



DEFEND LIFE

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Hook-up culture's fallout: disastrous but fixable

Friends with benefits.

For the low-information pro-lifer, this term, a variation of the better-known slang phrase, "hook-up," refers to a casual sexual relationship with someone who is a friend, without being emotionally involved or having a monogamous commitment.

"Friends with benefits" may sound cool to young adults, but in practice, it doesn't work out too well, said Fr. Charles Sikorsky in his Defend Life-sponsored talk at Our Lady's Center in Ellicott City March 14.

In her book, *Unprotected*, Miriam Grossman, a psychiatrist at a major American University, writes about "Olivia," a student who tried out "friends with benefits" with tragic results, said the priest.

Olivia knew she wasn't supposed to get emotionally involved, but she did anyway. When she realized the young man really didn't care about her, her heart was broken.

"Why do they tell you how to protect your body from herpes and pregnancy, but they don't tell you how to protect your heart?" Olivia asked Dr. Grossman tearfully.

Pope Paul VI, in his 1968 encyclical, *Humanae Vitae*, warned the world that the widespread acceptance of contraception would lead to:

1. A general lowering of moral



Today's hook-up culture, which masquerades as sex without consequences, has instead caused tragic blowback, says Fr. Charles Sikorsky.

standards.

2. A rise in infidelity and illegitimacy.

3. The reduction of women to objects used to satisfy men.

4. Government coercion in reproductive matters.

Pope Paul was "mocked, ridiculed and ostracized" for his predictions, said Father.

"Back in '68, everyone said, 'Oh, this will never happen!'"

But now, 46 years later, people are taking a second look.

For example, in an article in *Business Insider* magazine ("of all places!" remarked the priest), writer Michael Dougherty commented that Pope Paul's predictions "sure sound like what's been happening for the past 40 years."

A recent *Wall Street Journal* survey reported that only 7% of college students said that their friends wanted to reserve sex for "a committed relationship"—"not even marriage!" Father observed.

"That's probably emblematic of what the hook-up culture is."

Cohabitation nation

Cohabitation has gone up 1,100% since 1965.

“We’re known as the cohabitation nation,” Sikorsky noted drily—despite the fact that, according to a mega-study by Rutgers University, cohabitation makes no positive contribution to marriage.

On the contrary, cohabitating couples experience higher rates of infidelity, alcoholism, drug use, depression, and physical aggression.

At a Catholic marriage preparation program in Bethesda, Md., in which Father is involved, about two-thirds of the couples are already living together, he said.

In 1960, 5.3% of all births in America were to unmarried women. By 2010 out-of-wedlock births were up to 40.8%

Back to “Olivia” and the effects of casual sex on women, Father explained that the sex act produces the hormone oxytocin, which sends signals to the brain that produce bonding and trusting.

“So this girl is experiencing bonding and trusting with this guy who is just using her—so she gets depressed.”

Depression and eating disorders among young women are on the rise, said the priest. The most common drugs used on college campuses are anti-depressants.

Another phenomenon on the rise is “cutting”: women (more often than men) make cuts on their arms or other parts of their bodies with knives, razor blades or broken glass.

Girls like Olivia, “overwhelmed by their emotions, cut themselves to relieve emotional pain they can’t handle.”

In 1966 there were only two known sexually transmitted diseases. Today there are over 25. Every year in the U.S. there are 15 million new cases of STDs.

Porn addiction goes viral

Widespread contraception, abortion, and the resultant hook-up culture freed men from any respon-

**In 1960, 5.3% of all
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sibility for their sexual behavior.

The instant availability of pornography on the Internet freed them even further by enabling them to gratify their sexual appetites without the bother of having to cope with the caprices of a real woman.

Young men are awash in an epidemic of porn addiction, said Father.

“We priests see this more and more in confession.

“Now, half of men that come to seminary have to be turned away because they have porn addictions.”

Accessing pornography used to take a little effort, said Sikorsky: you had to sneakily buy a porn magazine and hope your next-door neighbor didn’t see you and tell your mama. There was a social stigma involved.

But with the Internet, porn is “accessible, affordable, anonymous, and extremely addictive,” he said.

It is also “aggressive”: as with any addiction, the more you get into it, the more intensively erotic images you need to get satisfaction, he

explained. And the more explicit porn costs money.

The statistics on Internet porn are appalling:

- 40 million Americans visit porn sites daily.
- Porn constitutes 40% of all Internet traffic.
- 6,000 to 11,000 “adult” films are shot each year (by contrast, Hollywood averages 400 films annually).
- 40-50% of porn users exhibit signs of addiction.
- More money is spent on porn than on football, basketball and baseball combined.

Sexual behavior is affected by various hormones released into the brain, said the priest. Dopamine gives men sharp focus and craving. Norepinephrine builds up a sense of excitement.

Next, endorphins are released that give waves of pleasure. And finally, serotonin brings a sense of calm and relaxation.

“Why did God create this cycle? He wants to bind men and women together in marriage,” Father explained.

“But when sex is used outside the way God intended, it is destructive.”

With consequent-free sex, many boys grow up without fathers, discipline and proper role models.

“There is a crisis in masculinity; boys don’t know how to be real men.”

Reasons for hope

But despite all the disastrous consequences of our hook-up cul-

See HOOK-UP, page 6

Voice for Life speaks truth to power at Hopkins

When members of Johns Hopkins University's Voice for Life heard that Governor Martin O'Malley would be the kick-off speaker at JHU's annual student-run Foreign Affairs Symposium on February 19, their collective ears perked up.

Here was a golden opportunity to confront Maryland's governor and pressure him to publicly acknowledge and justify his pro-abortion agenda.

At a Voice for Life meeting, nursing student Jill Xiang "bravely volunteered to ask the question of the governor," recalled VFL President Andrew Guernsey.

"We worded the question to use Governor O'Malley's own liberal values to make the case against abortion," said Guernsey, a Political Science and Classics major.

"O'Malley claims he wants to promote respect for life by abolishing the death penalty in Maryland, yet he condemns innocent unborn children to death in their mothers' wombs.

"He claims to be a bearer of racial justice, healing and equality, and yet promotes abortion, the number one killer in the minority community.

"Finally, O'Malley claims to be a lifelong Catholic, and presumably a fan of Pope Francis, yet he ignores the clear teaching of the Pope and of his Catholic faith that life is sacred from the moment of conception and must be protected."

Guernsey formulated the question himself, for the most part.

"We also consulted [Defend Life Director] Jack Ames and several other politically savvy friends of VFL, who helped us tweak it," he

said.

Jill didn't expect to be cut off by the governor when he discovered where her question was heading.

"Given the tone and timing of O'Malley's visit, I wouldn't be surprised if he planned this as a strategic warm-up for his upcoming presidential campaign," she speculated.

"I thought he would want to



Prodded by a question from Voice for Life's Jill Xiang, Governor Martin O'Malley attempts to justify his support for abortion.

appear professional and Robert's Rules-abiding in front of an audience he hoped to win over."

Xiang *did* wonder if there would be hecklers in the audience.

"But I had gone up emotionally prepared for the scene to take a turn for the worse. So even if there had been hecklers, I'd still have articulated the question in full."

As she stepped up to the microphone to ask her question, the governor quipped, "Boy, it's hot in here! Are we reducing by 15% in Shriver Hall?"

Jill quickly adapted her opening statement: "Hello, Governor, I'm Jill. I hail from the very blue state

of New York, and am happy to now call Baltimore and Johns Hopkins my home. Yes, it is warm in here because we have such a very bright intellectual figure in the room!"

O'Malley mugged at Jill's flat-tery, and the audience responded with laughter.

But when she moved on to her actual question, said Guernsey, "Students could be heard snickering all around."

Xiang found the governor's response disappointing.

"O'Malley focused on the issue of the death penalty, and touched on abortion only briefly at the very end," she recalled.

"What's more, the governor did not respond to the connection between the death penalty and abortion, especially late-term abortion, which is legal on demand in Maryland.

"I wish he had tackled the question more head-on."

"O'Malley's answer ran in circles for awhile," said Guernsey. "First, he said he believes in the common good. Then he said he believes in consensus. Then he said he doesn't believe in coercive government.

"But he made it clear at the end that he is very radically pro-abortion by favoring no changes to Maryland's excessively lax abortion laws, which allow for late term abortion and little to no real oversight of clinics."

The governor's closing statement, supporting "a woman's choice," brought cheering and loud applause from the audience, "right on cue, like Pavlov's dog," commented Guernsey.

"I pray that Archbishop Lori acts

JHU pro-lifer questions the Man Who Would Be President

The following is a transcript of Jill Xiang's question and Governor O'Malley's answer.

Jill Xiang: First of all I want to thank you for your courageous stand against the death penalty here in your own state. It's controversial, it's not very popular; therefore, I really thank you for your efforts. It's a travesty that the minority community has borne the brunt of this injustice.

Having said that, could you please comment on how you reconcile your stance against the practice [the death penalty] and your support for legalized abortion on demand, which is the number one killer of minorities? And as a Catholic in the public square, how would you comment on Pope Francis's quote that legalized abortion is "the death penalty" for the unborn? Thank-you.

Martin O'Malley: I try not to comment on the Pope or theological matters, but let me share with you how, as a person in the public square, how I've come to look at these issues—because I was educated all my life in Catholic schools, and very important to my understanding of the public arena is the Aquinian notion of the common good.

And in fact, if you look through any of the major talks I have ever given, whether it's the State of the Union or the Inaugural or the like, you will find the recitation of my core beliefs, which I believe are the core beliefs of the people of this state: a belief in the dignity of the individual. A belief in our own

responsibility to advance the common good, and an understanding that we're all in this together.

So when it comes the issue of the death penalty, I believe that the consensus was there in the arc of history to realize that the death penalty isn't effective, it's expensive, and it doesn't work; it can't be fairly applied.

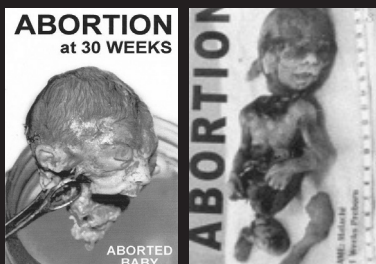
And if you need another reason, consider the fact that the vast majority of public executions that take place on this planet happen in the countries of, I believe, Yemen, Saudi Arabia, North Korea, Communist China, and the United States of America. So we repealed the death penalty, and we've also driven violent crime down to its lowest levels in 30 to 35 years, and still have a lot lives to save [inaudible].

And around that issue, it wasn't easy—we weren't sure we had a consensus. We thought we did, though.

One of the important principles of the Aquinian teaching is that one should not use the coercive power of the state unless there is a broad consensus about the use of that coercive power of the state. And on the issue of abortion, I have come to the conclusion that that is a choice that is best left to individual women and their doctors, and not the sort of choice, the sort of coercive choice that any government is very good at making.

A video of this exchange is posted on: http://www.youtube.com/watch?v=AKmTXwOLUrg&feature=youtu.be_gdata.

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on Governor O'Malley's promotion of abortion and enforces Canon 915 that requires that the Holy Eucharist be protected from those "obstinately persevering in manifest grave sin."

Far from turning the Eucharist into a political weapon, he added, such strong action would prevent the Eucharist from becoming a political tool whereby "Catholic" politicians can deceive Catholic voters into thinking that supporting abortion is permissible or at least insignificant.

Pope Francis ‘stirs it up, raises the important questions’

Fr. Paul Schenck was boarding an Amtrak train on March 13, 2013, when his cell phone rang.

It was his twin brother Rob.

“What do you think?” Rob asked excitedly.

“About *what*?” Father retorted.

“We have a pope!” exclaimed Rob—who happens to be an Evangelical minister.

Father Schenck had been waiting impatiently for the news, he told listeners at his Defend Life-sponsored talk at St. John Neumann Church in Annapolis February 27.

Finally, the white smoke had risen from the smokestack of the Sistine Chapel. The cardinals had named Archbishop of Buenos Aires Jorge Mario Bergoglio of Argentina the new pope—Pope Francis.

“I’ve got my collar on,” Father Schenck recalled.

“As soon as I sat down in my seat on the train, people started coming up to me, asking all kinds of questions. They wanted to know all about the Holy Father and the Church.

“I was talking to Jews, Methodists, Baptists, about the Successor of St. Peter. It got so frenetic—people were sitting down next to me, telling me their life stories—they had to form a line!”

Finally, the conductors stationed themselves at the front and back of the car, directing traffic to him for the remainder of the two-hour trip.

“These are great days to be a Catholic!” exclaimed Father.

“Pope Francis, just by being selected as the Successor of St. Peter, arrested the attention of the world.”

But subsequently, the priest noted, “Certain things Pope Francis said in response to certain inqui-



When Pope Francis made the covers of *Rolling Stone* and *Time*, it was all God’s doing, says Fr. Paul Schenck.

ries—all legitimate questions—further excited the media world, and increased the curiosity of the curious.”

This was all God’s doing, insisted Schenck: “stirring it up, raising the important questions, putting things considered ‘settled’ into the column of ‘unsettled’—and that’s good—for questions to be raised, issues to be explored.”

This happened just when we thought that religion was on the wane, was being pushed aside, said Father. “And the Vicar of Jesus Christ was at the center of it all.”

Time magazine named him Person of the Year. He made the cover of *Rolling Stone*.

NARAL published a display ad in magazines and newspapers saying, “Thank-you, Pope Francis! Pro-choicers everywhere.”

“The pundits were wondering aloud if we finally had a pope who would ‘update’ morality and approve abortion,” said Schenck, a long-time pro-life activist who heads the Harrisburg Diocese’s Respect Life Office.

“It makes you wonder how

much research is done, if any, in the 24-hour news cycle,” he added drily.

The Pope, a Jesuit, is suspected of being “soft” on life issues and “hard” on Catholic social teaching, which is now “all the rage,” said Father.

So it’s critical that we understand Catholic social teaching, because Pope Francis is a great proponent of it.

The Compendium of the Social Doctrine of the Church, “the encyclopedia of Catholic social teaching” (which is available online), states that Catholic social teaching is founded on certain permanent principles, the first of which is the dignity of the human person.

This first principle is the foundation of all other principles and content of the Church’s social doctrine, explained Father.

The *Compendium* asserts that the roots of human rights are found in the dignity that belongs to each human being. These rights are universal, inviolable, and unalienable.

The first right is the right to life, from conception to natural death. An integral part of the right to life is the right of the child to develop in the mother’s womb from the moment of conception.

Abortion is “a horrendous crime and constitutes a particularly serious moral disorder,” the *Compendium* states.

A little more than six months ago, Pope Francis said, “Every unborn child, the unjustly condemned to be aborted, has the face of the Lord ...and every old person, even if infirm and at the end of his life, carries with him the face of Christ. *They must not be thrown away.*”

“Pope Francis is speaking in accord with the *Compendium*, only

he's saying it in an eminently pastoral manner," said Father.

"And he's communicating it with real, sincere empathy and sympathy—he exudes that love which is irresistible."

Pope Francis' much-quoted and controversial remark in an interview, regarding homosexuals, "Who am I to judge?" must be taken in context with his other statements, said Father.

In a conversation with Rabbi Abraham Skorka, published in the book, *On Heaven and Earth*, for example, Francis said that same-sex marriage "is a weakening of the institution of marriage that has existed for thousands of years, and is forged

according to nature and anthropology."

Francis' remark "wasn't an off-hand or ill-considered remark," the priest contended.

"He was speaking directly from the social teaching of the Church, that homosexual persons are to be fully respected in their human dignity."

His comment was "strategic" because it gave light to an aspect of the Church's social teaching that the world didn't know about, said Schenck.


"The world thinks that if you're a faithful Catholic, you must hate homosexuals. In one phrase, Francis dispels all this."

Pope Francis "teaches, believes, promotes, announces, excites, entralls the whole watching and listening world with this magnificent body of Catholic truth," said Father.


The fact that he made the covers of *Rolling Stone* and *Time* is all the doing of God, because once people get past the front pages and delve deeper and deeper into Pope Francis' teaching, then they find the joy and glory and transformation of that Catholic truth, he declared.

"Pray for the Holy Father, because he has been chosen for such a time as this."

A video of Father Schenck's talk is available at YouTube.com/4DefendLife.




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HOOK-UP, from page 2

ture, we still have reasons for hope, Father insisted.

One is Pope Francis' call for the Church to be like a "field hospital" after a battle, where we heal the wounds of the injured before we worry about their cholesterol level or blood pressure, so to speak.

"He wants a Church that goes out in the streets and tries to evangelize, rather than to be so focused on ourselves.

"Pro-lifers do that," Father noted; "they heal wounds. Their attitude is, 'What happened, happened—let's see what we can do to help you.'"

Another reason to hope is the great teachings that John Paul II left us in *Theology of the Body*, which explains how the teachings of the Church on sex and marriage are not just arbitrary rules, but are actually beneficial for you.

Father also pointed to the Institute for Psychological Sciences, a Catholic graduate school of psy-

chology in Arlington, Va., of which he is president.

IPS is teaching its students to be psychologists and counselors based on a Christian view of morality and how people can realize their dignity as children of God.

Finally, Father described a university movement called FOCUS (Fellowship of Catholic University Students), which has Catholic missionaries working at 74 universities (including the University of Maryland, the Naval Academy, and George Mason), evangelizing and trying to help the students who have so many problems.

"We can be a people of love and joy, a people who spread the Gospel, who attract people to Christ," said Father.

"That's where our hope has to be; that's the only way we're going to reverse all this and build a true Culture of Life and a true culture of love."

Father Sikorsky is a former director of *Defend Life*. His complete talk is posted at DefendLife.org and YouTube.com/4DefendLife.

Pa. pro-life warrior was faithful to the end

By J.P. Wall

Perhaps “a quiet man” would be the best thumbnail description of John Patrick Stanton, our beloved pro-life leader who died January 31 from the effects of a heart attack suffered a few days before.

He never made a big splash, never talked about what he did; but, in 1970, when he saw the need to respond to the dreadful abortion holocaust descending upon the nation, he set himself against it and, for the next 44 years, worked day and night to oppose it in every way he could.

This absolute dedication extended almost to the very day of his death at age 86.

Even at this advanced age, he was constantly on the go: organizing and attending pro-life meetings, taking part in prayer vigils and sidewalk counseling outside abortion clinics several times a week, giving

pro-life talks to various groups, always on the move, never slowing down.

On January 27, after attending a meeting of the Bucks County, Pa., pro-life group, where he gave a talk on his efforts in Harrisburg to encourage the Republican governor and the legislature to act in a more pro-life way, he returned to his home in Jenkintown, Pa.

After retiring, he felt strong chest pains. He arose and, without awakening his wife Harriet, drove to Holy Redeemer Hospital, where he was diagnosed as having had a heart attack.

They immediately transported him to the Hospital of the University of Pennsylvania to be treated by his personal physician, who scheduled him for a heart by-pass operation the next morning.

The by-pass operation was successful, but his liver and kidneys

began to fail. From then on, it was downhill. He died about noon January 31, surrounded by his wife and family, who prayed and sang hymns as he passed into eternity.

John’s life was an almost incredible record of accomplishment, not only in the pro-life movement, but in other fields as well.

He was born in the suburban Philadelphia borough of Jenkintown, of immigrant parents from County Mayo, Ireland.

He attended the local parish grade school, then Northeast Catholic High School in Philadelphia, graduating in 1945.

Since World War II was in progress, he entered the U.S. Navy, serving for two years. On leaving the Navy, he entered LaSalle College under the G.I. Bill, graduating in 1950.

He worked first for the Honeywell Corporation, then for Sherman Industries, where he was vice-president in charge of production, and from which he retired in 1990.

His pro-life activity began in 1970 in an effort to strengthen the existing law prohibiting abortion in Pennsylvania.

In 1971 he organized the Pro-Life Coalition of Southeast Pennsylvania (later named the Pro-Life Union), which carried on the pro-life effort both in Pennsylvania and, after *Roe v. Wade*, nationally.

John went on to organize in 1974 the Pennsylvania Pro-Life Federation as the state affiliate of the National Right to Life Committee.

He served as the Pennsylvania delegate to the NRLC and also as



Never one to waste an opportunity, when John Stanton was jailed for three months for peacefully blocking abortions, he proceeded to evangelize his fellow inmates.

See STANTON, page 10



DEFEND LIFE

*Proclaiming the Culture of Life and
Fighting the Culture of Death since 1987*

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*April 10, 2014 Anno Domini
Feast of Saint Fulbert of Chartres*



Dear Friend of Defend Life,

On October 17, 2013, God called home **Ronald McArthur**, founding president of **Thomas Aquinas College (TAC)** located in Santa Paula, California. TAC is located not far from the Reagan Ranch and Reagan Library. Until this very moment, it had never occurred to me that two of my greatest heroes, **Ronald Reagan** and **Ronald McArthur**, shared the same first name, both were Californians, and both were neighbors!



I first met Ron McArthur at an **ISI** (Intercollegiate Studies Institute) seminar at the University of North Carolina in Chapel Hill way back in March of 1966. A college friend, Bill Williams, and I had traveled to Raleigh to see the Eastern Regionals of the NCAA featuring a titanic battle between the St. Joseph's Hawks and the Duke Blue Devils. I still have a great love for college basketball. That Saturday, we learned about an ISI seminar in nearby Chapel Hill. I had headed the ISI Club at Villanova, my alma mater, and knew how worthwhile this seminar would most likely be.

That's the day I first met Ron McArthur, one of the speakers at the event. He was then teaching in a Great Books curriculum at St. Mary's College, his alma mater, just outside San Francisco. He was a very tall man, about 6'-6". He talked about truth, its importance, and how we must seek that truth through our intellect. I was impressed, especially given how Catholic colleges at the time were becoming less and less Catholic! Several years later, I learned that he was hoping to found a Catholic college based solely on the Great Books with Catholic Theology as taught by Thomas Aquinas at its core. I believe this was at a **Wanderer Forum** in Saint Paul, Minnesota.



Every summer I would travel from Richmond, Virginia, to the Twin Cities to attend these wonderful conferences. It was there that I met so many great Catholics such as the late Al Matt, Sr., Lyman Stebbins, the founder of Catholics United for the Faith, General Thomas Lane, Emmett Culligan, L. Brent Bozell, and so many others who were leading the way to restore orthodoxy in the Church after the tumult caused by the false implementation of Vatican II.

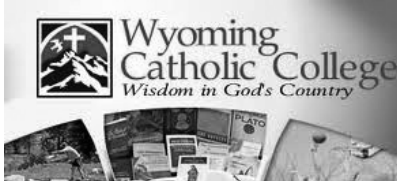
On one such occasion, I had the honor of visiting with Ron McArthur and his friend, retired Lieutenant Colonel Bill Lawton. Thomas Aquinas College had started at this point and its temporary campus was the former Gillette Estate in beautiful Southern California. It was being rented from a Catholic religious order. When Ron and Bill learned that I was an engineer, they asked if I would consider being their physical plant director which they would soon need when they moved to their yet-to-be-chosen permanent campus. Had I said yes, I most likely would not be writing this letter. Instead, I became their informal East Coast recruiter representing **TAC** at several college fairs.



Ultimately, **TAC** moved to Santa Paula and built a beautiful campus in the Spanish architectural style. All of the buildings are breathtaking, none more so than the college chapel from which Ron McArthur was buried last October. His Mass was a Latin Tridentine Mass. What follows are **two funeral remarks by TAC President, Dr. Michael McLean, a former student of Ron McArthur:**

I recall returning to a hotel room Ron and I were sharing on a fundraising trip years ago to find him on his knees praying the Rosary. That was a reminder to me that faith

*and prayer were at the very center of Ron's life, and that they were the wellsprings from which everything else in his life flowed. Just as he held a crucifix on that long-ago day, so did he hold a crucifix when he died. ----- Those of us who follow in Dr. McArthur's footsteps will forever pray that we may imitate him in these virtues and, as well, in **humility**, which **St. Thomas** says is the **first of all the virtues**.*



Several years ago, I visited **Wyoming Catholic College (WCC)** which like TAC uses the tutorial method of teaching, far different than the conventional lecture method used in nearly all colleges. I was totally impressed by Wyoming Catholic, which had many TAC grads serving as tutors.

WCC would never have been founded had it not been for Ron McArthur. Besides TAC, Ron McArthur's greatest legacy may well be that

TAC led the way for many new totally Catholic colleges such as **Christendom, Thomas More, Mary Magdalene, and Ave Maria** as well as the resurrection of such schools as **Franciscan, Belmont Abbey and Benedictine**. With the Grace of God, there will be many more such schools in the future to which we can send our children, grandchildren, and others!

Richard Collier, RIP



In 1999, Joe Scheidler and I attended a protest rally at the **Gynetics** pharmaceutical plant outside Princeton, New Jersey. This plant was producing an abortifacient and Rich Collier, a prominent **PRO-LIFE** attorney had organized this rally. Rich was the president of the **Legal Center for Defense of Life**, a group dedicated to providing free legal services to protect human life from conception until natural death.

Here is an example of Rich Collier's heroism. Back in 1997, then pregnant Sonya Jackson was incarcerated in a Somerville, New Jersey jail on drug charges. She wanted to have an abortion. Somehow, Rich Collier, possibly because he was past president of the New Jersey Bar Association, was appointed legal guardian for her five-month-old pre-born baby. Almost certainly, Judge Leonard Arnold was not **PRO-LIFE**. At a special hearing, Rich argued eloquently on behalf of Sonya's pre-born child's **Right to Life**, also describing the barbarity of abortion. Not surprisingly, an **ACLU** lawyer argued in favor of abortion for Sonya Jackson.

The Judge ruled in favor of it and Sonya was released temporarily to have her abortion. It was scheduled for 8:15 AM. Lo and behold, **LIFENET**, a local activist group, had scheduled a prayer vigil for that very day in front of that very same death camp. There were **60** persons present. When Sonya was released from jail, she snubbed her ACLU lawyer who was waiting to take her to the death camp and greeted her mother instead. The impassioned plea Rich Collier had given to Judge Arnold had not convinced him, but it had convinced Sonya Jackson not to abort. Her decision to give birth was announced by long-time activist **Bill Calvin** at the end of the prayer vigil amidst shouts of joy!

Rich Collier departed this world on **Christmas Day, 2013**. Two days later at his wake in Princeton, hundreds were lined up around the block standing in pouring rain to pay their final respects to this great hero. Among them were **Sonya Jackson** and her 16-year-old daughter, **Eva Messiah**, whom she introduced to Rich's widow, Janet Collier. **Imagine the tears of joy!**

Janet Collier is the former **Janet Sparro**, who grew up in Saint Rose of Lima Parish in South Baltimore before attending Eastern High School. Janet's dad played professional baseball in the Washington Senators' organization. Later he worked for Maryland Ship Building and Dry Dock. Those were the glorious days when wonderfully Catholic Baltimore was an industrial and shipping giant!

Well done, Rich Collier, Good and Faithful Servant.

Long Live Christ Our King,

Jack Ames
Jack Ames, P.E., Director

Marching for Life

Adoption as a loving option was the theme of keynote speaker Ryan Bomberger (below, with young Alex Palmateer) at the Maryland March for Life in Annapolis March 10. He told pro-lifers that, conceived in rape, he was adopted into a Christian multi-racial family with 13 children.



Above, Sherrie Palmateer holds a crucifix, part of a giant pro-life rosary with pink and blue papier-maché beads handmade by the children in her group, Brothers and Sisters for Life, based at St. Joseph Church, Fullerton. Pro-lifers carried the rosary in the March from St. Mary's Catholic Church to Lawyers Mall in front of the State House.

STANTON, from page 7

its national treasurer, using his business skills to put its finances on a firm basis.

While carrying this heavy burden of pro-life activity, John and his wife Harriet raised 12 children, eventually resulting in 46 grandchildren and (so far) 16 great-grandchildren.

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He also earned a master's degree in religious education which, for many years, he used in teaching religion in several Catholic high schools and Holy Family College.

John inherited from his parents an intense interest in Ireland, its history and heritage. With his family, he visited Ireland several times.

He also used his knowledge of Ireland to lecture at Catholic grade and high schools.

Along with his son Pat, he organized the Stanton Family Singers and Players which, for several years, has given Irish music (what else?) concerts at many charitable venues.

He was, of course, a member of many Irish and Catholic organizations: the Ancient Order of Hibernians, the Friendly Sons of St. Patrick, the Catholic League for Religious and Civil Rights, and The Marian Consortium of Lay Organizations.

As a member of the pro-life rescue movement, he put his safety and freedom on the line to peacefully and non-violently directly halt the killing of our unborn brothers and sisters.

This resulted in some forty arrests and in spending three months in the Snyder County, Pa., prison, where he proceeded to evangelize his fellow inmates.

Journalist and columnist J.D. Mullane, who did a great job exposing the media cover-up of abortionist and mass-murderer Kermit Gosnell's activities, interviewed John.

Mullane asked John why he kept at it, why he sacrificed so much of his life for a cause that seemed a goner in a regressive culture.

Said Mullane, "I've never forgotten his response: 'Faith costs.'"

John Stanton paid the price, but not in vain.

Book Review

With game stacked against them, men have gone on strike

By Diane Levero

On January 13, 2012, an Italian cruise ship, the *Costa Concordia*, partially sank off the coast of Tuscany with over 4,000 people on board.

Thirty people died, 64 were injured, and some are still missing. Ship Captain Francesco Schettino was charged with “abandoning incapacitated passengers and failing to inform maritime authorities.”

Many crew members not only left passengers to fend for themselves; they shoved women and children aside or knocked them down in their scramble to board the lifeboats themselves.

The public was rightly horrified and disgusted by their behavior.

But, declares psychologist Helen Smith, the *Concordia* was just a microcosm of what is happening in our society.

“The guys’ behavior is a culmination that has been years in the making,” Smith asserts in her new book, *Men on Strike: Why Men Are Boycotting Marriage, Fatherhood, and the American Dream—and Why It Matters*.

Our society, the media, the government and women have regulated and demanded that any incentives men have for acting like men be taken away, and have decried masculinity as evil, says Smith.

“Men have been listening to what society has been saying about them for more than 40 years: they are perverts, wimps, cowards, assholes, jerks, good-for-nothing, bumbling deadbeats and expendable.

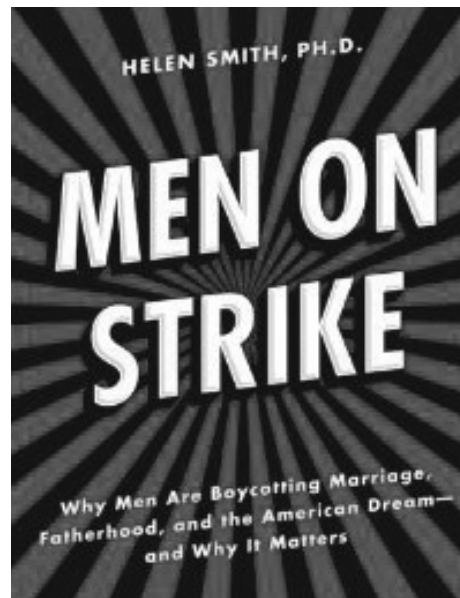
“Men got the message; now

they are acting accordingly.”

The result is a disturbing and potentially catastrophic sea change in our society, Smith contends.

Bottom line: men are opting out in swarms—out of marriage, responsible fatherhood, higher education, and the proverbial rat race for success in general.

The “experts” have written books ridiculing today’s “man-child” who refuses to grow up, choosing to play video games and



watch Internet porn instead, Smith notes.

But they usually write from the perspective of how awful this is for women—because there are so few men left that are eligible enough for the poor women to marry.

The experts don’t bother to find out *why* men have gone on strike.

But Smith, in addition to over two decades of working with men as a psychologist, probed what’s going on in the minds of “the silent

sex” in some interesting ways.

She went to where “normal, everyday guys” hang out—in gyms and bars—and struck up off-the-cuff, frank conversations with them.

And she got them to speak out—often with pithy, incisive comments on men’s rights and men’s issues—on her blog sites, drhelen.blogspot.com and pjmedia.com/drhelen.

Men on Strike covers the relevant facts and statistics: In 1970, for example, 80 percent of 25- to 29-year-old men were married; in 2007 only about 40 percent of them were.

In 1970, 85 percent of 30- to 34-year-old men were married; only 60 percent of them were in 2007.

Because women have become much more economically independent due to support from the welfare state or their earned income as they flooded the labor market in the 1970s and ‘80s, they could much more easily support a child, Smith points out.

Husbands and fathers became superfluous.

Today, according to the *New York Times*, more than half the births to American women under 30 occur outside of marriage.

The respect and social status that men enjoyed if they married and supported families has almost disappeared.

The sexual revolution obviously exacerbated the situation, making it easier for men to get sex without getting married.

But as she listened to average guys talk about why they’re leery about marriage, Smith learned there

was a lot more to it.

“Most of my friends won’t even consider marriage until their late twenties,” 23-year-old Max told her.

“I think girls maybe 40 or 50 years ago were doing less cheating and were more trustworthy. A lot of girls today are crazy partiers; they flirt with other people and have sex with other guys.

“If they sleep with you on the first date, they are more likely to go off with someone else when they are with you.”

“My generation spends a lot of time partying and there really isn’t much loyalty,” agreed Jamie, 24.

Marriage is “a dying concept” because people just seem to hook up, have kids and move on, he said; not getting married makes a person “a lot more free.”

Where the boys aren’t

Guys are also staying away from college in droves.

After decades of trending in that direction, women outnumber men attending and graduating from college at a ratio of almost 60 to 40.

It’s not surprising that boys have become turned off by schools and education in general, notes Smith. Feminists and their sycophants have turned our elementary and high schools into hostile environments for boys.

Boys and their masculine traits are often frowned upon in U.S. schools; they’re seen as “defective

girls” in need of a major overhaul.

They need to become less competitive, more emotionally expressive, more nurturing—in short, more like girls.

Schools, with the willing aid of the mainstream media, brainwash students into believing that girls and women are helpless victims and that all men are potential rapists and perverts.

Boys are seen as ‘defective girls’ in need of a major overhaul.

As today’s universities have become increasingly feminized, college men correspondingly feel emasculated and unwelcome.

In 2011, Smith notes, the Obama administration notified universities that under Title IX of the Civil Rights Act, they should “strongly discourage” permitting a student accused of sexual harassment or sexual assault on campus “to question or cross-examine the accuser.”

If the university has an appeals process, it must be available to both parties, subjecting the accused male to double jeopardy.

The retreat to “man caves”

With the culture permeated with stereotypes of men as perverts, possible predators, and at best, bumbling goofball dads, it’s little wonder that men have retreated to the “man caves” widely advertised on TV and radio as a place to get away from female domination in their homes.

They have stopped trying to be men, a tragic mistake for both them and for society, which needs their

positive participation as fathers, husbands, role models and leaders, says Smith.

We can’t afford to lose the potential contributions of half of our population, she argues, quoting writer Camille Paglia: “Masculinity is aggressive, unstable and combustible. It is also the most creative cultural force in history.

“Let us stop being small-minded and freely acknowledge what treasures their obsessiveness has poured into culture.”

“David,” one of Smith’s readers, put the same theme in these words: “A stalled nation has its men in idle. Highly active men in a town of 50,000 can do remarkable things—that’s all the Renaissance was.

“Our nation will stagnate economically and culturally if we keep up this war on men.”

Dr. Smith didn’t write *Men on Strike* as a scholarly study, but as a call to action, and she offers some guidelines for the battle:

- Stop letting women run the agenda by controlling the dialog on sex, relationships and parental rights.
- Fight for better treatment of men in marriage and relationships.
- Fight for more just laws for men in divorce, child custody, and paternity cases.
- Fight back in education.
- Fight back against negative portrayals of men in the media and culture.

I have seen examples of society’s “war on men” many times, on both a large scale and in individual instances.

Men on Strike is a masterful exposé of how our society has stacked the game against men and what we can and should do about it.

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In My Humble Opinion

Carhart leaves trail of injured and dead in his wake

By Janet Baker

In December 2010, abortionist Leroy Carhart set up his baby-murder (euphemistically referred to as abortion) center in the office already inhabited by other abortionists at 13233 Executive Park Terrace in Germantown, Md.

This abortion center was started by the late abortionist Carl Stave and is now co-owned by his two children, Todd Stave and Nancy Stave Samuels (the children themselves are not abortionists, but they live off the blood money nonetheless).

Unlike the other abortionists there, Carhart specializes in late-term abortions. He also excels at injuring and even killing the mothers.

Prior to his arrival in Maryland (facilitated by “embellishments” on his license applications), he caused the death of Christin Gilbert in 2005 while working for George Tiller in Wichita, Kansas.

Christin, who had Down Syndrome, had no idea what was to befall her as she was brought for her late-term abortion after she was sexually assaulted.

In February 2013 Jennifer Morbelli, accompanied by her husband and parents, came from New York to have the late-term procedure done. A few days later it was evident that things weren’t going as planned.

Having been counseled (by Carhart staff) to call Carhart and not a hospital in case of emergency, the family waited while trying unsuccessfully to contact the abortionist.

By the time they took Jennifer



Late-term abortionist Leroy Carhart added yet another botched abortion and injured patient to his resume on March 4.

to the hospital on February 7, it was too late and Jennifer died. She was Carhart’s second fatality.

On July 9, a few months later, an ambulance pulled up in front of the abortion mill and took another woman away; I presume she was taken to Shady Grove Hospital. Perhaps now would be a good time to point out that Carhart has no privileges whatsoever in any Maryland hospital.

On November 26, just four months later, the ambulance was summoned yet again. Another woman had been mangled by Carhart. I believe this woman and the one hospitalized on July 9 survived their injuries.

Many people are aware that Carhart divides his time between his two abortuaries, the other being in Nebraska.

On December 12, less than 3 weeks after the November 26 incident, he caused yet another woman to be taken to a hospital from his Nebraska abortuary.

Shortly after all this happened, I passed a flyer out to tenants of Executive Office Park to point out to them that within their midst was a menace to women and to unborn children (2,000 of them, at the time of that writing).

On that flyer I quipped that perhaps the office condo association should consider reserving a parking space in front of Carhart’s places for ambulances, since more of them would likely be summoned. What I thought was sarcasm turned out to be prophecy.

On March 4, yet another ambulance pulled up at the door to the abortuary. The woman was taken to Shady Grove with life-threatening injuries. Thankfully, she survived. Will the next one be so fortunate?

This is now four times in 13 months that Leroy Carhart has caused women to be hospitalized as a result of abortion brutality at his Germantown facility. If you count the December incident in Nebraska, that becomes five women injured during that 13-month span (that we *know* of). Recall that one of those women died.

What can you do about it? Plenty. First, be in front of your local abortion mill in person to pray and offer Christian witness there.

Look up “40 Days for Life” and join in the nearest effort to you.

See CARHART, page 15

Bob gets on a roll with his pro-life alphabet

**By Bob Brown, President
Harford County Right to Life**

In a recent conversation about abortion, a young woman asked me incredulously, “You’re *against* Plan B?!”

I replied, “The so-called ‘morning after pill,’ which can be used up to five mornings later, is essentially a high dose birth control pill that acts as an abortifacient by thinning the lining of the uterus, preventing the newly conceived child from implanting.

“So, yes, I am against any action that intentionally takes the life of an innocent little girl, no matter what her age may be.” Referring to an abortion victim personally as a little girl often catches a big girl off guard.

But then I added, “You know, Plan B is aptly named because, like, I wonder whatever happened to Plan A?”

“What’s that?” she asked suspiciously.

“Abstinence.”

“But what if I choose not to be abstinent?”

“Then,” I responded, “Plan B means Baby. But if you aren’t willing or able to care for Baby, then we can turn to Alternate Plan A: Adoption. Thereafter, in the future, however, it’s Plan C: Control, as in, self-control. And Character. Church. Conscience.”

She looked at me as if I had stepped out of the 1700s.

“Look, I’m not judging, for the Bible says that all have sinned and fall short of God’s glory, and that definitely includes me. But we have a Conscience. Are we not more



‘B’ is for Baby

In Bob’s pro-life version of the alphabet, Plan B equals Baby, not the morning-after pill.

than mere animals that act out only of instinct and hunger?

“I am convinced that just about everybody’s Conscience has informed him or her at one time that abortion is a moral evil.

“However, we get good at ignoring our Conscience and pretending that it is telling us something different, and we train our Conscience to tell us the lie that we want to hear most: ‘I, yes *I*, am the ultimate judge of right and wrong.’”

Okay, that was judging.

As she walked away, I thanked her for talking with me. I said that I wasn’t done with the letters, but that sales pitch fell flat.

I consoled myself with the thought that I was on a roll with this alphabet thing, but I was going to have to find another captive audience. Hmmm, let me see. Whom could I

Plan D: Die to self. Begin by treating others the way that you wish to be treated. But maybe *your* D is Doubt, and that’s very understandable. You’re in a tough situation and you don’t see a way out. If so, then ...

Plan E: Err on the side of life, as Ronald Reagan said in 1987. Every child deserves a chance to live—with you or with adoptive parents. Those who choose life never regret that choice, nor do the ones for whom life was chosen. The same cannot be said of those who follow a different path.

Plan F: Faith.

Plan G: God.

Plan H: Help. Get Help. Approximately 4,000 crisis pregnancy centers in the United States offer free and friendly Help. And then one day *you*, established in your experience and wisdom and sacrifice

and joy for having chosen life, can be the one who gives Help.

Plan I: Imagine. "Imagine all the people, living for ... future generations. Yoo-hoo-hoo-oo-oo. You may say I'm a dreamer."

Plan J: Jesus. See Plan G.

Plan K: is a piece of wood.

Plan L: Life.

Plan M: March for Plan L.

Plan N: No. No Mo' Roe.

Plan O: is a city in Texas.

Plan P: Pray—that's *our* Plan P. The *other* Plan P is one that you must keep your babies away from.

Plan Q: Question. You've seen the bumper sticker "Question Authority." Sure, there is a time and a place for that, but since most people nowadays are their own authority, it should be "Question Yourself."

1 Corinthians 11:31 points out that if we were to be our own judges, we wouldn't be getting judged at

all now, would we? So, Question yourself and your motives in the light of Scripture, whose Author is the true Authority. Then, Submit to Authority.

Plan R: Right to life.

Plan S: Save babies!

Plan T: is the lead singer of Led Zeppelin.

Plan U: Unborn girls and boys, just like their older siblings, have a Plan R.

Plan V: Vie. Vida. Vita.

Plan W: Wonderment. I've seen all of my four born children emerge from my wife's body at birth. Instead of getting used to it, each time it's more mind-blowing to me than the time before.

With great sadness I can imagine the opposite situation: the utter despair that must eventually set in when a mother realizes that she has paid an abortionist to pull her baby

out of her body in pieces.

Plan XYZ: Men, pull up your zippers and save it for marriage.

CARHART, from page 13

There is one at the Germantown abortion facility.

If you're in the Germantown area and use one of the businesses in Executive Office Park, ask them what they are doing to rid their complex of the abortion mill.

Vote for committed pro-life candidates this coming November, when the entire state government is up for election.

Research the candidates; no one who supports abortion deserves your vote. Don't be ashamed of being a "single-issue" voter when that "issue" is the lives of babies. Let's get to work.

Testimonial by Home Schooling Hero Laura Berquist



In 1971, I went to a brand new, very small, liberal arts college in Southern California. I am from Minnesota, and I was already registered to attend college elsewhere. My parents had read about **Thomas Aquinas College** just starting that fall, in *National Review*, and they were intrigued. All three of us went to visit.

At that point, I didn't know what classical education, liberal education, or that liberal arts were. But I did know that my first quiz had an important result. Almost the first thing Dr. McArthur said to me was, "So Laura, what is the best part of you?" (A test, I thought, already) "My mind!" "That's right," Dr. McArthur replied. (Whew!) "And," he went on to say, "what is the best thing you can do with your mind?" (Another test question!) "Think about God?" I replied.

I don't know exactly where that reply came from, because candidly, I wasn't in the habit of thinking much about God at that point in my life, but Dr. McArthur liked it. He said, slapping me on the back, "Good, good, good! And are you going to come here and do that with your mind?" I thought to myself. "Well, that's not what I had planned when I came here, but it does seem like the right thing to do." And I said aloud, "Sure!"

That conversation changed my life. I owe Dr. McArthur a debt that can never be repaid, and I know I am only one of many.

MORE ABOUT RON MCARTHUR ON PAGES 8 AND 9.



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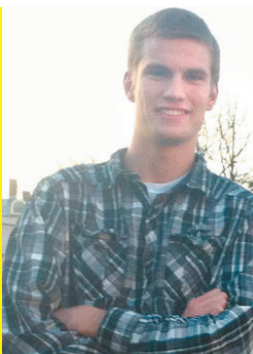
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