

## A New Year's Resolution?

By Vicki Thorn, Executive Director

National Office of Post-Abortion Reconciliation & Healing

Phone: 1-800-5WE-CARE; email: [noparh@yahoo.com](mailto:noparh@yahoo.com)



**Warning : If you are someone who has been touched by an abortion, the material in this article might be very painful. This article might not be for you. If you need help in healing, please contact the National Office of Post-Abortion Reconciliation & Healing at the address or email above for a referral for help.**

We have just finished October. It was Respect Life month in the Church. And perhaps we found ourselves wincing when we heard about the need to protect innocent human life. Abortion is such a politically charged issue that it is often hard to wrap our head and heart around it. Quite honestly, we might be sick of hearing about it. There are so many issues that demand our attention and yet, none of them have meaning without the basic right to life. If we are not alive, we can't be poor, or addicted, or hungry or unemployed or homeless. If we are not alive, we can not love or hate or hurt. If we can't protect the most vulnerable, it is likely that we won't be able to do much for the others either.

Over the years I have done many presentations on life issues and often people will tell me that they really aren't interested in the abortion issue. They are too old to have children, or they are single. There are too many other issues to worry about and abortion just isn't on their radar. And yet, abortion is at the core of respect for life.

Abortion is an equal opportunity rights issue. The well to do and the poor seek abortions. Our communities and our families have fewer members and we may not notice. Everyone is involved. Abortion is human issue. Women and men are involved. Our nieces and nephews, sisters and brothers and friends are involved. We just don't think about that possibility. Our mother may have planned an abortion for our pregnancy but somehow we survived. And those who have had abortions are changed. Sometimes we observe the change. "You know, Mary just isn't the same any more. She doesn't seem to come around the family much any more. I heard she's drinking more now and I hear her new man doesn't treat her very well." But we don't ask why.

Unborn children don't have real economic status. All they bring into the world is life, pure and innocent; gift from an all-loving God; small person made in the image and likeness of God. All they ask of us is to love them and help them grow.

Why another article on abortion? Because it is easy to ignore the issue. It is hidden from our consciousness. It is such an annoying issue, with people standing against abortion and people standing for abortion and it just makes us nervous. The politicians use it as a litmus test in choosing judges and political action committees on both sides of the issue try to sway opinion. And sometimes there are those nasty pictures that make us uneasy. Why should we care? Because we are Christians and they will know us by our love. Because the black community is being decimated by abortion. Because losing respect for the most innocent life causes the community to lose respect for other lives as well. Because the health of the community, physically and emotionally is being impacted.

Many years ago the prophetic voice of Dr. Martin Luther King said "The Negro cannot win if he is willing to sacrifice the lives of his children for comfort and safety." Abortion sacrifices our children and our children are our future!

Why should I care? Because abortion is more prevalent in the black community than in the white community. Because abortion clinics are often located on the edge of or in the Black community. They are not so often in the white community and almost never is an affluent white community. Why is that?

Black women are seven times more likely to have an abortion than white women. Oh excuse me, that isn't the American statistic. That's the statistic from the United Kingdom. We are much better off here. Alan Guttmacher Institute, the research arm of Planned Parenthood reports that in the U.S. African American women have abortions at three times the rate of white women. Minority women constitute only about 26% of the female population (age 15-44) in the United States, but they underwent approximately 36% of the abortions. On average, 1,452 black babies are aborted every day in the United States.

Who has been lost in your family? With these statistics is pretty certain that you know someone who has had an abortion or been impacted by one.

This incidence of abortion has resulted in a tremendous loss of life. It is estimated that since 1973, Black women have had about 10 million abortions, though some researchers put the number as high as 15 million. Author Michael Novak has calculated "Since the number of current living Blacks (in the U.S.) is 31 million, the missing 10 million represents an enormous loss, for without abortion, America's Black community would now number 41 million persons. It would be 35 percent larger than it is. Abortion has swept through the Black community like a scythe, cutting down every fourth member." Undoubtedly, the Black community has lost talented leaders who could have made a difference. Indeed, the Black community has been shrinking rather than growing and gaining influence.

Abortion may be happening in your very neighborhood. It is an interesting coincidence that also, according to the Alan Guttmacher Institute, 94 percent of all abortion providers are located in metropolitan areas, which generally have high black populations. Since about one-third of all abortions are performed on black women, the abortion industry has received over \$4 billion from the African-American community. Using the Census information, the percentage of the black population in each community where a Planned Parenthood abortion clinic existed was

compared to the percentage of the black population statewide. In nearly two-thirds (62.5 percent) of the comparisons, the communities with a Planned Parenthood abortion clinic had a higher percentage of blacks than the state did as a whole.

The clinic location is not mere accident of happenstance. It is crucial to note that from the beginning of the birth control and population control movement, with its strong eugenics beliefs, the black community has been a target of their attention. As early as 1939 the American Birth Control Federation designed the Negro Project. They set out to hire several Black ministers with "engaging personalities" to travel throughout the South and procure support from Black doctors. In a book called **Woman's Body, Woman's Rights** by Linda Gordon, she says "This project was a microcosm of the elitist birth-control program whose design eliminated the possibility of popular, grass roots involvement in birth control as a cause. "The mass of Negroes" argues the project proposal, "particularly in South, still breed carelessly and disastrously, with the result that the increase among Negroes, even more than among Whites, is from that portion of the population least intelligent and fit, and least able to rear children properly." (If you want to read more about this population issue around the world, I recommend a book called **Reproductive Rights & Wrongs; The Global Politics of Population Control** by Betsy Hartmann.) In 1919, Margaret Sanger's "Birth Control Review" published her own statement "More children from the fit and less from the unfit-that is the chief issue of birth control." In the 1930's there were compulsory sterilization laws enacted by 27 states. These were to impose sterilization on the feeble-minded, insane, criminal and physically defective. And let me tell you that the definition of "physically defective" was very loose! Paul Popenoe, one of the major eugenics spokesmen, projected that 10 million Americans, on the basis of IQ testing, should be sterilized.

"For every five African-American women who get pregnant, three have an abortion," Clenard Childress Jr., director of the Northeast Chapter of the Life Education And Resource Network, told the Cybercast News Service. "This is a horrific injustice to women, and it's decimating our communities." What impact is this having on the health of black women? We need to start demanding answers.

In a speech delivered in 1997, before Rev. Jesse Jackson reversed his opinion about abortion, he said, "Abortion is black genocide... What happens to the mind of a person and the moral fabric of a nation that accepts the aborting of the life of a baby without a pang of conscience?" he asked.

Later in that speech, Jackson wondered how America might be affected 20 or 30 years down the road. Pastor Childress Jr., responded "we now know the answer to Jackson's question. You can see for yourself. We have a genocidal mindset. There's no sanctity of life; there's no reverence for life itself."

The problem is that the answer to Rev. Jackson's question posed so many years ago is not a politically correct answer. Poverty has not disappeared. The poor are still poor. Health care is still inadequate. The majority of women have not been empowered. Domestic violence is still raging in our communities and women are being injured and dying at the hands of those who supposedly love them enough to share sexual intimacy. Children are suffering abuse, which shouldn't happen if they are all wanted children. Small children die at the hands of new boyfriends. Drug use and abuse is raging within the community. The young on our streets turn to violence. Our women are contracting breast cancer at a higher rate than ever, and developing other life threatening problems and no one wants to look at why. So the answer to Reverend Jackson is that things are even worse then they were when abortion was legalized. Clearly abortion has not been the answer to the social ills that are plaguing our society.

I am not foolish enough to believe that all these social ills stem from one source, but there is a factor that stands in the middle of all these tragic statistics and when you read all the sociological and psychological analysis, no one mentions it. Since 1973 Black women have had between 13 and 15 million abortions. The silence is deafening.

A friend of mine observed when I was telling him about this article "Isn't it interesting. First we are devastated by slavery which dehumanized us and broke down our families, then experiments like Tuskegee dehumanized us further. Now we are simply paying to destroy our own children."

The next day I was chatting with two of my neighbors. One is new woman in the neighborhood and white. The other has lived here a while and is Black. We were talking about a drug house on the first woman's block. The second woman said to her "just go ahead and report it. You don't have to worry about serious retaliation. Everyone knows that serious crime is black on black. Everyone knows that white lives have more value than black lives!" This is the observation of a college educated, professional woman.

Thirty two years ago abortion was legalized in America. Abortion was held up as the standard for the liberated woman. Abortion was purported to solve social ills. Abortion was to do away with the unwanted child. Abortion was to set women free to pursue education and better jobs. Abortion was to improve the lot of the poor. Abortion could be pursued without consulting the biological father. It was a woman's choice.

What happened with this new found freedom? Did it truly liberate the poor?

I would propose that it is possible that the silent plague of abortion in the Black community may have contributed to worsening social conditions. Allow me to explain. For many years I have worked in the area of post-abortion healing. Here are some things I have observed.

Women who have abortions may at some time in their life struggle with the decision that they made. In the white community, everyone plays the word games of embryo and fetus and clumps of cells. In the Black community, this game doesn't exist. Everyone knows that when someone is pregnant, whether early or advanced that there is a baby coming and that that baby is kin. It is someone's niece or nephew, someone's grandbaby. We have to numb ourselves to this fact. It may be with alcohol or drugs or promiscuous sex.

One of the strengths of the Black community has been the family system. The family stood together and supported its members. If a young woman faced an untimely pregnancy, some older woman within the system would support her and raise that baby if necessary. Multi-generational parenting has been a norm within the Black community. Abortion severs the tie among women. To choose an abortion is to reject

the support of those who love you. It breaks down the family support system and introduces secrecy and isolation.

The Black community has been anchored in faith through the generations. They know the teaching of Scripture about "thou shall not kill." The long and painful history of the community from slavery on has written on the hearts of the people the value and dignity of each life and the importance of fighting for life. The Black community has been devalued and decimated by the cruelty of slavery, and the savagery of social experiments like Tuskegee, and once again by abortion.

It took forty years for the injustice of Tuskegee to be named. In that time 127 young Black medical doctors took part in the research-and none had the courage to name the inhumanity of the experiment. In our current culture, most of the medical profession refuses to look at the outcomes of abortion in women because it is politically incorrect and financially expedient to support the abortion industry.

The reality is that there are potentially serious health and psychological issues impacting Black women who have had abortions. The increase in breast cancer in the Black community is not disputable.

For example, Dr. Ameila E. Laing, et al., published a study in the Journal of the National Medical Association (Dec. 15, 1993), that traced, from 1978 to 1987, the breast cancer experience of 1,000 black women - 500 with breast cancer, treated at Howard University Hospital, and 500 without breast cancer. Later, Laing conducted a second study between September 1989 and December 1993 that involved more than 200 African-American women with breast cancer in the D.C. area, published in 1994.

The Laing et al. studies found that induced abortions appeared to significantly increase the risk of breast cancer in black women. The first study showed the risk of breast cancer increased 50% for black women under 40 who had aborted. Worse yet, the risk for breast cancer for black women over 50 who had aborted increased 370%.

Undoubtedly, black women should be informed that induced abortion is a significant risk factor for developing breast cancer. Researchers say that African-American women with breast cancer have a higher mortality rate than white or Hispanic women, because they are usually diagnosed at more advanced stages of the disease and because of inadequate education programs.

We see a number of infants with premature births and developmental delays. Certainly some of the factors may be related to poverty and lack of resources. However, premature birth can be the outcome of an abortion. Women are more likely to consume alcohol during a pregnancy after an abortion has happened, three ounces per day for the duration of the pregnancy. Additionally, inner city women in a study done in Boston were twice as likely to use cocaine during a subsequent pregnancy if she had two abortions and she was three times as likely if she had three abortion compared to a non-cocaine using group. Statistics on illicit drug use during pregnancy are frightening. In the black community 11.3 % use illicit drugs during pregnancy, compared to 4.6% in the white community and 4.5% in the Hispanic community. Black women top the cocaine usage at 4.5% compared to .04% for white pregnant women and .07% for Hispanic women. Is this related to the previous research I just cited on the likelihood of using cocaine during pregnancy when there have been previous abortions. What is the toll in our children? What is the toll in our women who are turning to drugs to cope with their pain?

If a woman has had more than one abortion, she is more likely to experience a pregnancy loss in the future. A woman who has had an abortion may struggle with infertility due to infection, cervical damage or uterine damage. Abortion spreads Chlamydia if there is such an infection and may result in pelvic inflammatory disease. Women's future reproductive health is compromised.

If she has other children, she often suffers profound stress during the pregnancy, fearful that she will miscarry or that something will be wrong with the baby. That stress may impact the baby in utero. Additionally, this fear makes labor and delivery more difficult because the hormones of stress block the hormones necessary for this process to proceed normally. Bonding is impeded with mothers becoming emotionally distant or abusive of their children. Ironically, they may also be overly protective of this child as well.

Women who have experienced abortion are at relationship risk. 70% of romantic relationships end after an abortion. There is a greater likelihood of becoming engaged with an abusive partner after the abortion. If she remains with the partner, that relationship may turn abusive and sometimes in a deadly fashion as happened in my neighborhood a couple of years ago. The media reported a tragic murder-suicide. The family members knew that the woman had obtained an abortion against the wishes of her partner. Unfortunately his rage overwhelmed him and they both died that day. Two more casualties of abortion.

Men who oppose an abortion but can not stop it suffer from rage, profound grief and a sense of male impotence because he couldn't protect his child or his partner. It is a little known fact that men undergo hormonal changes during a pregnancy in consort with their partner. After an abortion that they couldn't stop men often turn to stalking behavior or to dangerous rage that may be acted out against this woman. Some become suicidal and others engage in escalating risk taking behavior, including alcohol and drug consumption. They may never trust a woman again, making it almost impossible to enter into and remain in a committed marriage. Men seek to re-impregnate again as well. If they are with the same woman, another abortion may follow or perhaps they seek out a new partner.

So our children may suffer on many counts after an abortion. The survivors often intuitively know that someone is missing or if they are older than the aborted child, they knew of the pregnancy and tried to make sense of the abortion on their own. A child that is not well bonded may struggle especially during the adolescent years. If an abortion drives a couple apart, many young are now being parented by single moms. If problems developed during pregnancy or birth, this young person may now be among our children with special needs.

What price have we paid for abortion in our community? Everyone is impacted because we all know someone who has had an abortion.

I have received many calls over the years from the uncles and the aunts of the aborted babies, grieving over this lost child and the changes in

their loved one. The brothers and sisters of the lost child call, sad for their loss, wondering why they survived when their sibling didn't.

It is pointed out that the killing of one person is a tragedy with an incalculable impact. There is at least one politically expedient effect of killing 13 to 15 million African-Americans which we can appraise: between fifteen and twenty seats in the U.S. House of Representatives which had a good chance of being black-majority districts, and hence would probably be represented by an African-American representative, will not exist. Recalling that almost all the present African-American representatives in Congress favor abortion, we must conclude we are faced with an "astounding voluntary surrender of power." When we recognize the impact of abortion on the living and the family system and add the disproportionate effect within the African-American community, the ironic tragedy of the "pro-choice" position of black leadership becomes even more obvious. They may unwittingly be putting themselves out of a job.

Mrs. Juliette Bartlett Pack is a founder and President of Texas Black Americans for Life. She eloquently said: "Abortion very often is touted as an economic solution for poor women, i.e., "Black women." Strident, pro-abortion feminists cry for abortion as a "right" for which they must fight to keep. Unfortunately, this misleading notion has been embraced by some people in the Black community as a civil right. The Black community has not benefited either socially or economically from an atrocity that is enthusiastically promoted by those who make millions of dollars from our dead babies; and by those who seek to entice the Black community to self-genocide through abortion. Therefore, the disproportionate number of abortions by Black Americans, as compared to our percentage of the general population, is more than a social phenomenon. It is destructive and genocidal. It must be halted in order to avoid further negative impact in our community."

In a fairly recent poll conducted by Zogby International, there seems to be a huge discrepancy between the reported beliefs in the Black community about abortion and action. Of the blacks who took part in the survey, "62 percent said abortion should never be legal or be legal only when the mother's life is in danger or in cases of rape and incest. Only 38 percent of the African-Americans in the poll favored abortion for any reason at any time during pregnancy." Yet, it is the vocal voices of those who favor abortion choice that one often hears. Where are the others who are represented in the poll? Is this the true feeling in the Black community? If so, why are there not more advocates? Where are those who need to care for those with a crisis pregnancy? Where are those courageous souls who will speak the truth about abortion? Where are those who can provide post-abortion care to those who are suffering?

Think what could have been done in the community with the money that has been spent on procuring abortion in the Black community. One third of the abortions in this country are within the Black community. That amounts to at least \$4 Billion dollars that the abortion industry has received. Someone observed that if abortion was not lucrative, it wouldn't be legal. Where is that money going? It is not being put back into the economy of the Black community, that is certain. And it certainly is not being used for social services in the community. Those resources never come back to the community!

Joseph Lenin observed that one death is a tragedy, a million deaths are a statistic. I fear that we have become complacent because 13 million deaths is a huge statistic. But it is time to recall that these women who have had abortions are in OUR families. These children who have been aborted are OUR family members. The community that is impacted is OURS. Each abortion is a tragedy! Abortion has not improved the lot of the Black community or Black women. The sad and tragic fact is that millions of women are hurting and no one wants to acknowledge it. It is time for the Black community to stand tall and to speak the truth in their hearts.

Forty years after Tuskegee, President Bill Clinton said the following and it seems appropriate to once again say it to the Black community in light of the horrible, silent devastation that has resulted from the legalization of abortion in America. I quote President Clinton.

"To the survivors, to the wives (mothers) and family members, the children and the grandchildren, I say what you know: No power on Earth can give you back the lives lost, the pain suffered, the years of internal torment and anguish.

"What was done cannot be undone. But we can end the silence. We can stop turning our heads away. We can look at you in the eye and finally say, on behalf of the American people: what the United States government did was (is) shameful."

It is time for the Black Catholic community to speak prophetically and courageously and say that abortion is not good for women, men or children. It does not end poverty or drug addiction or violence. It is a lie to promote abortion as a means to free people. It only kills them and holds the rest of the family in painful bondage of remembrance, secrecy and shame. The truth that needs to be proclaimed is that women deserve better than abortion! And it is that truth that will set us all free once again.

It is time for black Catholics to step forward. It is time for mental health professionals and clergy in the black Catholic community to brainstorm ways to help the millions carrying the wound of abortion in silence. How can we bring the Good News of God's healing and mercy through Project Rachel to the Black community? (Many white women have been helped, but only occasionally do Black women risk coming forward for help. Instead they suffer in silence. When a post-abortion radio ad ran in the greater Washington D.C. area that had distinctive black womens voices, calls from the black community jumped..) How can we support those with untimely pregnancies to carry their pregnancies? How can we implement the Gabriel Project in our parishes? What can we do to support the work of crisis pregnancy centers? How can we teach young women healthy ways to parent? How can we offer them education so they can step forward into a better life? Where can we find mentor women who will mother these young women through their pregnancies? How can we begin to put in place outreaches like Elizabeth Ministry to provide support to women who have lost their children through miscarriage or still birth or accident? Each of us can make a difference.

If I might borrow from Dr. Martin Luther King, I have a dream. I dream that somewhere in the community there are people who will be called by the Lord to respond to this challenge. I dream that someone will invest in developing a state of the art outreach center for pregnant girls to work with them throughout the pregnancy on parenting skills and job skills. That there would be affordable obstetrical care, perhaps using midwives and doctors. That the center would provide women who would act as birth companions (birth doulas) and post-birth companions.

That there would be women who would emerge from our faith communities to love these young women through their pregnancies. Research shows if someone mother's this pregnant woman she will mother as she was cared for in the pregnancy instead of in a dysfunctional manner.

One example of this is the Marillac Center on Chicago's West Side where the Daughters of Charity have served the poor and disenfranchised for many years. They have a program for pregnant women from 12 to 21 that includes prenatal care, support, classes in parenting and other issues, doulas who companion them through delivery and home visitors until they are 21. This is a voluntary program. Some girls are referred and some come on their own. Recently a documentary on their doula care aired in the Chicago media market and spawned an article in the Chicago Tribune called "A Doula Story: Laborer of Life". It features Loretha Weisinger who is the doula. The article says of her that she is "a fierce and wise grandmother herself, as she dispenses love to young women so bereft of it that at one point she has to explain to one girl the purpose of a hug." Loretha says "This is what I was born to do. No matter how much time I spend with the girl or how little time, you're nurturing her so she can nurture the baby."

Another outreach to the poor pregnant woman is in Texas where a free-standing birth center called Su Clinica Familiar provides care to migrant workers. Sr. Angela Murdoch, a nurse-midwife, is well known with many circles for the work she does to affirm women's dignity and insure a safe birth experience.

Daniel Alpert, the executive director of the group that produced the Doula documentary said in the article "Traditionally the debate has been polar opposites: Abstinence and abortion." He continues "What the world of the film, and the doulas, really does is try to move beyond the debate...Teenage motherhood has been around forever. Let's take a fresh look at these young women and not necessarily be judgmental, but teach them to be good mothers." He adds what I think is the most powerful observation I have heard in a long time, "If we can reach them there, reach their children there, in that bond between mother and child, you're going to have a bigger impact than all the condoms you can hand out, because if children grow up nurtured, they will not need to seek out nurturing by having babies." This is my dream!

Alexander Sanger in his book **Beyond Choice** cites research that indicates that Black teens have the fewest low birth weight babies. Research in Harlem indicated that the infant mortality rate for teens giving birth is 11 deaths per 1000 births. Among women in their twenties, the number is twice that. Sanger, who is Margaret Sanger's grandson and has worked in Planned Parenthood for years, has lots of edgy ideas in this book. He is so bold as to speak about teen pregnancy in the Black community as an evolutionary response that allows women at their healthiest to carry a pregnancy. It also allows for a kinship structure that is young enough to help care for the babies. He speaks about the need to provide care for these pregnant teens instead of bemoaning the cycle of poverty that might be coming. He makes the point eloquently that if we as a society care and reach out, we can help them to move out of the cycle of poverty through this pregnancy. Women become motivated to care for their children and if we can provide the vocational training to allow them to get a job and parenting skills that allow them to bond to their children and parent well, that perhaps the cycle of poverty can be broken by restoring worth and dignity.

Another expert in the pregnancy and bonding field, Phyllis Klaus once shared with me that if we can facilitate natural childbirth for teen mothers, that there is a miraculous maturational process that happens to the mother. She matures, wants to care for her baby and get her life in order. She pointed out, much to my surprise, that if a pregnant teen has a medicated birth this outcome does not happen and she is likely to continue the cycle of pregnancy. She will return again pregnant. The drugs interfere with the natural hormones of birth that help a woman become a mother. The woman with the natural birth experience matures, breaking the cycle of random pregnancy.

These are politically incorrect thoughts. They are edgy and perhaps challenge us to rethink what we believe. However, I believe that it is time to stand up and to make a decision to make a difference. Edmund Burke once said that "The only thing necessary for the Triumph of Evil is for good men to do nothing."

We can make a difference, one woman, one child, one man, one heart at a time. That's how God works...one heart at a time. There is so much love in our hearts that we can share with those who need it so desperately.

Let us remember that NO life is ever a mistake. If we stand and acknowledge that "God is the creator of all life", we need to acknowledge, that regardless of the circumstances in which a life is conceived, this child is a unique creation of God, part of His wise plan from all eternity and we need to protect and defend that innocent life.

It is also time to hold our elected representatives accountable. Politics as usual can not continue. Politicians need to understand the primacy of the right to life and that you believe in it! They will recognize the seriousness of the issue if we press it upon them. Children are dying, women are suffering and families are under siege.

Just recently former Secretary of Education Bill Bennett shot from the hip on a radio program. A caller suggested that "the lost revenue from the people who have been aborted in the last 30 years" would have kept Social Security solvent. Bennett dismissed these "far-reaching, extensive extrapolations" by saying if "you wanted to reduce crime...if that were your sole purpose, you could abort every black baby in this country, and your crime rate would go down." He continued to say that aborting all these Black children "would be an impossible, ridiculous, and morally reprehensible thing to do," and then he added "but the crime rate would go down." What ever his purpose or his intent, these are strong words and a frightening image.

Please resolve to get involved..

Enough is enough! The time has come to confront the lies. If not now, when? If not you, who?

To find out more about :

The National Black Catholic Conference and the National office of Post-Abortion Reconciliation & Healing are working in partnership to raise awareness, support development of ministry outreaches and to call forth leadership in the Black Catholic community.

If you are willing to become part of the solution, contact the NCCB office at or the National Office of Post-Abortion Reconciliation & Healing at 1-800-5WE-CARE or email them at [noparh@yahoo.com](mailto:noparh@yahoo.com).

### **Project Rachel**

Contact the National Office of Post-Abortion Reconciliation & Healing

Toll Free: 1-800-5WE-CARE

Email: [noparh@yahoo.com](mailto:noparh@yahoo.com)

Web: [www.hopeafterabortion.com](http://www.hopeafterabortion.com) or [www.noparh.org](http://www.noparh.org)

### **Gabriel Project**

Gabriel Communications

Box 283

Cheltenham, PA 19012

[www.gabrielproject.com](http://www.gabrielproject.com)

For immediate assistance or more information, call us at: 215-379-LOVE  
or write to [Gabrielpro@aol.com](mailto:Gabrielpro@aol.com).

### **Elizabeth Ministry**

Elizabeth Ministry International Headquarters

107 Idlewild Street

Kaukauna, WI 54130

Fax: 920-766-1221

Phone: 920-766-9380

E-mail: [elizabethministry@yahoo.com](mailto:elizabethministry@yahoo.com)

Website: [www.elizabethministry.com](http://www.elizabethministry.com)

### **Marillac Social Center**

212 South Francisco Avenue

Chicago, IL 60612

(773) 722-7440 Phone

(773) 722-1469 Fax

Maureen Hallagan

Director of Programs

(773) 722-7440 ext. 107