

ENDING ABORTION

Not just fighting it!

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Introduction

THIS book is for all people who oppose abortion and who want to end it.

Many people are pro-life privately, that is, in regard to their own participation in abortion. They would never do it, encourage it, or facilitate it. Most of us also have that attitude regarding violent crime and child abuse. Yet few if any would say that it suffices to “personally oppose” these acts. It is not enough to refrain from doing such things; we must create a society in which nobody feels free to do them.

Yet we treat the victims of abortion differently than the victims of crime or child abuse. The latter have protection despite the fact that some devalue them; the former are deprived of protection because some devalue them. And while it is clear that in a sinful world, sins will always be committed, we never have permission to tolerate sin or injustice. We work to bring them to an end.

That is why, in this book and in my pro-life activism since 1976, I have not tired of calling pro-life people to renew each day their goal to not simply reduce abortion or bear witness against abortion, but rather to end abortion. “Woe to you if you do not succeed in defending life,” the Holy Father declared at World Youth Day in Denver in 1993. Woe to us, indeed. This war over abortion does not end in “Pro-life wins or Pro-choice wins.” If pro-life doesn’t win, nobody wins.

Abortion destroys everything it touches. For a government to permit abortion is to permit the disintegration of the state itself. No longer is such a nation the common home for all its people, but rather a tyrant state that disguises oppression in the language of rights. For a Church to permit abortion is to betray the Gospel and to render itself incapable of leading people to the healing forgiveness of

Victory Party

“DO not be afraid to go out on the streets and into public places like the first apostles, who preached Christ and the good news of salvation in the squares of cities, towns and villages.”

Thus spoke Pope John Paul II on August 15, 1993, to the young people gathered in Denver for World Youth Day. The United States heard a strong echo of that message, for young and old alike to proclaim the Gospel of Life in public places from coast to coast thanks to a Supreme Court victory that came about on February 26, 2003 in the *Scheidler vs. NOW* case.

Joseph Scheidler, Director of the Pro-life Action League, has inspired activists for decades to take the pro-life message into the squares of cities, towns and villages. He has done so with such success that it has cut into the business profits of the killing centers. In the eyes of the National Organization for Women, this could not be tolerated. So in 1986, they took the activists to court, and tried to use the RICO (Racketeer Influenced and Corrupt Organizations) statutes against them. RICO laws were crafted to stop organized crime and drug trafficking, not the peaceful, non-violent intervention of those who are trying to save lives.

But in 2003, in an 8 to 1 ruling, the court said that RICO cannot be used against the pro-life activists, even if their activities deprived the abortion mills of business.

The favorable ruling, however, is only part one of the solution. Part two is that grassroots activists take up the mandate of the Court and the Pope, and fully utilize their First Amendment rights by organizing public prayer vig-

ils, picketing, leafleting, street preaching, sidewalk counseling, and other demonstrations and marches from coast to coast.

The call to do exactly this was issued at the Bring America Back to Life rally and convention in Chicago on June 7, 2003. The atmosphere was reminiscent of the spirit of the Acts of the Apostles, where you read that the apostles did not sit around hoping people would come to them to be converted. Instead, they went to the people, who did not even know they needed the Gospel. Moreover, the apostles did not plan their activities in a risk-averse way, trying at every turn to avoid unpopularity, rejection, fines, or jail. Rather, they were impelled by the truth of Christ, and ready to pay any price for proclaiming it.

The First Amendment protects our ability to challenge the Culture of Death and its spokespersons. The law cannot forbid our speech just because others may find it disagreeable, offensive, or upsetting. Let's use this tool without fear as we carry out the late Pope's words, "Do not be afraid to break out of comfortable and routine modes of living in order to take up the challenge of making Christ known."