

DECEMBER 2010

Consistent Life News



JOIN US AT THE MARCH FOR LIFE

We try to have a presence each year at the annual March for Life held in Washington, DC on or near the anniversary of the Roe v Wade Supreme Court decision. We wish to bring the consistent life ethic message to the attention of marchers and the general public.

Join us on Monday, January 24, 2011 between 11:30 AM and Noon on Constitution Ave. near 7th St. in front of the Sculpture Garden and across from the National Archives about 2 blocks from the Archives Metro station. We will proceed together with our banner from there to the rally and march.

Some supporters have floated an idea of an after-rally gathering for Consistent Life supporters but at press time this had not been finalized. Final plans for our activities that day will be published in Peace & Life Connections, our weekly e-newsletter (subscribe at www.consistent-life.org/weekly.html), or email info@consistent-life.org for an update.

The Students for Life of America conference and the Cardinal O'Connor Conference will both be held in the Washington area on the day before the March, Sunday, January 23, 2011. If you're going to attend one of these conferences, we'd appreciate your letting us know at info@consistent-life.org.

Across the continent in San Francisco, the 7th Annual West Coast Walk for Life will take place on Saturday, January 22, 2011. See www.walkforlifewc.com for more information, and write info@consistent-life.org if you can attend this event and would like to promote the Consistent Life message and/or connect with other CL-oriented walkers.

MORE RESOURCES BECOME AVAILABLE

We are frequently producing additional resources which can be used to promote the Consistent Life Ethic.

See what's available!

Check our Downloads page & YouTube Page:

DOWNLOADS

www.consistent-life.org/downloads.html

YOUTUBE CHANNEL

www.youtube.com/user/ConsistentLife

We would especially like to highlight these videos just added to our YouTube channel:

THE SEAMLESS GARMENT. This is a video we produced several years ago which has been widely used, but had been available only as a VHS videocassette. It is now on our YouTube channel, where it can be viewed, projected onto a screen for showing to groups, or downloaded at no charge.

EMBRACING THE CONSISTENT LIFE ETHIC.



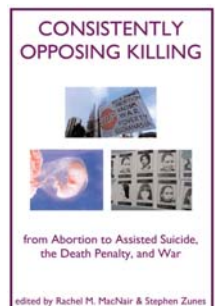
Video of a talk by Sr. Helen Prejean, CL endorser, taped by Rob Arner of the CL Board on October 4 at St. Francis of Assisi Catholic parish in Derwood, MD, co-sponsored by St. Francis and neighboring Catholic parish St. Patrick's (Rockville, MD).

In her talk, Sr. Prejean tells the story of how she came to a growing awareness of human needs and the Gospel imperative of several of the issues which make up the consistent

life ethic. Following the presentation, CL had a table next to Sr. Helen's table in the church hall, where we distributed literature and gained new supporters and subscribers.

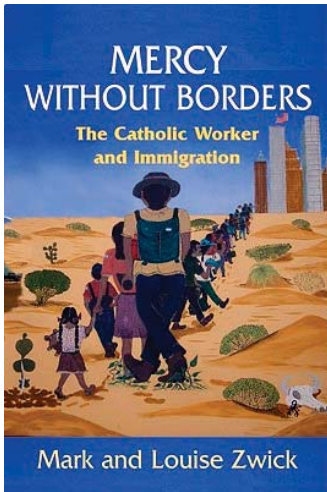
CONSISTENTLY OPPOSING KILLING Coming Out in Paperback!

The hardcover version of *Consistently Opposing Killing*, best suited for libraries and put out by a highfalutin publisher (Praeger), has been available since 2008. Now comes the paperback version for more casual readers and for our supporters to buy in bulk to distribute or make available to their constituencies. The new front cover is shown here. The "Stop" sign is from the West Coast Walk for Life; the baby is 8 weeks gestational age and the picture is courtesy of Priests for Life, and the third photo is of a memorial wall to women who disappeared during the Guatemalan civil war. It was taken in Guatemala City in 2009.



THE ENDORSERS AND MEMBER GROUPS OF CONSISTENT LIFE...

HOUSTON CATHOLIC WORKER



The Houston Catholic Worker is a longtime member group of CL. Founders Mark and Louise Zwick have published a new book, *Mercy without Borders: The Catholic Worker Movement*.

The Zwicks recount their experiences in El Salvador in death squad days and back in Houston ministering to refugees and immigrants, many in desperate need.

Robert Ellsberg said of this book, "Carrying forward the spirit of

Dorothy Day, they have written a captivating account of the gospel in action."

The Zwicks' previous book, *The Catholic Worker Movement: Intellectual and Spiritual Origins*, has been widely acclaimed.

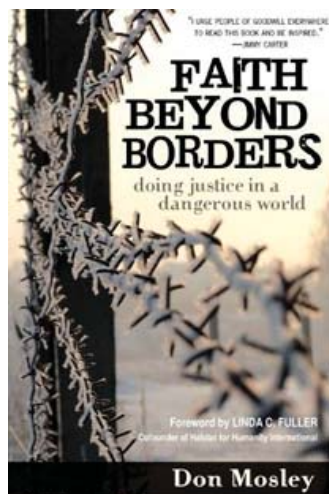
Wes Howard-Brook said that no previous book has grounded the Catholic Worker movement so profoundly in the depth and sweep of Catholic and philosophical tradition.

DON MOSLEY/JUBILEE PARTNERS

CL endorser Don Mosley, founder of CL member group Jubilee Partners, also has a new book out: *Faith Beyond Borders: Doing Justice in a Dangerous World*. Don says, "This book is not a gloomy prediction of inevitable disaster. On the contrary, it is a narrative of hope. It is about the genuine joy and adventure of trying to respond faithfully to our most overwhelming challenges. And it is, most of all, about the exciting realization that the God who created all of it is right here in the thick of things with us." Amazon.com noted:

"For more than thirty years, Don Mosley has traveled the globe, working for the cause of justice on behalf of two organizations he helped to found: Habitat for Humanity and Jubilee Partners, a community of believers who have welcomed 3,000 refugees from danger zones around the world."

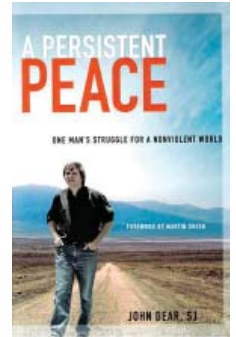
One reviewer said, "This book is fantastic! ... full of interesting, real life stories about the author, his wife, and the people they have served..."



JOHN DEAR

John Dear, SJ, CL endorser, who appears in CL's original video *The Seamless Garment*, went on Trial September 14 in Las Vegas with 13 other peace folks, for an action protesting the use of uninhabited drones to kill people in combat abroad.

Former U.S. Attorney General Ramsey Clark spoke for them at their trial. He said, "What we are talking about is assassination. ... The drones are extra-judicial executions. These killings are criminal." Bill Quigley, legal Director of The Center for Constitutional Rights, also spoke. He told of recent studies that say that at least one-third of the people killed by the drones are civilians. John also has a new book out: *A Persistent Peace*. This autobiography is warmly praised by an array of peace leaders, many of them CL endorsers. Mairead Corrigan Maguire says, "This inspiring book is deeply challenging to all of us. Its author weaves together the intellectual, spiritual, and practical works of Christian nonviolence and active resistance."



JIM WALLIS

Jim Wallis, the founder of Sojourners, has written a new book, *Rediscovering Values: On Wall Street, Main Street and Your Street, a Moral Compass for the New Economy*. Wallis, a longtime CL supporter, says that the present economic crisis is a call to rediscover our values. He says, "The economic crisis presents us with an enormous opportunity to rediscover our values – as people, families, as communities of faith, and as a nation." He wants us to reject the values that wreck our economy. This is a powerful and hopeful book.

PAX CHRISTI USA

CL member group Pax Christi USA is promoting Brothers and Sisters All, the Pax Christi USA Anti-Racism Initiative. They say, "Brothers and Sisters All is a 20-year initiative to transform Pax Christi USA into an anti-racist, multicultural Catholic peace and justice movement. Pax Christi USA seeks to embrace this new identity and do all its work from an anti-racist perspective, in the conviction that personal and systemic racism continues to perpetrate deep spiritual and social brokenness and endangers creation."

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A Membership to Consistent Life
makes an Excellent Holiday Gift!

www.consistent-life.org/join.html

...DO INVALUABLE WORK, MOVING AHEAD WITH RESPECT FOR LIFE ON MANY FRONTS.

RESPECT LIFE UK

As we reported in a 2009 newsletter, our British affiliate, Respect Life, Consistent Life, UK, (RL) has been deeply involved in the struggle against assisted suicide. Their latest newsletter notes that "The lives of the unborn, the disabled and the elderly are ever more threatened. While public opinion has moved in a pro-life direction, powerful and determined forces are working to expand abortion, embryo-destructive research, assisted suicide and euthanasia."

The newsletter also contains a review by RL Director Carmel Martin of the book *Tuesdays with Morrie*. She says, "This book raises counter-cultural issues about how we deal with death and dying. ... It is a wonderful example of how to die with dignity in the face of such a devastating illness." Respect Life promotes understanding of the CLE and encourages people to unite as public signatories of the Consistent Life Mission Statement.

Veronica Whitty reports from Newcastle: Members of Respect Life are active in their own fields. Anne Farmer, a signatory of the Seamless Garment statement, often appears in print about abortion issues and writes pungently.

Veronica Whitty also supports Marileine Ollerenshaw who is tireless in organizing pro-life activities. One of these is a public display on the Tyne Bridge in Newcastle-Upon-Tyne in northeast England. People stand on the bridge with placards which have a variety of pro-life statements on them. The traffic along the bridge is one of the heaviest in the country. Drivers show mixed emotions: Some smile but some are very angry indeed and roll down their windows and shout abuse. Some toot if they agree. You can never be sure what reaction will be forthcoming. The demonstration has the advantage of feeling safe and reaching a wide selection of people. It's also free.



ALL OUR LIVES (BY JEN ROTH)

In March 2010, longtime Consistent Life supporters Mary Krane Derr and Jen Roth founded a new organization called All Our Lives (www.allourlives.org), which works for the rights of women to make non-violent choices about their sexual and reproductive lives. All Our Lives is a CL member group and its philosophy combines principles of the reproductive justice and consistent life ethic movements. Like our sisters in the reproductive justice movement, we condemn and fight the many intersecting injustices that work against women's ability to live, love, and reproduce--or not--freely. And like our fellow consistent life ethic proponents, we reject violent solutions such as abortion and seek to respond to injustice and challenges in ways that preserve human life before and after birth.

In these early days of our organization, we've been concentrating on getting our message out. Mary put together the winning entry for a contest run by Conversations for a Better World, for the best idea on how to extend contraception access to the 200 million women worldwide who want it but lack access. Her entry on behalf of All Our Lives was featured on the websites of Conversations for a Better World as well as the Women Deliver conference. Jen was interviewed about All Our Lives and secular arguments against abortion on the "Shared Sacrifice" and "Point of Inquiry" podcasts. Jen also attended the *Open Hearts, Open Minds, and Fair Minded Words* conference at Princeton University in an effort to connect with both pro-lifers and pro-choicers on the important work of preventing unintended pregnancy and providing support for pregnant women.

Two of our immediate goals are to complete the process of becoming incorporated as a non-profit organization, and to move the Nonviolent Choice Directory -- an online directory of resources to reduce the demand for abortion -- to the All Our Lives web site and expand it. We are looking forward to 2011 and beyond.

DEMOCRATS FOR LIFE OF AMERICA (DFLA)

CL member group DFLA earlier this year played a key role with their Congressional supporters, led by Rep. Bart Stupak (D-MI), in trying to achieve two objectives in Congressional legislation: meaningful health care reform and no funding for abortions. Many of the pro-life Democrats come from very competitive districts, and about half lost their seats this fall, although one open Senate seat was won by a Democrat who strongly opposes abortion (Joe Manchin, WV). Pro-life Democrats who supported the final health care reform bill were targeted for defeat both by pro-choice groups who saw them as instrumental in securing what they felt was the worst legislative defeat for the pro-choice side in a long time, and by traditional pro-life groups who questioned whether Rep. Stupak had been successful in ensuring that health care funding would not go for abortions. Commenting on the loss of so many House pro-life Democrats in a generally poor year for Democrats, DFLA Director Kristen Day said "It has been proven that a Democratic majority relies heavily on the inclusion of those who support a pro-life position." Day urged supporters not to be discouraged but to work hard to rebuild "a Democratic Party that respects and includes pro-life Democrats as equals."

STUDY ON GOD IMAGERY

Jim Kelly, CL speaker/endorser, comments on: "God Imagery and Opposition to Abortion and Capital Punishment: A Partial Test of Religious Support for the Consistent Life Ethic," by James D. Unnever, John P. Bartkowski, and Francis T. Cullen, in *Sociology of Religion: A Quarterly Review*, published online May 27, 2010.

The authors write, "Our study examines the degree to which Americans express attitudinal opposition to both abortion and capital punishment, given that both of these actions deal directly with the state endorsing the taking of life. Our investigation extends previous research by highlighting the nature and quality of a believer's relationship to a loving God as a potential source of attitudinal consistency on these issues. We hypothesize that Americans who have a close relationship with a loving God will be more likely to oppose both abortion and the death penalty" (p. 308).

For the death penalty, they explain their suggested link as coming from the conviction that God's love is unconditional and characterized by mercy for even THE MOST wayward. On the other hand, God images such as king, judge, or master are more congruent with support for capital punishment. Concerning abortion, they hypothesize "that individuals who report having a close relationship with a loving God will exhibit a life-affirming worldview in which God is seen as the only legitimate giver and taker of life.... (and) that the overriding influence of a personal relationship with a loving God will eclipse the effects of denominational affiliation and other religious factors" (p. 311).

Their data source is the 2004 General Social Survey. In 2004, 31% of Americans opposed the death penalty and 16% abortions under all circumstances. In this survey, 7.58% of Americans had a consistent life ethic, defined as opposing both abortion under all circumstances and the death penalty (p. 314). Overall, the most common American position was a consistent affirmation of violence to deal with murderers and unwanted fetuses: "Fifty-eight percent of Americans support both the death penalty and abortion under at least one condition" (p. 324). So our concern must be for the long run, and the cultural sources of deepening a consistent ethic of life and an ongoing subversion of a consistent affirmation of violence.

Regarding their hypothesis, the data show: "Americans with a close relationship with a loving God are significantly more likely to embrace a consistent ethic of life.... The results additionally show that people who attend worship services often and Catholics are significantly more likely to do so" while "people with higher incomes are less likely to oppose both capital punishment and abortion." While they say "It is noteworthy that none of the other denominational affiliations (besides Catholicism) predicted a consistent life ethic" it is significant that "the relationship between having a close relationship with a loving God and expressing a consistent life ethic does not vary by denominational affiliation" (pp. 317-8).

Thus, their data "indicate that simultaneous opposition to abortion and the death penalty can be traced to individuals reporting a close relationship with a loving God, which is a cognitive schema that creates a generalized opposition to the intentional termination of life (at least where abortion and capital punishment are concerned). It would seem that individuals with this cognitive scheme have a life-affirming moral belief system, one in which God is viewed as the creator of life and as the only legitimate entity for determining when life should end" (p. 318). As social scientists must do, they

acknowledge "Of course, our correlational study cannot address causal questions" (p. 318). But they conclude that God images affected by early religious socialization experiences "could be considered a foundational facet of religious socialization and identity formation, with an overriding influence on sentiments toward public policy" (p. 318).

Although they express a strong interest in studying the under-researched consistent ethic of life, they can cite only five studies, including MacNair and Zunes' *Consistently Opposing Killing* (2008), but not MacNair's more recent research on awakening cognitive dissonance, which is highly relevant to their finding that more than a third of Americans either oppose abortion and accept capital punishment or vice versa.

What is the role of religion and nonviolence from a long-range consistent ethic perspective? Long-term survey data show persistent correlations between measures of religious affiliation (attendance, attachment, importance) and abortion opposition. But the researchers' investigation of the impact of "images of God" on public attitudes breaks any denominational iron-clad "liberal-conservative-evangelical fundamentalist" categories of the origin of consistent ethic commitments. That's at least a partial universalization of a consistent ethic.

But what about those with little or no religion? In terms of long-range social-movement thinking, here's where studies about opposition to war and religious imagery might help in thinking more broadly about the future fate of a consistent ethic. In no war opposition has religion supplied most of the opposition. Religious motivation has always blended into a more massive opposition. But after the war was concluded, so too, for the most part, was the public peace movement. Understandably, dissenters and protesters went back to the demands of their non-activist lives. But while they retire from any explicit peace movement, they do not retire from their churches and the religious imagery expressed in belief affirmations and liturgies. So images of the promise of a world of nonviolence, a world free from mass killing to resolve conflicts, did not entirely retire from the collective consciousness. It has been kept alive by a variety of religious traditions and institutions, in the medieval era by religious orders such as the Franciscans, in the post-Reformation period by the Mennonite and Quaker and Brethren peace churches, and, in our nuclear era, by those steadily growing forces in Roman Catholicism and Mainstream Protestantism ever more critical of the employment of just war theory as departing from any serious gospel-based ethic.

Culture, most social scientists agree, is central to collective and personal identity. And as Talcott Parsons, Robert Bellah, and numerous other sociologists and anthropologists have pointed out, the roots of culture are necessarily "religious" in the sense that they are inevitably grounded in unverifiable ultimate beliefs about the meaning of life, including nationhood, which are communicated through imagery, tradition, and narrative. That God calls us to love and that love calls us to renounce violence is a religious belief that can, in the long term, impact on narrower secular attitudes towards war and abortion and economic justice. Even when opposition to abortion declines in political significance (as in the wake of "Tea Party" prominence it has in the 2010 national elections) it remains vivid in the religious imagery of a loving and caring God, steadily available throughout the unending swirls of transitory political interests to be conjoined to an increasingly universalizing sense that both religious integrity and moral sanity require an ever increasing distance from the approval of any use of violence to resolve human conflicts - that is, a consistent ethic of life.

LIFE/CHOICE DIALOG CONFERENCE

Peace advocates have an intense interest in conflict resolution skills, so we would naturally want to participate when a deliberate dialog was set up between pro-life and pro-choice advocates. Several CL members attended the conference called *Open Hearts, Open Minds and Fair Minded Words: A Conference of Life & Choice in the Abortion Debate*, held at Princeton University October 15-16, 2010.

Below are excerpts of people's impressions. for the full write-up, see: www.consistent-life.org/princeton.html

JEN ROTH

It is remarkable to be able to discuss abortion at all without people simply retreating into [metaphorically (mostly)] armed camps. . . the conference was valuable for bringing us all together, even if the spirit of listening was sometimes forgotten . . .

The most productive panels I attended were the opening plenary and the session on supporting pregnant women. . . In the latter, the participants were able to come to a remarkable accord both on the types of social and economic support that pregnant women need, and on many of the barriers to providing it. Pro-lifers and pro-choicers alike agreed that it is hypocritical to praise the work of crisis pregnancy centers while cutting funding for the social welfare programs they rely upon. Several participants also wished that people who object to war could do as well as people who object to abortion have done in preventing the government from paying for it!

Perhaps not coincidentally, both of those panels featured Consistent Life endorser David Gushee, who did a beautiful job expressing his deep sympathy and compassion for all human beings. During the first day's panels, I sat next to a woman who turned out to be an abortion provider. We got to talking, and she mentioned to me how much she'd liked what Dr. Gushee had to say. I strongly believe that the consistent life ethic (although he did not specifically name it as such) is able to reach people when standard pro-life approaches will not.

SHARON BETH LONG

The Open Hearts Open Minds conference was a very pleasant surprise. When I first told my prolife friends about the conference they were very skeptical, thinking that if it's an academic conference the purpose must be to bash pro-lifers. However, nothing could be further from the truth. It was a series of seminars, each made up of both prolife and pro-choice academics who extremely articulately laid out their positions. The attendees were at least one third pro-lifers who also were very articulate. . . .

RACHEL MACNAIR

The strict discipline of the panel discussion with short questions from people lined up at the mikes may well have been necessary for this scholarly enterprise, but it left me with over a dozen comments to make and only one of them worked as a mere one-sided question. Still, it was quite interesting to watch pro-choice people step out of their echo chamber and engage in the exercise of considering how their words sounded to pro-lifers (and vice-versa, of course). . . .

I was invited to the speakers-and-invited-guests dinner . . . [where] we finally had an opportunity to get up and say a short piece without restriction on topic, so I got up first and explained about Consistent Life, my research on PTSD resulting from acts of violence such as combat duty, and how I had also studied abortion staff in this way.

Afterwards, I went up to Peter Singer . . . he said words to the effect that if more pro-lifers would use the consistency argument, linking abortion, war and death penalty as we do, it would be much more effective. I asked him if I could quote him on that. He smiled and clarified -- "more effective." . . .

KELLY VINCENT BRUNACINI

I liked the opening statements of the conference organizers who said that the history of reactive dialogue between the two sides has led to closed hearts and that during the conference we would map our disagreements and find common ground by which pro-life and pro-choice women could move forward together. Sadly, as the day and panels wore on, I lowered my expectations.

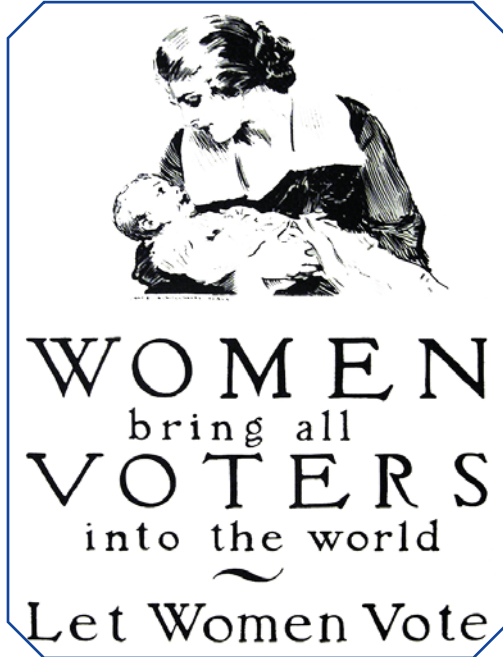
I take issue with some of the panelists chosen to represent the pro-life perspective. One panelist at the first plenary did not represent the pro-life perspective well. David Gushee . . . was an intelligent, impressive and consistent voice on the panels which he participated in but spoke from a purely Evangelical point of view. . . . an unreligious pro-life feminist voice was noticeably absent. . .

On a more encouraging note, pro-choice activist Rachel Laser, co-author of "Come Let us Reason Together," a panelist in the first plenary. . . showed a genuine agreement or at least concession with some pro-life concerns, has a history of working together with pro-life organizations and showed a willingness to open her heart and mind. Laser complimented pro-life organizations such as Feminists for Life of America for their concern for the well-being of women. During "Providing Support for Continuing Pregnancy," pro-choice author of "How the Pro-choice Movement Saved America" Cristina Page harshly criticized the traditional pro-life movement for historically voting against the very policies that enable women to carry their pregnancies to term (Medicaid, welfare, etc), but credited the "progressive pro-life" movement for their support of women in their efforts to continue pregnancies. . . .

A GREAT DAY: THE ELECTION IN 1920

Portions of the following were published in the *Democrat and Chronicle of Rochester, NY* and the *North Adams Transcript, MA*. It was written by Carol Crossed (pictured below), president of the Susan B. Anthony Birthplace Museum and Board member of Consistent Life.

Ninety years ago this month, on Election Day in 1920, the polls in Massachusetts swelled almost beyond capacity by voters who had never before done such a thing. They were women proud and eager who rushed to their polling location as early in the morning as possible, as if they vied for the first row seat at the theater. Some were so flustered by the idea of a secret ballot, that one woman thought she needed to sign the back of the card. Others carried their groceries on their hips maneuvering the crowds, and chatting enthusiastically over screaming children. (Some things never change.)



The day had finally arrived. After 72 years of struggle (since the 1848 Women's Rights convention in Seneca Falls NY), single and married women, young and old, exercised a right they fought for in their homes and churches, in town halls and on the streets. The New York Times reported that in some districts, more women than men actually voted. The Chicago Tribune credited Republican Harding's landslide victory to the woman's vote.

It's hard to imagine today what some of the arguments were against an amendment liberating 50% of the population to exercise this fundamental right. Anti-suffrage ephemera collections provide insight. Some is humor at its best: Handbills claimed inferior female brain size. Postcards portrayed women taking too long to get all their petticoats on. Besides, women would only vote the way their husbands told them to anyway. Comically, men were pictured struggling with diapers and cooking pots as women puffed up in suits left the home. My favorite is a picture of Madonna and child, except the Madonna is a man holding a doll, not sure what to do with it.

Against this backdrop, suffrage leaders took seriously these portrayals of power and domination, characteristics they actually opposed. They exercised their greatest skill in combating the perception put forth by their opponents that they would abandon their children. Nowhere was this made more apparent than in their opposition to 'Restellism' the term given to abortion, the most heinous form of child abandonment. It was named after the infamous abortionist Madame Restell, frequently arrested and commented on in Susan B Anthony's newspaper, the Revolution. Suffrage leaders saw opposition to 'child murder' and 'infanticide' as an opportunity to clear their name of unfair accusations against them by anti-vice squads, who saw the decadence of the Victorian Era as rooted in women's independence.



Not only were anti-suffrage crusaders misinformed about the care for children that was integral to the suffrage agenda, they misunderstood that women wanted the vote not for their own self aggrandizement but for 'life over material wealth' or for the good of families and children. Child labor laws, poverty, and education were issues for which they sought the vote. They sought the vote for themselves because they were mothers who knew the needs of everychild. It was their maternity that they saw as their greatest gift of citizenship. The Birthplace poster acquisition by Montgomery Flagg states it best: Women bring all voters into the world.

Resources: *Boston Daily Globe*, Nov. 3, 1920; *NY Times*, December 19, 1920; *Chicago Daily Tribune*, Nov. 3, 1920; www.democrats.org; Archive collection, Susan B Anthony Birthplace, Adams, MA

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A DUO OF CATHOLIC CONFERENCES IN THE GREAT LAKES REGION

In November 2010, two quite different conferences focusing on reform in the Catholic Church were held, both with CL representation and both with important CL supporters on the speaking agenda. The Challenge of Communion conference, sponsored by the Catholic Common Ground Initiative of the Bernardin Center at Catholic Theological Union and the Center for World Catholicism and Intercultural Theology at DePaul University, took place in Chicago and focused on unity in a Church increasingly diverse in terms of race, age, and ideology. It was attended by CL Board member Tony Masalonis.

Primary speakers included Sr. Doris Gottemoeller of Catholic Health Partners, who promotes the Catholic view on key life issues in the health care setting, and Rev. Michael Place (pictured right), who was Joseph Cardinal Bernardin's theologian and contributed much of the material for the Cardinal's writings on the Seamless Garment (CL) Ethic.

Tony, and fellow board member Mike Garcher, then attended the annual conference of Call to Action, the progressive Catholic organization concerned with justice and equality and Church reform. The conference was held in Milwaukee.

Speakers included CL endorser Sr. Joan Chittister of Benetvision, New Monasticism leader Shane Claiborne who has spoken out clearly in favor of the CLE, and Asra

Nomani, pioneer for women's equality in Islam, whose address included her gripping story of keeping her baby under difficult circumstances. For the third straight year, CL had an exhibit table, staffed this year by Tony and Mike. As in previous years, the steady stream of booth visitors held a range of opinions on the life issues, with little disagreement about war and the death penalty, but a variety of views on abortion, which in many cases stemmed from a personal opposition to abortion but a reluctance to admit this view among progressive compatriots, or a distaste for the inconsistent attitudes of the pro-lifers they knew.



Visitors were made aware that not all pro-lifers fit the common stereotypes, that the CLE is gaining in popularity, and that our organization is actively working to witness consistency to one-issue folks on both sides of the political divide. An informal poll of our visitors showed a majority believing in the CLE.



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CONSISTENT LIFE

OUR MISSION

We are committed to the protection of life, which is threatened in today's world by war, abortion, poverty, racism, capital punishment and euthanasia.

We believe that these issues are linked under a consistent ethic of life'. We challenge those working on all or some of these issues to maintain a cooperative spirit of peace, reconciliation, and respect in protecting the unprotected.

OUR PURPOSE

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