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BLAIR COUNTY
CHAPTER

Showing of *UNPLANNED* in Altoona, March 28th, p. 8

Citizens Concerned for Human Life

Blair County Life News

Volume 11 Number 2

Presenting the Pro-Life Message to Blair County, Pennsylvania

Spring 2019

Congratulations, Oratory Contest Winners!

Genevieve Sicree, 17, is a high school senior; she is the First Place Varsity Winner of the Citizens Concerned for Human Life 2019 Oratory Contest. The First Place Junior Varsity Winner was James Sicree, 15, grade 10, Genevieve's brother. Genevieve and James are the children of Andrew and Rebecca Sicree, of Boalsburg, and are homeschooled. Prizes of \$200 and \$150 were awarded to the winners. James' oratorical presentation, Abandon Ship, will be reprinted in the Summer issue of Blair County Life News. John Sicree and Joe Levri were also participants in the contest. The judges for the Oratory Contest were: Elsie Shivas, Jesse Ickes and Patricia Forr. Printed below is Genevieve's presentation.



Refusing Mercy

By Genevieve Sicree, First-Place Varsity Winner



"Mercy killing." Maybe you've heard the phrase before. Euthanasia is sometimes referred to as "mercy killing." Killing comatose and handicapped patients is seen as a "merciful" act that spares them further suffering. The same reasoning is used to kill handicapped babies by abortion. In 2017, Iceland boasted that it had "eliminated" Down syndrome by aborting 100% of their unborn babies with it. It is seen as a "mercy" to abort them rather than to let them live a life with physical and mental challenges.

When confronted with these and other misuses of the term "mercy," we must ask ourselves, "What is the true nature of mercy?" Which is more merciful: to let an unborn baby live who faces a life full of suffering or to abort him or her instead? To answer that question, we need to look closer at what mercy really is.

One definition of mercy is "compassion or forgiveness shown towards someone whom it is within one's power to punish or harm." But I think in this case, it is better to start not with a definition, but with the question, "Who is merciful?" The Catholic Church has a list of deeds known as the Corporal Works of Mercy. They are: *Feed the Hungry. Give Drink to the Thirsty. Shelter the Homeless. Care for the Sick. Clothe the Naked. Visit the Imprisoned. Bury the Dead.* The first six are taken from the parable of the goats and the sheep in the New Testament (Mt. 25:31-46), with the seventh one, Bury the Dead, being taken from the book of Tobit in the Old Testament.

This list gives us an operational definition for mercy. Those who do these things are merciful. So who does them? Perhaps the people who run soup kitchens or homeless shelters come to your mind. Or maybe you thought of Mother Teresa, helping the poor and dying in India. And, to be sure, those people do tremendous acts of mercy. But those are extraordinary circumstances. Most people don't eat in soup kitchens or live in homeless shelters. Who normally does the works of mercy? Ask yourself: who did those things for you? Who clothed you? Who fed you? Who gave you a roof over your head and took care of you when you were sick and would visit you if you were in prison? The answer is obvious: your parents, and most especially, your mother.

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New York Governor Andrew Cuomo Signs Bill Legalizing Abortions Up to Birth

By Micaiah Bilger

New York Gov. Andrew Cuomo wasted no time signing a radical pro-abortion bill into law on January 22, 2019.

Cuomo said he hopes other states will follow in New York's footsteps and pass similar pro-abortion laws.

The so-called Reproductive Health Act (RHA) goes beyond *Roe v. Wade*, allowing unborn babies to be aborted even when the U.S. Supreme Court has said states may restrict abortions. Late-term abortions, which currently are illegal in New York, would be allowed, and non-doctors would be allowed to perform them.

New York pro-lifers fought successfully for more than a decade to defeat the radical pro-abortion bill. But the November election put pro-abortion Democrats in control of both state houses, and the politicians made abortion on demand a priority for the new year.

The law appears to restrict late-term abortions, but it adds a broad "health" exception for abortions after 24

weeks. The exception would allow women to abort unborn babies up to nine months of pregnancy for basically any reason, including "age, economic, social and emotional factors," according to New York Right to Life.

It also redefines a "person" as "a human being who has been born and is alive," and describes abortion as a "fundamental right."

The legislation poses serious dangers to women's lives and rights as well. By removing protections from illegal abortions, the law will open the door for abuses. According to New York RTL, back alley abortionists, abusive partners or parents and others no longer will face charges for illegally killing an unborn baby—even if the mother wants her child.

Protections for babies born alive after botched abortions also would end under the new bill. Additionally, the bill says the state cannot "deny, regulate or restrict" abortion, not even for common-sense reasons such as parental consent for minors, informed consent or limits on taxpayer-funded abortions.

—Excerpted from *LifeNews.com*, January 23, 2019

Gosnell 2: The Exoneration

"...I continue to feel optimistic of the eventual outcome... the vindication of what I've done, why I've done it and how [it] will become accepted within my lifetime."

— Kermit Gosnell, after his conviction

By Nick Searcy

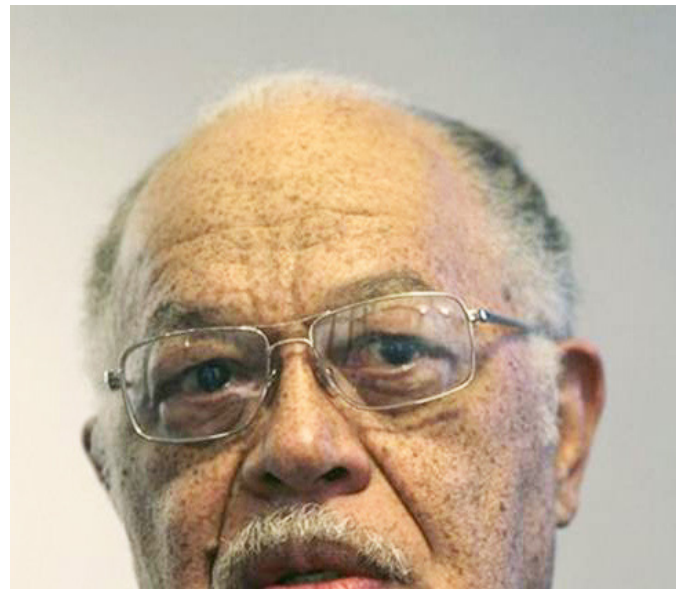
On May 13, 2013, Dr Kermit Gosnell was convicted in Philadelphia of three counts of first degree murder for snipping, with scissors, the necks of infants who had been born alive, and 21 counts of felony late-term abortion, among other charges. His unlicensed staff members were convicted of "theft by deception" for performing medical procedures—abortions—for which they were untrained and unqualified. Stephen Massof, an unlicensed medical school graduate, pleaded guilty to two counts of third degree murder for snipping the spines of babies born alive according to Dr. Gosnell's instructions. Many other members of his staff testified, in exchange for immunity, that they had participated in countless acts of "snipping."

On January 22, 2019, almost everything Gosnell and his staff did was legalized by the state of New York.

He was convicted of killing breathing infants that had already been born. It is now legal in New York to kill an infant that survives an abortion.

He was convicted of allowing untrained and unlicensed non-medical personnel to perform abortions. It is now legal in New York for non-physicians or any "health professionals" (undefined) to perform abortions.

He was convicted of performing at least 21 late-term abortions past the legal limit of 24 weeks. It is now legal in New York to terminate a pregnancy up until the due date. In New York, there is no longer any such thing as a "late-term" abortion.



Gosnell has consistently maintained that he was innocent, ahead of his time, and would someday be exonerated. He was right. He was just a few years early and in the wrong city. The State of New York has just exonerated him.

I would bet that Gosnell is now in his prison cell preparing his appeal for when the State of Pennsylvania follows suit and passes their own version of New York's law.

Many of the people who saw the movie I directed about Gosnell have reached out to me over the past two days, saying the same thing I thought to myself:

"My God, they just legalized every horror he committed."

Nick Searcy is the director of the theatrically released feature film Gosnell: The Trial of America's Biggest Serial Killer.

—Excerpt from *Townhall*, January 29, 2019

Born-alive bill was ‘a bloody slide into hell’

By Christine M. Flowers

It seems that everyone has an opinion about the fact that 44 Senate Democrats recently voted against the Born-Alive Abortion Survivors Protection Act. I certainly do. I’m sure you do, too.

My social media has been filled with sound and fury in support of the bill, but it amounted to nothing, because the bill was defeated.

Regardless, I want to discuss what happened when abortion supporters opposed the lowest-hanging fruit on the tree of common decency: giving aid to an ailing child who beat the odds and survived an abortion.

Let’s start with the text of the legislation, which won the support of three Democrats: Joe Manchin of West Virginia, Doug Jones of Alabama, and Pennsylvania’s Robert Casey. The words of the bill would have simply reaffirmed that a child born in this country is entitled to legal protections as a “person”:

- If an abortion results in the live birth of an infant, the infant is a legal person for all purposes under the laws of the United States, and entitled to all the protections of such laws.

- Any infant born alive after an abortion or within a hospital, clinic, or other facility has the same claim to the protection of the law that would arise for any newborn, or for any person who comes to a hospital, clinic, or other facility for screening and treatment or otherwise becomes a patient within its care.

That is the relevant portion of the bill, the section that defines “person” for legal and medical purposes. We are no longer in that dense verbal forest of abortion politics, where the question of when a fetus becomes a baby weighs on our consciences and taxes our common sense. This legislation presumes there is a “born child,” one that has left the womb and can no longer be considered a part of the mother’s body.

We are talking about babies here, whole and separate entities who are both legal persons and U.S. citizens under the 14th Amendment.

This failed bill is not about abortion, because the legislation in question presumed that a child was already here, having passed through the birth canal into the waiting world. This was about recognizing the rights of infants who had survived abortions and were no less human than children born to mothers who wanted them.

And even here, the strongest supporters of a woman’s right to choose insisted on ignoring the humanity of the infant. The words of the bill would have simply required that a child who survived an abortion be given the most efficient, lifesaving care available. If the child died despite all of medicine’s best efforts, it would have at least been given a fighting chance at life, as promised in the Declaration of Independence.

Opponents of the bill pushed back and raised the specter of a “nonviable” child being resuscitated and brought back from the brink of death, only to

live a life of misery. They pushed back against the suggestion that they were anti-baby, and deflected attention from their political solidarity as Democrats. They pushed back with the suggestion that this bill violated the mandate in *Roe v. Wade*, overturning a woman’s desire to terminate a pregnancy by administering care to the accidental, unwanted child.

Years ago, Hillary and Bill Clinton addressed the difficult moral questions raised by abortion in their now-famous slogan of “safe, legal and rare.” Today’s abortion advocates seem to have abandoned that last point, demonstrating a desire to extend a woman’s right to choose even beyond her own body. The tentacles of *Roe* are long.

There are a lot of things that I could say about the defeat of this simple, self-evident law. But I think that my friend Helene said it best:

“I am a nurse, and also have a business which serves the special-needs population. This is not just a slippery slope; this is a bloody slide into hell.”


—National Right to Life News Today
March 5, 2019



BORN-ALIVE INFANTS DESERVE PROTECTION

**THESE SENATORS VOTED AGAINST LEGISLATION
THAT WOULD SAVE BABIES BORN-ALIVE
AFTER BOTCHED ABORTIONS**

Baldwin (D-WI)	Hassan (D-NH)	Sanders (I-VT)	Not Voting Cramer (R-ND), Murkowski (R-AK), Scott (R-SC)
Bennet (D-CO)	Heinrich (D-NM)	Schatz (D-HI)	
Blumenthal (D-CT)	Hirono (D-HI)	Schumer (D-NY)	
Booker (D-NJ)	Kaine (D-VA)	Shaheen (D-NH)	
Brown (D-OH)	King (I-ME)	Sinema (D-AZ)	
Cantwell (D-WA)	Klobuchar (D-MN)	Smith (D-MN)	
Cardin (D-MD)	Leahy (D-VT)	Stabenow (D-MI)	
Carper (D-DE)	Markey (D-MA)	Tester (D-MT)	
Coons (D-DE)	Menendez (D-NJ)	Udall (D-NM)	
Cortez-Masto (D-NV)	Merkley (D-OR)	Van Hollen (D-MD)	
Duckworth (D-IL)	Murphy (D-CT)	Warner (D-VA)	
Durbin (D-IL)	Murray (D-WA)	Warren (D-MA)	
Feinstein (D-CA)	Peters (D-MI)	Whitehouse (D-RI)	
Gillibrand (D-NY)	Reed (D-RI)	Wyden (D-OR)	
Harris (D-CA)	Rosen (D-NV)		

 national
RIGHT TO LIFE

Infanticide Makes a Comeback

By Wesley J. Smith

It's not that Democrats support infanticide: They just aren't against it. What other conclusion can one reach when 44 out of 47 Senate Democrats blocked the Senate from voting on a bill requiring that any baby who survives an abortion—in other words, a baby who was born—must be brought to a hospital for care and treated with “the same degree of professional skill, care, and diligence to preserve the life and health of the child as a reasonably diligent and conscientious health care practitioner would render to any other child born alive at the same gestational age.”

The bill also would have outlawed infanticide:

Whoever intentionally performs or attempts to perform an overt act that kills a child born alive described under subsection (a), shall be punished... for intentionally killing or attempting to kill a human being.

Good grief, who could object to that? At least six want-to-be presidents—Kamala Harris, Bernie Sanders, Kirsten Gillibrand, Amy Klobuchar, Cory Booker, and Elizabeth Warren did. That's stunning.

We have been here before. During the height of the eugenics movement in the 1920s and 30s, activists sought to “improve” the human herd by preventing the so-called “unfit” from being born—generally through involuntary sterilization of those considered eugenically incorrect. Appallingly, some 60,000 people were involuntarily sterilized under color of law in the United States during the first half of the 20th century.

Some famous advocates wanted to go even further, advocating the killing of babies who did not pass eugenics muster. For example, in his splendid history of the eugenics movement, *War Against the Weak*, Edwin Black reports that birth control advocate and social Darwinist Margaret Sanger, proudly spouted “the extreme eugenic view that human ‘weeds’ should be ‘exterminated.’”

Bizarrely, so did Helen Keller—as if the fact that her disabilities weren't congenital would have protected her once the slaughter of the “defectives” began.

Systematic infanticide was never legalized in the United States. But in Germany, doctors killed tens of thousands of disabled babies between 1939-1945. It is important to note that Hitler did not force medical personnel to kill disabled babies (although doctors and midwives were required legally to report their births).

Rather, doctors who committed infanticide did so willingly, believing that their killing was a “healing treatment” for the child, the family, and the Reich.

After the war, infanticide was scorned universally as evil. But now, that moral consensus has frayed. Indeed, one could say that infanticide is making a comeback.

One need only look at the world's foremost medical and bioethics journals to see the trendline. Princeton University's bioethics professor Peter Singer became famous by claiming that newborn babies are killable because they have not yet developed the cognitive capacities to be considered a “person.” He wrote in *Rethinking Life and Death*, “Since neither a newborn infant nor a fish is a person the wrongness of killing such beings is not as great as the wrongness of killing a person.” In other words, to Singer, a newborn infant is the moral equivalent of a mackerel.

In a 2010 Harvard symposium on abortion and infanticide, Singer tied infanticide to the legality of abortion: “The position that allows abortion also allows infanticide under some circumstances.... If we accept abortion, we do need to rethink some of those more fundamental attitudes about human life.”



In another world and time, Singer's advocacy would make him an intellectual outcast. Instead, far from being a fringe character, Singer is invited to present at seminars, symposia, and philosophy association conventions throughout the world. He is often quoted respectfully in the mainstream media, including frequently in *New York Times*, where he is also a recurring contributor.

Singer is far from alone. A few years ago, the *Journal of Medical Ethics* published an advocacy article entitled, “After-Birth Abortion: Why Should the Baby Live?” Consider the following quotes that the editors of one of the world's most prestigious bioethics journals considered worthy of respectful dissemination:

- “The moral status of an infant is equivalent to that of a fetus, that is, neither can be considered a ‘person’ in a morally relevant sense.”

- “In spite of the oxymoron in the expression, we propose to call this practice ‘after-birth abortion,’ rather than ‘infanticide,’ to emphasize that the moral status of the individual killed is comparable with that of a fetus... rather than that of a child.”

- “We claim that killing a newborn could be ethically permissible in all circumstances where abortion would be.”

- “Merely being human is not in itself a reason for ascribing someone a right to life.”

The authors also claim that killing healthy and able-bodied babies should be allowable because, “we

also need to consider the interests of the mother who might suffer psychological distress from giving up her child for adoption." The mind boggles.

Alas, infanticide has gone beyond mere advocacy in the modern world. For decades, China turned a blind eye to chronic female infanticide that resulted from its odious "one child policy," recently abandoned because it led to a catastrophic demographic imbalance between males and females. India has also seen a problem with sex-selection "after-birth abortions."

The Netherlands has embraced wartime Germany's scorned policy of allowing babies born with terminal illnesses and serious disabilities to be subjected to homicide by doctors. And, it is done under color of law under a bureaucratic checklist known as "The Groningen Protocol," which permits doctors to lethally inject infants under three scenarios:

1. The baby has no chance of survival (a circumstance that is sometimes misdiagnosed);
2. The baby "may survive after a period of intensive treatment but expectations for their future are very grim";
3. The baby does "not depend on technology for physiologic stability" but has "suffering [that] is severe, sustained, and cannot be alleviated."

Thus, Dutch doctors not only speed up dying babies' deaths, but also kill those with serious disabilities who do not need intensive care. Showing the dark currents that are flowing in favor of infanticide, the Groningen Protocol was published with all due respect in the *New England Journal of Medicine*.

Some politicians and advocates are slightly less blatant, arguing in support of what could be called infanticide-by-neglect. The most well-known recent example was Virginia Governor Ralph Northam (D-Va.), who falsely (according to a study published by the pro-abortion Guttmacher Institute) claimed that late-term abortions are restricted to "cases where there may be severe deformities, there may be a fetus that's

non-viable." And if such babies are born alive? Northam was asked in a radio interview. He stated coldly:

So, in this particular example, if a mother is in labor, I can tell you exactly what would happen. The infant would be delivered. The infant would be kept comfortable. The infant would be resuscitated if that's what the mother and the family desired, and then a discussion would ensue between the physicians and the mother.

Think about this. The Governor of Virginia endorsed the moral equivalent of the Roman Empire's ancient practice of exposing disabled infants on hills—except that instead of leaving the baby in the weeds to be con-

sumed by animals, the child would be left to die unattended in a bassinet. Awful.

The recent open and notorious support for infanticide by society's most powerful voices forces us to support, reject, or be openly indifferent to the sanctity of human life. If there is moral accountability in creation, we had better be very careful about what we do next. History will judge us most harshly if we turn a blind eye to the killing of the most weak, defenseless, and innocent among us.

Wesley J. Smith is a senior fellow at the Discovery Institute's Center on Human Exceptionalism.

*—National Right to Life News Today
February 27, 2019*

**THE PRIMARY THING
KEEPING
ABORTION FROM BEING
ABOLISHED
IS THE "I CAN'T BE BOTHERED—
I'M BUSY WITH OTHER THINGS"
LIFESTYLE
OF SO-CALLED GOOD PEOPLE.**



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What If They Were Toddlers?

continued from back page

We are equally valuable because we are human—our humanity is both our lowest and highest common denominator. There are no other valuation factors. We don't devalue our fellow humans based on race, color, creed, gender, size, healthiness, level of development, location, degree of dependency, disability, emotional attachment or detachment, or circumstances of conception. Because we value each other only due to our common humanity, we extend rights, securities, and privileges to each other, including the fundamental right to live. That is the heart of the pro-life ethic—we all deserve to live and thrive because we are human, full stop.

Why are kindergartners valued more than the preborn

The challenge we must address today is whether that belief aligns with our behavior as a pro-life people. If the zygote does indeed have the same value as the born human, then we should expect ourselves to treat the preborn the same way we treat a 5-year-old kindergarten student. **If 3,000 kindergartners were being slaughtered on playgrounds across America every day, would your response and mine be any different than to those 3,000 children being aborted each day in our country?**

It's an unsettling question because, if we are really honest, we all would admit our response would be different.

We can see and relate to elementary school kids. We would all be appalled and deeply distressed if we saw such atrocities on television. We feel emotionally attached to the school age children.

However, because we can't see, touch or relate to an embryo, we have little emotional attachment, unless the fetus is a member of our family or someone close to us. Furthermore, the media has willfully censored attempts to display or discuss the gruesome and brutal act of abortion. It's been sanitized and euphemized to the extent that one must go out of his way to see the truth and give the barbaric procedures a second thought. And barbaric they are!

The pro-lifer, however, rejects emotional attachment as a valuation factor. A stranger's preborn daughter is as intrinsically valuable as we are regardless of how we feel about her—and thus she is worthy of our protection and our help. The confusing logic of abortion is that no one can explain why the preborn child deserves less protection than any other human being. Would New York's abortion activists be cheering the RHA if it gave parents the right to kill their preschoolers?

A Fatal Flaw in the Pro-Life Movement

I have volunteered and served in the pro-life effort for over 20 years. And while I am honored and privileged to do so, I am increasingly aware of a fatal flaw in our movement—one that must be rooted out and rejected if we are to finally end the killing.

That flaw is this: We ask for and accept far too little of ourselves, our churches, and our government in the face of three thousand senseless slaughters a day.

To some this may be an offensive and stinging indictment. After all, many of us have worked to end abortion for decades. But we must ask ourselves why, after 46 years, are 1 million children still dying in abortions each year? How have our actions aligned with our beliefs?

It is good and right to celebrate pro-life laws and policies. A 20-week ban saves lives, no question. Not funding abortions abroad is a good and just policy. Giving proper burials to aborted babies is an honorable and necessary thing to do. And those who fought for these victories should be commended for their compassionate and committed efforts.

However, let's presume for a moment that we lived in a population control-obsessed dystopian society that permitted killing children up to 5 years old for any reason. If a politician introduced legislation that banned such killing after 2 ½ years, what would our response be? Would we as a pro-life movement trumpet such legislation as a victory, or would we be daily and aggressively demanding that all children be protected? Would we not be engaged in all types of rescue operations, finding and saving killable children from slaughter and families from grief and suffering? Would we fill our politicians' offices every waking moment of every day, passionately demanding they truly stand for children and families and stop those institutions that were killing them?

The Church has a role

If we lived in such a toddler-killing society, would we be satisfied with one sermon per year on the injustice, or would we expect our churches to take a leading role in ending the slaughter? Would we, as laypeople, demand that our church leaders preach, teach, and find ways of being directly involved in the rescue operations for the children? And if we came across a pastor or priest who maintained that he and other church leaders were "too busy" with capital campaigns, homeless work, and premarital counseling to be involved in rescuing children, would we not think them horribly, morally inept?

And if the political leaders of our dystopian society implemented policy that protected a few children at home and abroad, but one million toddlers were still being slaughtered every year, on our own soil, how would we respond? Would we celebrate such a "pro-life" administration for its achievements, or would we rise up and demand that a government that claims to be pro-life work aggressively, immediately, and effectively to rescue all one million toddlers—right now? Would anything else matter to us until this injustice was addressed?

If the leading cause of death in our dystopian society were the slaughter of toddlers, would we not behave urgently, passionately, and without excuse in order to protect our children and families? Surely the overwhelming majority of Americans would do just that. And we would demand our churches and the government do the same—we would accept nothing less.

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Becoming Pro-Life

By Brittany Hamilton

I sat on the sidelines for years, sharing stories and knowledge with friends and family, but never truly taking a stance. I was against abortion, but I was not pro-life (a person who takes action). In 13 days, however, I became actively pro-life!

On Sunday, February 10th, I listened to our pastor and a guest speaker talk about “rising up like Esther for such a time as this,” and the new abortion law in New York. They concluded with, “What can I do?” The message resonated deep within me, and I began praying, “What can I do?”

Monday slid by with no answer. As I felt hopeless on Tuesday, I scrolled past a post on Facebook about the Day of Mourning needing people to host Livestream events across the U.S. on Saturday, February 23rd. I had already heard of the event and I supported their efforts, but my actions were not pro-life, as I did not intend to attend the main event in Albany, NY. But I knew this was the answer—the live-stream! God wanted me to host this event for Pennsylvania. At this moment, I truly became “Pro-Life,” a person willing to take action!

The moment I read the post to host an event, I contacted Day of Mourning, my pastor, my husband and friends. I had a 24-hour wait to see if everything would fall into place as the church board meeting happened to be that Tuesday evening—perfect timing to get the immediate approval I needed.

Upon approval I had fewer than 10 days to line-up speakers, volunteers, snacks, pro-life information booths, etc. God was with me every step of the way as fear and anxiety surely could’ve gripped my life during this time. I feel so fortunate to have had the opportunity to host 100 people from across Pennsylvania, Ohio and Virginia!

I am continuing my journey being Pro-Life and praying as to what will be the next step that I should take! Little did I know that my answer to prayer would come upon submission of this article. With funding being provided by Citizens Concerned for Human Life of Blair County, we will be hosting a premier event showing of the movie *UNPLANNED* before it hits theaters for the general public. I challenge you to ask God, “What can I do?” This will be different for each of us, but together we can make an impact! ♦

Brittany Hamilton is married to artist, Richard Hamilton; she homeschools their four children and attends Altoona Alliance Church.



UNPLANNED is the inspiring true story of one woman’s journey of transformation. All Abby Johnson ever wanted to do was help women. As one of the youngest Planned Parenthood clinic directors in the nation, she was involved in upwards of 22,000 abortions and counseled countless women about their reproductive choices. Her passion surrounding a woman’s right to choose even led her to become a spokesperson for Planned Parenthood, fighting to enact legislation for the cause she so deeply believed in—Until the day she saw something that changed everything, leading Abby Johnson to join her former enemies at 40 Days for Life, and become one of the most ardent pro-life speakers in America.

UNPLANNED is the most important movie you’ll ever see on the most controversial issue of our time. No matter which side of the fence you’re on, no one will leave this film unmoved.

Come and See **UNPLANNED** With Us —

The Altoona showing of *UNPLANNED* will be on **Thursday, March 28th, at 7 p.m., at the AMC Classic Altoona 12 theater, on Convention Center Blvd.** We have 192 seats to fill; admission will be on a donation basis. Teens 15-16 need to be accompanied by a parent or guardian; tickets are \$2 for teens.

Bring your whole youth group and their parents. Donations for all tickets will be collected the night of the showing.

The showing of UNPLANNED in Altoona is being sponsored by Blair County Citizens Concerned for Human Life. Call 814-946-0681 for more info.



Blair County CCHL Life Chain, October 2018

Left to right: Dale Gornley, Barbara Horvath, Diane Gornley, Richard and Anne Zelnosky


Richard and his wife Anne, parents of eight children, have been involved with Blair County Citizens Concerned for Human Life since its inception. Richard passed away this past February 19. He participated in all of our local activities and took many trips to Washington for the March for Life. We will miss him.

Crisis Numbers

If you, or someone you know, is experiencing a crisis pregnancy, help is available. Contact: **Precious Life, Inc.**, 1716 12th Ave., Altoona; 814-944-2669 or **Every Life Matters (ELM)**, 221 Hospital Dr., Ste. 5, Tyrone; 814-650-7899 or **Real Alternatives, Inc.**, 1-888-LIFE-AID; www.realalternatives.org.

For post-abortion counseling, contact **Project Rachel**, 814-884-8000; www.ProjectRachel@dioceseaj.org or **Rachel's Vineyard**, 877 HOPE 4 ME (877-467-3463); www.rachelsvineyard.org/

Family Life, Diocese of Altoona/Johnstown, offers pastoral guidance, call 814-886-5551; email: familylife@dioceseaj.org.



Blair County Life News
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 President & Publisher: R. Thomas Forr, Jr.
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 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
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What If They Were Toddlers?

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Sadly, we do live in this population-control-obsessed dystopian society where the leading cause of death is the killing of our children. But because the victims are smaller, unseen, and unable to raise their voices in their own defense, we forget about them, ignore them, discriminate against them, devalue them, and go about our busy lives, as if the genocide isn't happening in our communities.

And we do the same to their mothers.

We sit in strategic planning meetings and political listening sessions. We write long praises and articles about this court decision or this small pro-life legislative win. Our churches give \$100 a month to a local pregnancy center and perhaps preach once a year about abortion on Sanctity of Life Sunday. The majority of "pro-life" politicians make promises in our eager ears, and then move to D.C. and fail to stop our tax dollars from funding the nation's largest serial killer.

We should take some comfort in small victories. We should praise those few in number who fight to rescue children and families. And we should march.

We must repent

But we should also repent. And we should, in quiet moments of silence, contemplate our current behavior compared to how we might behave if toddlers were being slaughtered on playgrounds across the country. And then we should, with somber and sober hearts, ask ourselves this question: Am I really pro-life?

Brian Fisher is President of The Human Coalition.

—The Human Coalition, January 25, 2019

EVERYONE IS INVITED

TO A SPECIAL PRO-LIFE TOWN HALL MEETING!

Pennsylvania Pro-Life Federation Executive Director **Michael Ciccocioppo** and Education Director **Bonnie Finnerty** will be in our area on their statewide Pro-Life Town Hall Tour to share the most up-to-date information on a variety of pro-life topics and to answer questions about current efforts to bring about a culture of life in our state and the nation. Here's your opportunity to learn and to share with those at the epicenter of LIFE in PA.

The meeting, sponsored by Citizens Concerned for Human Life Blair County and the Pennsylvania Pro-Life Federation, will be held on **Monday, April 29, from 7 to 9 p.m., at the Altoona Grand Hotel, 1 Sheraton Drive, Altoona.** Everyone is welcome. No advance registration is required for this free event. Attire is casual. Light hors d'oeuvres will be available.

For more information, contact **Patricia Forr** at **814-946-0681.**

Regional CCHL Chapter News

The Bedford County Chapter will again be sponsoring the Hope Center (Pregnancy Resource Center) in Philadelphia with a **Baby Bottle Fund Raiser** from Mother's Day in May to Father's Day in June. For more information, call Jan (814) 623-1314 or Pam (814) 652-6755.

Refusing Mercy

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There's a movie I saw called *Little Boy* that is about a boy who tries to do each of those seven works. For "Clothe the Naked," he joins a women's knitting group and knits a sweater for an unborn baby. This makes perfect sense. Babies need to be clothed when they are born, as well as fed, burped, taken care of... in fact all the works of mercy need to be done for them, all the time, every day, more than for any other age group. What makes *unborn* babies different is that there is ultimately only one person who can feed them and shelter them and take care of them until they are born: their mother. This shows just how incredible mothers are. For nine months they are doing the works of mercy *all the time*, within their own bodies even.

This is why abortion is *not* merciful. Instead, it is a *refusal* to do the works of mercy. It is a refusal to feed, shelter, care for, and even bury an unborn child. Euthanasia is likewise a refusal to feed, shelter, care for, and help someone who is sick, perhaps imprisoned in a hospital bed or even their own body, in the case of those in comas. At least our society still buries the dead who are euthanized, a mercy seldom given to aborted babies. Think of the scandals of Planned Parenthood selling baby parts. Even when abortion clinics dispose of the babies' bodies legally, they still cremate them as medical waste, just as Jews were cremated in concentration camps. No grave markers or memorials for them.

It is always easier to kill those who cannot speak, cannot object: unborn babies, old people, unconscious people. It pricks the conscience less. It makes it easier for those who do it to lie to themselves and others. They convince themselves it was merciful.

How did we get here? Why were the real works of mercy replaced by pseudo-merciful "mercy killings"? It starts with the natural fear of suffering in someone we love. We would do anything to spare their pain. But killing someone we love to spare them from terrible suffering is going too far. Murder dressed up in good intentions is still murder. It's also horribly arbitrary. You wouldn't euthanize someone to spare them from a toothache. Who decides how much suffering is too much? If you start by killing a comatose patient, what about one with cancer? Or severe mental problems? What about Down syndrome?

The same thing happens with abortion and infanticide. First it's just for "severe fetal abnormalities." Then it's for physical handicaps. Then it's just for poverty. Finally, it's for being unwanted.

Mercy killing may start out as killing to spare someone else from suffering, but the amount of suffering you are willing to kill to end becomes less and less until it is mere unwantedness. And unwantedness is *one hundred percent curable*: all you have to do is to *choose* to want the person, or give the person to someone else who does.

Abortion and euthanasia are perversions of true mercy. Surely then, saving people from them is an act of mercy in itself. I think it is time we add another work to our list: *Rescue the Helpless*. There's a biblical basis for it, too. The Book of Proverbs says "Rescue those who are being dragged to death, and from those tottering to execution, withdraw not."

The Corporal Works of Mercy are not just a list of things that would be nice to do if you have the time. Rather, we have a moral obligation to do these things. When the time of judgment comes, will Christ say to you, "I was hungry and you did not feed me. I was naked and you did not clothe me. *I was helpless and you did not rescue me.* For whatever you did *not* do for the least of my people, that you did not do for me." Dr. Alveda King, the niece of Martin Luther King, Jr., put it this way, "If we refuse to answer the cry of mercy from the unborn, and ignore the suffering of the mothers, then we are signing our own death warrants." ♦

Central Pennsylvania Service Fair

Get Help, Give Help



Saturday, May 18, 2019
10:00 am to 2:00 pm
at The Wright Place for Kids
1809 11th Street, Altoona, PA 16601

The Central Pennsylvania Service Fair:

Many Christian ministries are often unaware of the faith-based programs available to those in need in our community. The Central Pennsylvania Service Fair will bring groups together for a community event on **May 18, 2019, at the Wright Place for Kids in Altoona**. Funds will provide publicity, food, and facility expenses for the day. The event is open for the public to see where to receive help—and where to give help.

Ministry Vendors Invited:

Vendor ministries must be Christian faith-based 501-C-3 organizations. Vendor ministries are required to pay a \$100 deposit. This fee will be returned to those who have their table set up and ready for the fair by 9:15 a.m. on May 18, 2019. Or, you may choose to donate the deposit. A 6-foot table will be provided. Vendors will be responsible for table covering and identification signs or banners.

A Vendor Application form is required with payment. For more information and Vendor Application, please contact Peter Joudry, Administrator, (814) 201-2096 or email: nancyehead@nancyehead.com

*Sponsored by Nancy E. Head, author of Restoring the Shattered,
The Wright Place for Kids and The Nehemiah Project*

From the President's Desk

Is It Too Late?

Hopefully, this issue of our little newsletter has made you think. Marge Bradley, our editor-in-chief, always does a wonderful job on gathering current pro-life information.

Our goal this issue is to make all of us aware of how precarious our situation is with respect to the life issues.

What have we done to defend the innocents?

This morning, as I was reading from the Book of Jonah, the following struck me, "when the people of Nineveh believed God; they proclaimed a fast and all of them, great and small, put on sackcloth."

Do we believe God? Do we believe that He is the master of life? Do we trust him when times are tough? Would we do something to tell America we've gone too far?

There are three good examples of people in this issue who are doing or did something for life.

Richard Zelnosky was an example for all of us men as a husband and father. He loved his wife and his children. We men need to follow his example.

Genevieve Sicree is an example for our youth. She has written essays like the lead article and given talks for years and she is still a teenager.

Brittany Hamilton, a young wife and mother of four, is a newcomer to the Pro-Life cause, but look what she has done in six weeks. (Page 8)

We need newcomers and oldcomers.

As Brian Fisher stated, "We must repent!" (Page 9) Is it too late? The King of Nineveh didn't think so.

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

*In His hand is the life of every living thing
and the breath of every human being.*

~ Job 12:10 ~

Donations have been made—

In Thanksgiving to:

*Kerry Byrne and all of those who collected for
the March for Life fundraiser and
Anonymous Donation*

Requested by: Blair County CCHL

In Memory of:

Marcella Adams

Requested by: Her Children

Leo F. Baranik

Requested by: Tim and Suzanne Bowser

Richard Zelnosky

Requested by Marge and Doug Bradley
Blair County CCHL

Donations may be made in memory of loved ones who have died or to honor someone special, and near and dear to you, for a particular occasion, or just because...

Blair County *Life News* will publish your name as well as the names of those you are honoring and/or remembering. Send donations to **Blair Co. CCHL, 2715 Third St., Altoona, PA 16601**. Thank you!

40 Days for Life

is a community-based campaign that takes a determined, peaceful approach to showing local communities the consequences of abortion in their own neighborhoods, for their own friends and families. It puts into action a desire to cooperate with God in the carrying out of His plan for the end of abortion. It draws attention to the evil of abortion through the use of a three-point program: prayer and fasting, constant vigil and community outreach. The current 40 Days for Life campaign began on March 6, at 377 locations across the globe, and will continue through April 14. Go to 40daysforlife.org for more information and locations within Pennsylvania where you can join.



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 our quarterly newsletter.

_____ Annual Membership \$10.00 _____ In Memory of: _____

_____ Student/Senior Member \$ 5.00 _____ In Honor of: _____

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.
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What If They Were Toddlers?



By Brian Fisher

On January 22 every year, we memorialize the darkest day in American history, when *Roe v. Wade* and *Doe v. Bolton* were handed down. On that day, the Supreme Court heinously struck down preborn human protections in all 50 states, ushering in a new culture of abortion and death in America. Certainly, there were abortions prior to *Roe*. But no one could have predicted 61 million deaths and a growing cultural narcissism and hatred of preborn children that has divided our nation ever since.

New York court celebrates the impending deaths of full-term babies and I'm sure no one at that time predicted that, 46 years later, New York would gleefully celebrate the impending deaths of *full-term preborn babies*. The fact is that New York was not the first but the 8th state to remove protections for third trimester preborn children. In addition to the District of Columbia, children can be aborted until birth in Alaska, Colorado, New Hampshire, New Jersey, New Mexico, Oregon and Vermont.

For every victory the pro-life movement celebrates, it seems, we are met with a blow from the culture of death.

This is not healthcare

While the blood of our children flows down into drains and sinks, the media uplifts the so-called "right to choose," now shrewdly positioned as women's healthcare. Imagine that—"healthcare" now includes helping mothers kill their own innocent babies all the way to birth. Too many in our nation no longer remember or care who Hippocrates is, or what his commitment to do no harm was.

The zygote should have value

In the midst of this tumult, it's important to take a step back and remember the simplicity of what we believe as a pro-life community. **The pro-life ethic can be distilled to this: the zygote has the same value as the adult. And because both preborn and born are equal in value, we should treat them the same.**

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