

# Life Matters

The Newsletter of the St. Rose of Lima Pro-Life/Pro-Family Committee

Spring, 2002

Volume III, Number I

## He Is Risen

By: Fred Dwyer

Easter is here and we celebrate the most joyous truth of our faith. "He is risen!" life is restored, death is defeated. As if echoing that resurrection we look around and see spring restoring life to our natural world. Life is intrinsically beautiful. Life is to be honored, respected and protected. If you believe that life is sacred, if you believe that destructive embryonic research is wrong, if you believe that violence is damaging our society, if you believe that euthanasia is an evil, if you believe that traditional Catholic family values are endangered, then now would be a great time to consider how you might affect positive changes in our society's view of life issues. Make a commitment right now, a commitment to yourself. Do something, do more than you did last year. What can you do? You can pray, you can take political action, you can support abortion alternatives (adoption, childbearing support organizations) you can help to educate, you can join the St. Rose Pro-Life/Pro-Family Committee and do any or all of the preceding. **We meet on the first Tuesday of each month in the Monsignor Conroy room at 7:30 p.m.** We need you. We need people with ideas, people willing to both lead and follow. We don't have all the answers, we only have a burning desire to bring back to our culture a healthy respect for the sanctity of life. Help us.

### Pro-Life/Pro-Family Mission Statement

To peacefully promote, with compassion and love, a higher standard of ethics and morality in accordance with God's commandments. To defend life in all its stages from conception to natural death, through prayer, education, witness, political action, charitable assistance to those in need, and by opposing that in our society which degrades the sanctity of life.

## Jesse Helms Said

Excerpt provided by John Leitner.

"On September 11, 4,000 innocent Americans were killed by a foreign enemy. The American people responded with shock, sadness, and a deep and righteous anger – and rightly so. Yet let us not forget that *every passing day* in our country almost 4,000 innocent Americans are killed at the hands of so-called doctors, who rip those little ones from their mother's wombs. These are the most innocent Americans of all – small, helpless, defenseless babies. For unborn Americans, every day is September 11."

### St. Rose Pro-Life/Pro-Family Committee Officers

*Editor of Life Matters – Fred Dwyer*  
*Chairperson – Steve Moore*  
*Secretary – Mariotte Corson*  
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*Spiritual Director – Fr. Peter J. Towsley*

## Hitler's Children

A final essay by:

Nancy L. Harvey, February, 2001

Reprinted with permission from the Human Life Review, Fall 2001

*Nancy L. Harvey had long suffered from Crohn's disease (chronic inflammatory disease involving the lower portion of the small intestine). In the early years she and her husband James, had both been school teachers. James had become a prominent music critic; and although Nancy had been for years totally dependent on portable machines and wheelchair, they traveled a lot. Both died at age 49.*

Hitler's children met me at the airport, with hugs and kisses and pink-and-white orchids. My husband and I were in Stuttgart to research the pianist Werner Haas, whose flawless technique and exuberant interpretations have delighted us for years.

The visit continued as it began—Hitler's children pushed my wheelchair, helped me in and out of cars, and up and down stairs. As a "gut cripple" I need frequent rest stops; my three hosts found restrooms for me, escorted me to them (carrying my IV bag and pump), even opening the door and turning on the light.

Born in 1929, our hosts grew up during the glory days of the Third Reich. Photographs of the time often show Hitler with children, but he does not grin at the camera as our leaders do. He stares intently into the eyes of the children, laying hands on shoulder or head much as a pastor would do.

The children were the Master Race, the chosen ones who were to continue the thousand-year Reich. Taught of their superiority by schoolteachers and Hitler Youth leaders, they understood their task: to carry on a strong, proud, glorious society, free from the contamination of "mongrel" races and the burden of disabled people.

When we visited the Cathedral at Strasbourg, my IV tubing tangled in the wheelchair. I ended my infusion in the nave and then watched as my host cheerfully turned the wheelchair upside down, hauled out a pocket knife,

and cut the tubing out of the spokes. Hitler would not have been amused.

It almost seems to be a cottage industry these days, writing books about Hitler's willing executioners and the horrors of Nazi Germany. Certainly we should remember the past in order to prevent such evil in the future. But there seems to be some confusion as to the lesson.

Some of us believe that it is wrong to kill innocent people, and this was the evil of Nazi Germany. Others think that Hitler made a mistake in his categories. It is wrong to kill Jews and Gypsies, but acceptable to kill the unborn and severely disabled.

We read the descriptions of late-term abortions—the prostaglandin that squeezes the life out of a baby, the saline solution—slowly poisoning and burning him to death, the scissors stabbing into the skull while the arms and legs convulse—and we are not sickened.

We starve the severely disabled and dismiss the cruelty by saying it really doesn't hurt, although my experiences with starvation and dehydration prove otherwise.

Unlike the Germans, we care little for racial purity and glory, but we care intensely for our right to have our own way, to pursue happiness at any cost, and if the unborn or disabled interfere, we are as ruthless as the Nazis.

As a disabled person with visible IV tubing, a pump, and a wheelchair, I have occasionally encountered revulsion here in America. And while everyone in France sternly looked past me, strangers in Germany were friendly. Many people made eye contact, smiled, nodded, and greeted me with a cautious "guten morgen."

Yet I was aware that little over sixty years ago, Hitler's killing program started with us. Disabled people cause hardship for others. Rationalizing their destruction is child's play. I have read about the way it was done—the disparaging phrases—life unworthy of Life—the carefully organized paper-work, the legal sanctions, and the use of doctors.

As it was then, so it is now. The killing is hedged round with laws and bureaucracy so that the entire fabric of society is involved, men of peace and healing wield the curette, and those of us who are not in vulnerable categories will feel safe. And certainly all the nice people who assent, all the "willing executioners," add another layer to the perplexity.

My former state governor was a devout Southern Baptist, active in his church, a faithful husband, a loving father, and a champion of partial-birth abortion—twice vetoing a bill to outlaw it and posthumously receiving an award from the Missouri chapter of the Religious Coalition for Reproductive Choice.

Just as the nationalistic "German Christian" movement proclaimed a God who understood their need for a society freed from the claims of the "unfit," so many of us worship a God who sympathizes with our need to live lives unhampered by children.

I have read diaries and biographies of Hitler's

executioners. Many were truly nice men—kind to their wives, loving and attentive to their children, growing roses, attending church. Many wanted a better society—working for health care, employment, education, and housing. As we continue to rehash the horrors of the Nazis, we might add this lesson—that very nice people consent to atrocities, and that consenting to evil brings spiritual blindness.

But my three hosts, Hitler's children, taught to despise cripples like me, were not spiritually blind. They cared for me as if I were Christ Himself—often touching my hand to see if I was cold, bringing me spring water for my dry mouth, continually replenishing the supply of toilet paper, carrying my IV bag and pump into churches and restaurants, setting up and taking down the wheelchair, parking the car on the sidewalk, kissing me every morning and evening, reaching out to caress my cheek. How could I be a life unworthy of Life when I could receive and return such love?

Our hosts lifted my spirits. If Hitler's children could turn away from the evil teaching of the Third Reich and become such Christ-like people, surely there is hope, even in abortion-bloodied America, for the rest of us.

**Peter Singer**

### **“Oppose Abortion or Allow Infanticide”**

Text of a radio spot by Fr. Frank Pavone

Hello, this is Fr. Frank Pavone. Peter Singer, an advocate of abortion, has said, "The pro-life groups are right about one thing: the location of the baby inside or outside the womb cannot make such a crucial difference." He then concludes that to be consistent, we must either "oppose abortion, or allow infanticide." More and more people are, indeed, endorsing infanticide, and doing so for the same reasons they endorse abortion. This exposes the tremendous poison which the so-called "pro-choice" mentality brings to our society. After all, if choice is more important than life, the age of that life does not make a difference. Infanticide was practiced in the early centuries of the Church, and Christians opposed it. May we not fail to oppose it today.

### **Some Things You Should Know About Media Violence and Media Literacy**

From the American Academy of Pediatrics Web Site  
<http://www.aap.org/advocacy/childhealthmonth/media.htm>

- Media violence can lead to aggressive behavior in children. Over 1,000 studies confirm this link.
- By age 18, the average American child will have viewed about 200,000 acts of violence on television alone.
- The level of violence during Saturday morning cartoons is higher than the level of violence during prime time. There are 3 to 5 violent acts per hour in prime time, versus 20 to 25 acts per hour on Saturday morning.
- Media violence is especially damaging to young

children (under age 8) because they cannot easily tell the difference between real life and fantasy. Violent images on television and in movies may seem real to young children. They can be traumatized by viewing these images.

- Media violence affects children by:
  - Increasing aggressiveness and anti-social behavior.
  - Increasing their fear of becoming victims.
  - Making them less sensitive to violence and to victims of violence.
  - Increasing their appetite for more violence in entertainment and in real life.
- Media violence often fails to show the consequences of violence. This is especially true of cartoons, toy commercials and music videos. As a result, children learn that there are few if any repercussions for committing violent acts.
- Parents can reduce the effect media violence has on children by:
  - Limiting the amount of television children watch to 1 to 2 hours a day.
  - Monitoring the programs children watch and restricting children's viewing of violent programs.
  - Monitoring the music videos and films children see, as well as the music children listen to, for violent themes.
  - Teaching children alternatives to violence.
- Parents can help children develop media literacy skills by:
  - Helping children distinguish between fantasy and reality.
  - Teaching them that real-life violence has consequences.
  - Watching television with children and discussing the violent acts and images that are portrayed. Ask children to think about what would happen in real life if the same type of violent act were committed. Would anyone die or go to jail? Would anyone be sad? Would the violence solve problems or create them?
  - Asking children how they feel after watching a violent TV show, movie, or music video.

**Regarding Euthanasia, C. Everett Koop, M.D., the Former Surgeon General of the United States Says:**

From the book:  
KOOP, The Memoirs of America's Family Doctor  
by C. Everett Koop, M.D.

"... we must be wary of those who are too willing to end the lives of the elderly and the ill. If we ever decide that a

poor quality of life justifies ending that life, we have taken a step down a slippery slope that places all of us in danger. There is a difference between allowing nature to take its course and actively assisting death. The call for euthanasia surfaces in our society periodically, as it is doing now under the guise of "death with dignity" or assisted suicide. Euthanasia is a concept, it seems to me, that is in direct conflict with a religious and ethical tradition in which the human race is presented with " a blessing and a curse, life and death," and we are instructed '...therefore, to choose life.' I believe 'euthanasia' lies outside the commonly held life-centered values of the West and cannot be allowed without incurring great social and personal tragedy. This is not merely an intellectual conundrum. This issue involves actual human beings at risk..."

"While the terror of state-sponsored euthanasia may never grip America as it once did Germany, it is possible that the terror of the euthanasia ethic - tolerated by medicine and an indifferent public and practiced by a few physicians - may grip many invisible and vulnerable Americans. Over fifty years ago, German doctors and courts collaborated to identify millions of people who were labeled 'devoid of value'. Some Americans are labeled the same today: members of a racial or ethnic 'underclass', a sidewalk screamer ... an illegal alien ... a nursing home resident with Alzheimer's disease ... an abandoned migrant worker ... or anyone too old or weak or poor to help himself or herself. For two millennia the Hippocratic tradition has stood for the 'sanctity' of human life. We can alleviate the unbearable in life better than ever before. We can do that and not eliminate life itself. As I have said many times, medicine cannot be both our healer and our killer."

**Germany, 1939**

From "The History Place" web site

"In October of 1939 amid the turmoil of the outbreak of war Hitler ordered widespread "mercy killing" of the sick and disabled. Code named "Aktion T 4," the Nazi euthanasia program to eliminate "life unworthy of life" at first focused on newborns and very young children. Midwives and doctors were required to register children up to age three who showed symptoms of mental retardation, physical deformity, or other symptoms included on a questionnaire from the Reich Health Ministry."

"The Nazi euthanasia program quickly expanded to include older disabled children and adults. Hitler's decree of October, 1939, typed on his personal stationery and back dated to Sept. 1, enlarged 'the authority of certain physicians to be designated by name in such manner that persons who, according to human judgment, are incurable can, upon a most careful diagnosis of their condition of sickness, be accorded a mercy death.'"

Blessed are they that hunger and thirst after justice: for they shall have their fill. Matthew 5:6

## Alan Keyes on New York's Crisis Pregnancy Center Debacle

Source: World Net Daily; March 4, 2002, as found in  
"The Ultimate Pro-life Resource List"  
<http://www.prolifeinfo.org/>

*Note: Alan Keyes is a former presidential candidate and United Nation's ambassador. Tune into Alan Keyes' new show "Alan Keyes is Making Sense" on MSNBC, Monday through Thursday, 10 p.m., ET*

Pro-abortion New York Attorney General Eliot Spitzer on Thursday apparently declared a temporary cease fire in his vendetta against New York's crisis-pregnancy centers. But it would be a grave mistake to think this battle is won. Elected with the strong support of pro-abortion groups, Spitzer was clearly engaged in abuse of his prosecutorial power for political reasons. (Note to liberals: How about drawing some "Lessons of Enron" here?) Now it seems that his payback to the pro-abortion groups that elected him has been interrupted by the principled objections of his targets, the courageous objections of his colleague, Attorney General Charlie Condon of South Carolina, and by increasing media attention that the case was receiving.

Spitzer accepted as plausible the usual list of pro-abortion myths about the nature and practices of CPCs, and then used his office's subpoena power in an attempt to overwhelm the centers with intimidating and prohibitively expensive requests for information and documentation. In effect, he took the undocumented word of the pro-abortion groups who elected him that he should treat CPCs as lawbreakers until proven otherwise. The idea that crisis-pregnancy centers engage in criminal abuse of their clients is almost criminal itself. It takes a genuine pro-abortion zealot not to see that these centers are doing extremely important and constructive work. They are an alternative to the abortion mills, offering counseling, support and help to young women in crisis pregnancies so that these young mothers can make a decision that respects the life of their child as well as their own future life prospects a decision both mother and child can live with.

Abortion rates typically decline where such centers are operating. But, of course, this is the real offense in the eyes of the abortion high priesthood effectively helping young women make a decision other than abortion is the only mortal sin to them.

The strategy of Spitzer's assault is clear: The burdensome costs that result from complying with a sustained campaign of hostile "investigation" could be expected to force some CPCs to close. Like most principled non-profits, they typically have no funds to spare for defending themselves against sophisticated government harassment. Indeed, apparently one small center has already decided that the pressure is too great, and has signed an agreement to modify its actions to satisfy its pro-abortion critics. But such appeasement can never

work. Indeed, the demands consist primarily in the insistence that the centers more and more energetically "reassure" prospective clients that they have no intention or desire to convince mothers not to abort their children. In the Orwellian world of NARAL and Planned Parenthood, counseling young women not to kill their children constitutes "humiliation and degradation." The very presence of crisis centers on the same street as abortion mills is "psychological intimidation." And the presentation of factual materials regarding the true nature of the baby in the womb and the effects of abortion on mother, as well as child is "brainwashing."

Crisis-pregnancy centers offer love and truth to the lonely and confused. Out of love, they offer the truth that abortion is a choice that disrespects the dignity of the human person, and leads not to happiness, but to misery. It is this truth of love and respect that Spitzer and his paymasters want silenced, and they want it replaced not simply with silence, but with positive acknowledgment that the pro-life position is evil. There can be no final compromise with such men, particularly when they wield the power of the state.

We must, like Lincoln in his Cooper Union Speech, understand that our opponents demand not coexistence, but acquiescence. Indeed, his words then need little modification to fit the actions of Spitzer, NARAL, NOW, et al., like a glove:

*"[W]hat will convince them? This, and this only: cease to call [abortion] wrong, and join them in calling it right. And this must be done thoroughly done in acts as well as in words. Silence will not be tolerated we must place ourselves avowedly with them."*

In defending our right to call abortion the evil it is, we protect a principle as essential to our national soul as did Lincoln. Indeed, it is the same principle that the equal dignity of all God's human creatures is the foundation of all our rights. Lincoln's closing remarks at Cooper Union will, I am confident, continue to express well the noble devotion of the selfless workers of the crisis-pregnancy-center movement:

*"Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."*

### Nearby Crisis Pregnancy Centers (CPC's)

Find more centers at: <http://www.pregnancycenters.org>

Catholic Family Services, 205 Wakelee Ave, Ansonia, CT 06401 203-735-7481

Hopeline Women's Center, 4083 Main Street, Bridgeport, CT 06601 800-203-4673

Birthright of Danbury, 290 White Street, Danbury CT 203-744-3737

Hopeline Women's Center, 1 Padanaram Road, Danbury, CT 06812, 203-207-4673

Catholic Family Services, 203 High St, Milford, CT 06460, 203-874-6270

Hopeline Women's Center, 500 Monroe Turnpike, Monroe, CT 06468, 800-203-4673

Catholic Charities, 387 Main St, Ridgefield, CT 06877 203-431-8170

Catholic Family & Community Services, 449 Howe Ave, Shelton CT 06484, 203-736-9604

Carolyn's Place, 41 John St, Waterbury CT 06708 203 597-9050

Behold the inheritance of the Lord are children: the reward, the fruit of the womb. Psalms 126:3

## One Victim or Two: The Case Against "One-Victim Approach" Legislation

By: Joe Kral, M.A.

Source: Pro-Life Infonet; March 7, 2002

*Pro-Life Infonet Note: Joe Kral is the legislative director for Texas Right to Life and lobbies on medical ethics issues in Congress for National Right to Life. He holds a Master's degree in Theology from the University of St. Thomas with a concentration in legal ethics.*

It comes with much tragedy that Pro-Life movement must face a new legislative threat against "Unborn Victims of Violence" legislation – a threat known as the "one-victim approach". Not only does the language of these legislative measures contain the philosophy of the culture of death, but unfortunately they have also confused some well-meaning Pro-Life legislators and organizations.

While on the surface they may seem similar to "Unborn Victims of Violence" legislation, "one-victim approaches" have grave deficiencies contained within [them]. One of the primary reasons why National Right to Life and its state affiliates oppose such measures is that they take a one-victim approach rather than a two-victim approach as do "Unborn Victims of Violence" legislation. What these "one-victim approaches" would do is have enhanced penalties for those who cause a pregnant woman to miscarry her pregnancy. While on the surface this may seem Pro-Life, in actuality it is far from. Essentially, "one-victim approaches" treat the unborn children as mere "things" of the mother (i.e. property). These measures are quite explicit when defining miscarriage and stillbirth to use such terms as "products of human conception". These are terms that pro-abortion advocates use to intentionally dehumanize the unborn child. As Pro-Life advocates, we acknowledge that the unborn child is a unique human individual and if a crime is going to be committed against the child then we should call it a crime against the unborn child. In essence, call a duck a duck.

What is even more shocking is that these "one-victim approaches" would also codify the pro-abortion position. This bill would solidify the Roe v. Wade position even

outside the context of abortion. This is frightening! This language would further codify the language of the culture of death, the culture we are fighting against!

Furthermore, on a pragmatic level, "one-victim approaches" are problematic in the case that both mother and child are killed. As the bill suggests one would have to cause the miscarriage of the child in order for the perpetrator to be charged with an enhanced penalty. It is doubtful any enhanced penalties could be brought against the perpetrator since the mother cannot suffer any additional loss since she has been killed. In essence, the capitol offense would consume the lesser offense. The perpetrator would not be charged with any crime against the unborn child under this circumstance if a "one-victim approach" were enacted. Also, "one-victim approaches" do not address the issue if the unborn child is injured in-utero by a criminal act, but survives the injury. The local district attorney would be unable to press any criminal charges against the perpetrator under this circumstance. A good example of how ineffective a "one-victim approach" law could be just recently occurred in Houston, Texas when a pregnant mother was savagely beaten by her boyfriend. Both mother and child survived the criminal attack, but the child was born prematurely and had obvious injuries as a result of the attack. The local prosecutor was unable to file charges on behalf of the child because the child was not considered a victim of a crime at the time since the child simply was in her mother's womb. Needless to say, the family was outraged that nothing could be done about this.

Even more recently with the decision of the Bush Administration to have "unborn children" eligible to receive funds from the State Children's Health Insurance Program we can also see a problem with consistency under the law if "one-victim approaches" became law. Essentially, Pro-Life advocates must ask themselves one question, how can "property" be eligible for medical insurance? It is in this light we can see the value of true "Unborn Victims of Violence" legislation--that is if the unborn child is eligible for medical insurance (especially if they are injured during a commission of a crime), then, they too can be a victim of a crime as well.

However, what makes this language even more unacceptable to Pro-Life advocates is pro-abortion forces (i.e. Planned Parenthood, National Abortion Rights Action League, and the ACLU) have tried to gut other Pro-Life "Unborn Victims of Violence" legislation at the federal level and in other states using identical language. It is the political interests of these pro-abortion organizations to thwart any attempt to recognize the humanity of the unborn child under any area of law even when it serves to fully legally protect the mother's decision to give birth to her unborn child.

It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones. Luke 17:2

## **Post-Abortion Healing: We Do Not Reject You.**

Text of a radio spot by Fr. Frank Pavone

Hello, this is Fr. Frank Pavone. If all abortions stopped tomorrow, our mission of healing will only have begun. Abortion hurts - physically, emotionally, and spiritually. The Gospel of Life is also the Gospel of Mercy, and to those who have had abortions we say, "The doors of the Church are open!" We are not here to condemn you, but to welcome you back to the peace and healing of Christ. I know of a woman who had 24 abortions. Even she, upon repenting of her sins, can and will be forgiven. To oppose abortion is not to oppose those who have them, but rather to embrace them in love. May God bless the tens of millions who suffer from a past abortion, and those who minister to them. Let the healing begin!

## **Pro-Life/Pro-Family Events October 1999-April 2002**

What has the Pro-Life/Pro-Family Committee been doing?

Summary by Queta Donovan

- Talk by Gloria Fillipo on Carolyn's Place, a Crisis Pregnancy Center in Waterbury.
- All night adoration of the Blessed Sacrament for the Feast of the Immaculate Conception.
- March for Life in Washington, DC, January, 2000.
- Missionary Image of our Lady of Guadalupe visited St. Rose Parish, March, 2000.
- St. Rose Family Day, April, 2000: Speakers, Sam & Lisa Johnston, and James J. Drummy.
- Published the first issue of Life Matters, Volume I, Number I, in the Spring of 2000.
- Potluck dinner for committee members and their families, June, 2000.
- Ice cream social on Labor Day (fundraiser for St. Rose of Lima).
- Catholic Family Day for St. Rose parishioners (children's program included), October, 2000: Three dynamic guest speakers.
- Life Matters, Volume I, Number II, published in the Fall of 2000.
- Fr. Peter West (Priests for Life): Guest speaker at all weekend Masses, October, 2000. Committee hosted a luncheon for Fr. Peter.
- Pro-Life/Pro-Family Mass at St. Rose, followed by presence/prayers outside the Danbury abortion clinic.
- All night adoration of the Blessed Sacrament, December 8, 2000.
- March for Life in Washington, DC, January, 2001 (bus from St. Rose parish).
- Life Matters, Volume II, Number I, published February, 2001.

- Living Rosary for Family Life, with St. Rose Jr. Youth Group, on Feast of Annunciation, March, 2001.
- Visit from the Missionary Image of our Lady of Guadalupe, March, 2001.
- Committee members spoke at all weekend Masses explaining our committee mission, and soliciting new members, March, 2001.
- Pro-Life/Pro-Family Mass at St. Rose followed by presence/prayers outside of the Danbury abortion clinic, April, 2001.
- Mother's Day, 2001, fundraiser for the committee (roses for crowning of May Queen).
- Potluck dinner for committee members and families, June, 2001.
- Life Matters, Volume II, Number II, published, June, 2001.
- Catholic Life Day for St. Rose & neighboring parishes (children's program included) hosted at St. Rose.
- Salesian Priest from Christian Foundation for Children & Aging, spoke at all weekend Masses. Resulted in over 200 children/elderly being sponsored by St. Rose parishioners.
- Signature campaign to ban immoral TV shows, at all weekend Masses.
- Celebrant singers, Nov., 2001: wonderful music ministry shared with St. Rose and other parishes; dinner hosted by committee. Some committee members provided lodgings for the singers.
- Boys Village speaker invited to educate the committee and then to talk about the program to all the parishioners.
- "Little Feet" pins/prayer for spiritual adoption of unborn children made available for small donation, 2001.
- Life Matters Volume II, Number III, published December, 2001.
- March for Life Washington, DC, January, 2002 (bus from St. Rose parish).
- Blue candle memorial/prayer card, 2002.
- Pro-Life/Pro-Family Corner added to the weekly church bulletin.
- Testimony/phone calls & attendance in Hartford to make our voices heard in opposing legalization of same sex marriages.
- Living Rosary for Life on the Feast of The Annunciation, March 24, 2002.
- Catholic Concerns Day on April 9, 2002, in conjunction with the Social Concerns Committee.

He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. Matthew 28:6