

CITIZENS
CONCERNED



BLAIR COUNTY
CHAPTER

Citizens Concerned for Human Life

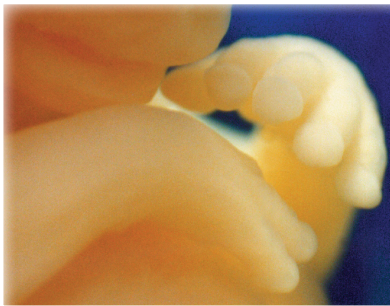
Blair County Life News

Volume 11 Number 4

Presenting the Pro-Life Message to Blair County, Pennsylvania

Fall 2019

**The Preborn Have a Right to Life!
This is Why We "LIFE CHAIN"**



*Seven weeks
from conception*



*Eight weeks
from conception*



*Eleven weeks
from conception*



*Sixteen weeks
from conception*



*Twenty weeks
from conception*

Photos: Life Issues Institute

Join our Annual LIFE CHAIN!

Sunday, October 6, 2019

2:00 - 3:00 p.m.

17th St. and 9th Ave., Altoona (at Station Mall Medical Center)

Call 814-946-0681 for more information



TUESDAY, OCTOBER 15, 2019 • RADISSON HOTEL HARRISBURG

Celebrate Life!

40th Anniversary Banquet

FEATURING

Diamond & Silk

Funny & Upbeat Commentators, Video Vloggers, Internet Sensations, Fox Nation, Chit Chat live... & more!

Individual Banquet Tickets: \$75 each
 Table Sponsorships are available and encouraged.
 Call 717-541-0024 or go online at www.paprolife.org
 for more information and to register today.
 Check-in begins at 5 p.m. Doors open at 5:30 p.m.,
 and the banquet begins at 6 p.m.

TO BENEFIT THE LIFESAVING WORK OF THE PA PRO-LIFE FEDERATION EDUCATION FUND
 RADISSON HOTEL HARRISBURG • 1150 CAMP HILL BYPASS, CAMP HILL, PA 17011

Your Last Chance to See Pro-Life Diamond & Silk in Harrisburg

Due to the overwhelming demand, the Pennsylvania Pro-Life Federation's 40th anniversary Celebrate Life Banquet featuring Diamond & Silk is **SOLD OUT**. But, there is a way you can still come and hear these pro-life sensations and see them in person on **Tuesday, October 15, 2019**.

As an alternative, it has been arranged to have theater-style seats set up in a room adjacent to the banquet ballroom where people can attend their pro-life presentation on a big screen via LIVE video. After their presentation, Diamond & Silk will leave the stage in the ballroom and immediately go to the theater room for a brief chit-chat with everyone there. So if you are there you will see them in-person!

Reserve your seats for \$30 each TODAY:
<https://www.paprolife.org/state-events>

Annual Fundraising Banquet to Benefit Every Life Matters!

Thursday, October 10, 6:00 p.m.
 New Life Worship Center
 600 Ritts Rd., Altoona
 (Pinecroft exit, off I-99)

Tickets are free—Registration is required by calling 814-201-6191 or visit elmcenters.rsvpify.com to reserve your seats! **Deadline October 1st.**

Every Life Matters (ELM)

Services we offer: Free Pregnancy Tests, Limited Obstetric Ultrasound, Parenting and Prenatal Education, Post-Abortion Recovery and Material Resources
 Carol Steffen, Executive Director
 1351 Logan Ave., Tyrone, Pennsylvania 16686
 Phone: 814-650-7899

The.ELM.PSS@gmail.com ♦ www.elmcenters.org

All material and monetary donations to ELM are tax-deductible.
 Make checks payable to **Every Life Matters (ELM)**. Thank you!



Regional Chapters Citizens Concerned for Human Life

The **Bedford County Chapter's Life Chain**, from Bedford Elementary School to St. Thomas Church, along Old Route 220, will coincide with Bedford's Fall Foliage Festival on **October 6, from 2:30-3:30 p.m.** Register and get your sign between 2:00 and 2:30 p.m. at Bedford Elementary School. Contact Kathy Wenger for more information: 814-839-4806. Visit **Bedford CCHL's** literature table during the **Bedford Fall Foliage Festival** the first two weekends of October. The table will be located on the corner of Richard and Penn Sts. There will be fetal models displayed as well as handouts and petitions. **Bedford CCHL** is also hosting a **screening of the movie, Gosnell**, at Bedford's Pitt Theater on **Saturday, November 2, at 2:30 p.m.** Donations will be accepted to offset the cost of the theater rental. Contact: Doug Braendel, 814-623-6887.

The **Cambria-Somerset Chapter** is hosting two **Life Chains** on October 6—one in Carrolltown, from 1:00-3:00 p.m., starting at St. Benedict Church. Afterwards, there will be a **Baby Shower** in the church hall to benefit Gabriel Project; bring baby needs to donate—diapers, wipes, sleepers, onesies, socks, receiving blankets, bottles, bibs, pacifiers, etc. The second **Life Chain** will be on Broad St., near the former St. Columba Church, from 1:00-2:00 p.m. **Cambria-Somerset CCHL** will hold their annual **Prayer Breakfast** on **Saturday, October 26**. See flier on opposite page.

The **Centre County Chapter of CCHL** will hold its **Life Chain** on **October 6, from 2:00-3:00 p.m.** at 900 West College Ave., State College. For more information, contact Susan Rogacs, 814-238-9590.

CCHL 2019 ANNUAL PRO-LIFE PRAYER BREAKFAST



Keynote Speaker:

*Jennifer
Christie*

Jennifer Christie is a nationally certified sign language interpreter whose story "Raped on a Business Trip-My Husband and I Chose Life!" went viral in 2014 after it was published on Savethe1. Translated into dozens of languages, it has appeared across the globe. Since then, Jennifer has become an active international pro-life speaker.

Saturday, October 26, 2019

9:00 AM-12:00 PM

New Germany Grove Hall

1635 New Germany Rd.

Summerhill, PA 15958

The public is welcome!

A donation of \$10 per ticket is requested.

For reservations and ticket information,

call 814-472-8584.

**Benefits the life-saving work of
Citizens Concerned for Human Life of Cambria/Somerset**

P.O. Box 1588 | Johnstown, PA 15907 | 814-472-8584 |

www.prolifecambriasomerset.org

Beto O'Rourke, This Is What a Third-Trimester Abortion Is

By Katie Yoder

Beto O'Rourke recently argued that, while unborn life has value, abortion is still a "decision for the woman." It's also a decision that becomes increasingly difficult to defend when described in detail—something the media rarely do.

On August 26, the Democratic presidential candidate expressed his support for abortion—even up until the day before birth. O'Rourke made his comments during a town hall Q&A held at the College of Charleston in South Carolina.

The first question that evening came from a 29-year-old man who was curious about the former Texas representative's abortion stance.

"Someone asked you specifically about third-trimester abortions, and you said that's a decision left up to the mother," he said, remembering O'Rourke's past comments during a Cleveland event in March. He wanted to know if O'Rourke still agreed with that.

"I was born September 8, 1989, and I want to know if you think on September 7, 1989, my life had no value," he told O'Rourke.

The Democrat politician responded, "Of course I don't think that. And of course I'm glad that you're here." But, he added, his answer on abortion "remains the same."

"This is a decision that neither you, nor I, nor the United States government should be making. That's a decision for the woman to make," O'Rourke said to the crowd's delight. "We want her to have the best possible access to care and to a medical provider."

After warning his audience about threats to abortion and *Roe v. Wade*, the 1973 Supreme Court case that legalized abortion in the U.S., O'Rourke concluded that "I don't question the decisions that a woman makes."

"Only she knows what she knows, and I want to trust her with that," he added.

But the pro-life movement doesn't challenge abortion because it distrusts women. It challenges abortion to protect women—and all human life—from the moment of conception.

O'Rourke's comments mirror many in the media who attack any restrictions or limits on abortion. But abortion, and how it works, is difficult to defend when looked at in detail.

In 2016, Dr. Anthony Levatino, an obstetrician-gynecologist who has performed more than 1,200 abortions, examined the different procedures with pro-life group Live Action.

During a third trimester induced abortion, which is "performed 25 weeks to term," the unborn baby is "almost fully developed and viable" or "could survive outside the womb if the mother were to go into labor prematurely," he said. He's right—as *The New York Times* reported in 2015, studies show that babies can survive at 22 weeks.

An abortionist "uses a large needle to inject a drug called digoxin" that "will cause fatal cardiac arrest," Levatino said. The needle travels "through the woman's abdomen or through her vagina and into the baby, targeting either the head, torso, or heart." The baby's life ends.

Next, the abortionist "inserts multiple sticks of seaweed called laminaria into the woman's cervix" which will "slowly open up the cervix for delivery of a stillborn baby." A couple days later, the abortionist "replaces the laminaria and may perform a second ultrasound to ensure the baby is dead."

The mother "may be advised to deliver her baby into a bathroom toilet," he said. But "if she can make it to the clinic, she will do so during her severest contractions." He concluded, "if the baby does not come out whole," then the abortionist "uses clamps and forceps to dismember the baby piece by piece."

By the time a woman finds out she's pregnant, her unborn baby likely already has a heartbeat, which media admit begins around six weeks of pregnancy. In the second trimester, according to MayoClinic.org, unborn babies boast fingerprints and can suck their thumbs. In the third trimester, they can detect light and even practice breathing.

Abortions performed past 21 weeks are rare, but they still happen, according to the Charlotte Lozier Institute (CLI), the research arm of the Susan B. Anthony List. On top of that, CLI has found that the United States is one of only seven countries with elective abortions past 20 weeks.

Ironically, the abortion procedure itself, particularly later in pregnancy, reveals the humanity of the unborn. The abortionist has to make sure that each part comes out—that a heart stops beating. That's because, the unborn, in the end, are so much more than just a "choice."

—National Right to Life News Today
August 29, 2019



The Fertility Trap

By Brevin Anderson

Empty Planet:

The Shock of Global Population Decline
by John Ibbitson and Darrell Bricker

Malthusianism is enjoying something of a revival these days. The term “Malthusianism” comes from Thomas Malthus’s eighteenth-century thesis that food production could not possibly keep up with population growth. Today, whether it is Rep. Alexandria Ocasio-Cortez asking, “Is it OK to still have children?” in the face of climate change, or Marvel villain Thanos seeking to eliminate half the life in the universe to conserve resources, the unspoken assumption is that the problem of the future will be too many people, not too few.

John Ibbitson and Darrell Bricker are challenging this consensus. The core message of their book *Empty Planet* is that our future problem will not be overpopulation, but underpopulation. As they point out, the replacement rate for any given population is 2.1 births per woman. But fertility rates in Europe and nearly all developed nations worldwide are below replacement rate, including the United States—with a tidy 1.8.

Empty Planet argues there are two primary causes of birth rate decline: urbanization and increased education/birth control access. In other words, the decline in birth rates seen in developed countries will eventually be duplicated in less-developed nations, and accelerated due to globalization. 2100’s demographics will be very different from today’s. We will see an increasing number of long-lived geriatrics and a declining number of youths. This will create a “fertility trap” in which lifespans extend while the number of people responsible for the economy’s primary production and consumption—the young—decreases.

Much of the developed world has already reached this stage, and there may be no going back. China, with its self-induced fertility trap, brought on by mass sterilization, propaganda,

and one-child policies—combined with increased urbanization and wealth—could see its population plummeting to 754 million by 2100. An urbanized and immigration-averse Japan can look forward to a decline of 25 percent in the next thirty-five years, and South Korea and Singapore face similar futures.

Ibbitson and Bricker are more hopeful about America’s chances:

The twentieth century has been named the American Century. The twenty-first will be American, too. American economic and cultural power, along with its geopolitical and military heft, will grow rather than weaken. Provided Americans don’t close themselves off from the world, they will influence the world more than ever before.

The U.S. has a higher fertility rate than most other developed nations, thanks in large part to migrants. The U.S. also has a unique ability to absorb immigrants—unlike nations that virtually prohibit it, such as Japan.

For Ibbitson and Bricker, Canada is the measure of all things: “Any country that wants to stave off the economic effects of population decline,” they write, should adopt the “Canadian solution [of] an immigration level of 1 percent of population annually.” Despite Justin Trudeau’s kindly front, the Canadian system is more utilitarian than the U.S. lottery systems.

Ibbitson and Bricker are not allies of any nationalist, conservative, or religious cause. But they have more common ground with the religious right than first appears. They seem to have a positive interest in U.S. hegemony. They are contrarians, but their central point is that Malthus was wrong: Humanity is not mindlessly reproducing itself into extinction, and it just might do the opposite.

One gets the impression from both *Empty Planet* and the Malthusians that irresistible forces are at work, pushing the world toward one extreme or another. For Malthusians,

the final push could be war, disease, sea-rise, or famine; for Ibbitson and Bricker, urbanization and globalization produce a relentless pattern of economic growth and population decline. When it comes to political solutions, Malthusian prophets generally fall into a totalitarian mode: For them, overcoming the problem requires mass mobilization of the unwilling—see AOC’s predilections for bovine genocide as a case study. *Empty Planet* presents something closer to paralysis. As Lyman Stone pointed out in his review of the book, if birth rates are declining the world over, immigration will only ever be a temporary solution.

“When the bubble does pop,” we’ll only have delayed the problem. America’s relative openness to immigration is a comparative advantage, but it only can insulate social order so far. We need alternatives.

Ibbitson and Bricker are not optimistic about “pro-natal” policies, nor are they terribly interested in exploring their possibilities and permutations. They spend more time bashing right-wing xenophobia in Hungary than evaluating Viktor Orbán’s Family Housing Support Program (CSOK). Given the obvious limitations of the immigration solution, this might be the book’s biggest shortcoming.

The authors examine a few clear failures—Singapore’s “government-sponsored dating agency” being the most amusing example—and a few that have shown limited success, such as Sweden’s (now-defunct) extremely generous maternal leave policies. Leveraging government policy to promote baby-making is costly work with uncertain results. Even recent successful programs—like those of Georgia—are not easily exported, especially to diverse nations like the United States. However, there are several pro-natal packages around the world, and at least some political will to see them examined.

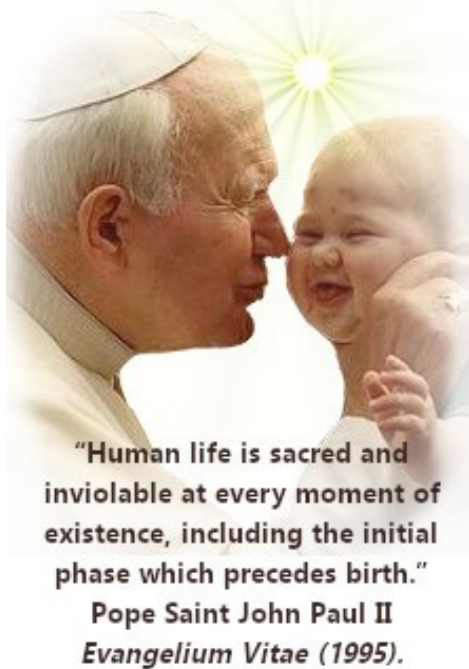
A world without children is a dark one. Ibbitson and Bricker are

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Rediscovering the Pro-Life Family Symposium

Saturday, September 21 ♦ 8:30 a.m. - 1:00 p.m.

Our Lady of the Visitation Catholic Church
305 N. Prince St., Shippensburg, PA



"Human life is sacred and inviolable at every moment of existence, including the initial phase which precedes birth."

Pope Saint John Paul II
Evangelium Vitae (1995).

message; exploring its indispensable centrality in fostering healthy, loving families and repairing our culture; and by building awareness of significant pro-life triumphs and challenges in the law and media.

Event Agenda

- 8:30 - 9:15 am – Mass
- 9:15 - 9:30 am – Light Breakfast; Check-in & Registration
- 9:30 - 10:15 am – *Reclaiming Our Masculine Role as Provider & Protector in Today's Society*, by Shawn Biter, Father Dwight Schlaline & John Thornton
- 10:15 - 10:30 am – Break
- 10:30 - 11:15 am – *How Abortion Undermines Women's Rights, Subverts Fatherhood & Destroys the Family Structure*, by Monica Miller, Ph.D., noted author & university professor
- 11:15 - 12:00 pm – Lunch
- 12:00 - 12:15 pm – *Pro-life Triumphs: Legislatures Undo the Wrong of Roe*, by Bradley DeFlumeri, JD
- 12:15 - 1:00 pm – *Embracing Our Feminine Genius, Authentic Femininity versus Radical Feminism*, by Becky Biter & Lori Peters

Registration & Additional Information

Check-in & registration will begin at 9:15 a.m. Cost of attendance is \$20/ person (\$15 for additional family members) and includes light breakfast and lunch; online pre-registration is highly recommended, but same-day registrants are welcome.

To register, please visit <https://events.eventzilla.net/e/rediscovering-the-prolife-family-2138738709>, search "Rediscovering the Pro-Life Family" at <https://www.eventzilla.net/events#> or contact Brad DeFlumeri, OLV Pro-Life Ministry Secretary, at 801-404-7717 / brad.deflumeri@gmail.com or Joanne Meehan, OLV Pro-Life Ministry Coordinator, at 717-491-6495 or mosesmeehan@gmail.com

Pro-Life View

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Merritt is also mistaken to dismiss the impact of legal restrictions on the incidence of abortion. Laws can't stop all abortions, of course, just as laws can't stop all cases of sexual assault. But a strong body of evidence shows that laws can and do influence abortion numbers. Well-designed and properly implemented laws may, in fact, be the single most effective tool for reducing abortions.

Second, Merritt's view still can't overcome the justice problem. If abortion is unjust, the risks some people might assume by choosing to participate in the injustice are not a very good reason to make it legal. And if unborn children deserve protection under the law, then any difficulties in upholding that law are not a very good reason to abandon those children to industrial-scale dismemberment and destruction.

If a government ought to exist, and if it ought to protect basic human rights, then Merritt's position falls apart.

What it means to be pro-life

The pro-life position, then, can't just be "personal." It is inherently public.

It holds that unborn children have a right to life and that abortion is a breach of justice. Rights are entitlements. They demand the respect of others. Justice is giving people their due and treating them how they deserve to be treated.

All of this is public. It's about our society. It's about how we treat each other.

The pro-life position is also public in one other way. It's not a mere belief—it's a belief that entails public action. That's because if we don't seek justice, if we don't seek to defend the defenseless, then we're not acting as if we really believe the defenseless deserve defending in the first place.

To be pro-life is to believe that every human being matters—and to act accordingly.

— *National Right to Life News Today*
September 4, 2019

Join the “Club”: Literature for Life!



*By Bonnie Finnerty
Education Director
PA Pro-Life Federation*

Books have long been a friend to me. As a young girl my best friend and I spent much time at our neighborhood library perusing shelves for hidden treasures. Thanks to my high school teachers’ artful explication of great literature, my love for books deepened. My first career as an English teacher allowed me to journey through classical and contemporary literature with middle and high school students. A neighborhood book club, which I joined about 10 years ago, exposed me to books I most likely would not have selected myself but am glad to have read.

So when I walked into the Education Director’s office six months ago and saw a sizeable selection of books, something stirred inside me. The books seemed to demand action!

But what? I wanted to do more than read them all. I want to share them. Thus, Literature for Life, a pro-life book “club” was born, a club which anyone can join just by reading our seasonal selection. The idea is to enjoin pro-lifers in a com-

mon conversation by reading the same pro-life book, discussing it with friends, church ministries, or a pro-life group. We will even try an online book chat, creating a virtual community of pro-life activists engaging in meaningful dialogue.

Years ago, Oprah united many across the country with her book club. Communities have done it on a smaller scale

with variations of “One County, One Book” programs. Why not unite those of us in the pro-life movement by reading some of the best pro-life books out there, especially when there are so many stories that deserve our attention?

Not only will we readers expand our knowledge and strengthen our resolve, we will be better equipped in the battle to build a pro-life culture. We will be more informed, more articulate, and more committed, becoming agents of change in a world that so needs our voices and activism.

If you haven’t read our summer selection yet there is still time.

***Gosnell: The Untold Story of America’s Most Prolific Serial Killer* by Ann McElhinney and Phelim McAleer is a critically important book for us pro-lifers, especially relevant to those of us in Pennsylvania, as our state officials allowed unimaginable atrocities to occur under their watch.**

Many have already seen the *Gosnell* movie and are familiar with his House of Horrors. The book delves into greater detail, painting a fuller portrait of his employees and his

victims, and it includes a compelling interview with Gosnell himself. This is a book worthy of our time. It should be discussed and shared. For the sake of the babies and woman who were his victims, the tragedy of Gosnell must never be forgotten.

Please consider joining us on Skype for our on-line book chat on September 12 from 7-8 p.m.

Editor’s Note: *As this newsletter goes to print, it will be too late to participate in the book chat on September 12. The next book will be **Love Unleashes Life**, by Stephanie Gray. Send an email to lifelines@paprolife.org to have a link for the on-line conversation on the book emailed to you for the next book chat.*

Let us use books as a tool for uniting, broadening, and strengthening the Pro-Life movement! ♦

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

Every Life Matters (ELM)
1351 Logan Ave., Tyrone
814-650-7899

The.ELM.PSS@gmail.com
www.the-elm.org

Real Alternatives, Inc.
1-888-LIFE-AID
www.realalternatives.org

For post-abortion counseling:

Project Rachel
814-884-8000
ProjectRachel@dioceseaj.org

Rachel’s Vineyard
877 HOPE 4 ME (877-467-3463)
www.rachelsvineyard.org/

Family Life
Diocese of Altoona/Johnstown
Offers pastoral guidance:
814-886-5551
familylife@dioceseaj.org

The reasons why the pro-life view can't just be 'personal'

By Paul Stark, Minnesota Citizens Concerned for Life

In a *New Yorker* article about the political views of some younger evangelicals, Eliza Griswold describes the position on abortion of one such Christian, journalist and author Jonathan Merritt:

"I'm personally pro-life," he told me. "But would I pull a lever and overturn *Roe v. Wade*? The answer is no." Merritt's view is common among his fellow-believers: that abortion is wrong, and there are ways to work on reducing it without overturning the law of the land.

Abortion is wrong, according to Merritt's view, but it should be publicly permitted. This "personally pro-life" position can be understood in two possible ways. Both versions badly distort what it really means to be pro-life.

The wrong of abortion

First, those who hold the "personally pro-life" view may not take very seriously the idea that abortion is wrong. They may, for example, see unborn children as less valuable than older human beings. This might make abortion slightly wrong but not wrong enough to warrant government interference.

But that isn't the pro-life position. The pro-life position holds that all human beings are morally equal by

virtue of their shared humanity. It doesn't divide humanity into those who matter and those who matter a little or not at all. That's what the standard pro-choice position does.

Another reason people may not take abortion seriously is that they treat it as a matter of personal preference. Abortion is wrong for them, maybe, but not necessarily wrong for others.

But the pro-life position isn't that we don't like abortion or simply wouldn't make that choice ourselves. It's that abortion is actually wrong, whether we like it or not. No one says, "I'm personally against sex trafficking, but that's just my own view. I can't push it on everyone else."

Trafficking human beings is wrong for everybody. And killing children in utero is too.

The role of government

Second, those who hold the "personally pro-life" position may do so because they don't appreciate the proper role of government or law in the context of abortion. Abortion is seriously and objectively wrong, they think, but it should be allowed as a matter of public policy.

It's true that countless unethical activities (e.g., lying) aren't necessarily illegal. The government shouldn't always try to stop bad things from happening.

But one role government should play—a role that seems uncontroversial—is to safeguard basic human rights and, in particular, prevent lethal violence against the innocent. The United States was literally founded on the idea that "governments are instituted" to "secure [the unalienable] rights" of "all [human beings]."

The pro-life position is that abortion is a violation of basic human rights. It's violence against innocent human beings. If that position is true, then abortion is precisely the kind of act that ought to be legally prohibited. It doesn't matter if you're a socialist, a progressive, a conservative, or a hard-core libertarian. People of all political stripes (except, presumably, anarchists) agree that the law, whatever else it should or should not do, ought to at least protect people from unjust killing.

That's why the "personally pro-life" view is, as philosopher Julie Kirsch writes (with some understatement), "puzzling." The reason abortion is wrong is also the reason it should not be permitted.

Some people say that, rather than try to change the law, pro-life advocates should pursue measures to reduce the "need" for abortion or address its root causes. We should certainly try to reduce abortions through various avenues (as the pro-life movement has done).

But this is no substitute for equal protection under the law. Nobody argues that we should legalize child abuse and just focus on its "underlying causes." Unborn children, like born children, deserve protection.

Many people say, though, that abortion should remain legal because laws against it don't work anyway or produce terrible outcomes. This appears to be Jonathan Merritt's own rationale for holding the "personally pro-life" view. In response to criticism on Twitter, he suggests that making abortion illegal wouldn't prevent abortion and would cause the deaths of women from coat-hanger abortions.

This claim suffers from two major difficulties. First, there's a factual problem. Evidence from around the world shows that a high standard of maternal health simply doesn't require legalized abortion. In the U.S., for example, antibiotics and other medical advances led to a huge drop in abortion-related mortality well before *Roe v. Wade*, which had no apparent effect on death rates.

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Pro-Life Christmas Cards 2019

Celebrate the birth of Our Lord and the Giver of Life, and at the same time, help our fundraising efforts. Your purchase supports the pro-life work of the Blair County Chapter of Citizens Concerned for Human Life. To place an order or for more information, call **Pat 814-946-0681** or **Dorothy 814-505-2886**.



A Savior Has Been Born for You

This card portrays a beautiful angel announcing the birth of the Infant Jesus. The card is in brilliant colors with flat gold-foil and gold-ink accents. White envelopes are included.

Actual size: 4^{7/8}" x 6^{3/4}" - \$7.00 per pkg. of 11

*Verse: May all the blessings of the Divine Savior
be yours at Christmas and in the New Year*



A Child is Born

This selection illustrates the Nativity with Mary, Joseph and Jesus, surrounded by the Three Kings and Shepherds. The image is embossed gold foil. White envelopes are included.

Actual size: 6^{3/4}" x 4^{7/8}" - \$7.00 per pkg. of 11

*Verse: May the love of the Infant Jesus
in Whom all Life begins
be yours this Christmas and always*

*Cards from previous years
are also available.*



All cards made in the U.S.A. ©Barton Cotton, All Rights Reserved.

Citizens Concerned for Human Life, Blair County Chapter, 2715 Third St., Altoona, PA 16601; blair@centralpaprolife.org

The Fertility Trap

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prophets, and their analysis should be in the toolkit of pro-family lobbyists. It should also be a bridge to parties who would otherwise be turned off by politics as usual. The potential convergence of pro-natal policy and hedging against future social and economic collapse makes for an attractive political position, and one ready for a champion. Those who see strong families as essential for human flourishing must pay attention. In the rising tide of population decline, we only have so much time to get our response right.

—*First Things*, August 12, 2019

LIFE is Precious. Treasure it!



Funeral Homily for Quinn

continued from back page

The point of this is to show, first, that God cherishes our unborn children, (who are his unborn children, too) so much so that he became one of them, when he became one of us.

And second, this is to show that children, even before they are born, already affect everyone around them, already accomplish many things.

It is true, that Quinn will not do those things that we thought he would—grow, play, explore, learn, walk, talk, find his way in the world, work, form a family—have a long “normal” life. He will not achieve the things that we expected.

But let’s remember what Quinn has already done. Let’s remember the joy that he brought to his mother and father when they first learned that he had been conceived; and the joy of his grandparents, and extended family, and their friends.

Let’s remember the joy that he brought to his family during those nine months of expectation and preparation, and all the special and unexpected graces that came to them, all because Quinn was already there with them.

And even in his death, has not Quinn brought to his family a new knowledge of their own strength, of their mutual support, and of their deep love for one another?

Have not all of our lives—of his family, and their friends; of the doc-

tors, the nurses, and others—of the people of our parish—been changed because Quinn lived, even if briefly? Has he not already left the world a better place than it was, because he was in it? Has he not already been a prophet of God from his mother’s womb?

What lies ahead now, for Quinn and for us? Now Quinn’s body will rest where our bodies, too, will rest one day. His immortal soul is in the hands of the God who made him and cherished him before any of us knew that he existed.

In the Psalms we hear these words, which could be Quinn’s own prayer:

You formed my inmost being; you knitted me together in my mother’s womb.

I praise you, for I am fearfully and wonderfully made.

Wonderful are your works; my soul knows it very well.

My frame was not hidden from you, when I was being made in secret, woven in the depths of the earth.

Your eyes saw me unformed; yet in your book were written, the days that were formed for me, every one of them, when as yet there was none of them.”⁷

To us, the author of Ecclesiastes says these words: “As you do not know the way the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything.”⁸

We will go on with our lives. We will grieve, and we will remember, and we will live on with our faith as our consolation. We will celebrate the sacraments, especially the Eucharist, the Communion in him who gives us everlasting life through his own Body and Blood. We will pray that our souls will some day be re-united with Quinn’s in the presence of God. And then, together with him, we will look forward to the fulfilment of God’s promise of everlasting life and love.

As we go on, we will make our own the words of another distressed parent, recorded in the Gospels: “Lord, we believe. Help our unbelief!”⁹

We do believe. We say so every Sunday—and every Sunday is a little Easter, a little Resurrection day—when we say that we believe in “the resurrection of the body, and the life of the world to come.”¹⁰ We believe that for ourselves, and we believe it for Quinn.

Until we see him again, may he rest in peace.

(Notes)

1 Matthew 7: 7

2 Mark 10: 13-16

3 Isaiah 49: 1.

4 Jeremiah 1:5

5 Luke 1: 26-45

6 Psalm 110: 3-4; cf. Hebrews ch. 5; ch. 7

7 Psalm 139: 13-16

8 Ecclesiastes 11: 5

9 Mark 9: 24

10 Nicene Creed

From the President's Desk

Psalm 139:13-16

My intent for this issues' column was to write about Planned Parenthood and its rejection of \$60,000,000 of government funding so that it could continue to do and refer for abortions. Planned Parenthood rejected the funding as its priority for "healthcare" is abortion, as evidenced by its performance of over 300,000 abortions each year. Planned Parenthood even fired its director, Dr. Leana Wen, who wanted to expand its focus beyond abortion: may she become the next Abby Johnson.

My plans were changed when I saw the picture of the fully-developed unborn child depicted on page four of this issue and remembered the comments of every single Democrat in contention for the office of President. Every Democrat running—Catholic, Jew, Protestant, ex-Catholic, Anglican, agnostic, straight or gay—would allow that baby to be killed until it takes its first breath. Some Democrats have even publicly said that if the baby is born alive, then the proper thing to do is to let it die.

Contrast that attitude regarding the value and sacredness of life with that of the parents, family and friends of Quinn, who passed away immediately before birth, the subject of Fr. George E. Stuart's homily featured on the last page of this issue.

My brother and his wife lost a little girl, Sarah, immediately before birth. She is buried next to my mother. The loss was tragic and affected the entire family.

Many of you perhaps have had a similar loss or are close to someone who did. Many have suffered in silence over such a loss because of the hope of giving birth to a new life which was not fulfilled.

Let us pray for all those who have suffered the loss of a baby before birth, for the babies who were "fearfully and wonderfully made," for the Democrats to once again recognize the value of life from conception to natural death, and finally, for Dr. Leana Wen to become a new pro-life leader.

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

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SAVE THE DATE!

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Harrisburg, May 18, 2020

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Citizens Concerned for Human Life, Inc.

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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.

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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.

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Funeral Homily for Quinn (a child who died just before birth)

By Rev. George E. Stuart

Church of the Little Flower, Bethesda, Maryland

On behalf of everyone at Little Flower parish, I would like to express our deep sorrow over the loss of Quinn. This is not the way things were supposed to turn out. Today, we should all be in different places, doing different things, saying different words, having different feelings. Many of us here today wish we had never heard of Sibley Hospital or of Little Flower Church. But here we are.

This was all so sudden. We are in shock. We are grieving with one other. We are consoling one another. And we are asking: How did this happen? Why did this happen?

Answers—satisfactory answers—are not available to us—not in this lifetime. But, as people of faith, we know that we have consolations, if we know where to look for them. The Lord says, “Seek, and you shall find.”¹ So, as faithful people, we have come to God’s house, seeking.

We turn to him who shares himself with us in his incarnate Son, Jesus Christ, the Word made flesh—made flesh as a child in his mother’s womb, and who comforts and consoles us in his written Word, the Bible, and in the sacraments—especially the Body and Blood of the Lord.

In the Bible we read these words of Jesus, who said, ‘Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.’ Then he embraced them and blessed them, placing his hands on them.”²

God loves children—this we know. But we must know also that from the moment of their conception, he respects them, engages with them, and involves them.

The Bible tells us of children who were given missions by God, even as they were still in their mothers’ wombs.

The prophet Isaiah said this: “Before I was born the Lord called me; from my mother’s womb he has spoken my name.”³

To the prophet Jeremiah, God said, “Before I formed you in the womb I knew you, and before you were born I sanctified you and appointed you a prophet to the nations.”⁴

The Blessed Virgin Mary, after she consented to be the Mother of the Son of God, went to her cousin Elizabeth, who had conceived a child and was six months along in her pregnancy. When Mary’s greeting sounded in her ears, the child in Elizabeth’s womb leapt for joy. That child was John the Baptist. As a child in his mother’s womb John leapt for joy at the presence of Christ, who was in the womb of his mother, Mary.⁵ John, already from his mother’s womb was announcing the presence of the Lord. And Jesus, already from his mother’s womb was working the salvation of the world.

Again in the Psalms, God says of his Son, “In the womb before the daystar I begot you. You are a priest forever....”⁶ That is as though to say, ‘from the moment of your conception, you are the high priest of all creation, offering praise and sacrifice to God for the redemption of the universe.’



continued on page 10