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Promoting the Culture of Life and Fighting the Culture of Death since 1987

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Gen Y Catholics need nurturing, says Msgr. **GAP signs stir up college campuses**

When Msgr. Stuart Swetland took over the Newman ministry at the University of Illinois in 1997, he had his work cut out for him.

The Catholic students at the university were part of the Millennial Generation, kids born roughly between 1980-1994.

Also known as Generation Y, they had been born and raised in an era of post-modern relativism. And like most

See GEN Y, page 6

At UMBC, the graphic Genocide Awareness Project display got shuffled to the boondocks.

At College Park, it was in heavily traveled Hornbake Plaza.

But at both campuses the controversial exhibit raised hackles, engendered cheers and jeers, and brought the abortion issue front and center for hundreds of collegians to ponder.

“We were originally going

to be in the plaza in front of the University Center – the most heavily traveled area on campus,” said Alex Vernet, treasurer for Rock for Life at University of Maryland Baltimore County.

But college officials, claiming the display would create a fire hazard there, ordered it moved to a less congested but still well-traveled area.

See GAP, page 2

NARAL fundraiser targets ‘anti-choicers’

In a state where pro-abortion lawmakers have an undisputed stranglehold on the state legislature, extracting donations from the “pro-choice” faithful by raising the looming possibility of an “anti-choice” takeover can pose a challenge.

NARAL Pro-Choice Maryland took on that challenge May 20 with a fundraiser at the Renaissance Hotel in downtown Baltimore.

Speakers at the Mother’s Day Bruncheon, billed as a celebration of “Motherhood by Choice,” pointed to the recent Supreme Court decision

See NARAL, page 4



Gearing up for the Expo

Catholic Family Expo Manager John Landry, here with his wife Karen and sons Jacob, Mark and Joseph, is readying the Baltimore conference for its June 28 opening (Story on page 8).

GAP, from page 1

On the morning of April 30, the day of the display, the school officials made the pro-lifers move once again – this time to a remote campus area with very little foot traffic.

But volunteers like Diane Hess from Damascus, Md., gamely handed out Frequently Asked Questions flyers to the few students who did pass by.

“Even though there was never much of a crowd, there seemed to be a lot of positive feedback. Many of the students that came by were open to the pro-life message,” said Jack Ames, director of Defend Life, which supplied the 12 large GAP signs and the flyers.

Defend Lifer Albert Stecklein, who trucked in the signs to both campuses, rated UMBC as “a pretty passive campus – but we had some good talks” about abortion with students there, he acknowledged.

“We’re going to fight that location – we’ll have a letter from a lawyer – so that when we do it again,

we’ll have a better location,” Ames promised.

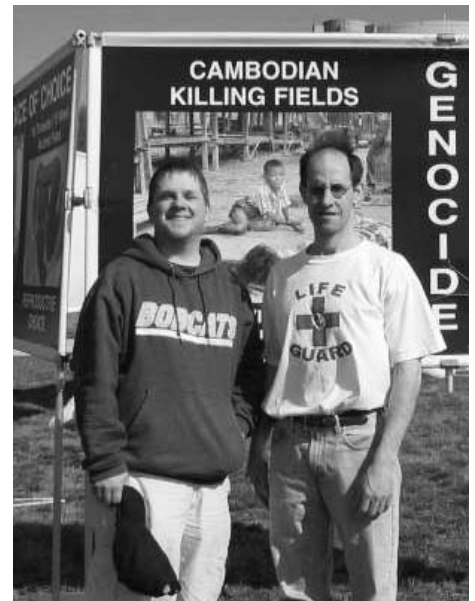
Hornbake Plaza, in front of University of Maryland College Park’s Biology-Psychology building, provided an almost constant stream of collegians flowing past the display on May 2 and 3.

Many ignored the signs. Many others accepted flyers. Frequently, clusters of students would form around the signs and study them. Individual students often engaged GAP volunteers in serious discussions.

“I’m impressed by the cordiality of the students,” Stecklein commented while manning the exhibit at College Park.

“Most of them do not give you attitudes. The worst I got was from a professor, who said, ‘Get out of here!’ in a contemptuous tone.”

When a group of about 40 high schoolers from Annapolis came through on a tour, he said, “They were saying, ‘Wow! Look at this!’ I couldn’t give out flyers fast



Albert Stecklein (right) and Leif Parsell, a field representative for the Leadership Institute, help man the GAP display at UMBC. enough!”

“One guy asked me, ‘Why do you put signs up for the Holocaust?’” said volunteer Greg LaPlante, a Penn State graduate who lives in Berwyn Heights.

“Then he answered, ‘For your own political gain,’ and kept walking, without giving me a chance to answer.

“Some people are just going to totally shut you out.”

LaPlante had better luck with another student.

“We got in a good conversation; we talked about how the unborn differs from the born. He wanted to know if I would allow an exception for the life of the mother.”

Nearby in the plaza, Julia Shelava and Sister Assumption, SLVM, had set up a table with literature from the Archdiocese of Washington’s Project Rachel.

“We’re here as a compassionate arm of the pro-life group,” Shelava explained. “These college pro-lifers invited us because they’re aware that



Julia Shelava and Sister Assumption arrange Project Rachel literature near the College Park GAP display.

these images can evoke feelings of trauma in post-abortive students.”

Knowing that such students are unlikely to approach the table, the two women posted themselves on the plaza steps to hand out brochures.

“People are happy to receive our literature,” said Julia. “Many look you in the eye and say thank-you.”

Also occasionally on the steps were members of Terps for Choice, who gave out flyers claiming that various assertions by GAP were “myths.”

But some of the worst rancor aimed at the GAP volunteers came from faculty.

“Lunatics!” sneered a gray-haired professor as he strode by.

A blonde-haired teaching assistant, leading a class of psychology students past the display, angrily told his charges in a loud voice, “All these pictures are lies!” and continued his vindictive tirade as long as he was within earshot.

An hour or so later, he came stalking past again with another group of students in tow, spewing the same abuse.

A pro-lifer ran after the group, caught up with them and offered an FAQ flyer to a coed, saying, “Don’t you want to know the other side of the argument?”

The girl smiled, hesitated, then took the flyer.

“Go away!” intoned the furious teaching assistant.

“Why don’t you let them hear both sides of the issue?” the pro-lifer demanded.

“Why don’t you shut the f--- up?” snarled the T.A.

Back at the exhibit, a pro-life student told volunteer Frank Diorio he was glad to see them there.

“He was happy we were doing something to change the Culture of Death,” said Diorio, who had come



Marc McCarthy (above) explains to a College Park coed that the GAP pictures make the abortion issue more real to people; below, Terps on their way to class stop to study the display.



down from New Jersey for both GAP days at College Park.

“He remarked to me how liberal the teaching is on campus here. He said it’s more indoctrination than open intellectual discussion.”

Engineering student Joe Currano, who helps plan UMCP Students for Life events, said that several students have asked to join the group after seeing the GAP exhibit.

The May 2-3 GAP presentation

was the fifth such display at College Park since the first was in held in September, 2003.

Junior Marc McCarthy, secretary of UMCP Students for Life, told Jack Ames that he talked to two students at the May event who had been adamantly pro-abortion at the last GAP display, in November, but now were more open to the pro-life view.

“That shows why you have to keep doing them,” said Ames.

NARAL, from page 1

upholding the federal partial-birth abortion ban as a harbinger of more scary things to come.

“Today, we are in a precarious position” due to the Supreme Court ruling, warned Pro-Choice Maryland Executive Director Ariana Kelly.

“A lot of you were greeted by anti-choicers outside,” she said, referring to Defend Life’s picket of the fundraiser; “but we can promise you, we’re not retreating.”

“We’re going to have a big battle [in the General Assembly] next year,” predicted Maryland Comptroller Peter Franchot. “You can see it coming. The other side is very negative and mean-spirited, and doesn’t have the public interest at heart.”

Franchot received a warm round of applause when he promised to send in a \$1,000 donation.

Paula Hollinger, on receiving the group’s Thurgood Marshall Leadership Award for her pro-abortion work as a Maryland State Senator from 1987 through 2007, noted, “Sitting in Thurgood Marshall’s seat now is the worst of the worst – and Clarence Thomas, you *ain’t* no Thurgood

Marshall!”

Recalling her nurses’ training in pre-*Roe v. Wade* days under the chief of ob/gyn, Alan Guttmacher, Hollinger said, “The worst I saw was a young, poor woman who injected lye” to induce an abortion.

“She lost the pregnancy, but she also lost her life. I never want to see that again.”

Raising the specter that “some people may want to reverse pro-choice legislation in Maryland if *Roe v. Wade* is reversed,” she declared, “I promise you, if that happens, I won’t be sitting it out!”

Two recent University of Maryland graduates took the microphone to praise NARAL Pro-Choice Maryland for starting Terps for Choice at College Park which, they said, deals with dilemmas such as the rising cost of birth control and “increased anti-choice activity on campus such as GAP demonstrations.”

U.S. Senator Barbara Mikulski sent a representative to the fundraiser to assure the audience that she considers it “a privilege to stand shoulder-to-shoulder with NARAL to protect women’s reproductive rights for our daughters.”

The Supreme Court’s recent decision “presents a dangerous trend to limit those reproductive rights,” Mikulski stated.

Keynote speaker Nancy Keenan, president of NARAL Pro-Choice America, also focused her talk on the Court’s ruling.

She quoted dissenting Supreme Court Justice Ruth Bader Ginsberg’s opinion that the partial birth abortion ban ruling is “an effort to chip away” at a woman’s right to abortion.

“The Court decision sent a chill reminder to us why we must have a pro-choice president,” said Keenan.

She went on to recount a story involving her mother, “when we stood together” for abortion.

In 1988, when Keenan, a Catholic, was Montana State Superintendent of Schools, she received a request for a meeting from Bishop Eldon Curtiss, after she had spoken at a “pro-choice” rally.

Keenan insisted the meeting be held on her ground, at her state capitol office.

The then-bishop of the Helena Diocese caused a stir by arriving “in full regalia.”

Curtiss told her that as a public official and a practicing Catholic, she had to hold strictly to the teachings of the Catholic Church.

But Keenan refused to be intimidated.

“I said he had the right to dictate in the halls of the cathedral, but he had no right to dictate in the halls of the capitol.”

Keenan had demanded that a reporter be present at their meeting, and the news coverage of how she “stood firm” against the bishop created a “firestorm” in the media.

The following Sunday, at Mass with her mother, who was also “pro-choice,” a woman in the pew behind them, during the Sign of Peace told her, “The bishop was right. May you burn in hell.”



Former State Sen. Paula Hollinger (left) talks with Nancy Keenan at the NARAL brunch.

Defend Lifers picket NARAL brunch

While NARAL Pro-Choice Marylanders feasted inside the Renaissance Hotel on May 20, about 25 Defend Lifers ringed the posh Baltimore hotel with graphic posters of aborted babies.

Some held signs reading, "Welcome to the Renaissance: Baby Killers Brunch Inside."

"When the hotel's security people saw what we were doing, they tried to pull up cars to block the view" of people driving into the hotel's underground parking lot on South Street, said Defend Life Director Jack Ames.

The security guards told Ames that the sidewalk adjacent to the Renaissance on South Street was hotel property and the picketers would have to move.

"I told them that sidewalks are usually public property," said Ames.

The demonstrators held their ground on South Street for 45 minutes, until police showed up and ordered them to move.

"One policeman gave us the thumbs up sign," said Ames.

Most of the pro-lifers lined up along heavily traveled Pratt Street where, said demonstrator Joan McKee, "there was great visibility from the curb to the passing cars, because there were no parked cars to obstruct their view.

"Some people yelled, 'Thank-you,' out of their windows."

Dick Retta, also holding a sign on Pratt Street, said that a couple in a van pulled over to say, "God bless you for



Dick Retta (left) and Kevin Bruffey protest the NARAL Pro-Choice Maryland brunch at the Renaissance Hotel.

what you're doing," and stayed to talk for several minutes.

Picketers reported the usual smattering of negative comments from passing motorists.

"It's interesting that the only way the opponents seem to be able to express themselves is with filthy words or by giving us 'the finger,'" said McKee.

Prior to the picket, as pro-lifers were unloading signs from their van, they were confronted by a well-dressed woman who appeared to have been watching for them.

"She came running over, introduced herself, and shook Dick Retta's hand," said pro-lifer Missy Smith.

"She was grinning, and our first impression was that she was welcoming us.

"Then she said she was with NARAL. She said, 'I just want all of you to know I think what you do is disgusting!'"

"She caught us off-guard," Smith admitted.

Recovering her wits, Missy countered, "I think what NARAL does is disgusting," adding that the pro-abortion forces were "going down" due to recent revelations of law-breaking by abortionists.

"She was so angry," said Smith; "she gave me 'the finger' and said, 'F-- you.'"

Overall, however, said McKee, "It was a good day! It's always encouraging to think that we might change someone's mind."

At coffee and doughnuts afterwards, though some whispered their support, she and her mother were generally shunned.

"To have your family exposed to this hate in church, in front of my aged mother, was virtually unbearable," Keenan recalled.

"We continued to go to church, in the midst of adversity," she said. "It is much the same for you in the midst of this horrifying decision.

"What will you do to support choice for your daughters, granddaughters, nieces and yes, even your nephews? In honor of our mothers, what is that one

more thing we can do to make them proud?"

That "one more thing" might be a donation to NARAL Maryland, Director Kelly suggested: "We really need your support in the coming year to hire staff and strategize with elected officials to help fight those bad bills."

GEN Y, from page 1

Generation Y kids, they didn't know the basics of their faith.

"If there could be a class action suit against Catholic education, Generation Y would win easily, because we have failed to educate them," Msgr. Swetland told his audience at a Defend Life-sponsored talk at Baltimore's Cathedral of Mary Our Queen April 20.

"If you asked a Generation Y person, 'Why did God make you?' they couldn't answer you. In many cases, no one has told them about their faith: *'This is so; this is the truth; this is worth living and dying for.'*"

What were these kids like, and how could he, a Baby Boomer born in 1959, connect with them?

A program in which he took part at nearby Saint Meinrad College in Indiana helped provide some answers.

Generation Y has grown up with computers, cable, AIDS and America on Line; Challenger and Columbine; 9/11 and the War on Terror, he learned.

For them, an "automatic" is a weapon, not a car. The phrase, "like a broken record," means nothing to them.

They have no idea what carbon copies are, and they probably have never seen a typewriter. They don't remember the Soviet Union or the Berlin Wall.

The majority of Millennials, especially those going to college, are "the organizational kids – the future workaholics of America," said Swetland.

"Everything was organized in their lives – soccer leagues, play time was structured and supervised. They are goal-oriented and dominated by an achievement ethos."

Happily, they are also optimistic and cheerful, said the priest; and 75 percent of them say they share their parents' values.

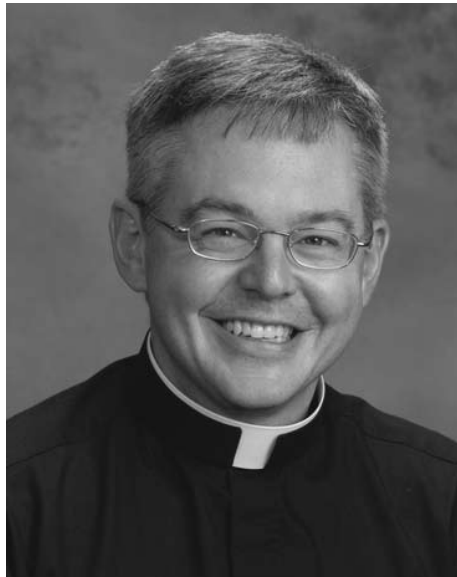
But a characteristic of Generation

Y that has caught many by surprise is their thirst for religion and spirituality.

A UCLA study of 46 colleges and universities revealed that Generation Y college students have deeply felt spiritual and religious values.

"But our institutions are not encouraging students to delve into these issues," Msgr. Swetland noted.

"Colleges and universities have scaled back on their commitment to things spiritual and religious. This is



Most Generation Y kids don't know the basics of their faith, says Msgr. Stuart Swetland.

why our Catholic campus ministries need to provide much-needed support."

Generation Y has been taught moral relativism, but their common sense tells them it's a fraud, he asserted.

"No one lives moral relativism; they know it isn't true. But they don't know how to find moral truth and live it. We need to teach them the religion on an adult level, in a systematic way."

The only way to do this that really works, he said, is what a priest named Karol Wojtyla called Christocentric accompaniment.

"John Paul II was willing to walk with young people as they journeyed to discover their faith and became adults,"

he said.

"How do we sell things to Generation Y? You have to live the faith and develop a long-term trust with them; they can spot inauthentic Christians a mile away."

In his nine years at the University of Illinois, average attendance at Sunday Masses was 2,000 to 3,000. Sixty men went into the priesthood. Fifteen women joined religious orders.

RCIA classes ranged from 36 to 55 students. There were 40 couples in marriage preparation classes at any one time. Ash Wednesday saw 5,500 students come for ashes.

Msgr. Swetland said he made no effort to be "cool," or "buddy-buddy."

"They respect me if I act who I am. They want us to live our faith; that gives them confidence that it's true."

Millennials, who have never experienced a Latin Mass or seen an altar rail, are attracted by beautiful Masses and beautiful liturgy – and by quiet, he said.

"They love beauty. They love quiet – their life is so noisy."

They are very attracted to the Passion of Christ and the crucifix.

"If you show them that Christ crucified enters into and understands their pain, their loneliness, that will enable them to enter into a relationship with Him," he said.

What can parents of college students do?

Keep the faith and give a living witness to your faith, Swetland advised. Encourage your children, but don't nag them.

Although it's very difficult to make that transition when they go from children to adults, keep your relationship going with them.

As St. Peter said, "Always be ready to give a reason for the hope that is within you." You never know when the opportune moment will come, but when

See SWETLAND, page 15

Towson U. hosts Cemetery of the Innocents

Yes, you can have a Cemetery of the Innocents, Towson University officials told the university group, Towson ProLife. But no, you can't make any holes in the ground.

No problem.

On April 25, instead of the conventional Cemetery of the Innocents, in which crosses are planted row upon row in a field, Towson ProLife President John Eubank and three other collegians tied 100 red, white and blue crosses along a fence bordering the field next to the Union Center.

On the ground below them they lined up 72 white crosses on stands. The 172 crosses represented the number of unborn babies aborted every hour in the United States.

The students also secured anti-abortion signs along the fence.

Eubank, a sophomore double-majoring in E-business and Computer Information Systems, and Towson ProLife Co-Presidents Maria Cordon and Nicole Chandler manned the one-day display, answering questions and handing out pro-life literature.

At least half a dozen teachers and other school staff members told them they were happy to see them there, said Eubank.

Not so happy were four members of two campus groups, the College Democrats and Feminist Women's Collective, who held handmade protest signs nearby for about half an hour.

Their signs bore the usual pro-abortion messages such as "Our body, our choice" and "Don't like abortion? Don't have one."

"We didn't talk to them, as they were some of the same people who had protested at our GAP demonstration, and we already had heard everything they had to say and they had heard what

we had to say," remarked Eubank.

"They are very hard-headed and can't debate, to be honest."

Eubank said the display was "definitely an effective outreach to students and faculty with the pro-life message" because the 172 crosses illustrate in a visual way the shocking number of babies dying each hour by abortion.

The Genocide Awareness Project display last November, the first such exhibit at Towson University, caused a lot more controversy than the Cemetery because of its graphic signs, and because it had a more central campus location, said Eubank.

But both projects are effective tools, he said. Towson ProLife hopes to hold a GAP display every fall and a Cemetery every spring.

The Cemetery's crosses and signs were provided by St. Mary's County Right to Life, with Knights of Columbus support, part of a campaign led by Jim McFillin to display Cemeteries of the Innocents throughout Maryland.

By early May, McFillin and his supporters had installed a total of 71 Cemeteries since they began their effort in 2004.

Leif Parsell, a field representative for the conservative Leadership Institute, helped the Towson students set up both the Cemetery and the GAP display.

Towson ProLife has 16 official members, but over 125 people on its mailing list.

The university recently granted the group almost \$4,000 in funding for the fall semester, but Towson ProLife is required to raise 15 percent of this, or \$600, itself.

Anyone wishing to contribute may contact the group by e-mail at Towsonprolife@gmail.com or by mail at Towson ProLife, 113 East Seminary Avenue, Lutherville, MD 21093.

Towson ProLife would also welcome the donation of a projector for the use of guest speakers and for powerpoint presentations in the University Union lobby.



When they were not allowed to stick Cemetery of the Innocents crosses in the ground, Towson University pro-lifers lined them along a fence.

It's cool to be Catholic – Everything's Catholic at the Catholic Family Expo

On June 28 at 8:00 a.m. the doors to the Baltimore Convention Center will open, and within those walls, for four solid days, everything will be Catholic.

The Catholic Family Expo will host speakers, exhibitors and events from June 28 through July 1 aimed at helping parents and families to strengthen their faith and better live out traditional Catholic values.

Interspersed among over 50 speakers and 100 exhibitors will be a youth rally and pre-release screening of the movie, "Bella," a marriage renewal retreat, a Natural Family Planning Seminar, and daily Mass and Confession.

Speakers include authors Peter Kreeft and Patrick Madrid, Senator Sam Brownback and Priests for Life Director Fr. Frank Pavone, Archbishop Donald Wuerl and actor Eduardo Verastegui.

Baltimore- and Washington-area "men of the cloth" who will speak are "Country Road" radio host and columnist Fr. Joe Breighner, author Fr. Thomas Morrow, young adult leader and "Men-in-Black" promoter Fr. Brian Nolan, and St. Ursula Associate Pastor Fr. Michael DeAscanis.



Speakers at the Catholic Family Expo in Baltimore June 28-July 1 include these Catholic notables.

Keynote addresses and break-out sessions include these intriguing titles:

- Fame, Money and Success: Discover the True Purpose of Your Life (Eduardo Verastegui)
- Are You Helping Your Son or Daughter Become an Atheist?
- The Joy of Sexual Honesty Within Marriage
- The Ten Reasons We're Winning the Pro-life Movement (Fr. Frank Pavone)

- Debunking the Self-Esteem Myth: Teaching Our Children to See Themselves as God Sees Them
- *The Lord of the Rings* and Your Catholic Faith (Dr. Peter Kreeft)
- Mastering Math With Card Games
- How to Win Friends and Influence People: Tips in Defending the Faith (Patrick Madrid)
- American Idol (With Live Contestants) and the Pursuit of Happiness
- In a Society That Attacks a Child's Innocence, How Can I Protect without Smothering?
- The Theologian Is In: Anything You Ever Wanted to Know About the Catholic Faith But Were Afraid to Ask

Host families for out-of-towners and scholarships are available.

See catholicfamilyexpo.org for a complete list of events and registration for the conference.

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Volunteers make Catholic Family Expo work

Behind the gargantuan project that is the Catholic Family Expo is a large and incredibly dedicated group of volunteers headed by Tim and Miki Hill, parents of nine children who have been homeschooling for 25 years.

At their comfortable, rambling home in Woodstock, Md., while youngsters bounce on an outdoor trampoline or wander into the kitchen for a glass of milk, and two large dogs with sleepy eyes and wagging tails greet visitors, Miki oversees a cadre of expo volunteers, who come to work for an hour or an afternoon, five days a week.

Last year, the first year the conference was held in Baltimore, at the Convention Center, about 1,700 people attended.

"This year, I think we'll have about 3,000 people," says Miki.

The Expo had its humble beginnings in a conference held in Chantilly, Va., in 1991, sponsored by the National Association of Home Educators.

NACHE founders Debbie and

Kevin Brock asked Miki to be a speaker.

It was a simple conference, held in a church hall, Miki recalls.

"We had 305 attendees, eight speakers and 10 vendors."

The following year, Miki was asked to be on the board of NACHE.

Miki, who began homeschooling her children in 1982, had founded TORCH (Traditions of Roman Catholic Homeschoolers) in 1989.

Twenty years ago, she says, "There was *nothing* for homeschoolers; there was virtually no support from either the Church or ourselves."

Fr. John Hardon, S.J., had encouraged the area homeschoolers to become organized, and had helped them start NACHE.

"He saw homeschooling as one of the new groups that the Holy Spirit was lifting up in the Church," said Miki.

Since that first conference in 1991, there has always been an annual conference.

Gradually, the leadership duties

of NACHE passed to Miki and her friend, Mary Hasson, the daughter of Notre Dame Law Professor Charles Rice.

"As Mary and I were having babies through the years, there were times when the conference wasn't done very well," Miki admits.

"But our kids were happy, and we felt, it is what it is."

About six years ago, NACHE, in recognition that all parents are the primary educators of their children, decided to expand its reach to include non-homeschooling parents.

As part of this expansion, the annual conference was renamed the Catholic Family Expo in 2005.

"We do want to retain a strong homeschooling track, though," says Miki. For that reason, all the talks on June 28 will be geared toward homeschoolers.

The group also began to delegate specific duties such as accounting, registration and promotion to committees.

Last year the Hills' 23-year-old son, Andrew, organized the group's functions and structure on paper, in a handbook that spells out the duties of each committee.

That year, the group also hired its first paid employee, John Landry, as general manager.

"John has really helped us turn the corner," says Miki.

Miki had gone to Cardinal William Keeler around 1995 – "I wanted to tell him what we were doing," she explains. "He was very receptive.

In 1998 he took Miki and others to Rome, where they met with Cardinal Alfonso Lopez Trujillo.

In another trip to Rome with Cardinal Keeler last year, Cardinal James Francis Stafford of the Apostolic Pen-



Miki Hill (right) meets with volunteers (from left) Barbara Jermann, Kathy Hajnos and Miki's daughter, Mary.

See EXPO, page 12

Dump 'child-empowerment' programs, says CMA

Current "child-empowerment" programs mandated by the U.S. Conference of Catholic Bishops to prevent child sex abuse should be scrapped because they don't work and can even be harmful, says a recent report by the Catholic Medical Association.

Instead, the CMA recommends programs that educate parents on how to protect their children from sexual abuse.

The Catholic Medical Association in 2006 named a task force of Catholic physicians specialized in the care of children, in consultation with clergy and bishops, to study the problem of child sexual abuse in society and the Church.

Their findings, reported in *To Protect and Prevent: The Sexual Abuse of Children and Its Prevention*, published in October 2006, are that prevention programs such as *Good Touch Bad Touch* and *Talking About Touching* are ineffective and inappropriate.

These programs rely on the child to protect himself by recognizing the danger of imminent sexual assault by distinguishing various kinds of touching; to resist the assault and fight back; and to report the assault to a responsible adult.

The task force examined studies on the efficacy of these programs, such as the 1991 study by J.D. Berrick and N. Gilbert, *With the Best Intentions: The Child Sexual Abuse Prevention Movement*.

The two Berkeley researchers concluded that sexual abuse programs in use for preschoolers and grades 1 to 3 in California didn't work because young children could not grasp abstract concepts such as "intuition," "boundaries," "rights," and "bribes."

Berrick and Gilbert recommended an alternative approach based on adult responsibility to protect children from sexual abuse.

A 1995 study by David Finkelhor found that empowerment programs for preadolescents and adolescents did not reduce the incidence of sexual assault or prevent child or adolescent sexual victimization.

Citing guidelines from the 1992 document of the Pontifical Council on the Family, *The Truth and Meaning of Human Sexuality*, the task force criticized such programs for exposing children to sexually laden educational material that could damage their modesty and innocence.

"Parents have the God-given right and duty to determine when and how the child receives sexual education," they noted.

To understand why child-empowerment prevention programs don't work, the task force report delved into the science of normal child development, beginning with the infant's need for a secure attachment relationship with his parents.

The quality of a child's attachment relationship at one year of age is a good predictor of the quality of his relationships in future years, the authors say.

As the child grows, he needs authoritative parenting that provides love, along with limits and standards, and a mutual respect for modesty and privacy.

The report lists factors that place a child at risk for sexual abuse as:

- A history of insecure attachment to parents. Such children are vulnerable because they have difficulty discerning dangerous situations and are often needy for attention and love.
- A dysfunctional family whose

parents have histories of insecure attachment.

- Alcohol abuse by the parents.
- A history of multiple losses.
- Maltreatment by caregivers.
- A previous history of sexual abuse or of acting in a "victim" role.
- The appearance of vulnerability. Studies of child abusers report that they are attracted to, and can sense vulnerable children – children who have family problems, appear insecure, and who are lonely, needy and trusting.

None of these factors is within the child's ability to control or change, the CMA report stresses.

We also live in a culture that facilitates child abuse, the report points out. American culture is no longer based on intrinsic standards of good and evil; as Pope John Paul II said, there is a "crisis of culture."

Children are daily exposed to depictions of sexuality completely opposed to the concepts of love and chastity taught by the Catholic Church.

TV, movies and internet sites such as My Space and chat rooms expose and desensitize children to sexual deviance.

Sexual offenders use pornographic materials in magazines, movies and videos to further groom, desensitize and coerce their child and adolescent victims.

Despite the dangers in our culture of relativism, many factors can protect children against sexual victimization.

The task force lists these as the most important:

- Secure attachment relation-
- See CMA, page 15**

Book Review***Saving Those Damned Catholics* throws down gauntlet**

By Diane Levero

The title of Judie Brown's new book, *Saving Those Damned Catholics*, may sound like Judie is cussing, but she isn't.

She is making her point that the failure of America's bishops and priests to properly shepherd their Catholic flocks in regard to faith and morals is placing them in danger of eternal damnation.

As president of the prominent pro-life organization, the American Life League, and an orthodox Catholic, Judie has made no secret in recent years of her dissatisfaction over the failure of U.S. bishops to deal forcefully on the matter of abortion.

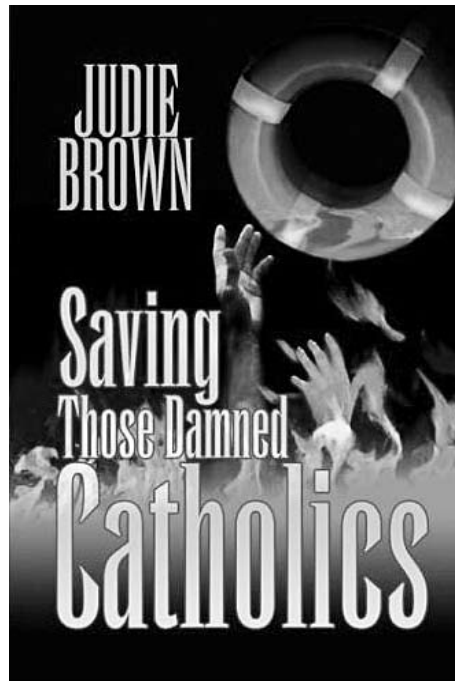
ALL's Crusade for the Defense of Our Catholic Church has waged a vigorous campaign urging the bishops to crack down on pro-abortion Catholic politicians. The bishops' response to that campaign has been, for the most part, underwhelming.

Finally, after years of simmering frustration over the general lack of support for the pro-life cause by bishops and priests, Judie has decided to quit pussyfooting around and let it all hang out in a book.

Saving Those Damned Catholics begins by identifying a major underlying cause of the bishops' failure to preach moral truths: fear of losing government funding.

The National Conference of Catholic Bishops, begun in 1966, (now the U.S. Conference of Catholic Bishops) has been the collective vehicle for dispensing their resultant watered-down moral agenda, says Brown.

While they are quick to speak out on an environmental question or a third world poverty issue, the usual



USCCB response to specific events involving moral issues is dead silence.

When, for example, Bishop Fabian Bruskewitz declared that all Catholics in the Lincoln diocese were forbidden, under pain of excommunication, to belong to certain groups such as Planned Parenthood and Catholics for a Free Choice, instead of the USCCB's backing him up, "It was as if Bishop Bruskewitz had done something so bad, nobody dare discuss it," says Brown.

With its out-of-control bureaucracy and its waffling statements on vital moral issues, the USCCB has only created confusion and alienated many from the Church, she says: "The best thing that could happen would be for it to be dismantled."

Chapter by chapter, Judie examines hot moral issues and trouble spots and the failure by many, if not most bishops and priests to take a strong, unequivocal stand on the side of right.

Year in and year out, she charges, Catholics hear nothing at all from the pulpit about issues such as contraception, homosexuality, fornication, abortion, and in vitro fertilization. Priests fail to preach about these subjects, and bishops fail in their duty to instruct their priests to do so.

As a result, she points out, most Catholics are woefully uninformed on these moral issues. It is little wonder that polls show that their attitudes and behaviors regarding them differ little from that of the general population.

Brown describes the erosion of morality and ethics in Catholic hospitals. Due to mergers with non-Catholic hospitals, or through fear of losing government funding, many have compromised Catholic principles on abortion, contraception and euthanasia.

Judie also explores the dismal state of Catholic grade school, high school and college education, noting that as the schools have become more dependent on government aid, they have become more secular.

The majority of Catholic bishops are not requiring adherence to Catholic teaching in the schools, which is the original reason for their existence, she reminds us.

Brown additionally faults the bishops for their failure to speak out against the blatant anti-Catholic bias in the media.

Pick-and-choose Catholic media stars such as Sean Hannity and Bill O'Reilly and dissenting theologians and priests who are given prime media attention confuse Catholics and the general public about Catholic teaching without a peep of protest from the bishops.

Worse yet, notes Judie, many diocesan newspapers – which are under the control of their bishops – spew forth commentary that misleads their readers regarding Church teaching.

I don't concur with Judie on all points: for example, her insistence that one must never vote for a political candidate unless he is 100 percent pro-life. Priests for Life Director Fr. Frank Pavone's position that one should vote for the candidate who will perpetrate the least harm seems to me more realistic and, ultimately, more moral.

But in *Saving Those Damned Catholics*, Brown has forcefully and courageously said what needs to be said: our bishops and priests have failed dismally as leaders, defenders and protectors of Catholic moral truths.

What can the concerned layman do? We must pray for our priests and bishops, says Judie. And don't suffer in silence. Without being rude or disrespectful, we must stand up for the truth.

EXPO, from page 9

ity office granted a plenary indulgence to all who attended the 2006 conference.

The group helped launch its first satellite expo in Charlotte, N.C., in April, and hopes to help start expos soon in West Palm Beach, Fla., and Charleston, S.C.

What has motivated Miki and the many other volunteers to work so hard

to create the expo?

Miki points to Jesus' command in Matthew 28:19.

"Our faith is a huge gift," she explains; "our great commission is to go out and give our faith to others."

At the Catholic Family Expo, she says, "Being a Catholic is fun, vibrant, current and communal; we help one another unwrap the gift of our Catholic faith."



Miki Hill (left) and volunteer Karen Landry confer on Expo correspondence.

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Front-line activism is NOT optional

By Janet Baker

Let's start with a fairy tale. In 1942, the United States was in war mode. Everybody participated. One such citizen was a young man, newlywed, aged 22. We'll call him Joey Humblepie. Joey and his wife were expecting their first baby.

When the U.S. officially entered the fray, Joey resolved to do what he felt was "his part." He directed scrap metal and rubber drives. He helped establish victory gardens in his neighborhood. He participated in war bond promotions. Yes, Joey was doing "his part"!

One day Joey received a postcard from Uncle Sam. It started with "Greetings!" and told him where to report for enlistment in military service.

This postcard caused Joey much consternation. He was a meek, mild fellow. When he thought of himself in full soldier regalia, he said to himself, "Well, that's just not me. It's not my style. I'm not cut out for that."

Besides, he was already doing so much on the home front, what with those bond drives and all. Additionally, he had his wife and unborn baby to consider. With that in mind, Joey crafted the following reply to Uncle Sam's draft board:

"Dear Sirs: Words cannot describe how flattered I am that you would extend to me your gracious invitation to join the military service. However, I must decline your offer. Please be advised that I am a fellow of low-key personality. I am not at all aggressive or prone to bravado. Soldiering just wouldn't be my thing. While some might call me a coward, I prefer to think of myself as embracing a kinder, gentler path.

"However, I admire greatly what you guys are doing on the front lines, and I am already engaged in many activities to support you at home: bond drives, metal collections, etc. Moreover, my wife is expecting a baby in a few months and thus, it would be grossly irresponsible on my part to be away while she's giving birth. I thank you for your understanding as I decline your invitation. May God bless you in your efforts. Signed, Joey Humblepie."

(Now comes the far-fetched fairytale aspect.) Joey's "invitation decline" presently arrived at the draft office. Upon reading the letter, the director of the draft board realized that this was a perfectly reasonable stance for Joey to take. He said to the other draft personnel, "We'll just have to accept this and do the best we can!"

And all the battle-weary and battle wounded soldiers, with all the ghosts of the fallen soldiers, assented with

one voice, "But of course!" In fact, there were many such "Joey" scenarios, where these "Joeys" stayed state-side while their brothers and friends bore the brunt of the battle. Somehow, the U.S. and allies managed to win the war. Thus ends our fairytale!

Those of us who remember that war (and subsequent wars) are aware of such "Joey" attempts. However, we also know that upon receipt of such letters (or, more often, dead silence), the draft personnel would have been at Joey's doorstep immediately to pick him up and deliver him to boot camp – rather unceremoniously. In fact, all young and healthy men donned a uniform, regardless of personal proclivities. Our survival as a nation depended on that.

While most reasonable people realize that front-line military action was needed by all in the face of the Nazi threat, many of these same people are not as clear about the need for front-line activism to combat abortion, a scourge that has killed many more innocent people than ever died in all the modern wars combined.

**One excuse is,
'I'm not comfortable doing that.'
Well, so what? Do it anyway!**

At the time the U.S. entered World War II, its outcome was by no means certain. We knew our nation (and civilization in general) was in grave peril. Such peril is just as real today, and is perhaps even more insidious.

But today, much denial exists in our country. To some extent, that denial exists in the pro-life community and amongst those reading this article. We reflexively recoil from any hint that the culture of death threatens us and those we love. The reality of the culture of death is horrible, but rather than deal with it as Christian adults, we prefer to take the "easy way out" and pretend that "it's not that bad, it won't touch me or mine," and thus justify inaction.

At no time is such denial more evident to me than when I'm trying to encourage pro-lifers to join us on the front lines at the abortion mills to pray and sidewalk counsel at the site of the crime. When we urge such desperately needed activism, too many of those who profess to be pro-life give us replies akin to that of Joey Humblepie.

Several years ago, Defend Life sponsored a lecture tour by Bernadette Smyth, a pro-life leader of Ireland. She laid out the truth for us, plain and simple. While she

gratefully acknowledged a growth of pro-life sentiment in the general populace, she emphasized that unless we pro-lifers do more and get out of our comfort zones, the improvement we see will be “too little too late.” Her audiences seemed to agree with her message, but I have seen little, if any, follow-through on their part since then.

When I have “button-holed” individuals, I get some distinct types of excuses. One excuse is, “I’m not comfortable doing that.” Well, so what? Do it anyway! We’re not called to be comfortable; we’re called to take up our crosses and follow Jesus. No doubt many of Joey’s friends were not “comfortable” taking up arms. They did so anyway because of the need.

Another excuse is that “It fills me with anger/sadness to be so close to evil.” Some have voiced fear that they wouldn’t be able to control their emotions and might act upon them.

My response is that we must learn to control these emotions and not let them defeat us. If we avoid meeting a real need because of possible emotional reactions, we have let the devil have his way in our lives; we have surrendered and have abandoned the babies because we weren’t adult enough to master our emotions. That is not acceptable. Let us learn what we need to do to subdue our emotions and get ourselves out there.

An important aside: we *will* see our emotions mortified. If it doesn’t happen now, it will happen in purgatory. Would it not be better to voluntarily undertake that purification in the realm of the Church Militant? At least that way we’ll earn merit. If that purification is postponed until we reach the realm of the Church Suffering, we will involuntarily undergo it, but we’ll earn no merit in that case. Of course, if we go back to Joey’s more responsible friends, we know that those soldiers faced down horrible fears. They had no choice. Neither do we.

I also hear that I don’t know how hard it is to drag oneself out of bed, to forego other things, etc., to sacrifice a few precious hours at the mills. The logic, or lack thereof, in this statement truly baffles me. I, one who does regularly get myself up and out to the mills, am being told by one who refuses to do so, that I don’t know how difficult it is to do precisely what I am doing!

Of course, I’m aware of the temptations to abdicate Christian responsibilities. I’m human. But in the very action of going to the mills, we front-liners are practicing mortification of our own desires; we are not fleeing the opportunity to obey our Lord.

President John F. Kennedy said, “Those who make peaceful change impossible make violent change inevi-

table.” Many of us will automatically think of the Bill Clintons and Connie Morellas who have been hell-bent on fostering abortion while demonizing our activism and outreach to women.

But wait – might there be another class of individuals who are making peaceful change impossible, another class who might call themselves pro-life? I submit that those pro-lifers who say of their own involvement, “This far, and no more!” may indeed be among those who impede the culture of life.

It is way past the time for us to realize that we no longer have the option to pursue only the more comfortable paths to pro-life activity. We must be willing to roll up our sleeves, get our hands dirty and do what needs to be done, not just do what seems palatable to us.

Will our individual eternal salvations depend on our willingness to step out? I’m no theologian; I could be wrong in this, but I believe our salvations are contingent not in just avoiding mortal sin and keeping Church precepts, but in taking seriously Christ’s command to evangelize and restore God’s order to this world. As I read Matthew chapters 24-25, I see the need for Christians to regularly perform the Spiritual and Corporal Works of Mercy if they are to attain heaven. It seems evident to me that both groups, sheep and goats, are believers.

I advocate strongly front-line activism in front of the abortuaries. That is where the real, human, crying need is. Moreover, that is where just about all the Works of Mercy come into play.

I’ll now say a word to my fellow front-line recruiters. Some of us have become jaded by the lame excuses that too often come our way. I’m hearing some of us tell others, “. . . but if you’d rather, you can pray in front of the Blessed Sacrament” or at some other venue away from the abortuaries.

Big mistake! I certainly advocate prayer in front of the Blessed Sacrament, but not – NOT! – as a substitute for physical presence in front of the abortuaries. That is a sanctimonious cop-out.

If people are reticent, we need to challenge their fears and resistance, if only for their own sakes. We cannot afford to be diffident in so doing. We do them absolutely no service in coddling weakness. They may not like us, but we wouldn’t be the first Christian witnesses and leaders not liked!

By all means – frequent the Sacraments and attend to prayer. Then let’s challenge ourselves and others to come out to the mills – now. No more excuses!

SWETLAND, from page 6

it does, always be ready to explain to them the faith that you love.

And finally, he advised, when you take your kids to college or visit them at college, check out the ministry, visit the Newman Center.

“If you can’t find it, maybe you should say, ‘I don’t think you should go here.’”

College is a very important time, but also a very dangerous time, he explained.

“Kids are going to hear a lot of anti-Catholic stuff. They need a place to go and lick their wounds, and be nurtured.

“You want your student to be at a place where Jesus Christ is radiated in the campus ministry.”

Msgr. Swetland, a Naval Academy graduate and Rhodes Scholar, converted to Catholicism while studying at Oxford.

He is now director of Pre-Theology and Homiletics at Mount St. Mary’s Seminary in Emmitsburg.

CMA, from page 10

ships with authoritative parents.

- The capacity for self-regulation.
- Connections with many adults in an extended family.
- Connections within an authoritative educational system and within a community of faith.

In light of the task force findings, the Catholic Medical Association recommends that the time and money spent on child and adolescent empowerment programs by the Church be directed instead to programs to help parents to be the primary educators and protectors of their children.

These programs should help

parents in understanding and preventing sexual abuse of children, forming children in self-mastery (the prerequisite for love, chastity and responsible relationships), exercising the authoritative style of parenting, and teaching the principles of human sexuality found in *The Truth and Meaning of Human Sexuality*.

The CMA also recommends developing prevention programs to identify and help families with children who exhibit signs of being potential victims or perpetrators of sexual abuse.

By taking these steps, they conclude, the Church can reduce the incidence of child sexual abuse by addressing its root causes, not merely its symptoms.



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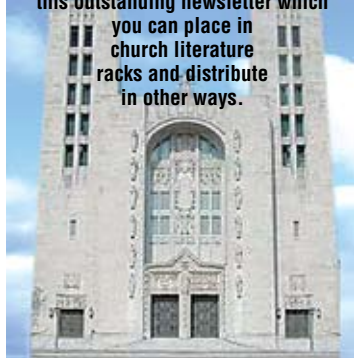
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