



Divine Mercy Care

Transforming Hearts Through Healthcare™

Summer 2019 News

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Two Stories**

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and Abortion**

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The Vision, Mission, and Eight Programs of Divine Mercy Care

Divine Mercy Care is a non-profit umbrella organization whose mission is to advance pro-life healthcare through programs that serve those in need, inspire caregivers and medical professionals, and unify the pro-life movement.

Our SERVE programs:

- » Tepeyac OB/GYN, a pro-life medical practice
- » Infant Gift Baskets
- » Infant Loss Support

Our INSPIRE programs:

- » Pro-Life Education and Outreach
- » Medical Education and Outreach
- » Aslan's Army Church Education and Outreach

Our UNIFY Programs

- » Local Pro-Life Unification
- » Pro Women's Healthcare Centers

Serve



Supporting
Tepeyac OB/GYN



Infant Gift Baskets



Infant Loss Support

Inspire



Pro-Life Education and Outreach



Medical Education and Outreach



Aslan's Army Church
Education and Outreach

Unify



Local Pro-Life Unification



Pro Women's Healthcare Centers

Current Volunteer Needs

DIVINE MERCY CARE OFFICE TASKS:

- **Gala Committee Members:** to plan our November 2019 event.
- **Phone Workers** (from home or office): to thank donors, remind them of events, or ask them to renew their gifts.
- **Communications and Marketing Assistance:** to help with email advertising for our events and programs.
- **Human Resources Volunteer:** to develop the DMC staff handbook.
- **Story Meme Designers:** to work our user-friendly easy program.
- **Photographers:** to document our events.
- **Video Editors:** to help edit footage from past interviews.

SERVE

- **Tepeyac OB/GYN: Administrative Volunteers:** to provide summertime help with general office work.
- **Infant Gift Baskets and Infant Loss Supporters:** to place orders for supplies and to share our resources with other organizations and networks.

INSPIRE

- **Pro-Life Education and Outreach Coordinators:** to arrange educational events and our talks to medical schools, high schools, churches, clergy and seminarians, and pro-life groups.
- **Medical Education and Outreach:** Former rotation student connections to complete our database of students and providers who've rotated through Tepeyac.
- **Aslan's Army Church Education and Outreach Captains:** to connect us with their churches for marketing Tepeyac, educating on pro-life medical issues, and fundraising for our mission.
- **Aslan's Army Church Education and Outreach Generals:** to guide groups of captains toward achieving their parish goals.
- **Tepeyac OB/GYN patients:** to share with Divine Mercy Care the stories of their experience with Tepeyac's exceptional care.

To learn more about our programs or to volunteer, contact us at info@divinemercycare.org

SERVE

Always There for Her – Mary Shea’s Story

She was bubbling over with enthusiasm the day we met her and heard her story. In fact, we unleashed a torrent of memories by asking Mary how she first became a Tepeyac patient.

The former Mary Peters was a single woman trying to manage an irregular menstrual cycle. She was also a woman seriously dissatisfied with doctors who pushed artificial birth control as a treatment. The hormones in those drugs produced side effects so severe that she couldn’t go on using them. She hoped Tepeyac would provide healing alternatives.

As a combination of physician, wise counselor, and Dutch uncle, Dr. Bruchalski cared for Mary, helping her move forward through various medical and personal issues associated with the single life. In 2000, at age 35, she married Patrick. The couple imagined that she’d become pregnant very promptly. Five years later, it still hadn’t happened.

Treatments at Tepeyac proved ineffective, so Dr. Bruchalski sent Mary to a fertility specialist who discovered extensive scar tissue around her ovaries. His treatments accomplished nothing. Like the artificial birth control (which, he pointed out, probably produced the scarring), the injections and other treatments had adverse effects and were stopped. Finally, he advised that only *in vitro* fertilization, which was against the teachings of Mary’s Catholic faith, was likely to produce a conception.

Although Mary had successful surgery for the scar tissue, Dr. Bruchalski confirmed that her age made it unlikely that she would conceive. She and Patrick discussed the family they wanted and agreed to try adoption. On their first attempt in 2005, they fell prey to a woman who lied to them about being pregnant. Things went better during their second try. After a tense and highly emotional last-minute scenario where the birth mother appeared to be changing her mind, they took their newborn daughter, Madeline Therese, home to be loved and nurtured as their own.

“God, if you’re going to give me a miracle, let it happen on Divine Mercy Sunday at the hour (3:00) of Divine Mercy.”

Once the adoption was complete, she and Patrick settled into life as parents. Madeline became the focus of their energies.

What happened next often happens after a couple abandons hope of conceiving naturally and then adopts. In March 2007, Mary noticed certain signs of what she had long thought to be impossible. Waiting one day at Tepeyac for Dr. Bruchalski to sign a second adoption application for her, she suddenly thought: “God, if you’re going to give me a miracle, let it happen on Divine Mercy Sunday at the hour (3:00)

of Divine Mercy.” She asked for an on-the-spot pregnancy test and learned of its positive reading at 3:00 on Divine Mercy Sunday. On December 5, Dr. Bruchalski delivered Elizabeth, who joined her big sister Madeline as a warmly loved Shea family member.

“For my whole adult life,” Mary Shea muses, “The single years, the bad boy friend, the infertile married years, adoption, childbirth—and now postmenopause—Tepeyac has been there for me. I can’t imagine what my life would have been like without the support of the great Tepeyac doctors.”

- SC



SERVE

A Blessing from the Foot of the Cross – Theresa’s Story

They met as schoolmates at Seton High School in Manassas, Virginia.

They felt that unmistakable attraction—and dated for three of their four high school years.

After graduating from their separate colleges, they reconnected and dated for five more years.

They were wed in 2014, convinced that their separation and reunion had helped demonstrate that they were meant to be together.

Someday, Theresa and Nate Parriott knew, they’d be eager to start their own family. During their first year together, though—as they merged households and accustomed themselves to Theresa’s schedule as a pre-K teacher and Nate’s as a firefighter—their priority was getting to know each other better in their new roles as spouses.

They began trying in earnest for a pregnancy in the second year of their marriage. Month after disappointing month, they found no indication of a Parriott heir in the making. After approximately two years, still with no results, Theresa became a Tepeyac OB/GYN patient in 2017 to seek help in achieving fertility. At

first she was seen by Dr. Bruchalski, who affirmed through testing that there was no hormonal issue that would prevent her from conceiving. He prescribed fertility medications and kept her on them for a year that remained stubbornly free of conception indicators.

Dr. Bruchalski referred Theresa to Dr. Cvetkovich, who conducted her own series of tests as well as prescribing fertility medications. Meanwhile, certain signs were beginning to appear on the horizon. Out of the blue, their parish priest Fr. Juan Puigbo approached Theresa one day to report that he had dreamed about her—*with a baby of her own!* It wasn’t the kind of sign Theresa and Nate had been expecting, but it was definitely one that they wouldn’t turn down. When Fr. Puigbo sought Theresa out a couple of weeks later and volunteered to pray for her intention of conceiving a child, she welcomed that encouragement as well.

In spring 2018, after fertility drugs had failed to work and ultrasound and xrays showed nothing that might be causing Theresa’s infertility, Dr. Cvetkovich recommended exploratory laparoscopic surgery as the next step. First, though, Nate and Theresa enjoyed a vacation that allowed them to build on the understanding and intimacy, the trust, and the deepening of faith



SERVE

A Blessing from the Foot of the Cross, Continued

they had developed together during the long wait for a child. About their family situation, they agreed that if there were no results after the surgery, they'd stop the fertility treatments and begin looking into the possibility of adopting.

Then Dr. Cvetkovich's surgical explorations revealed what none of the previous tests or treatments had: endometriosis so severe that it had already destroyed one of Theresa's ovaries. After clearing away the endometriosis and removing the damaged ovary, the doctor told Theresa that there would be a six- to twelve-month interval before the condition could be expected to return—an interval during which there was no other discernible reason why conception couldn't occur. When Theresa and Nate shared this news with Fr. Puigbo, he counseled them to lay their desire for a child at the foot of the cross.

Things happened fast after that—so fast, in fact, that Theresa conceived during her first post-surgical menstrual cycle. Fr. Puigbo was the celebrant at the very first Mass the Parriotts attended after learning about her pregnancy, and was quick to join them in thanksgiving and rejoicing.

To honor the blessing that he embodied, their firstborn son was given the first name of Bennett—a derivative of Benedict, meaning “little blessed one.”

Fast forward to Theresa's delivery day. Dr. Anderson was on hospital duty and stayed all night with her as she labored, but it was Dr. Fisk, coming on shift, who delivered a baby boy to the Parriotts. To honor the blessing that he embodied, their firstborn son was given the first name of Bennett—a derivative of Benedict, meaning “little blessed one.”

As a further tribute to both Dr. Bruchalski and Fr. Puigbo, Bennett's parents bestowed on him the middle name of John. At the time of this writing, Bennett John Parriott is approximately seven weeks old—and total pride and joy for his parents.

Reopening a window for conception may require another surgery to remove endometrial overgrowth, but Theresa is already considering the possibility of giv-

ing Bennett a brother or sister sometime in the future. Meanwhile, she can't do enough to praise Tepeyac. Acknowledging the truth of its concern for all facets of a patient, she proclaims her love for “...its level of patient care, in *all* respects—body, mind, and spirit.” As testimony to the excellence of her experience with Tepeyac, she has even referred infertile friends to the practice's care.

Blessings from the foot of the cross, combined with Tepeyac's incomparable concern for the whole person, are truly gifts that keep on giving.

- SC

We love telling your stories every bit as much as you love hearing the stories of others. In fact, we strongly encourage you to share your own accounts of experiences with Tepeyac and/or Divine Mercy Care. We're eager to hear about your involvement with us, whether as donor, patient, volunteer, medical trainee who has rotated through Tepeyac OB/GYN, or any combination of the above. To share your story and inspire others as well as us, contact Sharon Chang at 703 934-5552 or schang@divinemercycare.org.

Educational Events



Some speakers and some topics never cease to inspire—and Dr. Bruchalski, telling his marvelous conversion story, should be counted among them! At our 22 May event he captivated the audience and had them asking for more. See his talk here:

<http://bit.ly/dmcdactorb>



It was an event for the record books—truly an evening to remember. The topic of Third Party Fertilization drew (and, after the panel had explored it fully, involved during the Q & A session) one of the most thoughtful, exploratory audiences we've seen in quite some time. We thank our excellent panelists for their presentations, and St. Timothy's parish for its generous hosting of this event.

See and hear the presentation in its entirety here:

<http://bit.ly/dmcpnl>



Come to Think of It...

- by Sharon Chang

Beginning with this issue, we're offering a new regular feature of our Divine Mercy Care Newsletter. The column "Come to Think of It" will be devoted to analysis and rebuttal of the kinds of pro-choice arguments that we all hear every day—and may, at times, feel at a loss to answer.

Our aim in "Come to Think of It" is to offer you a selection of strong pro-life thought that is meaningful not only to people who share our Judeo-Christian values, but to everyone.

We invite you to read and enjoy the inaugural edition of "Come to Think of It"—and, as always, we invite your comments.

Civilization—Really?

We humans.

Scientists assure us (though many among us disagree) that we've been on this earth in our "modern" physical form for more than 200,000 years. For most of that time, we've been working on self improvement. From dwelling in caves, discovering fire, developing agriculture, and inventing the wheel, we've advanced to a point where we live luxuriously in fine towns and magnificent cities, transport ourselves to distant planets, and share in cyberspace every form of knowledge. We've named this kind of advancement "progress."

Not content with merely guiding us to improve our physical world, our fertile minds spur us to continual progress in our interpersonal relationships. As we find better ways to coexist in kindness and harmony, we become more developed communities and nations. This kind of interpersonal development we call "civilization"—the practice of treating each other with civility. The pathway of the civilizing process has been anything but straight, but we haven't ceased to pursue it.

What was involved in civilizing us? At first, against the many kinds of hurt that we can inflict on each other, humankind first developed taboos. Later, we enacted laws. Stealing, physically harming, and killing were behaviors that obviously ranked high on the "uncivilized" list. From the beginning, though, one form of killing was excepted from disapproval. It came to be called "human sacrifice."

We made an exception of this custom in certain societies that perceived it as a means of ensuring communal well-being. For so long as we believed in multiple deities requiring tribute and appeasement, the idea

of sacrificing innocent human lives persisted. After all, the gods *should* be well enough pleased with the offering of a fresh-faced child or a fair maiden that they'd grant abundant crops, avert the eruption of the local volcano, or permit victory in battle against a rival clan.

Abandonment of this dreadful superstition was gradual. In some parts of the world, human sacrifice ended during the late pre-Christian era. The cruel practice of infanticide in the ancient Roman empire ceased largely because of the influence of the growing Christian population. In a few more isolated locations, human sacrifice persisted until as late as the early 19th century. Finally, though, we became civilized enough to realize that deliberately ending an innocent human life wins for us nothing that is good and averts from us nothing that is bad. Our morals, our civility, and our thinking had all made progress.



If only we could have ended that last sentence by saying "...and we never looked back"! But we do look

back—sometimes, unfortunately, to emulate what we'd do better to leave behind. Too many of us have so little appreciation for our civilization that we don't even realize we're complicit in our own retardation, harking back to barbaric habits abandoned by our primitive ancestors many millennia ago. A perfect example of this kind of deliberate retardation is one of today's most controversial issues: abortion. Here, many of us are quite content to adopt throwback attitudes. Innocent human life is back on the sacrificial altar, just as it was hundreds of thousands of years ago.

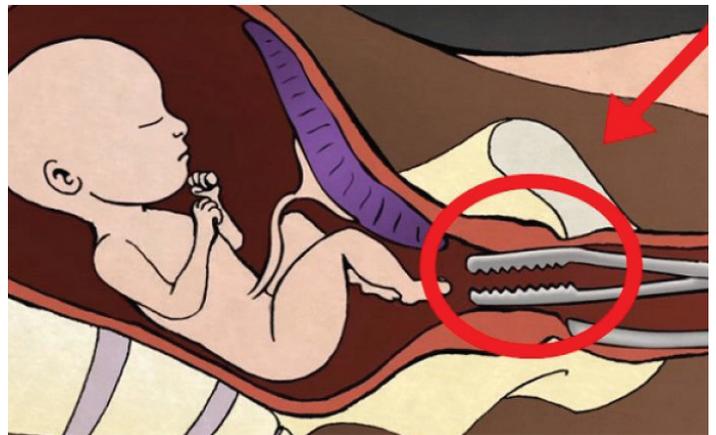
Even in ancient times, there were relatively advanced civilizations. We know their names, their beliefs, their thoughts, and their customs. Inspired, no doubt, by their celebrated philosophers, the ancient Greeks clearly recognized the value of unborn life, incorporating into the Hippocratic Oath a pledge never to interfere with a woman's pregnancy. Instead of progressing from there, we now stride resolutely backwards by telling ourselves (or allowing others to tell us) that abortion—the *deliberate killing of a child in the womb*--must be performed to bring about any of the following results:

- Saving the child's family from poverty.
- Preserving or restoring its mother's health.
- Saving its mother from death.
- Averting the inconvenience to its parents of having to take care of it.
- Sparing it the suffering that might result from living with a disability or other defect.
- Granting its mother the right to "control her own body" by obliterating a helpless body that is *not* her own.

Innocent human life is back on the sacrificial altar, just as it was hundreds of thousands of years ago.

What's more, nothing seems to deflect us from this flagrantly primitive thinking. We know, for example, that among the many reasons abortion is unnecessary as well as gravely wrong is that adoption is an option. There are many couples who are eager to adopt. We've probably all known at least one such pair

personally. They pay large fees to adoption agencies, undertake expensive trips to faraway lands, place ads in publications or contact lawyers to obtain private adoptions. Within the limits of their capability, they spare no effort and no expense. Yet still, as we exercise our "freedom of choice" by choosing abortion, we persist in telling ourselves what amounts to this: we'd rather see a child murdered *in utero* than rescued and nurtured by loving adoptive parents. We'd rather pretend that it's the killing of her child, not the ending of the pregnancy by delivery (with every effort made to



save the child's life) that saves a mother's life—even though simple logic suffices to teach us otherwise.

If our current thinking about abortion represents progress, what would our world look like if we were to regress?

If acceptance of murdering the unborn represents civilization, what would it look like if we returned to our more primitive selves?

Most puzzling of all--why do we continue deceiving ourselves about these matters?

And most *challenging* of all: will you stand with genuine civilization or sink back into primitive ways?

INSPIRE/EDUCATE

Media Hits

Pro-life doctors: Despite Ohio bill, there is no procedure to save ectopic pregnancies

<https://bit.ly/31Exp8p>

From abortion-providing medical resident, he made the seemingly impossible 180° reversal of direction. Today, Dr. John Bruchalski is one of the giants of the pro-life medical community. Hear about his conversion here:

<https://bit.ly/2ZL4a24>

Here's what Tepeyac OB/GYN's own Dr. Lorna Cvetkovich has to say about the possibility of transplanting ectopic pregnancies into the uterus.

<https://bit.ly/31Exp8p>

In her podcast from The Dignity of Women series, Kimberly Cook elicits Dr. Bruchalski's story and his wisdom.

<https://bit.ly/2IHv2KG>

INSPIRE

The Relationship between Contraception and Abortion

By Burman Skrable

The standard modern line on the relationship between contraception and abortion is that contraceptives prevent abortions by reducing unwanted pregnancies. That's a narrow and oversimplified view of the process. A broader view leads to a very different conclusion.

In the decades since 1972 and 1973, when contraception and abortion, respectively, were legalized in the US, data have shown most couples regularly using contraceptives. Yet abortions as a percentage of pregnancies have risen from 5% in 1970 to 29% in 1980, and represent at least 20% today. Clearly, we've been misled about the value of contraception as an abortion deterrent.

Since the dawn of humanity, a four-step process has determined whether children come into the world. It consists of:

1. The decision to have sexual intercourse;
2. The chance that the act of intercourse will result in conception/pregnancy;
3. The chance that the pregnancy will be deemed "wanted," and
4. The chance that an unwanted pregnancy will be aborted.

If "contraceptives prevent abortions" is true, then how/why does contraception affect this determination by leading to an increase in abortions? Let's examine the steps of four-step process one by one:

Far from being something that decreases abortions, contraception is, in reality, its great engine.

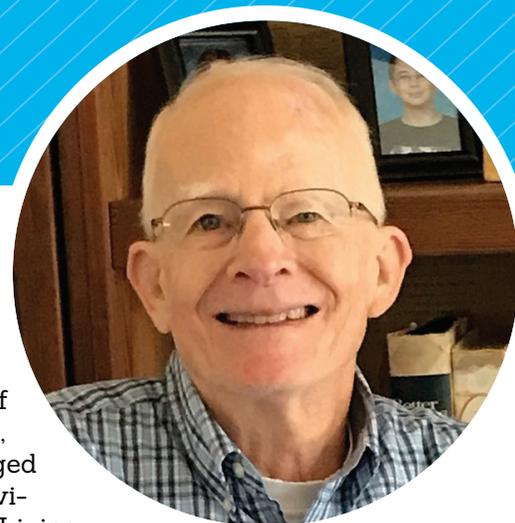
1. **The decision to have intercourse.** Before contraception became readily and legally available to all, sex was generally limited to its natural context of marriage, where children could be provided for. Married couples often restricted sexual activity--à la "rhythm"--when conceiving a child would cause financial hardship.

Contraception brought about a massive cultural shift. Sex became culturally redefined from "the marital act"--the exclusive province and privilege of a wedded couple--to an entitlement for all when practiced "safely." "Safety" was defined as not transmitting venereal diseases and as causing

pregnancy only when intended. Trusting in the efficacy of contraception, couples engaged

in sexual activity *ad libitum*. Living together became the norm; the "hook up" culture arose among collegians. In 1960, 59% of women ages 18-29 were married; in 2010, 20%. Lower marriage rates didn't indicate absence of intercourse among singles but, instead, substantial sexual activity. Most singles did not and do not want their sexual activity to result in pregnancy, with the result that 85% of abortions continue to be performed on unmarried women.

2. **The chance that a given act of intercourse will result in pregnancy.** This fluctuates over a month, based on the woman's natural cycles and the man's sperm count and motility. Contraceptives give users the belief that they've done what's necessary to have pregnancy-free sex whenever they want, but all seem to have technical flaws, which are compounded by "operator error". Although contraceptives greatly reduce the chance that intercourse during the woman's fertile period will result in conception (many of them work by preventing implantation, actually creating abortions), they aren't foolproof.
3. **The chance that a given pregnancy will be deemed "unwanted."** Once a pregnancy has occurred, does the couple want a child or not? Certainly they may have decided to have a baby. If, however, they've been contracepting and figure that they chose only to have sex, and that they took all the required measures to prevent pregnancy, many may feel *entitled* to use the abortion back-up. This will be more likely if the couple is unmarried, if the sexual union was a "hook-up," or if there was not even a "living together" relationship. We noted above that contraception greatly increases the incidence of intercourse among the unmarried. So it seems that intercourse with contraception also greatly increases the chance that any unexpected pregnancy will be unwanted.



INSPIRE

The Relationship between Contraception and Abortion Continued

4. The chance that an “unwanted” pregnancy will be aborted. This depends on two things: the *decision to abort*, and the *ability to abort*. For most, the desire to contracept drives the decision to abort. Abortion is “back-up” contraception, dealing with those instances where pregnancy occurred due to contraceptive or user failure. Contraception’s regular acceptance paved the way for the belief—now embodied in laws and judicial decisions—in abortion as a morally correct, if often painful, decision. It also led to what has been termed The Contraceptive Mentality: the idea that we have an absolute right to decide if an act of intercourse should result in pregnancy and to abort if an unwanted pregnancy occurs. The *ability to abort* was of course driven especially by the Supreme Court’s 1973 *Roe v. Wade* decision, which struck down all state restrictions on abortion. It was pushed by the same folks—especially Planned Parenthood, our country’s largest abortion provider—who push contraception and who also lead the

fight against restrictions limiting access to abortion within various states. Ideology and profit are a powerful combination.

In summary, examining the whole process that results in either the birth or the abortion of a child shows that the availability and use of contraceptives fosters three of the four elements that can lead to abortion. Contraception increases sexual activity among the unmarried, the odds that a given pregnancy will be unwanted, and the number of decisions to abort. Although it does lessen the chances that a given act of intercourse will result in conception, in many cases this is true only because some contraceptives are abortifacient.

The coincident rise of contraceptive use and abortion is no statistical fluke. Far from being something that decreases abortions, contraception is, in reality, its great engine.

To Our Donors:

Have we reminded you lately that we love you?

**That neither Divine Mercy Care nor Tepeyac OB/GYN
can exist without you?**

That we're endlessly thankful for you?

That we're endlessly thankful *to* you?

**This isn't the first time, and it won't be the last, but...
consider yourselves told.**

UNIFY

Pro Women's Health Centers



Recently, Pro Women's Healthcare Centers National Office has been working to strengthen its membership by:

- Helping a center create its own miscarriage support kit.
- Training numerous centers in the proper billing procedures to obtain insurance reimbursements for teaching Natural Family Planning.
- Helping a center join the APR network and learn to implement the protocols—thus enabling that center to meet the single standard it had lacked for certification.

PWHC centers are in practice *for* themselves, but not *by* themselves!



UNIFY

Local Unity

Even as Pro Women's Healthcare Centers has been growing and strengthening on the national level, Divine Mercy Care has been hard at work locally to promote unity among life-affirming groups that operate in various ways. After only a few meetings, a coalition has begun forming among representatives of the following life-affirming specialty organizations:

- Pregnancy Centers
- Maternity Homes/Maternity Housing
- Adoption Groups
- Pro-life Pregnancy and Birth Support Organizations
- Infant Loss Support Organizations
- Fertility Educators
- Pro-life Professional Counselors
- Pro-life Medical Care Providers
- Legislative Pro-life Groups
- Medical Pro-life Groups
- Pro-life Business Sponsors

The search is now under way for a name for this new group. Stay tuned to learn more about what, in many ways, will be the local-unity counterpart of Pro Women's Healthcare Centers!



SERVE INSPIRE UNIFY

Unpacking the Divine Mercy Care Programs

Spotlight on Aslan's Army

Why is it that, compared to Divine Mercy Care's other programs, Aslan's Army is so misunderstood? Perhaps it's because any activity that's so multifaceted is also vulnerable to misinterpretation. From the beginning—from Dr. Bruchalski's initial vision for the work of Divine Mercy Care--this program we've chosen to showcase first in this new series of essays for our newsletter was designed to offer a multitude of ways for DMC to work with the churches and for the churches to reciprocate. As a clearer depiction of how this vision plays out within the current operation, we're reminding all pro-lifers about what Aslan's Army is, what it does for the churches participating in it, and what those churches do for Divine Mercy Care/Tepeyac OB/GYN.



Here's the lowdown:

What Aslan's Army Does for the Churches

Aslan's Army constitutes a source of increased strength for churches' own pro-life programs by:

- Providing educational speakers to deepen understanding of a wide variety of pro-life issues such as bioethics, medicine, and the business of medical care.
- Offering individual speakers (our providers at Tepeyac) or representatives (often Tepeyac patient volunteers who are also parishioners) to tell parishes about the good work of Tepeyac OB/GYN.
- Reminding churches that they can support Divine Mercy Care and Tepeyac OB/GYN through methods as simple as placing our literature in their church vestibules or on their parish bulletin boards.
- Creating opportunities for churches to assist Divine Mercy Care by (for example) financing a needy woman's prenatal care.
- Informing church members about the existence of Tepeyac OB/GYN as a source of pro-life medical care *not only for the needy, but for all women*. This opens to female parishioners an opportunity they may not have recognized previously, since a surprising number of people persist in believing that Tepeyac OB/GYN *only* provides OB services—and *only* for indigent women.
- Allowing opportunities for parishes to support needy Tepeyac patients by other means than financial donations; e.g., baby showers.
- Encouraging churches to come up with their own suggestions for uniting their pro-life efforts with those of Divine Mercy Care/Tepeyac OB/GYN.

In every parish that participates in the Aslan's Army program, a principal contact person ("Captain") volunteers to serve as liaison between DMC/Tepeyac and the parish. Together with others

involved in the parish's pro-life activities, this Captain determines which, from a large menu of cooperative undertakings Aslan's Army offers, are most suited to his/her parish's interests and capabilities.

What the Churches Do for Aslan's Army

In all three areas (SERVE, INSPIRE/EDUCATE, AND UNIFY) of Divine Mercy Care's mission, church participation in Aslan's Army makes important contributions.

SERVE – Churches that share Tepeyac/Divine Mercy Care literature on their premises, and/or invite Tepeyac/Divine Mercy Care representatives to speak about the organizations' work, assist in attracting new patients and donors.

INSPIRE/EDUCATE – Besides strengthening their own pro-life organizations, churches that invite Divine Mercy Care speakers to educate and inspire on pro-life topics also help affirm the Divine Mercy Care organization as a thought leader in these areas.

UNIFY – Each church that joins hands with Divine Mercy Care and Tepeyac OB/GYN adds another thread to the vibrant tapestry that represents unity within the local pro-life community.

Give and take. The churches benefit; Divine Mercy Care benefits; Tepeyac OB/GYN benefits. All because of the good work of the Aslan's Army program. It's mutual; it's reciprocal; it's in unmistakable furtherance of the pro-life cause.

Won't you join us?

- SC

Aslan's Army "Support a Mom" Churches

The following churches currently participate in the Support a Mom Program, donating \$7,500+ annually to DMC from the church budget or through a church-wide support campaign.

- The Basilica of Saint Mary
- The Catholic Diocese of Arlington (by supporting Tepeyac directly through the Gabriel Project)
- St. Timothy Catholic Church
- St. Veronica's Catholic Church

Aslan's Army Giving and Promotional Churches

The following churches are current participants in Aslan's Army through collaborating with DMC and Tepeyac through financial support, education on pro-life healthcare, or marketing for Tepeyac OB/GYN.

- All Saints Catholic Church
- Archdiocese of Washington
- Blessed Sacrament Catholic Church
- Catholic Church of the Nativity
- Fairfax Community Church
- Holy Spirit Catholic Church
- Holy Trinity Catholic Church
- Impact Church NOVA
- King's Chapel Clifton
- McLean Bible Loudoun Campus
- Our Lady of Angels Catholic Church
- Our Lady of Good Counsel
- Our Lady of the Presentation
- Precious Blood Catholic Church
- Queen of the Apostles Catholic Church
- Reformed Presbyterian Church
- St. Agnes Catholic Church
- St. Andrews through St. Andrew's Trail Life
- St. Anthony Catholic Church
- St. John Neumann Catholic Church
- St. Lawrence Catholic Church
- St. Leo the Great Catholic Church
- St. Louis Catholic Church
- St. Mary of the Immaculate Conception Catholic Church
- St. Michael Catholic Church
- St. Peter of Alcantara Roman Catholic Church
- St. Raymond of Penafort
- St. Stephen Martyr Catholic Church
- St. Theresa Catholic Church
- Truro Anglican Church

Upcoming Events

Mark your calendars for 8 August! The flyer below will give you an idea of what you can look forward to in this exciting presentation.



Marriage, Adoption, and Modern-Day Mayhem

Ryan and Bethany Bomberger
Founders of The Radiance Foundation

Thursday, August 8th, 7:30pm

The Basilica of St. Mary in Old Town Alexandria
310 S Royal St, Alexandria, VA 22314

Join Divine Mercy Care to hear pro-life spokesman Ryan Bomberger, who was conceived in rape, and his wife Bethany discuss creating a life-affirming culture through marriage and adoption. Promoting happy marriages and redemptive adoption stories creates strong, happy families that can serve as a lights in the dark and confused culture. It's up to us to show that in the midst of modern-day mayhem, there's another way to live that brings beauty, wholeness, healing, and redemption.

Ryan Bomberger

Ryan Bomberger is an Emmy® Award-winning creative professional, international public speaker, citizen journalist, factivist, and author of the powerful book, *Not Equal: Civil Rights Gone Wrong*. He is also the co-founder of RadianceFoundation.org, a life-affirming organization based on the belief that every human life has purpose. Ryan has a rather unique perspective of the innate nature of purpose. He is one of ten children who were adopted and loved. Today, as an adoptee and adoptive father, he enjoys boldly illuminating the intrinsic worth we all possess.

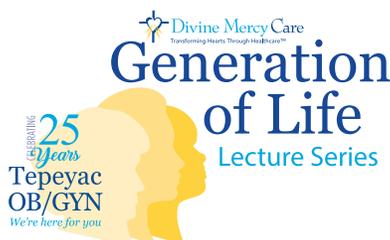
He and his wife, Bethany, founded The Radiance Foundation to extensively research and creatively present challenging social issues through ad campaigns, multimedia talks, fearless journalism, and compassionate community outreaches.

Bethany Bomberger

Bethany Bomberger is mom to four amazing kids -ages 14, 11, 10, & 8. She and her hubby, Ryan, co-founded The Radiance Foundation - a life-affirming organization that educates audiences about pressing societal issues and how they impact our purpose. Through media campaigns, multimedia presentations, and community outreach, she and Ryan are impacting millions by illuminating the truth about issues such as purpose, parenting, marriage, and adoption. Bethany's expertise as an educator for over two decades, a true passion for seeing lives saved and transformed, and leadership ability continues to motivate audiences around the world cross-culturally and cross-generationally.



Space is limited for this free event.
RSVP at divinemercycare.org



Upcoming Events

Some of you already know Mary Lenaburg from her work with Tepeyac OB/GYN or from her many local and national appearances as a speaker. Here's your chance to hear her speak about her recently-released book—and the joys, sorrows, and spiritual revelations that inspired its writing. Don't miss this 12 September event!



Be Brave in the Scared: Disability, End of Life Issues, and Finding Life in God

Mary Lenaburg

Author of Be Brave in the Scared

Thursday, September 12th 7:30pm

Truro Anglican Church

10520 Main St, Fairfax, VA 22030

Join Divine Mercy Care and former Tepeyac employee Mary Lenaburg for a lecture and book-signing. Mary's story of caring for her daughter with severe disabilities - fighting for her right to access healthcare and discerning proper medical treatments all the way until the end of her life - will move you and inspire you to trust God in the most difficult days. Come and hear how to be brave and love well no matter what you face.

Mary Lenaburg

Mary Lenaburg is a writer, speaker, wife and mother sharing her witness and testimony to groups of all ages about God's Redeeming love and that faith is the courage to want what God wants for us, even if we cannot see where the path leads. Acceptance + Trust = Unimaginable Joy.

Mary's first book, *Be Brave in the Scared: How I Learned to Trust God During my Most Difficult Days* was published by Ave Maria Press on May 10, 2019. It is available to order on Amazon, Barnes and Noble and wherever books are sold.

Mary and her husband have been happily married for 30 year, finding joy among the ashes having lost

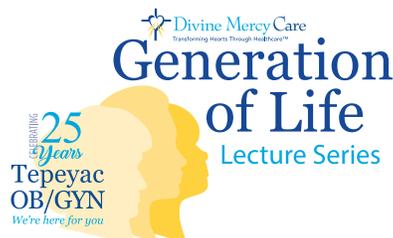
their disabled daughter Courtney in 2014. They live in Northern Virginia with their grown son Jonathan. She continues to embrace her father's advice: "Never quit, never give up, never lose your faith. It's the one reason you walk this earth. For God chose this time and place just for you, so make the most of it."

Purchase the Book on Amazon



<https://qrs.ly/x9a7ukj>

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