successfully won passage of a law to ensure that parents of unborn babies diagnosed with Down Syndrome receive helpful information and referrals. The legislation was especially significant, since statistics indicate as many as 90 percent of unborn children diagnosed with Down Syndrome are aborted.

Sadly and tragically, such legislation would have had scarce chance of becoming law under the incoming Wolf/Stack regime.

History will show that, in just four years, Governor Corbett made tremendous progress in the fight for life, answering the Kermit Gosnell tragedy with swift and decisive action. Abortion facilities that went uninspected for more than 15 years finally are subject to regular health inspections...abortion operations must follow basic safety standards...and no taxpayer dollars will be used for abortion under the health insurance exchange created in Pennsylvania through Obamacare.

It will be up to the pro-life General Assembly to keep Wolf's rabid abortion policies in check, so that protections for unborn children and their mothers will not disappear in the Commonwealth of Pennsylvania.

—November 18, 2014
gallagher@paprolife.org



Lessons from the past

Abortion Past: Pro-lifers in the 19th century overcame staggering abortion rates and saved lives; here's how they did it

By Marvin Olasky

To save the lives of more unborn Americans we should see how our pro-life predecessors succeeded in the past—and by the past I don't mean only the past three decades but the past two centuries. It's conventional to think of the abortion horror as a product of the Supreme Court's 1973 *Roe v. Wade* decision, but research I've done at the Library of Congress shows that abortion on the eve of the Civil War was more frequent, in proportion to the U.S. population, than it is now.

You have not just read a misprint. Roughly 160,000 abortions occurred in 1860 in a population of 30 million. Probably about 1.2 million abortions (13 percent of them through RU-486) occurred last year in a population estimated at around 307 million. The horrific current number is obviously no cause for self-congratulation, but reputable forecasters at the time of *Roe v. Wade* were predicting a butcher's bill of more than 4 million abortions annually by now.

With everything we're doing wrong, are we doing something right to fall far short of that 4 million prediction, and to have witnessed a decline during the past decade from 1.6 million to 1.2 million? I believe we are, and not for the first time in American history: The number of abortions in America, in proportion to the population, declined by at least 50 percent during the 50 years from 1860 to 1910. How did that happen? And is the current decline likely to continue?

Abortion in America goes back to at least 1652. The numbers increased slowly during the 18th and early 19th centuries and jumped when prostitution became much more common with the growth of cities in 1830 and thereafter. Without reliable contraception, prostitutes typically used abortion as their birth control multiple times, often with drastic physical repercussions for mother as well as child: The average prostitute died from disease, abortion, or customer violence within four years of joining the trade. Reliable estimates from 1860 show 60,000 prostitutes becoming pregnant and having abortions.

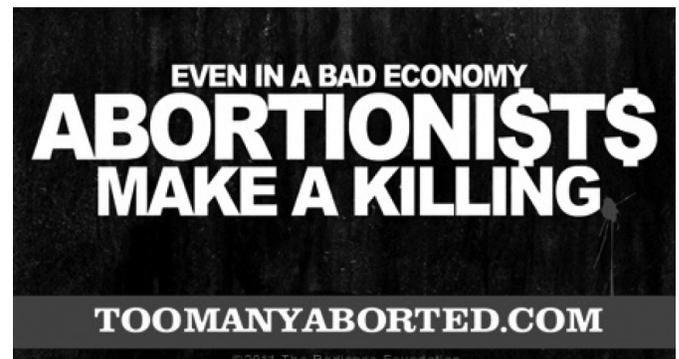
Young women coming off the farms, only to be seduced and abandoned by affluent men, also resorted to abortion. A New Age "spiritist" craze in many cities during the 1850s also led to an abortion increase, as "spiritists" claimed absolute freedom: Dr. Benjamin Hatch wrote in 1859 of how women from the "fashionable and intellectual communities...live in adultery, produce abortion, arise from their guilty couches, stand before large audiences as the medium of angels...and boastingly speak of their freedom from what they call social conventionalism and the superstitions of Christianity."

By 1860 abortion was not part of the American mainstream, as pro-abortion historians contend, but it had a massive presence on three sidestreams: prostitutes, victims of seduction, and religious radicals. Leading newspapers contained thinly veiled ads for abortion drugs and operations. Abortion was risky for women—perhaps 5 percent died during the process—but lucrative for abortionists. New York's famous Madame Restell built a millionaire's mansion on Fifth Avenue and secured governmental protection through bribery and blackmail.

Abortion was so extensive in the mid-1800s that *The New York Times* called it "The Evil of the Age...The enormous amount of medical malpractice [a euphemism for abortion] that exists and flourishes, almost unchecked, in the city of New York, is a theme for most serious consideration. Thousands of human beings are thus murdered before they have seen the light of this world." But the abortion rate began to fall after the Civil War as a nationwide pro-life movement gathered strength.

That movement included the largest women's organization of the era, the WCTU (Women's Christian Temperance Union), as well as the YMCA and YWCA (Young Men's or Women's Christian Association), various Societies for the Suppression of Vice, and, by the end of the century, the Salvation Army. Many doctors were involved; unlike today, the American Medical Association was a staunch opponent of abortion, which it dubbed "unwarrantable destruction of human life."

Then as now, theological radicals such as Henry Wright argued that a child's "first claim is to a designed existence, if it is to exist at all."



Some said "it was less criminal to kill children before they were born, than to curse them with an unwelcome existence." But pro-life leaders rejected the premise that an "unwelcome existence" was the only alternative to abortion. They looked at three groups of women at risk

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Lessons from the Past

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for abortions and offered programs of education, refuge, and adoption that would help women to avoid unwanted pregnancy or to recover from it, without killing a child.

The first at-risk group, young women on their own in big cities, received the greatest attention. The female labor force outside the home increased from 2.6 million to 10.8 million between 1880 and 1930; more unmarried young women were moving to cities and living apart from immediate family or relatives, often in boardinghouses. Exposed to many new ideas about behavior, they had many opportunities to act on the ideas—but they were also subject to moral expectations young men could escape. A man could go “astray in his youthful prime” and still be accepted, but when a woman “followed blindly where fond love led,” she was confronted by an unforgiving double standard and sometimes by a physical surprise.

Many groups at the time tried to educate men into a greater sense of responsibility. Organizations such as the White Cross Society, influential in the 1880s, pressed men to “treat the law of purity as equally binding on men and women.” Thousands of men signed pledges promising chastity and affirming “the unity of the moral law for both sexes.” The WCTU tried to teach men about self-control in sexual as well as alcoholic pursuits. Women’s groups published millions of booklets and tracts.

Other organizations established shelters for the pregnant and unmarried: By 1895 Chicago had a dozen, including the Life and Hope Mission, the Rescue Mission, Beulah House, the Jewish Home for Girls, and Boynton Refuge Home. One refuge, the Home for the Friendless, cared for 1,291 women in 1893. Smaller cities showed a similar pattern: Minneapolis, for example, had several refuges, including Bethany Home and the Norwegian Home of Shelter, where “the girls are placed under wholesome moral influences and given practical industrial training. In each, the religious motive is emphasized...but in each, girls of all faiths are received without discrimination.”

New York City had dozens of helping agencies. Some worked toward prevention of unmarried pregnancy by providing group lodging to women who would otherwise be alone and vulnerable; among these were the National League on Urban Conditions Among Negroes, the Association for Befriending Children and Young Girls, the Free Home for Young Girls, and the New Shelter for Young Women. Unmarried pregnant women had at least 20 options for lodging, help, and training, including the Magdalene Benevolence Society, the House of Mercy, and the House of the Good Shepherd (with room for 1,042 women).

National organizations also were active. Florence Crittenton homes—the number grew to 65 by 1927—helped 500,000 unmarried women between 1883 and 1933. The Salvation Army had 34 homes for unmarried mothers, the WCTU’s Department of Rescue Work had at least five, the Protestant Episcopal Church had 12 Homes of Mercy, and the Door of Hope group had 40 homes for young women “built in hope of not simply sheltering and furnishing

them with employment, but through love and sympathy leading them to a Christian life.”

These groups asked women contemplating a quick fix to think about adoption instead, and to compare their own months of trouble with the years of good life that their children could have. I read 20 years of monthly reports from Chicago’s Erring Women’s Refuge (evidently a euphemism-free zone) with jottings like these: “one child was adopted. Little Earl had found a home with a kindhearted and lonely woman...two infants were adopted last month, good homes being provided for them...A good home is provided for C.S.’s child, Jane.” An 1895 study of Chicago adoption groups such as the Children’s Aid Society and the Foundlings’ Home concluded, “The children generally remain at the homes but a few weeks, there being more calls for their care and adoption than the supply can meet.”

In smaller cities as well, pro-life forces made adoption a priority. A WCTU refuge in Elmira, N.Y., placed for adoption over two-thirds of the babies born between 1890 and 1907. Lem Abbott Odom, who spent 50 years managing refuges in Montgomery, Ala., Jacksonville, Fla. and Shreveport, La., recommended that unmarried mothers who could not marry the fathers place their children for adoption. About 85 percent of the young women he helped were able to marry or to be restored to “homes, gainful occupations, and positions of trust.”

Prostitutes made up the second at-risk group. In 1891, a Chicago bookkeeper could trade her salary of \$8 per week for “massage parlor” work that paid \$10 to \$12 per week, plus another \$20 in tips for full-fledged prostitution. A Cincinnati woman could trade a \$5-per-week starting factory wage for \$25 to \$30 a week as a hooker. Anti-prostitution reformers knew the economic as well as the moral component of the problem, and the short-run lures that led to several years of increasing misery, generally followed by death.

Reformers preached and wrote about how sin was crouching at the door of many tenements, but they also warned young women to watch out for brothel recruiters who might trick and then trap them. Some 28 Girls’ Protective Leagues in New York City enrolled 2,500 members who were given a “blacklist of dangerous places” and who learned the importance of spurning “improper proposals when applying for positions through newspapers and employment agencies.”

Pro-lifers could not do much about the low wages characteristic in entry-level jobs at the time, but they reduced the cost of living and increased safety by setting up networks of family-style lodging houses and inexpensive, YWCA-type boarding houses where decent rooms were available for \$1.50 per week.

To women already deep into prostitution, opponents of abortion spoke of repentance and forgiveness. Evangelists such as Dwight Moody made sure they had the names and addresses of families willing to provide a spare room in their homes to young prostitutes who found themselves pregnant and chose to leave the trade. Hardened hookers who were pregnant and did not want one more abortion

frequently went to refuges. In New York, the House of the Good Shepherd offered shelter and help for women “who wish to reform their lives by deserting the haunts of vice,” and the Home of the Good Samaritan found jobs for women “living in sin and desirous of leaving their old life.” One woman who went to Chicago’s Erring Women’s Refuge said it was the “first place I ever lived that any person cared enough about the salvation of my soul to make it a matter of interest to me.”

Pro-lifers concerned with the third at-risk group, married women liberated from biblical principles by “spiritism” or some other creed, proposed many means of containment, but two stand out. They tried to describe accurately what an unborn child looked like, and they emphasized the physical and psychological dangers of abortion to women.

The psychological stress is particularly interesting, because supporters of abortion have labeled “post-abortion syndrome” a recent invention of anti-abortion forces. And yet, in 1875 feminist Elizabeth Evans was describing the effects of abortions on women who had them a decade or two earlier. One woman, she reported, was “wild with regret at my folly in rejecting the (alas! only once-proffered) gift of offspring.” Another woman described how her “thoughts were filled with imaginings as to what might have been the worth of that child’s individuality; and especially, after sufficient time had elapsed to have brought him to maturity, did I busy myself with picturing the responsible posts he might have filled.”

This sad lady added that she never “read of an accident by land or by water, or of a critical moment in battle, or of a good cause lost through lack of a brave defender, but my heart whispered, ‘He might have been there to help and save; he might have been able to lead that forlorn hope; his word or deed might have brought this wise plan to successful issue!’” Other women told Evans similar stories, and she concluded that “the enormity of the crime of foeticide may be, in some degree, estimated by the excessive remorse which, sooner or later, is sure to follow its perpetration.”

Pro-life forces distributed gripping accounts of psychological damage. “I was for a long time as near as being insane as one can be without really going mad,” one woman recalled. “I had an idea that I had lost, through that unnatural deed, the normal powers and qualities of a human being. I no longer ate and drank with the old hunger and thirst, nor slept the quiet sleep of innocence; I took no heed of the passage of time, and all that I saw and hear seemed to be the occurrence of a dream, as though my life was already finished for me.”

Overall, as pro-lifers compassionately aided women at risk, the abortion rate declined dramatically from 1860 to 1910 and stayed relatively low until the cultural revolution of the 1960s sent the numbers soaring again.

Pro-life leaders during the 1860-1960 century of decrease understood that there never would be “total abolition of the practice.” Realizing that this is a fallen world, they appreciated the educational impact of anti-abortion laws but did not expect much in the way of enforcement: In-

stead, they concentrated on ways to provide women with compassionate alternatives to abortion. They were not laid low by a sense of failure when, despite their efforts, many unborn children died. They rejoiced that so many were saved.

The role of the law

Laws against abortion assisted the pro-life movement but were not its primary focus of attention. Beginning with Connecticut in 1821, state after state passed laws against abortion, with exceptions to save the life of the mother; by the 1870s, every state had such laws, but they were largely ignored, as *The New York Times* noted in a biblically referenced editorial titled “The Least of These Little Ones.” Editor Louis Jennings, a conservative Christian, complained in 1871 that the “perpetration of infant murder...is rank and smells to heaven. Why is there no hint of its punishment?”

Another *Times* article noted “the extreme rarity of trials for abortion in this City—an offense which is known to be very common. [Abortionists] have openly carried on their infamous practice in this City to a frightful extent, and have laughed at the defeat of respectable citizens who have vainly attempted to prosecute them.” Decade after decade, juries convicted very few abortionists. For example, New York reported only nine convictions for abortion in the entire state from 1895 through 1904, even though New York abortionists killed at least 90,000 unborn children during those years. Typical jail time for an abortionist: probably two years.

Abortion was never a capital crime, and women who had abortions were almost never prosecuted. Many states gave immunity to women from all criminal liability, partly because women pregnant after seduction were considered desperate victims rather than perpetrators, and partly to attain any kind of edge in prosecution. Other states, such as New Jersey and New York, gave women immunity from prosecution in exchange for testimony.

Dr. Edward T. Abrams, a pro-life member of the Michigan legislature and chairman of its committee on public health, noted that “there would be no more powerful inducement for the concealment of abortion than to make a woman a party to the criminality of the act, because it will destroy absolutely the method of getting evidence.”

Even though convictions were rare, law was not entirely useless. Anti-abortion statutes did send a message of right and wrong. They forced abortionists to advertise in code, bribe policemen and politicians, and hire lawyers. Law could not end abortion but it could reduce the butcher’s bill, just as laws against drunken driving today cannot end the practice but can save lives. Today, it’s still worthwhile to pass laws restricting abortion, but time and money spent on providing and promoting compassionate alternatives saves more lives.

For more information, see Marvin Olasky’s Abortion Rites: A Social History of Abortion in America (Crossway Books) Marvin is editor in chief of WORLD News Group and the author of more than 20 books, including *The Tragedy of American Compassion*. Follow Marvin on Twitter@MarvinOlasky.

HOW OUR WORDS SHAPE THE DEBATE

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<u>You Should Say</u>	<u>You Should NOT Say</u>	<u>Why</u>
Pro-life/ Right to Life	Anti-abortion laws/ Anti-choice	This is their effort to reframe our position as a negative. We must affirm we stand for life.
Abortionist	Abortion doctor	These hired killers do not deserve the dignity of the title doctor. Call them abortionists.
Abortion mill/Chamber/ Killing center	Abortion clinic	A “clinic” calls up an image of a place of healing, which it is not.
Abortion	Procedure	Using the word “procedure” is an attempt to diminish that abortion is killing.
Abortions committed	Abortions done	Committed carries a very specific judgment.
Fertilization	Conception	Fertilization is an exact biologic term. The term conception has been changed in many peoples’ minds to be after implantation at one week of life.
Living human embryo implants	Fertilized egg implants	The fertilized egg stage lasts one day. Using this term dehumanizes this single cell human being. On day two, cell division occurs, and the proper term is “embryo” or best of all “living human embryo.”
Kill an unborn baby	Destroy / Terminate a pregnancy	We destroy things. When you say kill, you emphasize humanity.
Baby / Unborn Baby / Preborn	Fetus / Embryo / Potential Life	Our choice of words should always affirm the baby’s life and humanity.
Human life	Person	Human life is definitive—this is human, this is alive. Person can be defined in 14 different ways and a government, by its laws, can define who is a person.
Mother	Pregnant woman	Mother is a much softer word, calling for love and compassion by the reader.
She is carrying a child	She is expecting a child	She’s not expecting, she is already carrying the child in her womb.

<u>You Should Say</u>	<u>You Should NOT Say</u>	<u>Why</u>
Womb	Uterus	Womb is a warmer, maternal term. Uterus is coldly medical.
Abortifacient pills	Emergency contraception	Call them what they are. They are abortive.
Protective legislation	Anti-abortion laws/ Restrictive laws	Pro-life people aren't against anything; they are for the life of the mother and the child, so protective is proper.
Permissive/ Radical abortion laws	Liberal abortion laws	Liberal originally meant concern for the poor person. Permissive abortion does not care for the baby.
Fetal disability	Fetal deformity	Disability brings to mind, "I want to help." Deformity calls forth revulsion, turn away, "I don't want to look."
Make a loving adoption plan/ Place baby into loving arms	Give up for adoption	To "give her baby away" sounds negative, almost calloused.
Assault rape/forcible rape	Rape	Using the word rape alone includes statutory rape, which is intercourse, consensual or otherwise, with a minor. To use assault or forcible also separates it from more vague terms.
Research cloning/Clone and kill	Therapeutic cloning	Cloning is cloning. In this case, a living human is experimented upon and then killed. It is certainly not "therapeutic."
Brain injured	Persistent Vegetative State	We don't dehumanize people by referring to them as vegetables.
When a doctor kills the patient	Death with dignity	There's nothing dignified about killing a patient through euthanasia or assisted-suicide. Call it what it is—a doctor killing a patient.

—Life Issues Institute



***God's greatest desire is to forgive.
You are precious in His sight.
Do not despair. All is not lost.
Come back to God who is love and mercy.
~ www.hopeafterabortion.org ~***



2015 ESSAY CONTESTS

State Contest Entries Due March 2, 2015

The **2015 Pennsylvania Pro-Life Federation “Be a Voice for the Voiceless” Essay Contest** is open to PA students in grades 7-12. Students must write a pro-life essay about abortion, euthanasia or stem cell research. There is a 500-word limit for essays submitted by students in grades 7-9 and a 750-word limit for students in grades 10-12.

Each essay must include a cover page with the student’s name, address, phone number, name of school (or the fact that the student is homeschooled) and grade. Winning essays will receive cash prizes.

Deadline for entries is **March 2, 2015**. Essays can be e-mailed to lifelines@paprolife.org or mailed to the **Pennsylvania Pro-Life Federation; 4800 Jonestown Rd., Suite 102; Harrisburg, PA 17109**.

National Right to Life 2015 Essay Contest

The contest is open to students in Grades 10-12 (Senior Essay) and Grades 7-9 (Junior Essay). Prizes awarded will be: 1st Place-\$200; 2nd-\$150; 3rd-\$100—awarded in each level.

Essays should address this question: *Why Should Everyone Respect Life?*

Contest Guidelines

1. Essays should be submitted between December 21, 2014 and January 23, 2015. Essays must be postmarked by January 23, 2015.
2. Essays may be submitted to: Michelle Fischbach, 14722 Old Lake Road, Paynesville, MN 56362.
3. Essays must be double-spaced and pages numbered.
4. Essays shall be 300 - 500 words in length.
5. If typed, use no smaller than 12 pt. font.
6. Use a cover sheet that includes; full name, full mailing address, phone number, grade level, student date of birth, parent’s name and word count.
7. By submitting an entry, the contestant and parent or guardian agree: a) to allow National Right to Life to reprint the winning essay, and b) that the essay is original, but not copyrighted.
8. Cite any sources used.
9. Please do not include artwork, pictures or plastic covers.
10. Please mail the essays, electronic submissions will only be accepted under special circumstances.

For more information, email Michelle Fischbach at michellefischbach@yahoo.com or visit the NRLC website: www.nrlc.org.



2015 Oratory Contests

The Citizens Concerned for Human Life Regional Oratory Contest is open to all 9th-12th grade students in **Bedford, Blair, Cambria, Centre, Clearfield, Fulton, Huntingdon, Juniata, Mifflin and Somerset Counties**.

Students must prepare a five to seven minute pro-life talk on abortion, infanticide, euthanasia or embryonic stem cell research. Speeches must be from a pro-life perspective and delivered as written, but need not be memorized. The student may use a podium and appropriate hand gestures but may not use props.

A written copy of the speech must be emailed by **February 22, 2015** to: **Janet Creighton, contact@webparish.com**. In the email, please send the following: name, address, city, county, phone, email address, school, name of parent(s)/guardian. Then call Jan, 814-623-1314, to let her know that you emailed your entry.

Regional Oratory Contest

Written Copy Due: February 22, 2015

Regional Competition: March 1, 2015

Awards

Varsity (Grades 11 & 12) Oratory Contest

1st Place \$200, 2nd \$125, 3rd \$75

Novice (Grades 9 & 10) Oratory Contest

1st Place \$150, 2nd \$100, 3rd \$50

All regional contestants may also be a contestant for the state competition. Being a contestant for the regional competition does not automatically enroll you in the state competition. Please see the process below.

Pro-Life Dinner Invite

All regional contestants will be invited as our guests to the Bedford County Annual Pro-Life Dinner. The top two Varsity contestants will be invited to speak at the dinner.

State Oratory Contest

Pennsylvania Pro-Life Federation

Speak Up for Those Who Cannot Speak for Themselves!

The Pennsylvania Pro-Life Federation announces a new format for its annual Pro-Life Oratory Contest. The contest is open to high school juniors and seniors, and a new Novice Contest will be held for high school freshmen and sophomores.

Students must write and give an original 5-7 minute pro-life speech on abortion, infanticide, euthanasia or stem cell research. Students must video record the speech and submit the video and written speech to the Pennsylvania Pro-Life Federation by Wednesday, April 15, 2015.

Cash prizes will be awarded. In addition, the first-place winner of the Senior High Oratory Contest will receive an expense-paid trip for the student and a chaperon to attend the National Right to Life/Teens for Life Convention on July 9-11, 2015, in New Orleans. For complete contest rules: www.paprolife.org or call **717-541-0034**.

From the President's Desk

The season of Advent is upon us. We are silently awaiting the celebration of the coming of our Savior. It was with sadness that I read the guest column on the Opinion Page of the *Altoona Mirror* on the first Sunday of this blessed season.

My sympathy is extended to the writer who agonized over his father's very slow and very difficult death. Quicker solutions were offered to the father but were rejected by him who elected to die in his community surrounded by his friends and family.

The writer is pleading and begging for what he considers to be a more compassionate solution to those who might be in his father's condition.

I was struggling how to address this issue when I opened the December issue of *Magnificat*. I read the Editorial by Father Peter John Cameron and came across the following quote written by a priest awaiting execution by the Nazis near the end of World War II.

Father Alfred Delp wrote:

"Oh, if people know nothing about the promises any more, if they only experience the four walls and the prison windows of their gray days, and no longer perceive the quiet footsteps of the announcing angels, if the angel's murmured word does not simultaneously shake us to the depths and lift up our souls—then, it is over for us. Then we are living wasted time, and we are dead, long before they do anything to us."

Each of us is awaiting that moment when we will meet our Maker. Let us accept the time and moment He has chosen for us and not assume that role for ourselves. Let us be patient and listen for the angels!

R. Thomas Forr, Jr., President
Blair County Chapter, Citizens Concerned for Human Life



The Tyrone March will be Sunday, January 18, 2015, at noon, from St. Matthew's Church, in Tyrone, to the cemetery.

For the Privilege of Fatherhood

MEN UNDERTAKE MANY PROJECTS—some very temporary, others long-lived. All projects will end sometime, from the smallest home repair to the largest business enterprise. But not a child. A child is forever. Helping create and develop a new human life is the most—to use an overworked word—truly *awesome* thing I will ever do. The roles of “husband” and “father” are the most important roles I will ever be called to fill. God, help me understand—with humility and gratitude—the significance and importance of these roles. Help me remember this when my children are making me proud or saying, “I love you, Dad,” and also when being their father is challenging and difficult. Above all, thank you for allowing me the privilege of being a father. Amen.

—Celebrate Fathers, Prayers and Reflections on Fatherhood
Liguori Publications



Every Life Matters Pregnancy Support Services

Help is available with material assistance, prenatal/parenting education and support and post-abortion counseling.

221 Hospital Dr., Suite 5, Tyrone, PA 16686

(see below for mailing address)

Phone: 814-650-7899 (text or call)

Email: The.ELM.PSS@gmail.com

www.the-elm.org

Contact us for an appointment.

(Mailing address: P.O. Box 244, Tyrone, PA 16686)



Blair County Life News
Blair County Chapter
Citizens Concerned for Human Life, Inc.
 Winter 2015; Vol. 7, No. 1
 President & Publisher: R. Thomas Forr, Jr.
 Secretary/Editor: Marge Bradley; Treasurer: Gail Nevitt
 Legislative/Political Education Director: Beth Britz
 Citizens Concerned for Human Life, Inc. is a non-profit, non-partisan, non-denominational organization dedicated to educating and upholding the truth about abortion, infanticide, euthanasia and embryonic stem cell research. CCHL is composed of chapters made up of persons of all ages, sexes, races and cultural backgrounds. CCHL, Inc. is an affiliate of the PA Pro-Life Federation and the National Right to Life Committee. Donations are not tax-deductible.
 2715 Third St., Altoona, PA 16601; phone: 814-946-0681
 email: blair@centralpaprolife.org
 website: www.blaircountyprolife.com

Blair County Chapter, Citizens Concerned for Human Life, Inc.

Blair County CCHL believes that human life has value in all stages of development from conception until natural death, and is committed to speaking on behalf of those who cannot speak for themselves — the unborn, the aged, the incapacitated. Won't you please help in our struggle to preserve respect for human life? A contribution brings you the newsletter as well as educational materials and special mailings.

_____ Annual Membership \$ 10.00 _____ Other
 _____ Student/Senior Member \$ 5.00

Name _____ Phone _____

Address _____ City _____ Zip _____

Please complete this form and return with your donation to: **Blair County Chapter, CCHL, 2715 Third St., Altoona PA 16601.** For more information, call 814-946-0681. Sorry, donations are not tax-deductible.



BLAIR COUNTY CHAPTER
CITIZENS CONCERNED FOR HUMAN LIFE, INC.
2715 Third St.
Altoona, PA 16601

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Breen

WHY ROE V. WADE IS CALLED A "LANDMARK" DECISION...



*Steve Breen, San Diego Union-Tribune
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*"When we die, we will come face to face with God, the Author of Life.
Who will give an account to God for the millions and millions of babies
who were not allowed a chance to live, to experience loving and being loved?"*

~ Mother Teresa of Calcutta ~