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Welcome!

Dear Friends,

We are delighted to welcome you to Malvern, Pennsylvania!

It's an exciting time for Rachel's Vineyard and the Silent No More Awareness Campaign as we continue to grow. Our organizations are transforming the harsh realities of "GLOBAL MOURNING" as we provide a voice of hope, love and truth to those who have suffered the loss of their children to abortion. The movement of post abortion awareness and healing is at a real point of illumination as more and more research exposes the damage; as more and more testimonies reveal the truth, and as the expansive growth of healing retreats throughout the world are skyrocketing souls into freedom. We'll continue to bring inspired people together in leadership and training forums like this, to ensure our ministries can collaborate to achieve maximum fruitfulness.

Let me give you a brief update on the recent growth of Rachel's Vineyard: The past year has seen some significant growth in Latin America with Eugenia Hadley and Father Victor Salomon spreading the Vineyard throughout this region.

I also had the opportunity to present to the Pontifical Academy of Life in Rome earlier this year. My presentation was on The Aftermath of Abortion: The Data on the Scientific Literature. I had the opportunity to meet with Pope Benedict and to share about the work of Rachel's Vineyard. I was told many times by different Vatican officials that the work of Rachel's Vineyard is highly regarded by the Holy See.

In May seeds were germinated at the International Theological Institute to plant Rachel's Vineyard in a number of Eastern European Countries. Translations are being completed for Poland, Lithuania and the Ukraine, as other plans are being made for Rachel's Vineyard in Austria, Denmark and China. The first Rachel's Vineyard retreats were held in Germany under the leadership of Anne Arthur, Lebanon and The Faroe Islands with the capable assistance of Bernadette Goulding, and in Columbia and Argentina because of the passionate efforts of Eugenia Hadley and Father Victor. In the near future, Martha Shuping, MD hopes to take Rachel's Vineyard to Vietnam and Cristina Martinez has been invited by a Bishop in Paraguay to start a new Rachel's Vineyard site in Ascension.

The commission to spread the good news throughout the globe is being realized as Rachel's Vineyard is now planted in 35 countries!

We can all take pride in so many workers in the vineyard who are making extraordinary efforts to share the good news and joy of healing. We can all share in the excitement about where we are headed in the future.

Before I close, I'd like to thank each of you for attending our conference and bringing your expertise and dreams to our gathering. You, as leaders, have the vision, the knowledge, the

wherewithal and the experience to help us pave our way into the future. You are truly the greatest asset and we could not accomplish what we do without your support and leadership.

We can never express enough how much we appreciate your motivation, dedication, spirit of sacrifice, service, and all the personal resources you put into this ministry. We are thrilled to have this opportunity to gather everyone together to celebrate all that you have done and all that Rachel's Vineyard has accomplished because of you.

This is a time to relax and enjoy yourselves. We hope this week can be a time for you to relish in the company of those who share your mission and passion for healing; to make new friends; to laugh, to open your hearts for more healing, and of course, learn new insights and ideas that can assist in your ministries as we fellowship in God's love.

My deepest appreciation to all those who have worked behind the scenes in organization and planning. The unremitting efforts of Katie D'Annunzio, my sister and friend, who is a tireless helper in everything we do! To Amanda Miner and Kathleen Corrigan who helped in the organization and planning. We are also exceedingly grateful for our outstanding faculty this year. And of course, Kevin Burke, the man behind the curtain, who never wants us to pay any attention to him!

We express our profound appreciation to Fr. Frank Pavone and Janet Morana, and our family at Priests for Life. The growth and spread of Rachel's Vineyard would not be possible without their support, guidance and partnership!

Special thanks to The Lynch Foundation, for their generous grant toward scholarships and expenses which enabled many individuals to participate in this year's conference.

God Bless each of you for your love, support and compassion, for the gifts you offer to God in the service of building his kingdom. You are joining an amazing network of thousands of volunteers committed to making a difference in the lives of others around the globe.

Together let us pray for the thousands of selfless laborers in Rachel's Vineyard who can't be with us this year, but who volunteer their time and compassion throughout the world, as we spread the good news of Jesus Christ.

In the Love of Christ,
Theresa Burke
Founder, Rachel's Vineyard Ministries



Silent No More Awareness Campaign *Welcome*

**Congratulations on attending the Rachel's Vineyard Leadership Conference.
The Silent No More Awareness Campaign is blessed to work in unity
and partnership with Rachel's Vineyard!**

We are delighted that God has called you to attend this special and unique Conference. We have put together Workshops in the Silent No More track to help you fulfill God's call to raise awareness about abortion's after-effects.

The Workshops have all the essential information, and support materials you need to be silent no more and help others in the future to be silent no more!

"You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand—shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven."

Matthew 5:14-16 taken from The Message translation

Your heart for those hurting from abortion and your leadership make you local ambassadors for post-abortion folks. Every Ambassador needs to be equipped to serve and that's what we hope our Workshops will do – equip YOU to be "Silent No More" and raise up others to break the silence also. The Silent No More Awareness Campaign is a team effort and YOU are a very important part of the team!

As the co-founders of the Campaign, our goal is to help you follow God's call. Welcome to the Conference and may God bless you!

Georgette Forney,

Co-Founder of the Silent No More Awareness Campaign

Anglicans for Life President

Georgette@AnglicansforLife.org

(800) 707-6635

Janet Morana,

Co-Founder of the Silent No More Awareness Campaign

Priests for Life Executive Director

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(888) PFL-3448

FOOTPRINTS

One night a man had a dream. He dreamed he was walking along the beach with the LORD. Across the sky flashed scenes of his life. For each scene, he noticed two sets of footprints in the sand; one belonging to him, and the other to the LORD.

When the last scene of his life flashed before him, He looked back at the footprints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times of his life.

This really bothered him and he questioned the LORD about it. "LORD, you said that once I decided to follow you, you'd walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints; I don't understand why when I needed you most you would leave me."

The LORD replied, "My precious, precious child, I love you and I would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you."

Conference Schedule

Monday July 18					
7:00	Mass with Msgr. Mike Mannion				
7:30-8:30	Breakfast				
8:30-9:30	Check In/Registration				
9:45-10:15	<i>Welcome and Introductions</i>				
10:15-10:45	<i>Teaming up with Silent No More</i> Janet Morana and Georgette Forney				
10:45-11:45	Keynote: <i>The Biblical Concept of Healing</i> Fr. Frank Pavone MCR				
12:00-1:30	Lunch MH				
	Introduction WCR	Clinical MCR	Outreach & Publicity DR	Special Interest ECR	Silent No More
1:30-2:45	<i>How to Start Rachel's Vineyard Site</i> Lori Eckstine	<i>Crash Course in Trauma</i> Theresa Burke	<i>The Wider Vineyard: Do Post-Abortion Healing and Pro-Life activism Mix?</i> Fr. Frank Pavone and Janet Morana	<i>Breast Cancer and Abortion</i> Eve Sanchez Silver	Attend: <i>Crash Course in Trauma</i> Theresa Burke
2:45-3:00	Break				
3:00-4:15	<i>Team Formation</i> Lori Eckstine	<i>Understanding Repeat Abortions</i> Theresa Burke		<i>Heart Cries: The Roots of Slavery and the Holocaust of Abortion</i> Dr. Karen Stevensen	<i>The 411 of Testimonies!</i> Georgette Forney and Janet Morana (DR)
4:15-4:30	Break				
4:30-5:30		<i>Networking with Project Rachel</i> Fr. Frank Pavone	<i>Networking with Interdenom. Groups</i> Cheryl Ryan	<i>Networking with Spanish Sites</i> Fr. Salomon and Eugenia Hadley	Roundtable Discussion: <i>How to Expand your SNM Team</i> Georgette Forney and Janet Morana (WCR)
5:30-7:00	Dinner MH				
7:00-8:00	<i>Option 1~New Manual Exchange and Discussion</i> MCR <i>Option 2~Devotion in Motion</i> with Kathleen Corrigan ECR				
8:00-10:00	<i>Marketplace of Ideas</i> MCR- MEV Ceremony 8:00				
9:00-10:00	<i>Catholic View for Women</i> Janet Morana and Teresa Tomeo				

MCR – Main Conference Room in Family Life Center
WCR – West Conference Room in Family Life Center
DR – Dining Room in Family Life Center
ECR – East Conference Room in Family Life Center
MH – Memorial Hall

Tuesday July 19					
7:30-8:00	<i>Mass</i> with Fr. Frank Pavone or <i>Protestant Service</i> with Cheryl Ryan				
8:00-9:00	Breakfast				
9:00-9:30	<i>Morning Praise and Announcements</i>				
9:30-11:00	Keynote: <i>Media Training</i> Teresa Tomeo MCR				
	Introduction WCR	Clinical MCR	Outreach & Publicity DR	Special Interest ECR	Silent No more
11:00-12:00	<i>RV Overview for Those New to the Ministry</i> Theresa Burke	<i>Contraception: It's Implications for Rachel's Vineyard</i> Ellen Curro	<i>Media Influence on the Culture of Death</i> Teresa Tomeo	<i>Mission, Message and Ministry for the Service of Life</i> Msgr. Mannion	<i>Attend: Media Influence on the Culture of Death</i> Teresa Tomeo
12:00-1:30	Lunch (<i>Special Clergy Luncheon with Fr. Frank Pavone</i>)				
1:30-2:45	<i>Team Dynamics</i> Cindy Dillard	<i>Resolving Guilt and Shame; Restoring Hope</i> Fr. Peter Maher	<i>Redeeming a Father's Heart</i> Kevin Burke	<i>Eggsploitation</i> Video and Discussion	<i>Public Speaking Delivery Techniques</i> Guido and Susan Fetta (½ WCR)
2:45-3:00	Break				
3:00-4:15	<i>Prison Ministry in Short and Long Term Facilities</i> Marjorie Long & Barbara Rozas	<i>Facilitation Skills – the Power of the Present</i> Theresa Burke	<i>Cultivating the Seeds of Trust</i> Kevin Burke	<i>Understanding Issues with Control</i> Lori Eckstine	<i>Equipping Team Silent No More</i> Georgette Forney and Janet Morana (½ WCR)
4:15-4:30	Break				
4:30-5:30	<i>Aftercare Resources for Rachel's Vineyard</i> Panel	<i>Facilitation Skills: Cooling the Flames of Anger</i> Theresa Burke	<i>How to Reach Out to Priests about Rachel's Vineyard</i> Fr. Frank Pavone	<i>Fundraising</i> Panel	<i>Seeding for the Next Season Harvest</i> Georgette Forney and Janet Morana (½ WCR)
5:30-7:00	Dinner MH				
7:00-8:00	<i>Reconciliation Service</i> MCR				
8:00-9:00	<i>Option 1~Scriptural Rosary</i> with Bill Monteith, Sr. Geralyn Spaulding, Lourdes J. Delgado-Serrano, & Kay Marie Geiger WCR <i>Option 2~ Devotion in Motion</i> with Kathleen Corrigan ECR				

MCR – Main Conference Room in Family Life Center
WCR – West Conference Room in Family Life Center
DR – Dining Room in Family Life Center
ECR – East Conference Room in Family Life Center
MH – Memorial Hall at McShain

Wednesday July 20					
7:30-8:30	Breakfast				
8:30-9:30	Mass with Bishop Choby				
9:30-10:00	<i>Morning Praise and Announcements</i>				
10:00-10:50	Keynote: <i>How to Lead Like Jesus</i> Msgr. Mike Magee MCR				
10:50-11:00	Break				
	Introduction WCR	Clinical MCR	Outreach & Publicity DR	Special Interest ECR	Silent No More
11:00-12:00	<i>How to Develop Listening Skills</i> Cindy Dillard	<i>Trauma and the Brain</i> Theresa Burke	<i>New Healing Resource for Men</i> Rev. Scott Miller		Attend: <i>Trauma and the Brain</i> Theresa Burke
12:00-1:30	Lunch MH				
1:30-2:45	<i>Profundizando en el significado del Retiro "El Viñedo de Raquel"</i> Fr. Salomon and Eugenia Hadley	<i>Ins and Outs of Intake</i> Cindy Dillard	<i>Facilitating Healing in the African American Community</i> Minister Pamela Bell	<i>Understanding the Problem of Pornography Part I</i> Peter Kleponis	Public Speaking Skill Improvement Workshop Part I Guido and Susan Fetta (½ WCR)
2:45-3:00	Break				
3:00-4:15	<i>"Medical" Abortions: The deadly chemical assault on mother and child</i> Theresa Burke	<i>Ministering to Retreatants with Mental Health Issues</i> Denise Rowinski	<i>Maafa21 Video and discussion</i> Dr. Karen Stevenson	<i>Treating the Pornography Problem Part II</i> Peter Kleponis	Public Speaking Skill Improvement Workshop Part II Guido and Susan Fetta (½ WCR)
4:15-4:30	Break				
4:30-5:30	<i>The Confraternity of Our Lady of Mercy: Spiritual Aftercare for Holiness After Abortion</i> Fr. Ben Cameron	<i>Understanding Early Pregnancy Loss in Miscarriage and Abortion</i> Therese Burkett	<i>Is your Ministry Life-giving or Life-sucking?</i> Theresa Burke	<i>Beyond the Procedure: The Damaging Environment of the Abortion Clinic</i> Fr. Frank Pavone	Attend: <i>Life-giving vs. Life-sucking</i> Theresa Burke
5:30-7:00	Dinner MH				
7:00-9:00	<i>Talent Show</i> MCR-Steven Burke as MC				

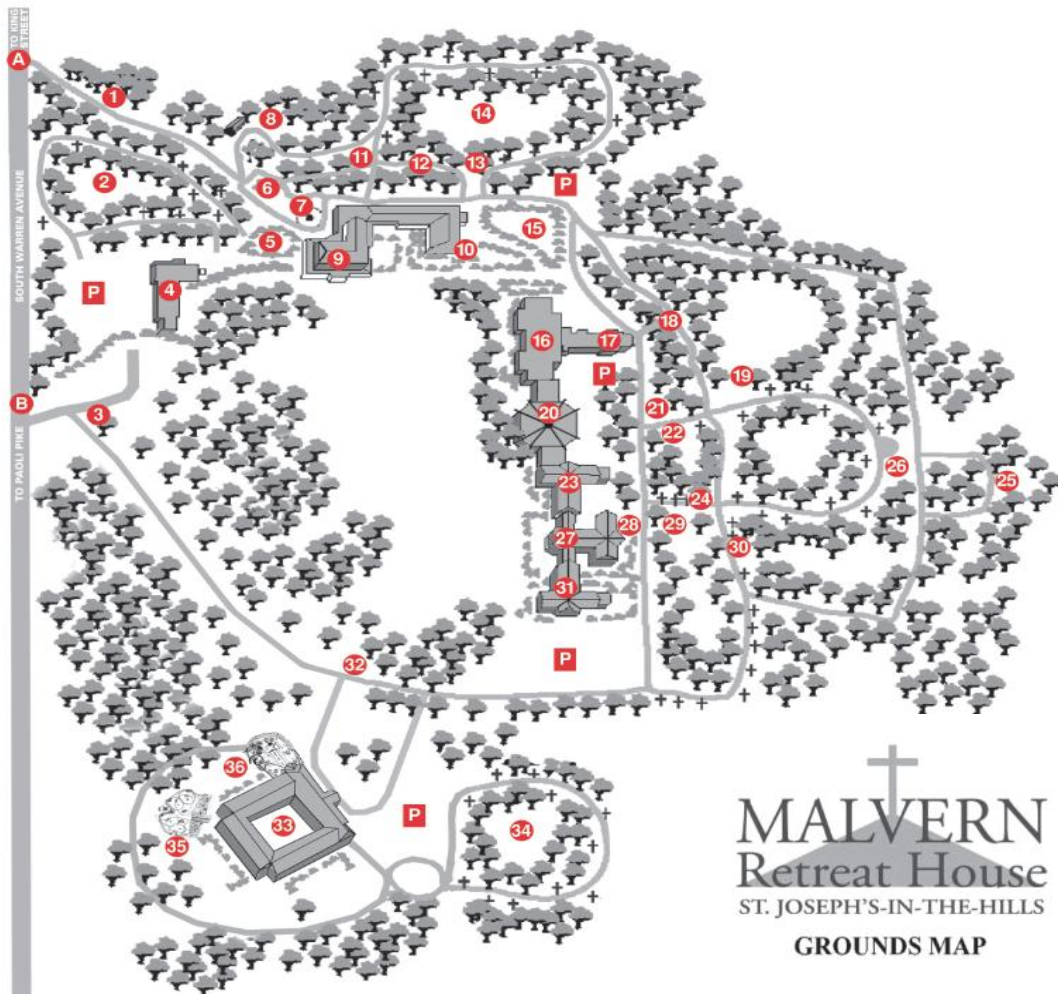
MCR – Main Conference Room in Family Life Center
WCR – West Conference Room in Family Life Center
DR – Dining Room in Family Life Center
ECR – East Conference Room in Family Life Center
MH – Memorial Hall

Thursday July 21	
7:30-8:00	Mass with Fr. Ben Cameron-followed by MEV Ceremony OR Protestant Anointing Service with Cheryl Ryan ECR
8:00-9:00	Breakfast MH
9:00-9:45	Keynote: <i>Living Scripture</i> Theresa and Kevin Burke MCR
9:45-10:45	Keynote: <i>The Latin American Woman</i> Eugenia Hadley MCR
10:45-11:00	Break
11:00	Bus to Lancaster departs
11:00-12:00	Closing Ceremony and Awards
12:00-1:30	Lunch
1:30-2:00	<i>Send Off/Closing MCC</i>

Key:

MCR – Main Conference Room in Family Life Center
WCR – West Conference Room in Family Life Center
DR – Dining Room in Family Life Center
ECR – East Conference Room in Family Life Center
MH – Memorial Hall

Maps of Malvern Retreat Center



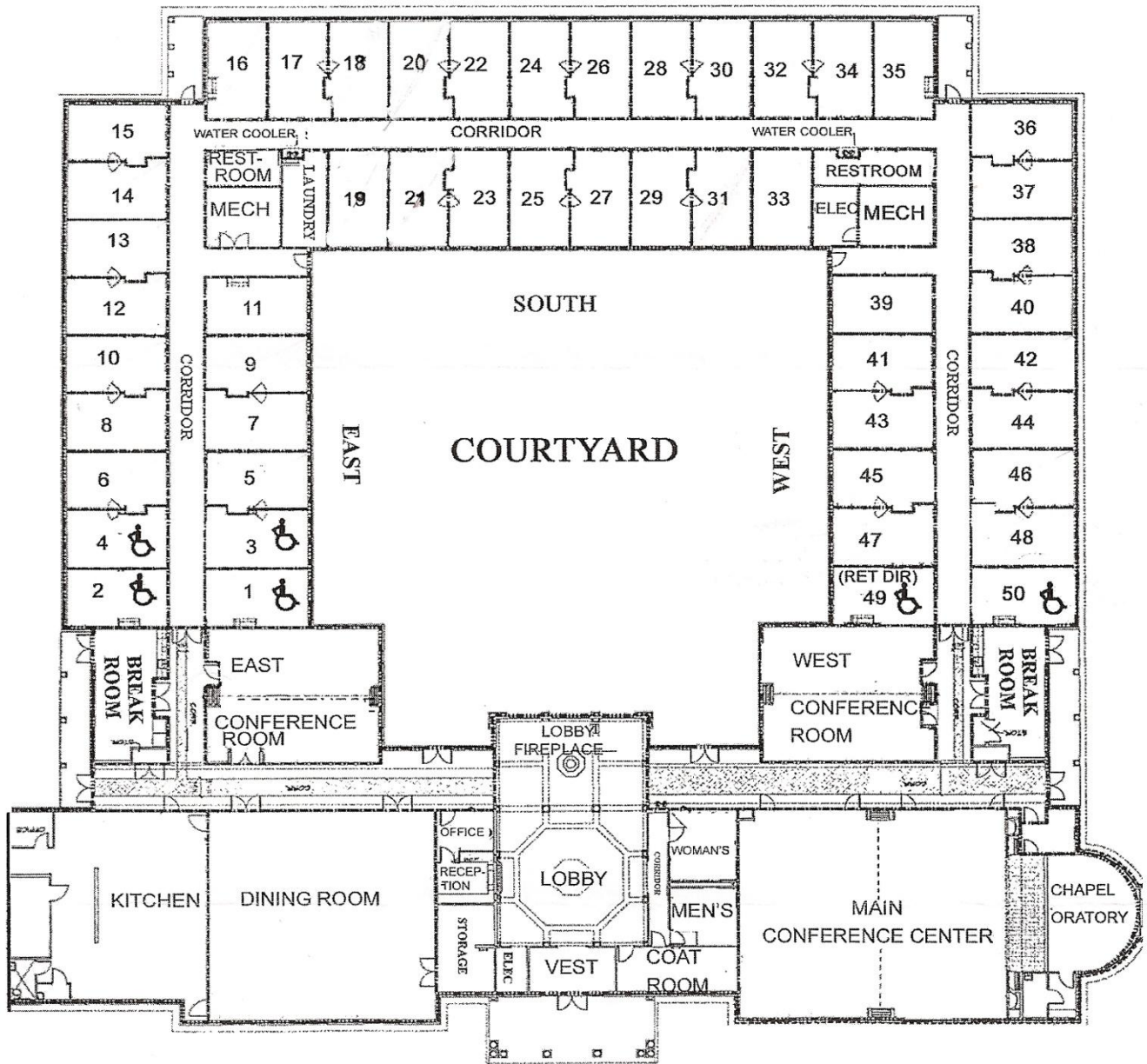
A. Gatehouse and Main Entrance

B. Lower Entrance

- 1. Our Lady of Fatima Shrine
- 2. Way of the Cross "A"
- 3. Good Shepherd Statue
- 4. Corrigan Hall
- 5. Former Retreat Masters' Graves
- 6. St. Joseph's Shrine
- 7. Statue of St. Joseph
- 8. Agony in the Garden Statue I
- 9. St. Joseph's Hall and Chapel
- 10. Gift Shop
- 11. Shrine of the Crucifixion

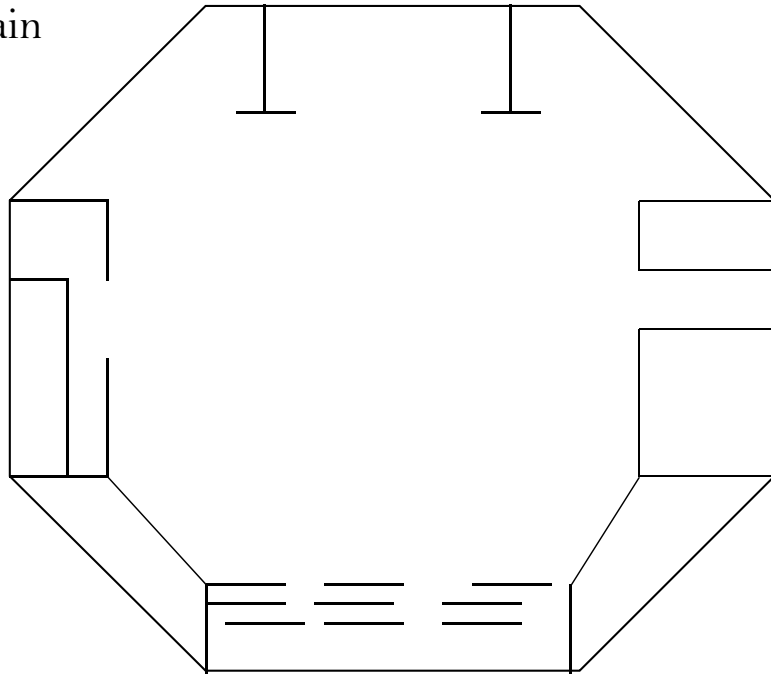
- 12. Sacred Heart Shrine I
- 13. Our Lady of Grace Crucifixion
- 14. Way of the Cross "B"
- 15. Pieta
- 16. Memorial Hall (Dining Room)**
- 17. Cabrey Hall
- 18. Miraculous Medal Shrine
- 19. Woodland Chapel
- 20. McShain Center
- 21. Sacred Heart Shrine
- 22. Way of the Cross "C"
- 23. Assumption Hall**
- 24. St. Joseph the Worker

- 25. Our Lady of Lourdes Grotto
- 26. The Overlook
- 27. Our Lady's Hall and Chapel**
- 28. Shrine of the Crucifixion
- 29. Our Lady of Grace
- 30. Way of the Cross "D"
- 31. Immaculate Conception Hall**
- 32. Agony in the Garden Statue II
- 33. McShain – Horstmann FLC**
- 34. FLC Stations of the Cross
- 35. Meditation Garden
- 36. Chapel Garden

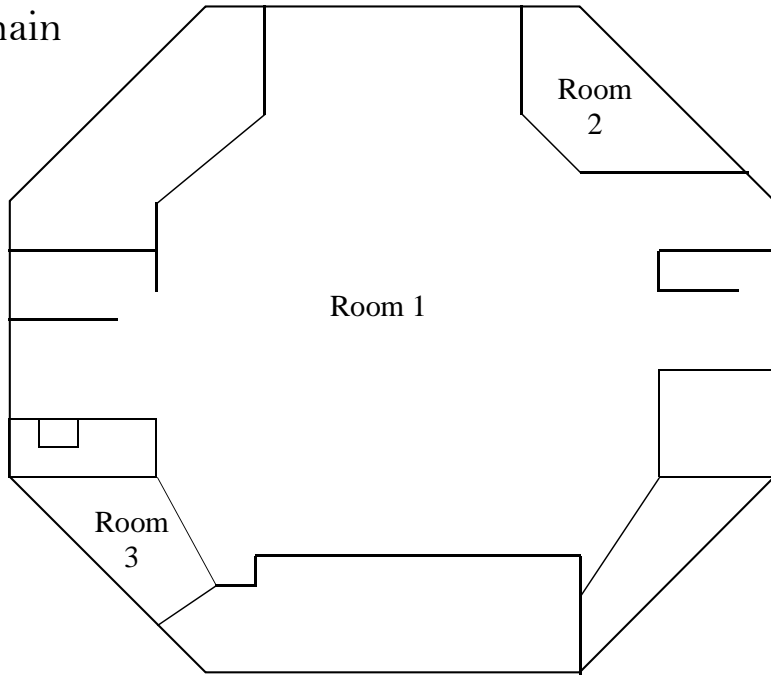


MC SHAIN - HORSTMANN FAMILY LIFE CENTER

Upper McShain

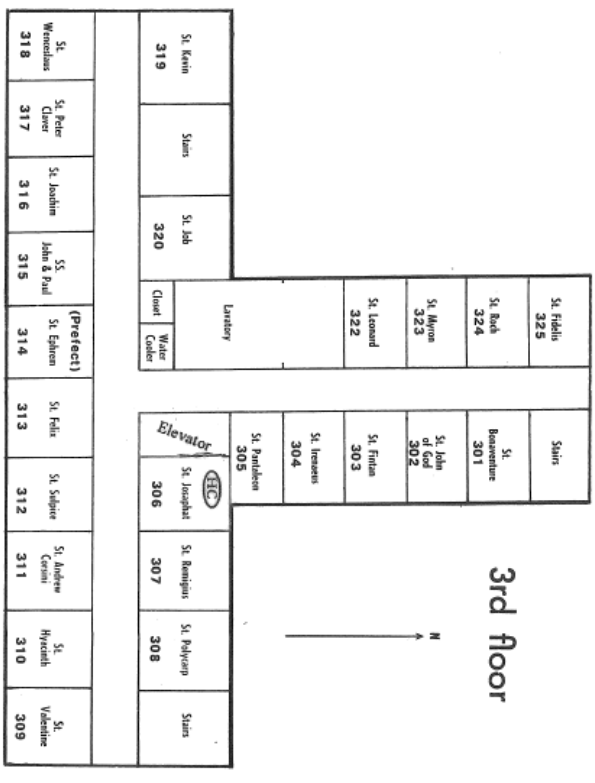
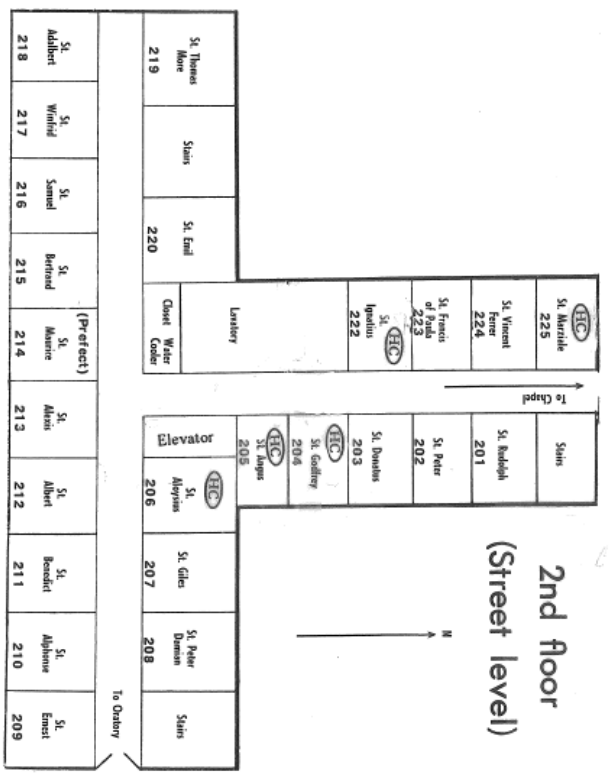
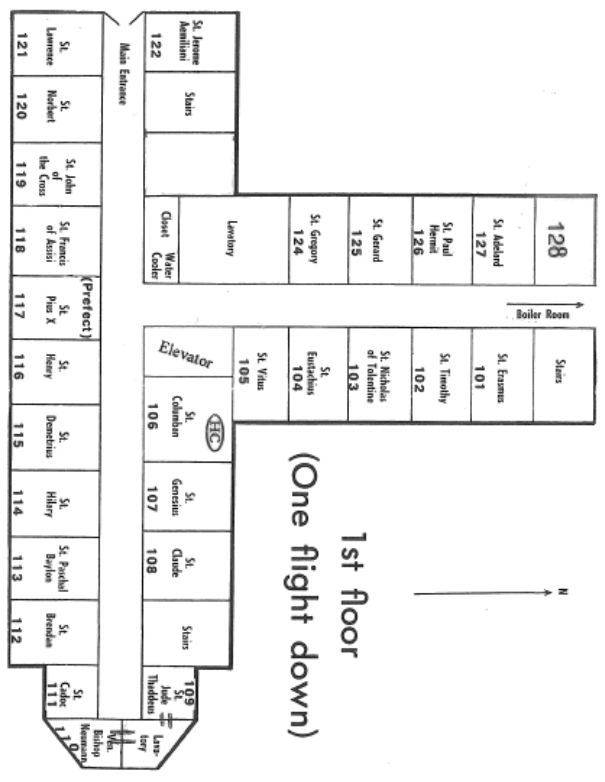


Lower McShain



IMMACULATE CONCEPTION HALL

(OUR LADY'S RETREAT)



Just for Fun

Where do you go if you want to cut a class? (Playing Hooky is permitted!) Want to meet a new friend? Want to find someone to talk to? Need to exercise? Can't sleep? Feeling lonely? Need some space to think or pray?

These are your options:

For beautiful hiking trails:

Malvern Retreat House is “chock full of nature trails.” You will find a map of these trails on the page following these options. Each trail offers *The Stations of the Cross* along the path if you'd like to take a prayer walk. If you need a “talk walk” there are acres and acres of trail to speak what's on your heart. There are spectacular lookouts, misty pinewoods, mountainside landscape, clear streams and babbling brooks, flowers, deer, birds, and other wildlife. Two of the trails wind down into a beautiful valley where there is a grotto. This lovely landscape replicates the cave where St. Bernadette saw our Lady of Lourdes in France. You can walk the gentle slopes or climb the mountain if you're seeking a workout exercise.

If you want to meet a new friend or find an old one during the day while classes are in session:

Go to the Reception Area in the Family Life Center – We're going to call this the “*Hang out place if your looking for Company*” The “*Playing Hooky Room*” The “*Cutting Class Congregation*” It's the same room where you registered for this conference. Anyone looking for a friend or if you want to meet a **new** friend, this is the place to go to make yourself available. Don't be shy. If there was ever a place where you will share things in common with strangers, it's here at the RV Leadership Conference! You can also find a quiet talk space at the library in Our Lady's Hall.

If it's nighttime (after hours) and you're looking for fellowship, fun, or conversation: Go to the Main Conference Room.

This is where all the night owls will be hanging out. The people who like to sing music, play guitar, sing old camp songs – you know the people I mean. There are vending machines for people who are hungry, in the **Family Life Center** next to the dining room in the East Break Room.

There is a tabernacle in **Our Lady's Chapel** – you can go there anytime you like for prayer.

There is also the **Immaculate Conception Hall** (Second Floor) **Prayer Room** and **Assumption Hall Oratory**, these are worth a visit because they have ancient mosaics and you will feel like your stepping back into church history.

The walking trails also provide great opportunities for peaceful, quiet contemplation.

If you want to go off campus:

The town of Malvern is only a short distance away. There are restaurants and other hang out spots, shopping and antique stores. If you need transportation, meet up with the “night-life” crowd in **the Main Conference Room**. Departing groups can meet and arrange transportation together with those who have cars.

Carpooling:

If you'd like to network with others to coordinate **carpooling (or taxipooling if you will) to the airport** or taking the train together after the conference, please meet in the **Reception Area in the Family Life Center** in the evenings after classes.

The main invitation is to do what you want to do, be where you need to be, and relax!!!! We are so happy you are here and want you to do whatever you need to do for yourself: learn, rest, be prayed over, network, have fun, and enjoy each other!

See you in one of the above places!

Theresa

Odds and Ends

Keynote Sessions

We ask that all conference guests arrive at the keynote sessions on time in order to maintain our schedule and be certain that all the workshops can begin on time. Your cooperation is greatly appreciated. Special Announcements might also be made at the beginning of each general session, so if you are there on time, you won't miss any important announcements.

Handicap Assistance

There will be golf-carts available for handicap transportation. Amanda Miner or Kathleen Corrigan will be happy to drive between buildings for those in need.

Meals

All meals are being served in the dining room at Memorial Hall. See map on page 10.

Confession

We will have a reconciliation service and time for confession on Tuesday night. Please respect that our priests are here to learn as well and wait until Tuesday night to ask for the sacrament of confession.

Taped Sessions

Our friends Vince & Barbara Sumoski will be taping each Conference Session and making them available for \$7.00 each. You can order and pick up your CD's in the Reception Area. They will also be available before and after the Graduation ceremonies at the closing of the conference. There is an order form available in your Conference book on page 195. Give it to Vince anytime before the conference ends and he will have your tapes ready.

Evaluations

Your feedback is very important to us. It will help us in the planning of future Rachel's Vineyard Conferences. Please take a moment to fill out your evaluation form on page 201 of your Conference book

Coffee & Snacks

Lower McShain Hall has an adjacent room which offers vending and coffee machines if you need a snack or jolt of caffeine. The **Family Life Center** has a "break room" as well, across from the East Conference Room and near the Dining Room which has a smaller selection of snacks in vending machines. Indeed, we hope our presentations keep you awake and the gourmet food of Malvern keeps you full, but if not, these are the places to go.

Course Descriptions

Monday

10:15-10:45

Teaming Up with Silent No More

Presenter: Janet Morana, Georgette Forney, Fr. Frank Pavone

This General Session will feature Fr. Frank, Janet and Georgette explaining the benefits of partnering with the Campaign. They will explain how Silent No More and Rachel's Vineyard can create a powerful one-two punch in breaking down the misconceptions about abortion. They will also discuss how together RV & SNM can reach out to various audiences to build additional partnerships with churches, priests, doctors and social workers.

10:45-11:45 Keynote

The Biblical Concept of Healing

Presenter: Fr. Frank Pavone

This address will explore, from a Biblical perspective, what "healing" is, and how God provides it. Both doctrine and history show us that God heals his people, in body and spirit, and uses the mediation of others to do so. This session will explore various dimensions of healing, as well as distortions of the concept, and how Rachel's Vineyard Ministries implements the authentic healing that Christ brings.

1:30- 2:45

Track: Introduction

How to Start a Rachel's Vineyard site

Presenter: Lori Eckstine

This informational workshop is for those who have already begun the process of becoming a new site, or those contemplating starting a site.

Track: Clinical

Crash Course in Trauma

Presenter: Theresa Burke

This seminar will present a trauma-sensitive perspective on how women cope with pregnancy loss after induced abortion. Symptoms of PTSD as they relate to abortion will be described. An examination of how trauma may impact memory will be explored.

Since repetition is one of the greatest indicators of trauma, knowledge of traumatic reenactment will be a valuable tool for helping to understand behaviors which re-create aspects of the original trauma such as powerlessness, destruction, fear, and shame. Until the trauma is fully acknowledged and worked through in an intensive way, individuals will continue to re-create the conflict again and again. This can be particularly painful for those who have accepted Christ, but continue in compulsive self-destructive and shaming behaviors, which are rooted in trauma.

Track: Outreach and Publicity

The Wider Vineyard: Do Post-Abortion Healing and Pro-life Activism Mix?

Presenter: Fr. Frank Pavone and Janet Morana

This session will explore the crucial role of Rachel's Vineyard within the pro-life movement, and how healing the wound of abortion helps to end abortion. It will explore some of the common misunderstandings between those who work in post-abortion healing and those who work in various pro-life organizations. Likewise, it will explore how promotion of the healing ministry helps the pro-life movement to grow in all its dimensions.

Track: Special Interest

Breast Cancer and Abortion Link

Presenters: Eve Silver Sanchez

Medical Research Analyst Eve Sanchez-Silver presents a clear perspective on presenting the abortion-breast cancer link. A former Susan G. Komen Breast Cancer Foundation advisory council member, she explains the financial affair between Komen and Planned Parenthood, and their global plans for abortion promotion world-wide.

Track: Silent No More

Attend: Crash Course in Trauma

Presenter: Theresa Burke

3:00-4:15

Track: Introduction

Team Formation

Presenter: Lori Eckstine

This informational workshop will cover all aspects of team formation including screening new members, training and dealing with issues that arise.

Track: Clinical

Understanding Repeat Abortions

Presenter: Dr. Theresa Burke

This seminar will explain how and why patterns of repeat pregnancy and abortion are indicators of unresolved trauma. The individual may continue to re-create aspects of the original loss through grief, powerlessness, destruction, and cycles of shame. These repetitions can be rooted in a traumatic abortion as well as previous sexual abuse and other wounds. Until the grief of the past is fully acknowledged and worked through, individuals will continue to re-create the original conflict again and again. Learn how to assist others in identifying and grieving their losses in order to free their soul to move beyond the pain and despair of repetition.

Track: Special Interest

Heart Cries: The Roots of Slavery and the Holocaust of Abortion

Presenter: Dr. Karen Stevenson

The institution of chattel slavery in America gave rise to deep-seated traumas that, generations later, continue to reverberate throughout Black America. One such issue that African- American women continue to wrestle with is motherhood. Black women's sexuality and reproductive status has been fraught with mythology, misunderstanding and exploitation, but the cries of the wounded have long gone unheard. This workshop will delve into the historical roots of Black America's collective Post Traumatic Stress Disorder and how it has especially impacted its women. It will explore the shocking effects of maternal-fetal conflict, both during and after slavery, and how it is manifested in the alarmingly high rates of abortion in the African-American community today. This workshop will focus on the healing process, and how those who champion life can join together to usher in a revolution of healing.

Track: Silent No More

The 411 of Testimonies!

Presenter: Georgette Forney and Janet Morana

This workshop will examine the function of testimony in the healing process, and then look at the impact testimonies have in reaching others who are hurting, and conclude with practical guidance to help others prepare a heart-felt testimony.

4:30-5:30

Networking Sessions

Networking with Project Rachel

Presenter: Fr. Frank Pavone

This roundtable is an opportunity for those working with Project Rachel to network, share ideas and collaborate in helping spread the Vineyard.

Networking with Interdenominational Groups

Presenter: Cheryl Ryan

This roundtable is an opportunity for those working in Interdenominational sites to network, share ideas and collaborate in helping spread the Vineyard.

Networking with Spanish Sites

Presenters: Eugenia Hadley and Fr. Victor Salomon

This roundtable is an opportunity for those working in Spanish sites to network, share ideas and collaborate in helping spread the Vineyard.

Roundtable Discussion—How to Expand Your Silent No More Team

Presenter: Georgette Forney and Janet Morana

Every wonder how you can get more people to be silent no more with you? This interactive forum will feature discussion, brainstorming and encouragement as we join together to consider recruiting tactics for those who have attended healing programs. Discussion will also focus on engaging the various audiences that need to hear the Silent No More Awareness Campaign message. Learn from one another to see what has worked, what hasn't, and what new ideas we can come up with together!

7:00-8:00

New Manual Exchange and Discussion

Presenters: Kevin and Theresa Burke, Katie D'Annunzio and Fr. Frank Pavone

In this session the new Catholic manual changes will be addressed. There will be instructions on how to use the new manual and questions will be taken at this time.

Devotion in Motion

Presenter: Kathleen Corrigan

This class will look at dance and movement as a form of prayer. We will meditate on scripture while simultaneously learning to express our emotions and spirituality through improvised movement and keeping Christ as our focus and inspiration. The class will focus on making a true sacrifice of ourselves to God not only through our movement, but also through our everyday ministry. Please be sure to wear loose and comfortable clothing that you can move in.

8:00-10:00

Marketplace of Ideas

This is an opportunity for you to share your ideas and retreat innovations with friends from the Vineyard. Come prepared to share and demonstrate things that work well and exchange ideas on what you find helpful on retreats!

9:00-10:00

The Catholic View for Women

Presenters: Janet Morana and Teresa Tomeo

Come join Tersea Tomeo & Janet Morana for a viewing of one of the Episodes of The Catholic View for Women! The Title of the show is: “Contraception Deception!”

Show Highlights:

- Dr. Angela Lanfranchi, of the Breast Cancer Prevention Institute, and theologian Dr. Janet Smith, of Sacred Heart Major Seminary in Detroit, give an overview of the problems with artificial contraception and the history of birth control.
- Dr. Lanfranchi gives details about the connection between cancer and “The Pill,” which was classified as a Group One carcinogen.
- Co-hosts look at Church teaching regarding artificial contraception and the predictions of Pope Paul VI in Humanae Vitae.
- Co-hosts chat about their own journeys in coming to understand what and why the Church teaches regarding artificial contraception.

Tuesday

9:30-11:00 Keynote

Media Training

Presenter: Teresa Tomeo

Myths and misinformation abound in media coverage of pro-life issues. The blatant media bias combined with the constant stream of violent programming and sexually promiscuous messages from Hollywood, TV programming, and the music industry make for a hostile environment for pro-life messages as well as add to the overall desensitization as it relates to the dignity of the human person. Yet it's crucial for pro lifers to realize that we ignore the media at our own peril. Through her media training and consulting sessions, media expert and veteran newswoman Teresa Tomeo, offers strategies on how to not only respond to the media madness but to learn how to promote the pro-life message through both secular and Christian media outlets. Teresa's sessions include: A look inside the newsroom to help pro lifers understand the daily decision making process. Mock radio, TV, and print interviews and critiques: real life scenarios to help you and your pro-life leaders gain confidence in front of the cameras and microphones. No-nonsense strategies for getting and staying connected to media managers as well as getting your stories covered. Dos and Don'ts of media interviewing. Development and delivering of story ideas. Writing and sending press releases. Sage advice on how to maximize coverage on Christian and conservative talk media outlets.

11:00-12:00

Track: Introduction

Rachel's Vineyard Overview

Presenters: Theresa Burke

This session is for those who are new to the ministry. Theresa will provide a comprehensive overview of post-abortion healing through Rachel's Vineyard Retreats.

Track: Clinical

Contraception: It's Implications for Rachel's Vineyard

Presenter: Ellen Curro

This session will provide an understanding of conception, fertilization, implantation and abortifacients. We will explore the impact of grief surrounding abortifacients and how we serve those who call Rachel's Vineyard wanting help after contraceptive losses.

Track: Outreach and Publicity

The Media Influence on the Culture of Death

Presenter: Teresa Tomeo

When most people think of the media and its consistent promotion of the culture of death, they sometimes limit the spin doctors to the news media alone. But as Teresa Tomeo points out in this eye-opening presentation, the corruptive campaign promoting abortion, birth control, euthanasia, and sexual promiscuity is insidious. The media have crept into virtually every area of the culture and our lives. Teresa shows us the depth of this problem and how we can engage rather than give in to the culture of death.

Track: Special Interest

Mission, Message and Ministry for the Service of Life

Presenter: Msgr. Mike Mannion

A presentation and reflection on the role of faith in the mission to proclaim, nurture and save lives; the role of message to carry forth the meaning of life, and the role of ministry to heal and strengthen lives.

Track: Silent No More

Attend: The Media Influence on the Culture of Death

Presenter: Teresa Tomeo

1:30-2:45

Track: Introduction

Team Dynamics

Presenter: Cindy Dillard

In a perfect world, all ministry teams would function harmoniously and effortlessly. However in reality teams are uniquely challenged both interpersonally and spiritually. This workshop will focus on the primary characteristics of healthy teams and address key areas where teams often struggle. With a focus on relevant psychological concepts, we'll forge ahead with one of the stickiest aspects of all human endeavors: getting along with each other! Come to this training and find ways to improve your team experience.

Track: Clinical

Resolving Guilt and Shame; Restoring Hope

Presenter: Fr. Peter Maher

Peter will help participants to understand the difference between healthy guilt and shame and unhealthy guilt and shame and how to identify these within yourself and others. He will critically analyze the value of these responses to events in our lives and especially the effect these responses have on people suffering post abortion stress. This workshop will offer a gentle opportunity for participants to explore for themselves their own

feelings, emotions and responses. Peter will offer an effective method of reflection allowing participants time to resolve guilt and shame and find self-forgiveness which is a necessary step towards God's forgiveness. Participants will be encouraged to share but only as much as they wish

Track: Outreach and Publicity

Redeeming a Father's Heart

Presenters: Kevin Burke

Too often abortion is presented as a women's issue without taking into account the unique role of men in the abortion decision/experience and the impact of abortion on men. Fathers of aborted children are widely misrepresented as having no negative reactions to their involvement with abortion.

Track: Special Interest

Eggsploitation

Presenter: Video and Discussion

The infertility industry in the United States has grown to a multi-billion dollar business. What is its main commodity? Human eggs. Young women all over the world are solicited by ads—via college campus bulletin boards, social media, online classifieds—offering up to \$100,000 for their “donated” eggs, to “help make someone’s dream come true.” But who is this egg donor? Is she treated justly? What are the short- and long-term risks to her health? The answers to these questions will disturb you . . . Produced by The Center for Bioethics and Culture (Lines That Divide, 2009), *Eggsploitation* spotlights the booming business of human eggs told through the tragic and revealing stories of real women who became involved and whose lives have been changed forever. We can anticipate this unique grief surfacing in our work. Research shows that there are higher levels on surrogacy and egg donors following abortion. We can understand this issue as a traumatic re-enactment, but one that bears very heavy physical and medical consequences that impact future fertility.

Track: Silent No More

Public Speaking Delivery Techniques

Presenter: Guido and Susan Fetta

This High Impact Public Speaking series introduces participants to the art of powerful public speaking and focuses on the skills and techniques required for effective, high-impact presentations given to small and large groups. It's beneficial for those who give personal testimonials and also helpful for all types of presentations. It's offered in 3 sessions that include: effective platform skills, practice sessions, and critiques. Instructor feedback and coaching is provided for all participants. Instructional materials are provided for use in the sessions and for future reference.

Topic One: Public Speaking Delivery Techniques (Platform Skills)

Topic Two: Skill Improvement Workshop: Videotaped Presentations

Topic Three: Skill Improvement Workshop: Presentation Critiques

3:00-4:15

Track: Introduction

Prison Ministry in Short and Long Term Facilities

Presenter: Marjorie Long and Panel

This workshop will include a brief overview of how Rachel's Vineyard can be used in the prison system and how ministering to the inmates can be a beautiful experience. A panel will share their experiences with offering Rachel's Vineyard retreats in both long term (federal) and short term (state) facilities.

Track: Clinical

Facilitation Skills: The Power of the Present

Presenter: Theresa Burke

Learn a new facilitation technique that will help create a shift from powerful emotions by directing the focus of attention into the here and now. By giving a feeling the fullest attention, it loses its power and helps to bring the person into a peaceful relaxed state. This technique will help your retreat participants to connect and support each other from the first night of your retreat. This is a great technique that can be used throughout the retreat to help people stay in the present moment and connect to core feelings. It also promotes the expression of emotional truth that is frequently dissociated. It allows re-enforcement and practice of the small voice within, facilitating awareness, growth and response. This is an easy technique that can be utilized in different parts of the retreat.

*****This course is limited to retreat facilitators and or therapists only.**

Track: Outreach and Publicity

Cultivating the Seeds of Trust

Presenter: Kevin Burke

Post abortion healing traditionally has focused on the healing of the individual post abortive woman. However abortion creates a relational and spiritual wound. A healthy marital relationship is marked by a deep bonding between husband and wife with a foundational trust that leads to vibrant and satisfying emotional, spiritual, and physical intimacy. We will look at how the complicated grief and painful emotions from a previous abortion can impact intimacy, trust, and communication. Extra marital affairs are not uncommon for persons with abortion in their history-we will explore the reasons for this vulnerability.

Track: Special Interest

Understanding Issues with Control

Presenter: Lori Eckstine

In this ministry we see in others – in both team leaders and retreatants – a large percentage of controllers. This may be full blown controllers or tendencies to control. It can also be a fear-based, trauma-based, powerlessness-based way of living due to our past experiences. This workshop will explore the concept of control and how it can be handled within the context of Rachel's Vineyard.

Track: Silent No More

Equipping Team Silent No More

Presenter: Georgette Forney and Janet Morana

The Silent No More Awareness Campaign has a ton of practical resources to help Regional Coordinators become awesome RC's! Whether it's promoting the Campaign, presenting a talk to college students or reaching out to women in front of a clinic, this workshop will provide an overview of all the helpful resources you have to choose from!

4:30-5:30

Track: Introduction

Aftercare Resources for Rachel's Vineyard

Presenter: Panel/Amanda Miner

This workshop will examine a variety of aftercare resources for Rachel's Vineyard retreats. A panel will highlight resources and approaches that have worked best for their retreat site as well as things that did not work as well.

Track: Clinical

Facilitation Skills: Cooling the Flames of Anger

Presenter: Dr. Theresa Burke

In this session, we will review the fundamentals of creating a cognitive shift through anger work. An emotion usually represents an amplified thought pattern, and because of its often overpowering energetic charge, it is not easy initially to stay present enough to be able to watch it. It wants to take you over, and it usually succeeds - If you are pulled into unconscious identification with the emotion through lack of presence, which is normal, the emotion temporarily becomes "you." Often a vicious circle builds up between your thinking and the emotion: they feed each other. This technique helps to immediately ground the person. The value of focusing on emotions in the here and now, pulling out the core truth, and helping the individual expand beyond the limits of anger into the possibilities for transformation which can be discovered in grief, repentance and reconciliation.

*****This course is limited to retreat facilitators and or therapists only.**

Track: Outreach and Publicity

How to Reach Out to Priests About Rachel's Vineyard

Presenter: Fr. Frank Pavone

This session will be a networking discussion with both priests and laity to address how we can inspire and encourage priests to promote and participate in Rachel's Vineyard. It will also explore some of the doctrinal and liturgical questions that can arise on retreats, especially related to the proper role of the priest.

Track: Special Interest

Fundraising

Presenter: With Denise Douglas and Colleen Miner and Panel

In this session, we will talk about fundraising tips and tricks that have both been successful and unsuccessful in Rachel's Vineyard ministries. Attend this session to receive and share your fundraising ideas.

Track: Silent No More

Seeding for the Next Season of Harvest

Presenter: Georgette Forney and Janet Morana

This workshop is designed to help the Silent No More Awareness Campaign prepare for the next season of growth and outreach. Each participant will contribute their personal observations of how the Campaign has positively impacted their life and the lives of others involved.

7:00-8:00

Reconciliation Service

Planned by: Amanda Miner

The reconciliation service will include an examination of conscience. There will be the opportunity following the service for the sacrament of confession. All are welcome to speak with a priest during this time.

8:00-9:00

Scriptural Rosary

Lead by: Bill Monteith, Sr. Geralyn Spaulding, Lourdes J. Delgado-Serrano, & Kay Marie Geiger.

This prayer experience is a beautiful way to pray the rosary with incorporated scripture passages to help you reflect more deeply on the mysteries of the rosary.

Devotion in Motion

Presenter: Kathleen Corrigan

This class will look at dance and movement as a form of prayer. We will meditate on scripture while simultaneously learning to express our emotions and spirituality through improvised movement and keeping Christ as our focus and inspiration. The class will focus on making a true sacrifice of ourselves to God not only through our movement, but also through our everyday ministry. Please be sure to wear loose and comfortable clothing that you can move in.

Wednesday

8:30-9:30

Mass with Bishop Choby

10:00-10:50 Keynote

How to Lead Like Jesus

Presenter: Msgr. Mike Magee

This presentation considers Jesus as the model leader who possesses and exhibits both the right and the ability to influence the thoughts, decisions and actions of human being; yet his leadership has qualities that are strikingly new, especially when viewed against the background of the characteristics that the world often expects in leaders. We shall examine passages in the Gospel that show Jesus exercising leadership in some ways that are able to be emulated by those who exercise leadership in the Church and in other human organizations. A key component of the presentation is a consideration of the important distinction between *authority*, on the one hand, and *power*, on the other, with Jesus appearing before us as the supreme exemplar of both, as well as of the legitimate ways of exercising power in relation to others.

11:00-12:00

Track: Introduction

How to Develop Listening Skills

Presenter: Cindy Dillard

Listening well is not an innate ability. It is a learned skill and one that is rarely taught. Active listening involves more than simply using our ears. It requires all of our senses and comprises a complex set of skills and talents. Participation in the Rachel's Vineyard Ministries frequently necessitates that we listen to the pain and suffering of others as well as their joys and triumphs. This training will provide you with the basic underpinnings and tools for effective listening. In addition to didactic material this workshop will offer the opportunity to practice and sharpen our active listening skills for immediate application.

Track: Clinical

Trauma and the Brain

Presenter: Theresa Burke, Ph.D.

This seminar will explore how the brain works and what we know about how a brain malfunctions when there has been trauma. The right and left side of the brain are disconnected and normal cognitive processes are disrupted. We will explore the role of different brain functions and the neurological causes of post traumatic stress disorder as a

persistent deregulation of the brain chemistry. With these changes, arousing events can trigger flashbacks, physical symptoms, an inability to integrate cognitive and emotional experiences, and difficulty putting words to feelings and memories. Based on our understanding of the brain, we can explore recent research that indicates why trauma victims respond best to a sensory based treatment model.

Track: Outreach and Publicity

New Healing Resource for Men

Presenter: Rev. Scott Miller

Men suffering in abortion's aftermath are dealing with emotional issues such as anger, guilt, depression and grief. Lacking a place to share their experience they are left with a choice of various addictions to medicate their pain. House of Esau Ministries provides a venue where a man can share his abortion experience and receive genuine healing for the attendant emotional fallout. This workshop will describe the context for the birth of the House of Esau and the process the ministry involves.

Track: Silent No More

Attend: Trauma and the Brain

Presenter: Dr. Theresa Burke

1:30-2:45

Track: Introduction

Profundizando en el significado del Retiro "El Viñedo de Raquel"

Presenter: Fr. Victor Salomon and Eugenia Hadley

Esta presentación es para los Líderes y miembros de equipos en español, o alguna persona que quiera aprender mas, para que juntos lleguemos a profundizar en el verdadero sentido y significado de cada ejercicio del Viñedo. La presentación será dirigida por El Padre Víctor Salomon y Eugenia Hadley, en un ambiente de que todos podamos compartir nuestras experiencias, y aprender mutuamente.

Track: Clinical

The Ins and Outs of Intake

Presenters: Cindy Dillard

Conducting intake can be a daunting experience. Many of us, at some time, are in the position to take calls and inquiries from individuals who are interested in attending a retreat. Whether you are formally appointed as the intake coordinator of your site or you simply get stumped when someone approaches you in public about Rachel's Vineyard, this training can help you out! Today's workshop will address the numerous angles of intake and provide techniques and ideas for polishing up your intake process. In addition to the training aspect of this workshop, we will work as a group to identify and tackle difficult intake challenges specific to your site and experience.

Track: Outreach and Publicity

Facilitating Healing in the African American Community

Presenter: Minister Pamela Bell

This interactive training will explore the specific needs of the African American population, in regards to post abortion recovery. The discussion will include innovative outreach strategies and a self-assessment for you to test your cultural sensitivity. Participants will walk away from this training with a greater understanding on how to effectively reach across cultural lines.

Track: Special Interest

Understanding the Problem of Pornography, Part I

Presenter: Dr. Peter Kleponis

This talk focuses on the problem of pornography in our culture. It will touch on the following points: Current statistics on the magnitude of the pornography epidemic; Damage to men; Addictiveness of pornography; Root causes that lead to pornography use; Damage to women; How wives react to their husbands' pornography use; Damage to marriage and family; Damage to young men; Damage to young women; Damage to children; Who is enabling the pornography epidemic in America.

Track: Silent No More

Public Speaking Skill Improvement Workshop: Videotaped Presentations

Presenter: Guido and Susan Fetta

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Topic One: Public Speaking Delivery Techniques (Platform Skills)

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Topic Three: Skill Improvement Workshop: Presentation Critiques

3:00-4:15

Track: Introduction

“Medical” Abortions: The deadly chemical assault on mother and child

Presenter: Dr. Theresa Burke

Both chemical and surgical abortions have their risks. However, chemical abortions seem to be setting new trends as the abortion of choice, touting fewer complications, convenience and privacy. But what is the reality? Not only are there serious physical consequences from the chemical assault, but there are also obvious psychological, moral

and social consequences to this procedure. Billed as an "emergency contraceptive," Ella is recommended for use up to five days after intercourse, while other chemical cocktails are recommended to abort babies up to nine weeks gestation. This workshop will examine the trauma associated with chemical abortions and some of the grief reactions that commonly occur. The goal of this workshop is to assist those who suffer from this type of abortion in the context of Rachel's Vineyard Retreats. The material presented will be followed by a discussion and group sharing of cases we have witnessed on retreats, the unique and complicated form of grief and associated symptoms.

Track: Clinical

How to Minister to Retreatants with Mental Health Issues

Presenter: Denise Rowinski

This session will give an overview of mental health issues followed by discussion of pre-retreat screening, preparation, monitoring and intervention during the retreat.

Track: Outreach and Publicity

Maafa21

Presenters: Video and Discussion

A portion of the film Maafa21 will be showed followed by a discussion. Maafa21 is a film that discusses Black Genocide in 21st Century America. Due to the alarmingly high abortion rate in the African American community and the unique grief these women suffer it is important for Rachel's Vineyard teams to be aware of this to better serve them during the retreat. Many women also experience reproductive issues as well as sterilization as a result of their abortion which adds another dynamic to their grief.

Track: Special Interest

Treating the Pornography Problem, Part II

Presenter: Dr. Peter Kleponis

This is part two of Dr. Kleponis' talk on effective ways to deal with the pornography problem. This portion covers: Protecting children from pornography; Preparing teens to deal with a world full of pornography; Understanding the difference between a pornography problem and pornography addiction; Seven Point Plan for Recovery; Obstacles to healing; Responsible Parenting; The role of the Church.

Track: Silent No More

Public Speaking Skill Improvement Workshop: Presentation Critiques

Presenter: Guido and Susan Fetta

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Instructor feedback and coaching is provided for all participants. Instructional materials are provided for use in the sessions and for future reference.

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Topic Three: Skill Improvement Workshop: Presentation Critiques

4:30-5:30

Track: Introduction

The Confraternity of Our Lady of Mercy: Spiritual Aftercare for Holiness after Abortion

Presenter: Fr. Ben Cameron

This session will look at the concept and purpose of the Confraternity of Our Lady of Mercy. It will also discuss how to use the Confraternity as an aftercare resource for Rachel's Vineyard

Track: Clinical

Understanding Early Pregnancy Loss in Miscarriage and Abortion

Presenter: Therese Burkette, R.N.

This workshop will offer attendees an understanding of the meaning of miscarriage and the various types defined in medical terminology. We will also examine possible causes, signs and symptoms of miscarriage. In relation to Rachel's Vineyard Retreats we will look at the differences and similarities of early pregnancy loss in miscarriage and abortion. Included in this presentation will be healing rituals and companioning concepts of hope. Please come and share your insights on this important subject.

Track: Outreach and Publicity

Is your Ministry Life-Giving or Life-Sucking?

Presenters: Dr. Theresa Burke

Does public speaking or ministry zap you of life, leaving you feeling drained, worn out and burdened – or does it give you a high, a feeling of excitement and pleasure? Ministry can serve as a traumatic re-enactment or as an escape from challenging problems at home. You can be driven by the need for atonement and compensation or you can be reliving an old drama again and again. In the best case scenario, your ministry can be a life-giving ministry which brings joy, friendship and love. The magic word here is "Balance." How do you discern if your ministry is in balance? Are you overdoing it because you can't say no or does your ministry work like a drug to hide other important areas which may need attention? This workshop will provide a thought provoking assessment so you can use your gifts for the long haul and avoid depression, burnout or a lack of balance.

Track: Special Interest

Beyond the Procedure: The Damaging Environment of the Abortion Clinic

Presenter: Fr. Frank Pavone

This session will explore the fact that the wounds inflicted by abortion extend beyond the procedure itself to the way in which women are treated by clinic staff and are put in danger by the lack of regulation that characterizes the abortion industry. The more we know about these dynamics, the better we will be able to minister healing on those specific wounds as we walk with people through the Rachel's Vineyard journey.

Track: Silent No More

Attend: Is your Ministry Life-Giving or Life-Sucking?

Presenters: Dr. Theresa Burke

7:00-8:00

TALENT SHOW – Get up and share your talents!

MC: Steven Burke

Thursday

9:00-10:45 Keynote

Living Scripture

Presenters: Kevin and Theresa Burke

10:45-11:00 Keynote

The Latin American Woman

Presenter: Eugenia Hadley

The work that we all are doing in RV will eventually touch the growing Latino population here in the United States. The agenda for this presentation includes an overview of the history of the Latin family, the culture and the values that make up their physical and emotional well-being, social status, and marriage versus ownership. It will also review the challenges that the Latin women face due to the emigration from their countries to this new world and environment of the United States. This presentation is a great tool for you to better serve the Latino women and men that will be coming to your ministries and retreats. Mexican candies will be served!

Meet the Speakers

Minister Pamela Bell, LCPC

Minister Pamela LaVeist Bell is a licensed, board certified psychotherapist and Founder of Serenity Pastoral Counseling & Consulting, LLC in Reisterstown, MD. Her unique approach to ministry draws upon her theological training, her clinical insight and much prayer. Minister Pam believes strongly in the power of prayer and she puts her trust in the scriptural truth – With GOD all things are possible! In July 2010, Min Pam and ‘The Healing Team’ opened a Rachel’s Vineyard Interdenominational site in the Greater Baltimore area. The site continues to be instrumental in bringing post abortion healing, especially to hurting persons in the African American community. Min Pam earned her master’s of science degree from Loyola University, Columbia MD and her completed ministerial training at New Psalmist Baptist Church Ministry Training School, under the leadership and guidance of Bishop Walter S. Thomas, Sr. Prior to starting her private practice, Min Pam served as a senior mental health therapist at Johns Hopkins Bayview Medical Center Community Psychiatry Program. She has extensive counseling experience and she has contributed to many literary works. Minister Pam and her husband, Ray, migrated to Maryland from New York in 1999. They have been married for over 24 years and together they have raised four great children.



Therese Joy Burkett, RN



Therese Joy comes to us with over 22 years experience of working in the healthcare industry, with the past 13 years as a nurse at Lutheran Hospital Childbirth Center in Fort Wayne, Indiana. She has been recognized by hospital administration for going above and beyond the call of duty in her care giving. She is well acquainted with the highest joy and deepest sorrow that can occur. Being interested in compassionate caring for the family that suffers a loss and spiritual healing, she has attended international conferences in Canada and Bosnia, and stateside in Michigan, Florida, Ohio and Indiana to strengthen her skills. She completed the RTS Bereavement Training through Gundersen Lutheran Bereavement Services. Therese Joy was the chairman of the bereavement committee for 7 years. In 2007 she organized and orchestrated a state wide perinatal bereavement and loss conference attended by pastoral care, social services, nurses and student nurses. Therese Joy is active in the community in the pro-life arena as she has attended a Rachel’s Vineyard Retreat and is a former board member of the Arch Angel Institute, which is a pro-life agency located in a former abortuary. She is currently on the local PBS community advisory board. She is a regular

volunteer at the local Catholic radio station. Therese Joy has been happily married for 28 years to Norman, and they have 4 children and one grandson. She and her husband are both Benedictine Oblates in affiliation with St. Meinrad Arch abbey in southern Indiana. In her free time she likes to read and travel. She has been a medical missionary to Bosnia and enjoyed visiting Europe, India and Sri Lanka. Therese Joy is looking forward to sharing her knowledge and firsthand experience along with examining the concept of miscarriage interwoven into Rachel Vineyard Retreats.

Kevin Burke, MSS, LSW

Kevin Burke is a licensed social worker, Co-Founder of Rachel's Vineyard Ministries and a Pastoral Associate of Priests For Life. He is a graduate of The Bryn Mawr Graduate School of Social Work. Kevin's presentations address the effects of abortion on men, couples and families and effective post abortion ministry for Clergy and Counselors. The Rachel's Vineyard™ support group and retreat models are now offered in 48 states. The international outreach of Rachel's Vineyard is now growing in 25 countries with translations in progress for Japan and Korea. Over 700 retreats are held annually worldwide. Kevin is the co-author of "Redeeming A Father's Heart: Men Share Powerful Stories of Abortion Loss and Recovery" and "Sharing The Heart of Christ: Safe and Effective Post Abortion Ministry for Clergy and Counselors," co-authored with his wife Theresa Burke and Fr. Frank Pavone. Kevin and Theresa are authors of "Grief to Grace: A Retreat for Healing the Wounds of Sexual Abuse" and "Contemplating the Shroud: Meditations on the Passion and Resurrection of Jesus" (Pauline Books and Media). He has contributed to and authored articles on post-abortion healing. Kevin participates regularly in radio interviews, has been a guest on EWTN and Fr. Frank Pavone's program "Gospel of Life" on the Sky Angel Network. Kevin formerly served as the administrator of Mother's Home, a crisis pregnancy residence that provides housing, computer job training and programs for women and their children. Kevin also worked as a clinical social work supervisor for Catholic Social Services in Philadelphia. Kevin and his wife Theresa have worked together in marriage and family counseling and established Covenant Family Resources, a licensed children and youth agency that supports couples as they build families through adoption. They also spent 15 years working in youth ministry. Their development of high school retreats and youth programs earned them the "Apostle to Youth Award," which recognized their contribution to the spiritual growth of the teenagers in Philadelphia. Kevin's greatest blessing is his wife Theresa and their 5 wonderful children.



Theresa Burke, PhD, LPC, NCP, BCCP

Dr. Theresa Burke is the Founder of Rachel's Vineyard – the largest post abortion ministry in the world. Her healing programs offer a unique sensory based treatment which integrates emotional, psychological and spiritual dimensions. The healing journey uses creative "Living Scripture Exercises," and rituals which engage the mind body and soul. The Living Scriptures coupled with group activities, prayer, therapeutic facilitation, cognitive restructuring and



discussions offer an effective process for grief work grounded in Jesus Christ and the word of God. This distinct program provides an exceptional and effective recovery process for victims of trauma and those who have spent years in talk therapy, but still struggle to move beyond their traumatic experience. In the past 12 years, the Rachel's Vineyard model has spread to 48 states and to 35 countries. The Rachel's Vineyard retreat is currently offered in 10 languages, with another 5 translations in progress. Rachel's Vineyard is a ministry of Priests for Life/Gospel of Life Ministries. Theresa has facilitated the Rachel's Vineyard weekend for women and men throughout the country, training retreat teams

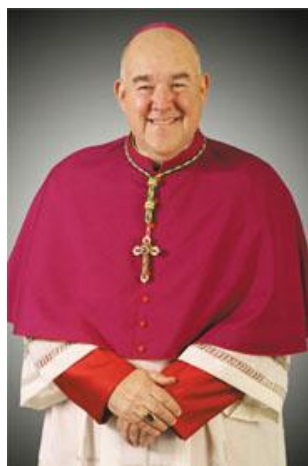
in the method and process. She has lectured and trained professionals internationally on the subject of post-abortion trauma and healing. Her books include "Forbidden Grief: The Unspoken Pain of Abortion" with David C. Reardon (Acorn Books) and "The Contraception of Grief: The Genesis of Anguish Conceived by Abortifacients and Sterilization" and "Sharing the Heart of Christ," with Kevin Burke. Forbidden Grief is also available in Spanish, *Mujeres Silenciadas: Como se Explica el Sufrimiento de la Mujer que Aborta* (Sekotia) and Russian, *Запрещенные слезы. О чем не рассказывают женщины после аборта*. Theresa also developed a five day program for healing sexual abuse entitled – Grief to Grace – Reclaiming the Gift of Sexual Dignity. This program has been used to address all forms of abuse, including sexual abuse from clergy and religious. Professionally crafted and doctrinally sound, Grief to Grace provides professional therapeutic staff and all treatment is based on a firm Christian foundation as well as sound medical and psychological principles and a perceptive understanding of trauma. Her treatment programs are considered an intensive and uninterrupted "therapy for the soul." Theresa's latest treatment model addresses the spiritual and psychological trauma suffered by combat veterans. The program is entitled *Duty To Heal – Finding Peace and Wholeness for a Soldier's Heart*. Theresa serves as a Pastoral Associate of Priests for Life and for the newly formed Apostolic Society - Missionaries of the Gospel of Life. She is a frequent guest on EWTN and served as host of the television series *Making Abortion Rare*. She has appeared on PBS, the Religion and Ethics News Weekly, Focus on the Family, EWTN's *Defending Life* with Fr. Frank Pavone and has been interviewed for numerous radio, television, print magazine and news stories. Theresa recently presented as an expert for the 2011 Pontifical Academy of Life's General Assembly. Her topic was *The Aftermath of Abortion: Data from Scientific Literature*. Theresa's counseling work has focused on women's issues, bereavement, pregnancy loss, sexual abuse, eating disorders and anxiety management. She is the co-administrator and founder of Covenant Family Resources, a licensed Children and Youth Agency which supports couples as they build families through adoption. Theresa and her husband ran Mother's Home, a crisis pregnancy residence, which provided housing and computer job training for women in crisis pregnancy and their children. Theresa holds an undergraduate degree in English Communications with a concentration in social work. Theresa went on to Immaculata University to earn a master's degree and doctoral degree in Counseling Psychology. She is a Nationally Certified Psychologist, a Certified Diplomat of the American Psychotherapy Association, a Licensed Professional Counselor; a Board Certified Clinical Psychotherapist and a Diplomat of the American Board of Forensic Counselors. She holds membership in the Society for Catholic Social Scientists and the American Association of Christian Counselors. Theresa is the proud mother of five children.

Fr. Ben Cameron

Fr. Ben Cameron is a native of Kokomo, Indiana and a 1991 graduate of Christendom College, a small Catholic liberal arts college in northern Virginia. He joined the Fathers of Mercy in 1992, received his Master of Divinity degree from Holy Apostles Seminary in 1997, and was ordained a priest on May 31, 1997. He is a missionary preacher who has preached around 200 parish missions and retreats in over 40 states, Canada, and Australia. Fr. Ben made his Rachel's Vineyard retreat in 2004, and is the Site Leader for the Bowling Green/Owensboro (western Kentucky) RV team. He is the Assistant General of the Fathers of Mercy, and the founder and spiritual director of the Confraternity of Our Lady of Mercy, a spiritual after-care for those who have received post-abortion healing.



Most Rev. David Choby



Bishop Choby was born in Nashville and baptized in the Cathedral of Incarnation where he was ordained a bishop. He is the son of Raymond and Rita Choby, both deceased. He has one sister, Diane C. Dyche of Fort Worth, Texas. He attended Catholic schools growing up, graduating from Father Ryan High School in 1965. After spending one year at Aquinas College in Nashville, he entered the seminary at St. Ambrose College in Davenport, Iowa. He also studied at Catholic University of America in Washington, D.C., before being ordained as a priest on Sept. 6, 1974 by Bishop Joseph A. Durick at St. Henry Church in Nashville. He has served a number of assignments in the Diocese of Nashville. He was associate pastor at St. Joseph Parish, Madison, administrator of St. Ann Parish, and spent three years in residence at Christ the King Parish while working at the diocesan tribunal. From

1989 until his ordination as bishop, he served as pastor of St. John Vianney Parish in Gallatin, where he has been active in the community and in the local ministerial association. Bishop Choby holds a Canon Law degree from the Angelicum Church in Rome and has worked at the diocesan tribunal throughout most of his priesthood. He was on the faculty of The Pontifical College Josephinum, a seminary in Columbus, Ohio between 1984 and 1989. He currently serves on the seminary's board. He has served two five-year terms on the diocese's Presbyteral Council and College of Consultors. Bishop Choby was elected as diocesan administrator for the Diocese of Nashville by the diocesan College of Consultors in 2004 after Bishop Kmiec was installed as the Bishop of Buffalo. Bishop Choby was installed fourteen months later as the 11th bishop of Nashville on Feb. 27, 2006. He is only the second priest of the diocese's 169-year history to be tapped as its bishop; the others have all come from outside the diocese.

Kathleen Corrigan



Kathleen is brand new to the Rachel's Vineyard International Headquarters as an Administrative Assistant- her first "big-girl" job! She is a 2010 graduate from DeSales University in Center Valley, PA with a Bachelor's degree in Communication and a minor in Theology. After graduating college, Kathleen set off in search of a new adventure. She ended up in the great Midwest serving for nine months at Camp Gray Catholic Camp in Reedsburg, Wisconsin as a member of their Servant Leadership Team. Aside from her professional endeavors, Kathleen has lived most of her life in the dance studio, beginning her dance training at the age of 4 at Miss Pat's Stage Door Studio in Easton, PA. She is also a 2006 graduate of the Lehigh Valley Charter High School for the Performing Arts in Bethlehem, PA, where she earned her High School diploma with a major in Dance. During her college years, she continued to take ballet and modern dance classes when she could, performed in the DeSales University Emerging Choreographer's Concert, and was a member of Monarch Dance Company under the direction of Tabatha Robinson-Scott. Throughout her dance career, Kathleen has received training in ballet, modern, African, tap, jazz, hip-hop, pilates, and yoga. With her recent return from Wisconsin, she is excited to restart her dance career with this class on spiritual movement.

Ellen Curro, M.Ed., PA-C

Ellen brings a combination of education, counseling and medicine. She is a former High School counselor and teacher. She has served as Executive Director of Shady Grove Pregnancy Center in Maryland and founding Coordinator of the Archdiocese of Washington's Project Rachel program. She has degrees from the University of Maryland, Xavier University, George Washington University and is a graduate of the Spiritual Direction Program in Clearwater, Florida, in affiliation with the University of Steubenville. Ellen has worked as an OB-GYN Physician Assistant in an NFP-only practice for over 10 years. She has provided consulting on life issues as Executive Director of Linking Education & Medicine for over 20 years. She has written two books ("Caring Enough to Help: Counseling at a Crisis Pregnancy Center" and "No Need to be Afraid...First Pelvic Exam") and several articles and brochures. She is currently working as a Physician Assistant doing health assessments for the Military. Ellen is single and lives in Burtonsville, Maryland.



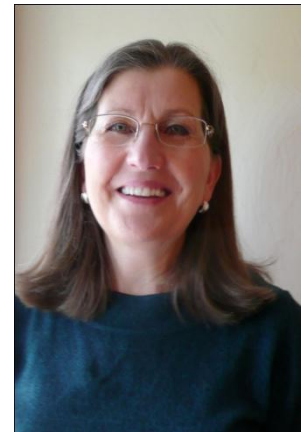
Cindy Dillard



Dr. Cynthia Dillard is a clinical psychologist who has been in the field of mental health since the mid-1980s. Her vocational history includes community psychology, a faculty post at a medical school, work in various mental health agencies, and many years in private practice. Although a generalist practitioner, Dr. Dillard is presently committed to serving the needs of those who seek healing within a faith-based framework. She presently has a private practice in West Chester, PA. Dr. Dillard discovered Rachel's Vineyard Ministries in a very personal way after attending a retreat for her own post-abortive healing needs. With a desire to give back what she had so freely been given, she is committed to helping those who seek healing from the wounds of abortion.

Lori Eckstine

Lori experienced an abortion at age 16. Twenty years later (before attending a Rachel's Vineyard Retreat) she began work in pro-life ministry as a local Right-to-Life chairperson and later as a volunteer with 1st Way Pregnancy Support Center. In 2000 Lori participated in a Rachel's Vineyard Retreat. The retreat was the pivotal episode in a profound life change. In 2003, Lori was hired as the Project Rachel coordinator for Oregon's two dioceses – the Archdiocese of Portland and the Diocese of Baker. She has facilitated 35 retreats in the last 10 years and has been a past contributing presenter at the International Rachel's Vineyard Conferences.



Guido Fetta



Guido Fetta has a background as a sales and marketing executive with more than 20 years of experience in the chemical, pharmaceutical and food ingredient industries. He has held sales representative, sales manager, and director positions for several international businesses. Guido has managed large and small-scale projects and improved business by streamlining processes and improving product design and sales plans. Now, as founder and owner of his own business, Cannae LLC, Guido has designed, developed, and successfully tested a breakthrough technology that he is currently marketing to the aerospace industry. With a proven track record in sales, new business development, technology design, market development, and organizational design and management training, Guido is eager to focus on his new career as an entrepreneur. With a focus on for-profit business, Guido specializes in: Instructional Design, Strategic Planning, Process Improvement, Sales & Marketing Training, Executive Team Building and Coaching, Organizational Design and Development, Technology Design and Development, Innovative Concepts and Breakthrough

Thinking. In addition, Guido serves on the board of directors for Rachel’s Vineyard National and has helped work as a support team member for 2 local Pennsylvania retreat sites. Guido has a Bachelor’s Degree in Chemical Engineering from Virginia Polytechnic Institute & State University.

Susan Fetta

Susan Fetta has built her career around education, adult learning theory, instructional design, and corporate training. In 1996, Susan transferred her teaching skills into her own consulting company, Words of Wisdom Training, a company that designs programs to meet the specific needs and goals of for-profit and non-profit businesses and organizations. While specializing in trainer training, management and leadership development, communication skills, business writing, and media relations, Susan is also expert in needs analysis, group facilitation, and organizational development. Her client base ranges from small, local businesses to large, well-known corporations where she provides a variety of consulting services in various industries. Susan attended a Rachel’s Vineyard conference given by Dr. Theresa Burke in 1999 and began serving on team first at Mother’s Home in Darby, PA, then at the Greater Philadelphia site at Immaculata University in Frazer, PA. She served as site leader of the Doylestown, PA, retreat site for 2 years. Susan has been married to Guido Fetta for 12 years. They enjoy working together in their professional businesses and in church-related and community activities. They enjoy traveling and spending time visiting friends and family all over the world. Susan has a BS in Education from Buffalo State College and an MA in Linguistics from State University of New York at Buffalo. She attended post-graduate studies in Linguistics and Folklore at Columbia University in NYC.



Georgette Forney



Georgette Forney is entering her 14th year as President of Anglicans for Life, the only global Anglican ministry dedicated to inspiring the Anglican Church to understand and compassionately apply God’s Word when addressing abortion, abstinence, adoption, euthanasia, and embryonic stem cell research. She is also the co-founder of the Silent No More Awareness Campaign, an effort to raise awareness about the physical, spiritual and emotional harm abortion does to women and to let those who are hurting from abortion know help is available. Since officially launching the Campaign in 2003, 4,641 women and men have shared their testimonies at 771 Gatherings that have occurred in 48 states and 10 countries with more than 159,429 spectators having heard the truth about abortion’s negative after-effects. More than 9,027 people have registered online to be silent no more. Georgette had an abortion at age sixteen and later experienced healing, forgiveness and reconciliation after going through an abortion recovery program. Through that she developed a greater understanding of the negative impact abortion has on women and the need to highlight the issue as an abortion survivor. She serves on

the Board of Directors for the Abortion Recovery International Network (ARIN) that is compiling the only comprehensive online database of Abortion Recovery Counselors so others who hurt can get connected to healing programs. She has spoken at many CPC banquets, pro-life conferences, conventions, churches, rallies, and university and college campuses. She served as the host for the television infomercial “Tilly.” In addition, she has addressed the Pro-Life Caucus of the U.S. House of Representatives concerning abortion and women and gave testimony at the Senate Commerce sub-committee on Science, Technology and Space Hearing, chaired by Senator Brownback (KS-R) regarding the impact of abortion on women’s health. Recently Georgette has spoken at the SPUC Annual Conference in England, Princeton University’s Organization of Women Leaders Conference and in May 2005 she attended a meeting with 19 religious leaders and President Bush. She has done numerous print, radio and television interviews for local, syndicated and national shows, papers and magazines. Georgette lives in Sewickley, Pennsylvania, with her husband and daughter.

Eugenia Hadley

Eugenia has counseled Hispanic people at Centro Tepeyac for 13 years, the last 5 in charge of post-abortion services, and brought Rachel's Vineyard to five different countries: Spain, Uruguay, Puerto Rico, Ecuador, and Mexico. She has mentored the Spanish Rachel's Vineyard in Miami and New Jersey and has led the DC/MD team for the last 5 years. She presented Rachel's Vineyard at the International Pro Life Conference in Mexico City in 2007 and has written about counseling the Latina woman. She has spoken about the Hispanic Outreach at the Rachel's Vineyard Leadership Conference. She was interviewed about Rachel's Vineyard for a New Jersey catholic TV station and a DC catholic radio station, and most recently appeared on Fr. Victor Salomon's series on EWTN, “*Sanando las heridas del aborto*” (Healing the Wounds of Abortion).



Peter Kleponis, PhD.



Peter C. Kleponis, Ph.D. is a Licensed Clinical Therapist and Assistant Director of Comprehensive Counseling Services in West Conshohocken, PA. He holds an M.A. in Clinical-Counseling Psychology from LaSalle University in Philadelphia, PA and a Ph.D. in General Psychology from Capella University in Minneapolis, MN. Dr. Kleponis has fourteen years of professional experience working with individuals, couples, families and organizations. He specializes in marriage & family therapy, pastoral counseling, men’s issues, pornography addiction recovery, and resolving excessive anger.

Marjorie Long

Marjorie Long, from Lake Charles, Louisiana has been married to her high school sweetheart Kenneth for 33 years. They have 2 children: their daughter Nicole is married to Brad Foreman who have 4 children, Kaleb 9, Andrew 6, Isabella 4 & Philip 10months old. Their son Father Nathan Long is an ordained priest serving the Diocese of Lake Charles and is the associate pastor for OLQH church. After 3 years of volunteering at a pregnancy crisis center, she served another 6 as Assistant Director. She now serves exclusively as the Site Leader/Facilitator for a Catholic Rachel’s Vineyard in Lake Charles. The site known as Rachel’s Vineyard of SWLA is sponsored & supported by the Diocese of Lake Charles within the department of Pro-Life.



Msgr. Michael Magee



Msgr. Michael Magee was ordained a priest of the Archdiocese of Philadelphia in 1991, and spent 3 years in parish ministry before being sent for further studies. He obtained a Licentiate in Sacred Scripture from the Pontifical Biblical Institute in 1997. From 1998 until this year, he served as an Official of the Congregation for Divine Worship and the Discipline of the Sacraments, serving in the Liturgical Office of that Dicastery, with a focus especially on liturgical translations. Between 2002 and the present, he has published several articles in liturgical and theological journals (Communio, Ephemerides Liturgicae, Antiphon, Adoremus Bulletin) treating especially of issues regarding the new translation of the Missale Romanum. Additionally, he has given a number of scholarly and educational presentations to different audiences on that topic and others. While working for the Holy See, he undertook doctoral research leading to a Doctorate in Sacred Theology obtained in November 2006, working in the field of Ecclesiology. Msgr. is currently the Chair of the Department of Systematic Theology and Associate Professor of Sacred Scripture at Saint Charles Borromeo Seminary, Overbrook. He is also a member of the Fellowship of Catholic Scholars, Society for Catholic Liturgy, Catholic Biblical Association and the Society of Biblical Literature.

Fr. Peter Maher

Rachel’s Vineyard Retreats Ministries, Sydney, Australia. Peter has 10 years experience in RV Retreat ministry and is Chair of the Sydney RV Committee. He is Parish Priest of Newtown parish in Sydney. He has a Bachelor of Theology and Masters of Education (Adult). Peter has been a priest for 34 years and has facilitated over 25 retreats. He has written a number of articles on the educational method of the Retreat including *Healing Abortion’s Trauma And Rachel’s Vineyard Retreat: From Three Participants*, ‘Genevieve’,



Peter Maher & Tom Ryan, *The Australasian Catholic Record*, April 2009, and *Story giving birth to hope, spirituality and models of learning in Rachel's Vineyard Ministry in Spirituality, Mythopoesis and Learning*, editors: Peter Willis, Tim Leonard, Steven Hodge and Anne Morrison, Post Pressed, 2009, p229-240.

Msgr. Michael T. Mannion, S.T.L., M.A.



Msgr. Michael T. Mannion is the author of several books on abortion trauma and healing such as *Abortion and Healing - A Cry to the Whole* and *Spiritual Reflections of a Pro-Life Pilgrim* and has been involved with Rachel's Vineyard since its genesis, inspiring Dr. Theresa Burke to dive into post abortion healing ministry herself. Msgr. Mannion has a Bachelor of Arts degree from Mt. St. Paul College, a Baccalaureate in Sacred Theology Pontifical, a Licentiate in Sacred Theology, and a Masters degree in Youth Ministry and New Testament Scriptures. Aside from his involvement in Rachel's Vineyard, Monsignor has also been heavily involved in youth ministry, founding Discovery Ministries and co-founding The Bridge, two groups dedicated to the spiritual enrichment of young people. He is also a founding board member of the National Office of

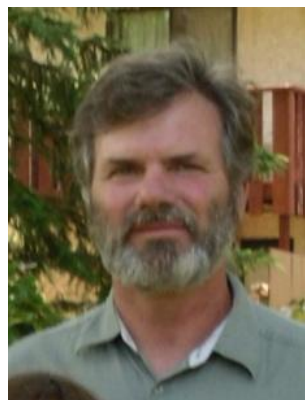
Post-Abortion Reconciliation and Healing. In 2005, Msgr. Mannion was named chaplain for his Holiness by Pope Benedict XVI. Msgr. Mannion has also ministered as chaplain for firemen, the DA's office and law enforcement in Camden, NJ.

Denise Rowinski Mengak, LCS, BCD

Denise Rowinski Mengak has been honored to coordinate the Rachel's Vineyard retreat ministry within the Diocese of Scranton, Pennsylvania since its inception in 2000. As a licensed clinical social worker, she supervises the Adult and Family Services counseling program of Catholic Social Services in Wilkes Barre, PA. Denise co-facilitates a regional Suicide Bereavement Support Group and lectures on eating disorders, grief, post-abortion healing and post-traumatic stress. She loves to sing and resides with her husband, Paul, and their fur-bearing children on a mountain next to the Susquehanna River in northeastern Pennsylvania.



Rev. Scott Miller



Scott Miller graduated from the Lutheran Seminary in Saskatoon, Saskatchewan with a Master of Divinity and from Providence Seminary in Otterburne, Manitoba with a Doctor of Ministry. His doctoral thesis centered around developing a model of healing for men who were experiencing emotional difficulty subsequent to involvement in an abortion. He is married and has one daughter.

Amanda Miner

Amanda graduated from DeSales University in Center Valley, PA in 2009 with a B.A. in Theology. She has always had a passion for counseling and her mom, Colleen Miner is the Rachel's Vineyard Facilitator for the upstate NY Ogdensburg RV site. She is originally from Saranac Lake, NY but lived in PA while attending school and moved to King of Prussia after college to work for Rachel's Vineyard. Before working for Rachel's Vineyard Amanda worked for Camp Guggenheim, a Catholic summer camp in upstate NY and interned at Expectant Mother Care in the Bronx. Amanda currently works as an administrative assistant at the Rachel's Vineyard International Headquarters where she organizes the monthly e-newsletter Vine and Branches and answers the hotline.



Janet A. Morana, PD



Janet A. Morana serves as the Executive Director of Priests for Life and Co-founder of the Silent No More Awareness Campaign, the world's largest mobilization of women and men who have lost children to abortion. Mrs. Morana was born in Brooklyn, New York, and holds a Masters in Education as well as a specialized Professional Diploma in reading. Since 1989, Mrs. Morana has held various local and national leadership roles in the pro-life movement. She served on the board of the Staten Island Right to Life Committee. Since she began assisting Fr. Frank Pavone, National Director of Priests for Life, she has held various local and national leadership roles in the pro-life movement, traveling extensively throughout the world to offer pro-life training seminars for clergy and laity, including at Pontifical universities in Rome, and representing Priests for Life at national and international pro-life conferences. She has played a key role in coordinating relationships between pro-life organizations and the Vatican as well as the White House. She is a co-host on the brand new EWTN television series, The Catholic View for Women, and with Fr. Frank Pavone on the pro-life EWTN series, Defending Life.

Fr. Frank Pavone

Fr. Frank Pavone is one of the most prominent pro-life leaders in the world. Originally from New York, he was ordained in 1988 by Cardinal John O'Connor. He is a priest of the Amarillo Diocese and serves full-time in pro-life leadership with his bishop's permission. In 1993 he became National Director of Priests for Life. He travels throughout the country, to an average of four states every week, preaching and teaching against abortion and promoting healing. Fr. Pavone was asked by Mother Teresa to address the clergy of India on healing after



abortion. He has also addressed the pro-life caucus of the United States House of Representatives on this topic.

Fr. Pavone serves as National Pastoral Director and Chairman of the Board of Rachel's Vineyard, the world's largest ministry of post-abortion healing, developed by Dr. Theresa Burke. He also serves as Pastoral Director of the Silent No More Awareness Campaign, which ministers to women and men who have lost children to abortion and mobilizes them worldwide to share their testimonies.

Fr. Pavone ministers to the "Centurions," an international association of former abortionists seeking forgiveness and healing. He has been a spiritual guide to Norma McCorvey, the "Jane Roe" of Roe vs. Wade, and she called him "the catalyst that brought me into the Catholic Church." Fr. Pavone was asked by the Vatican to help co-ordinate and promote post-abortion healing throughout the world as an official of the Pontifical Council for the Family.

Rev. Cheryl Ryan



Cheryl is the Interdenominational Rachel's Vineyard Retreat Facilitator in Janesville, WI. She also serves as Director of Counseling at the Pregnancy Helpline there; she was one of their founders in 1983. She had no idea back then just how many would walk through their doors asking for help regarding post abortion trauma. When they did, Cheryl, along with a team of Helpline volunteers, took the opportunity to sit under the teaching of some of the pioneers of post abortion healing at that time (Vincent and Susan Stanford Rue, Sr. Paula Vandegaer, Sydna Masse), and have since counseled the post-abortive for over 25 years. Having given her life to Jesus Christ in 1973, she has also served in the nursing profession, and later in life was called into pastoral ministry. She is currently ordained with Impact Ministries International. Her greatest joy is being able to share the depth of God's love, mercy, grace, and forgiveness, especially at a time when sorrow, shame and doubt seem to overwhelm the heart! Married for over 40 years, she and her husband Randall have 4 children and 7 grandchildren who they delight in! They smile at Proverbs 17:6, "Children's children are a crown to the aged."

Fr. Victor Salomon

Fr. Victor Salomón was born in Venezuela and is a member of the Diocesan Laborer Priests, an organization that specializes in promoting and helping people in the discernment of their vocations. He was ordained to the priesthood in 1998 in Caracas, Venezuela. He received a Bachelor in Sociology in 1992, a Bachelor in Theology in 1997, and a Sacred Theology Licentiate in 2004. Fr. Salomón was pastor of María Madre de la Iglesia from 1998 to 2001, and from 2002 to 2005 he worked in priesthood formation. He also was member of the Diocesan Laborer Priests Council for Venezuela from 1998 until his move to USA in 2005. Fr. Salomón is part of the team that



organizes the Rachel's Vineyard Retreats in Washington DC. He also celebrates Mass and attends cases in the Project Rachel's Office of the Archdiocese of Washington. As a member of the Sol Vocational Institute, he teaches courses to promote vocations. Fr. Salomón is an expert in family communication and gives courses on enculturation for lay leaders. He has also given retreats for laity, seminarians, male and female religious and priests. He offers spiritual direction for singles and married couples and has experience in vocational discernment. He has also been a professor in theology in a variety of different fields. Most recently, Father Victor taped a Spanish television series— "*Sanando las heridas del aborto*" (Healing the Wounds of Abortion)—for EWTN, which is slated to air in September of this year.

Eve Sanchez-Silver



Eve Sanchez Silver is a Medical Research Analyst and founder and Director of Clear Research and Cinta Latina, which provide support for translational research goals in the basic sciences and breast health and abortion related pre-term birth risk information and education. Eve Silver is founder of the International Coalition of Color for Life. Eve Silver is a science editor, a published member of the American Medical Writers Association and author of "Way Past Pink: the Breast Cancer Manifesto" (MAMM magazine, July, 2003). Ms. Silver's lecture tour (Clear

Research: Native to Native Red Basket Lecture Tour) of Australia and New Zealand addressed Parliament, civic and other government and Aboriginal groups regarding abortion-breast cancer link issues and the international ethics affecting underserved populations. In the United States Ms. Silver has partnered with the Army Medical Research and Materiel Command, The Department of Defense, The National Cancer Institute, The National Institute of Environmental Health Sciences, The Lighting Research Center at Rensselaer Poly-Technic, Breast Cancer and the Environment Research Groups and other national and international organizations. As a researcher she developed a non-surgical cosmetic tool for breast cancer survivors and has been involved in several health sciences research projects focused on cancer, light at night and the disruption of the circadian sleep/wake cycle. One project with Harvard University is a study of melatonin and other hormone levels in blind women. Ms. Silver is a former charter member of the Susan G. Komen Breast Cancer Foundation's National Hispanic Latina Advisory Council. Ms. Silver is also a former member of the Inter-Cultural Cancer Council, a national organization that speaks to Congress about cancer.

Karen Stevenson, M.D.

Karen B. Stevenson, MD is a board certified psychiatrist with specialty training in Child and Adolescent Psychiatry. She is a cum laude graduate of Dillard University and an honors graduate of Louisiana State University School of Medicine – New Orleans. Dr. Stevenson completed her residency training in Psychiatry at the Johns Hopkins Hospital and went on to complete her fellowship training in Child and Adolescent Psychiatry at the University of Pittsburgh



Medical Center. She is currently attending Columbia Theological Seminary in Decatur, Georgia, working to obtain a Masters of Divinity degree. Dr. Stevenson is a Spirit - filled Christian and she has dedicated her professional career to the interface between spirituality and Medicine. She has written and spoken extensively about the impact of abortion, abuse, and other life traumas on women and society. She has counseled countless women over the years as they have grieved the loss of their children through violence, miscarriage, and abortion. Her mission is to inspire, educate and empower women, men and children to press beyond their painful life struggles to truly know God's love, and to follow His victorious calling in their lives.

Teresa Tomeo



Teresa Tomeo is an author, syndicated Catholic talk show host, and motivational speaker with nearly 30 years of experience in TV, radio and newspaper. In the year 2000, Teresa left the secular media to start her own speaking and communications company. Teresa's daily morning radio program, "Catholic Connection", is produced by Ave Maria Radio in Ann Arbor, and now heard on over 150 Catholic stations nationwide. Her talk show is also carried on Sirius/XM Satellite Radio. Teresa is a columnist and special correspondent for the national Catholic newspaper, "Our Sunday Visitor". She appears frequently on EWTN Catholic Television. Teresa has also been featured on "The O'Reilly Factor" and Fox New, and most recently

Fox & Friends discussing issues of faith and media awareness. In 2008 Teresa was chosen as only one of 250 delegates from around the world to attend the Vatican Women's Congress held in Rome marking the 20th Anniversary of John Paul the Second's Letter entitled "On the Dignity and Vocation of Women." As a speaker, Teresa travels around the country addressing media awareness and activism, as well as sharing her reversion to the Catholic Church. Her first book, "Noise—How Our Media Saturated Culture Dominates Lives and Dismantles Families", published by Ascension Press is a Catholic best-seller and now in its second printing. Her second book, "Newsflash! My Surprising Journey from Secular Anchor to Media Evangelist" was published in September of 2008. Teresa has also co-authored a series of best selling Catholic books called "All Things Girl" for tween girls focusing on modesty and chastity.

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Grief to Grace Ministries Reclaiming the Gift of Sexual Dignity

A Message from the Founders

Grief to Grace - Reclaiming the Gift of Sexual Dignity is a spiritual journey for anyone who has suffered degradation or violation through sexual or physical abuse, rape, incest, or other forms of traumatic violation in childhood, adolescence, or as an adult. It is also appropriate for those who have been abused by clergy.

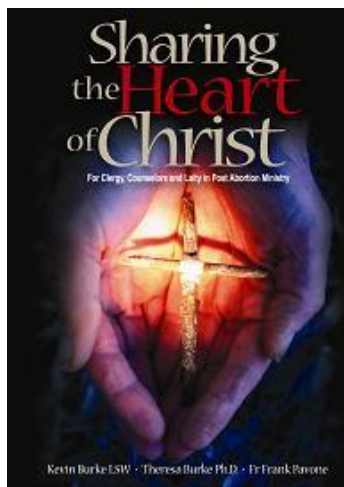
Grief to Grace is a process for helping victims of abuse to discover spiritual healing and transformation. This program was created to end the isolation and secrets of abuse within a retreat process that is fully centered upon the person and presence of Jesus Christ, the Divine Physician. By entering into an intimate and powerful journey through the Sorrowful Mysteries, participants are gently invited to unite their own suffering with the passion of Jesus. By traveling the paschal mystery of their own lives, they will also share in the new life of His resurrection.

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+ Robert F. Vasa, Bishop of Baker, OR

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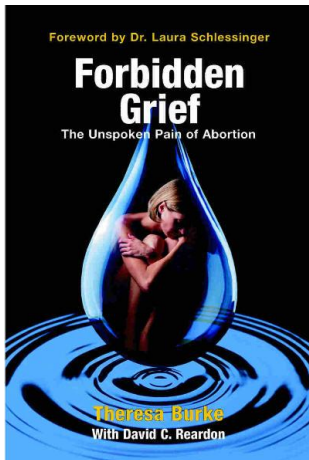
Redeeming A Father's Heart presents the powerful stories of 10 courageous men with the common desire to present the truth of their abortion experience and the consequences of this life changing decision. These accounts are inspirational testimonies that journey deep into the heart of male post abortion pain...ultimately revealing the miraculous manifestation of God's transforming power. After you read these stories you will have a greater understanding and appreciation of male post abortion grief. The stories in *Redeeming A Father's Heart* provide a special roadmap for men and their loved ones, pointing the way to deeper understanding, hope and healing.

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Forbidden Grief

The Unspoken Pain of Abortion



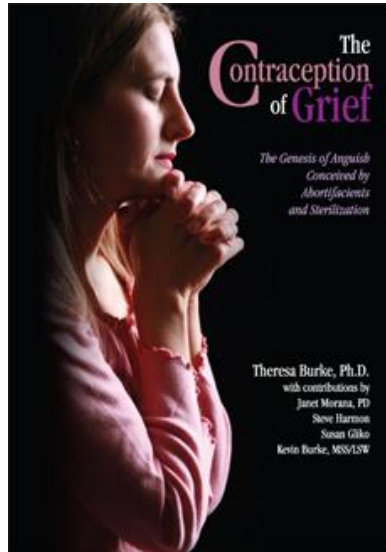
Forbidden Grief was written by Dr. Theresa Burke, a therapist and founder of Rachel's Vineyard Ministries, and Elliot Institute director Dr. David Reardon. Using Dr. Burke's personal insights and experiences treating thousands of women who sought help after abortion, *Forbidden Grief* explores many issues related to the abortion experience, including:

- ❖ factors that can lead to abortion, including intense pressure, coercion, manipulation and other circumstances that reduce or negate one's ability to "choose;"
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**With contributions by: Janet Morana, PD, Steve Harmon, Susan Gliko and
Kevin Burke, MSS/LSW**

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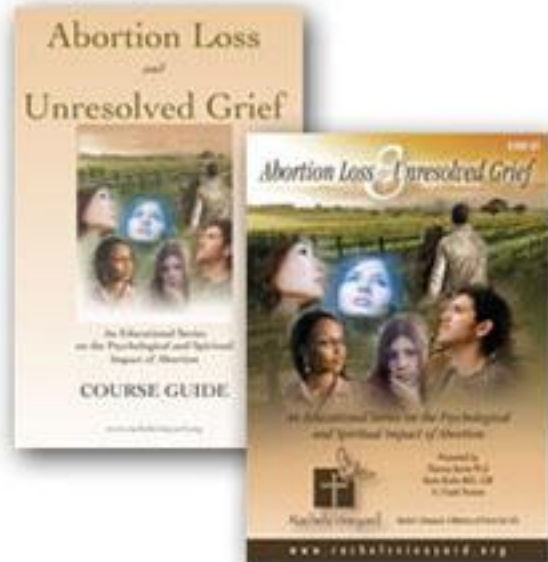
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***Thank you to Theresa & Kevin Burke,
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“May God richly bless and encourage all of those who labor in the vineyards to bring His divine mercy and healing to post abortive men and women everywhere. I am truly humbled by my "calling" to be Silent No More along with my husband as we strive to bring a voice to those in the St. Louis area. I feel Silent No More and Rachel's Vineyard has been a vital part in my journey of living forgiven!!”

Linda Raymond
Silent No More Regional Coordinator/MO

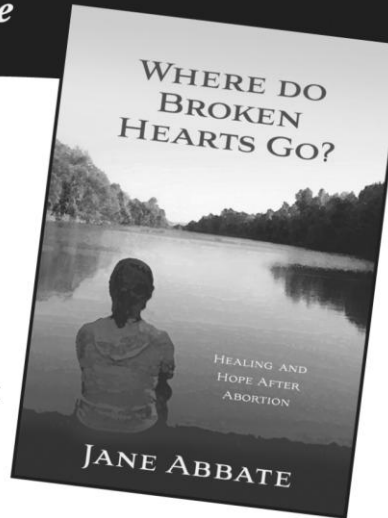


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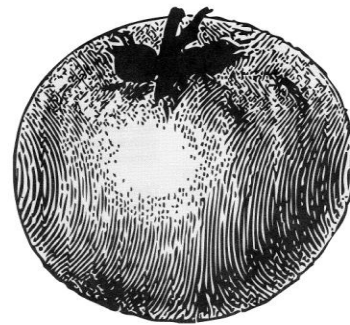
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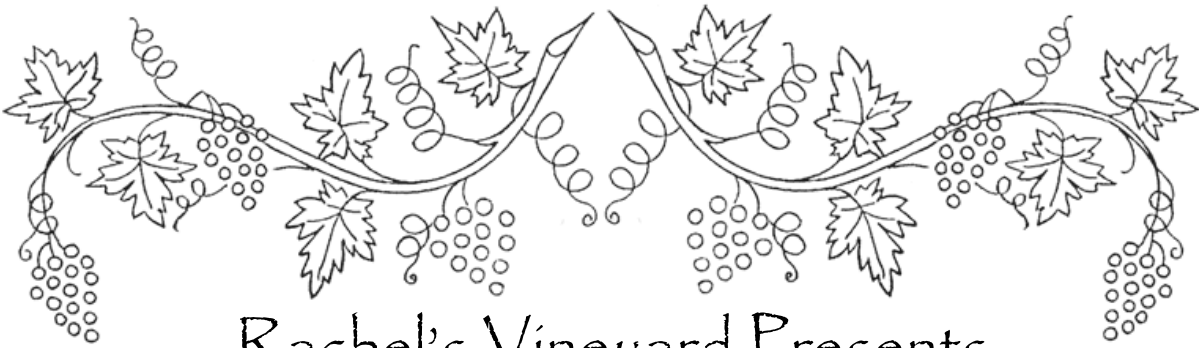
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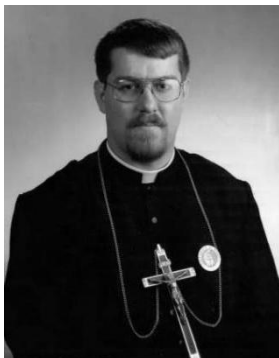
For heartfelt, altruistic volunteerism in Rachel's Vineyard Ministries.

Rachel's Vineyard Ministry is blessed to be comprised of volunteers who offer their time and gifts for the advancement of the ministry and to spread the healing message Christ offers through Rachel's Vineyard.

This year we congratulate and thank two "Fine Vines," for their hard work, tireless effort and passionate dedication to healing the pain of abortion through their volunteerism with Rachel's Vineyard.



Jeanne Haines, for her countless volunteer hours -sometimes into the early morning. We thank her for all of her dedication, her gift of editing, and her command of the English language in her work with the new manual revisions. She is always willing to do just about anything- answering phones and beyond.



Fr. Ben Cameron, for his love of this ministry and his unwavering support and counsel. We thank him for keeping us on track with his liturgical expertise throughout the years.

We are grateful for your dedication and service!

Handouts: Forney/Morana

Partner with the Campaign

The Silent No More Awareness Campaign mobilizes and equips the entire pro-life movement and the wider culture to understand the wound abortion has inflicted on us all and the need for healing. The Campaign receives its momentum from the experience of countless women and men who have been directly involved in abortion, and maximizes the impact that the voice of that experience has on the abortion debate.

The Campaign is based on a truth that is fundamental to the whole struggle over abortion, namely, that to be pro-life is to be pro-woman, and that the destiny of mother and child are inextricably linked. You cannot hurt one without hurting the other, and cannot help one without helping the other. Because this truth is so fundamental to the efforts that every pro-life organization makes, and to the message that those organizations teach, the Campaign is a natural partner for these organizations. The Campaign, in other words, is a way for these other organizations to highlight what is already an integral aspect of the pro-life message.

Therefore, the Campaign brings both the healing resources and the voice of testimony into the entire movement. Among the ways it does this are the following:

- *Providing Churches, Pregnancy centers, organizations, and individuals with a clearinghouse of healing resources that they can promote;
- *Allowing Churches, Pregnancy centers, organizations, media outlets, and individuals to utilize the testimonies of the members of the Campaign as those testimonies are presented in written, audio, and video format;
- *Connecting the women and men who share their testimonies with the Churches, Pregnancy centers and organizations who want to have them share at their events: Church services, pro-life banquets, pro-life rallies and marches, prayer vigils at abortion facilities, educational seminars, and more.
- *Providing a resource to legislative, lobbying, and political organizations who will want to highlight the voices of experience as they attempt to persuade legislators or voters that abortion doesn't solve anyone's problems.

The Campaign, therefore, invites individuals, churches, schools, Pregnancy Resource Centers and organizations to partner with it. A "partner" of the Campaign agrees that its message is integral to the abortion debate, and commits to spreading the message of the harm abortion does, the healing that is available, and the testimonies that have been given.

Partnering with the campaign is a commitment to do the following:

- a) Use every possible means to invite those who have been wounded by abortion to find healing, reconciliation and peace. The campaign provides a wide range of referrals to healing ministries.
- b) To publicize and promote the testimonies of those who have found healing and share

Handouts: Forney/Morana

their experience of abortion publically. These testimonies can be found at:

www.silentnomoreawareness.org/testimonies/ and also on our Youtube site at www.youtube.com/silentnomorecampaign

c) To collaborate with the campaign by seeking opportunities for members of the campaign to share their testimony in schools churches and local gatherings.

Partner organizations will also receive the Silent No More Awareness logo to place as a link on their website

Handouts: Forney/Morana

The Silent No More Awareness Campaign is an effort to make the public aware of the devastation abortion brings to women, men, and their families. Our hope is that the emotional and physical pain of abortion will no longer be shrouded in secrecy and silence, but rather exposed and healed.

As the co-founders of the Campaign we are excited for you as you begin to feel the benefits of your healing and restoration. We have had the honor of being silent no more with many participants of abortion healing programs and hope the opportunity arises for us to join our voices together in honor of our children.

Be assured that while the Campaign's goal is to raise public awareness about the painful emotional and spiritual consequences of abortion, we recognize not everyone is called to give public testimony.

What does joining the Campaign mean? There are a variety of different steps you can take to be silent no more depending on your level of interest and commitment. Here is a quick overview:

- » We invite you to sign our confidential "Register your Regret" webpage to have your voice included with the thousands of other women and men. This information can be a powerful tool to open hearts and minds to the reality of post-abortion suffering.
- » You might also be interested in signing up to "Join Us" to receive our monthly e-letter that provides ideas and opportunities to be silent no more.
- » Prepare your testimony, which is basically your abortion story and includes how God has brought you peace and forgiveness. Preparing your testimony doesn't necessarily mean you have to share your story publicly but opportunities often crop up when in one-on-one settings, having a sense of what you want to say is very helpful.
- » Join us at a Silent No More Awareness Event or Gathering. The first step for many in being silent no more is simply holding an "I Regret My Abortion" sign at an Event or Gathering.
- » Consider becoming a leader in the Campaign as a Regional Coordinator for your area.

It will take some time to allow the blessings of your weekend to take root in your lives. In time, you can discern if God is calling you to this next step in your healing journey. It is important to have the support and blessing of your family. We can direct you to some resources that will help you take that step of "telling" those close to you.

We will be happy to answer any questions or concerns you may have. Please don't hesitate to call the number below. And if you know of others who would benefit from being silent no more, please refer them to us or our website.

May God richly bless you in your new life of freedom!

Georgette Forney and Janet Morana

Co-Founders of the Silent No More Awareness Campaign



www.silentnomoreawareness.com
 mail@silentnomoreawareness.org
 (800) 707-6635

Handouts: Pavone

KEYNOTE:

The Biblical Concept of Healing

Fr. Frank Pavone, Pastoral Director and Chairman, Rachel's Vineyard



Pope Benedict XVI on Post-Abortion Healing: Remarks to the Pontifical Academy for Life, Saturday, February 26, 2011

Esteemed Cardinals,
Venerable Brothers in the Episcopate and the Priesthood,
Dear Brothers and Sisters,

I receive you with joy on the occasion of the annual assembly of the Pontifical Academy for Life. ...

In the activities of these days you addressed topics of current importance, which question contemporary society profoundly and challenge it to find answers that are appropriate for the good of the human person. Post-abortion syndrome -- the serious psychological difficulties often felt by women who have taken recourse to voluntary abortion -- reveals the irrepressible voice of the moral conscience, and the grave wound it suffers each time that human action betrays the person's innate vocation to good, and of which he gives witness.

It would be useful also in this reflection to focus attention on the conscience, at times blurred, of the fathers of the children, who often abandon pregnant women. The moral conscience -- teaches the Catechism of the Catholic Church -- "is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right" (No. 1778).

Handouts: Pavone

It is, in fact, the duty of the moral conscience to discern good from evil in the different situations of existence, in order that, on the basis of this judgment, the human being can orient himself towards the good. Many would like to deny the existence of the moral conscience in man, reducing its voice to the result of external conditioning or to a purely emotive phenomenon, and it is important to affirm that the moral quality of human action is not an extrinsic value or even optional and it is not even a prerogative of Christians or believers, but common to every human being. In the moral conscience, God speaks to each one and invites him to defend human life at all times. In this personal bond with the Creator lies the profound dignity of the moral conscience and the reason for its inviolability.

Fulfilled in the conscience of every man -- intelligence, emotive nature, will -- is his vocation to the good, so that the choice of good or evil in the concrete situations of existence ends by marking the human person profoundly in each expression of his being. The whole man, in fact, is wounded when his behavior is contrary to the dictate of his own conscience.

However, even when man rejects the true and the good that the Creator proposes to him, God does not abandon him, but through the voice of conscience, continues to seek and speak to him, so that he will acknowledge his error and open himself to Divine Mercy capable of healing any wound.



Doctors, in particular, cannot fail to consider important the grave duty to defend against the deception of the conscience of many women who think they will find in abortion the solution to family, economic, social difficulties or to the problems of health of their children. Especially in this last situation, the woman is convinced, often by the doctors themselves, that abortion represents not only a licit moral choice, but that in addition it is a necessary "therapeutic" act to avoid the suffering of the child and of its family and an "unjust" burden to society.

In a cultural background characterized by the eclipse of the meaning of life, in which the

Handouts: Pavone

common perception of the moral gravity of abortion and of other forms of attempts against human life has been attenuated, exacted from doctors is a special fortitude to continue affirming that abortion does not resolve anything, but that it kills the child, destroys the woman and blinds the conscience of the child's father, often ruining family life.

This duty, however, does not only affect the medical profession or health professionals. It is necessary that the whole of society defend the right to life of the conceived and the true good of the woman, who never, under any circumstance, will be fulfilled in the choice of abortion. In the same way it is necessary -- as has been indicated in your works -- to provide the necessary help to women who sadly have already taken recourse to abortion, and who now experience all its moral and existential tragedy. There are many initiatives, at the diocesan level or through individual volunteer entities, which offer psychological and spiritual support for a complete human recovery. The solidarity of the Christian community cannot give up this type of co-responsibility.

I would like to recall, in this connection, the invitation addressed by the Venerable John Paul II to women who have taken recourse to abortion. "The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation. To the same Father and his mercy you can with sure hope entrust your child. With the friendly and expert help and advice of other people, and as a result of your own painful experience, you can be among the most eloquent defenders of everyone's right to life" ("Evangelium Vitae," No. 99).

...

To each one of you and to your loved ones, I impart my heartfelt apostolic blessing.

Handouts: Pavone/Morana

OUTREACH & PUBLICITY WORKSHOP:
The Wider Vineyard: Do Post-Abortion Healing and Pro-life Activism Mix?
Fr. Frank Pavone and Janet Morana

Let's Talk About Graphic Pictures
Theresa Burke, PhD, LPC

J. Kevin Burke, MSS/LSW

Graphic images of aborted children present disturbing, yet factual documentation of what abortion does to a baby. They constitute a growing tactic of the pro-life movement that seeks to proclaim the truth about abortion through visual images of dismembered babies. These real pictures of aborted children have tremendous value in documenting why the pro-life movement is against abortion. It dispels the myth that these fetuses are merely a blob of tissue because the viewer sees fully formed, tiny children completely ripped apart... bloody... broken... their tiny bodies desecrated. For the passive, uninvolved viewer, they are scenes of disturbing injustice and to some, may present an urgent call to action and activism.

Nevertheless, pictures and images of aborted unborn children cause strong reactions in those that view them. They point in an equally powerful way, to the divisions in our society between those that support abortion rights and those fighting to end abortion. The greater majority of the public is uncomfortable with abortion on demand, but often equally confused or ambivalent about these images, and what should be done to limit abortion.

I (Theresa) recall my own experience as a teenager watching "The Hard Truth." Never in my life had I been so convinced that abortion was truly an act of violence and horror. The images cut through the rhetoric of choice and obliterated the euphemisms that protect us from the full realization of what abortion is all about. I was stunned, and filled with grief that human life could be discarded in such a massive, sanitized and legalized injustice. Graphic pictures make it perfectly clear that abortion is a violation of human rights. I believe those images were very influential in my personal convictions and represented a profound motivation and call to be involved in the pro-life movement through a direct response to this social evil.

However my vocation in the pro-life movement did not lead me to protest or other forms of activism. My calling was to be with those involved in abortion, especially the mothers and fathers of these aborted children who also carried deep wounds from their involvement in the abortion of their unborn. I soon found that many women feel trapped, alone in their pregnancy and often experienced manipulation and pressure from partners, family and health care providers to abort their child.

As the founders of the Rachel's Vineyard Weekend Retreats for Healing after abortion we have journeyed with hundreds of women and men into and through the wreckage of their shattered emotional and spiritual lives following abortion. We see this as another type of

Handouts: Pavone/Morana

“graphic image” of abortion’s aftermath in the soul of the post abortive person.

Our ministry is focused on helping to disinfect the deep wounds inflicted by abortion and all the ugly lamentable after effects, by safely and gently opening this wound to the love and light of Jesus Christ. We recognize the lifelong memorials of destruction that are built to act out a secret inner pain and heart wrenching grief.

On Saturday morning of the Rachel’s Vineyard Retreat participants share the story of their abortion experience and how it affected their lives. As the healing process unfolds participants move from the graphic images of grief, pain and disconnection from their aborted, abandoned child... to encountering their child whole, happy and with the Lord. This very real image, this powerful reality is an essential aspect of their healing and recovery from post abortion trauma. In the healing process both the graphic image of their aborted child, and the graphic wound that festered in their heart, is brought to the light of Christ, cleansed and healed. Those of us in this ministry have stood in awe at the sacred moment, when the soul speaks its agony to God in a desperate search for reconciliation, and have witnessed the power of the cross... the power of forgiveness and resurrection.

So we address this issue as both persons who embrace the efforts of the pro-life movement to end abortion, and in our primary vocation, as leaders in post abortion ministry.

Many courageous persons have been called to the front lines of the struggle to end abortion; using the most effective means they feel will stop abortion, including the legislative and political arena. We are still learning as a movement what are the most effective means to stop abortion, save the lives of the babies, and reach out in love to those involved in abortion. More recently, we have seen the effectiveness of ultra sound technology in crisis pregnancy centers. We know the spiritual value of a prayerful presence at the abortion center. There are other forms of non-violent protest including the use of graphic images. Graphic images are seen by some as a final effort at the abortion center to turn the heart of a parent set on aborting their child. Others believe that presenting images of natural fetal development are a better route. Some activists will use both graphic images and whole fetal images.

We are a nation that has become anesthetized to the reality of “choice”. Proponents of graphic images see themselves in very much the same tradition of other social justice pioneers such as those that worked to end slavery, and racial discrimination. The use of images demonstrating racially motivated violence toward African Americans was a powerful tool in the civil rights movement of the 60’s. We also see graphic images increasingly used to bring awareness to the present crimes against humanity in other parts of the world.

There is debate in the pro-life movement as to the proper use of the images of aborted babies. On one hand, some people reject the use of graphic pictures. They feel that the pictures are extreme and desperate. Some favor a more restricted use that would protect

Handouts: Pavone/Morana

children from seeing them. Others support a more widespread use, bringing the truth of abortions aftermath to the public arena without restriction.

As we began to have our own children we made the decision that we would not take our youngest children to any pro life events that we knew would have graphic images on display. We wanted to avoid exposing our toddlers' tender and precious hearts to these traumatic images of death and destruction even though we knew that these images represented the truth. Parents have different opinions on when the best time is to allow their children to view such images and of course we must respect their judgment. Once our children reached an age where they could understand and process the images we were able to attend these events as a family. Our nation has embraced this destruction targeted against the child and few people think about what it really means. We want our children as they grow to understand and see the reality of abortion's affect on the unborn as well as the need for healing of all who participate in abortion. We see it this as an essential aspect of the formation of our children as God calls them to respond to this social evil.

Years later, I still cringe when I am present at a pro-life demonstration that displays graphic pictures of bloody and broken babies. NO ONE likes to view these pictures – especially those pro-lifers who believe that human life is sacred. It's a natural nausea that comes upon all of us when the gruesome reality of abortion is "in our face."

It is important that we respectfully dialogue about this issue in the pro-life movement and in our churches. Not with reactivity invested in protecting our own point of view, but with an openness to hear the impact and concerns on the various sides of the debate.

Is it possible to use these pictures with discretion? Is it possible to use them responsibly? Can they be used in a way that gives warning to unsuspecting individuals who might be passing by? Many women have reported that the pictures dissuade them from having an abortion – Yet others share that the way the truth is presented hardens their hearts even more and intensifies their anger.

I (Theresa) remember being in Chicago giving a full day seminar on post abortion trauma and healing. Joe Scheidler, a pro-life champion with a 30-year legacy of activism on behalf of the unborn, was present at the training. Someone in the audience asked my opinion regarding graphic images. When I shared the negative impact they can have with persons who have been traumatized by abortion, Joe Scheidler responded with determined emotion: "I don't care what anyone ever tells me... I will NEVER stop using these pictures. If these pictures stop ONE WOMAN from entering an abortion clinic and having to spend years dealing with all the things you have been teaching today, then the pictures are worth it. They will save her from years of living hell. We want to save her from ever having to go on a Rachel's Vineyard weekend!"

As I considered Joe's words I realized he had a valid point. While we want to protect women who've been victims of abortion, we also want to prevent other women from becoming one of these sad statistics, not to mention, helping her to protect her child from this concealed violence.

Handouts: Pavone/Morana

I invited Joe up to the podium to share with our audience how he had experienced the use of pictures.

Because you never know who has experienced an abortion or been directly or indirectly involved with one in the public arena, protecting the psychological integrity of each sensitive human soul who carries the burden of destroying human life, can be a difficult and challenging task.

There are good reasons why these pictures are not used in post abortion healing programs. The images can be quite disturbing to many mothers and fathers, aunts or uncles who have suffered the loss of a little one to abortion. They are also troubling to the grandparents who may have taken their pregnant daughter to have an abortion. These images of abortion's shocking reality do have potential to trigger traumatic experiences, memories and perceptions.

However, keep in mind that the sight of a pregnant woman, or an ultrasound, or the cry of a newborn can also trigger memories and painful feelings related to abortion. It's important to remember that these everyday reminders are also capable of resurrecting nauseating memories of trauma for a woman who has lost a child in an abortion.

Conversely, the vivid truth spoken through a photograph that can resurrect trauma can also break denial. One teenager writes the following letter about pictures she saw on the Priests for Life website, www.priestsforlife.org.

I am 16 years old and I was once pregnant. I had an abortion and now I am terribly sorry. The graphic pictures truly blew my mind. I thought, "Who in their right mind would ever do something like this?" Then I thought again ...me. Tears began to swell in my eyes. I am deeply sorry for the sin I have committed. I hope God forgives me. I was 3 months pregnant and I saw the children about that age in the pictures. I wish I found your website sooner. I will be sure to recommend your website to any girl thinking about abortion."

When trauma is activated, it's common to bring forth our normal defenses, anger, rage, justification, and denial -- to protect us from the truth, which may be too painful to deal with. Our psychological defenses serve to protect us from the reality of such horror. We may find it easier to vilify and scapegoat the pro-lifer who holds out the image for our consumption than to face the graphic image of complicated grief and shame buried deep within our hearts.

Those that zealously defend abortion rights often respond to graphic images like a culture of eating disordered bulimics; they simply throw up and out what they refuse to digest. There is no limit to our capacity to blot out truth in favor of that which protects our self-image. Because of the trauma driven zeal invested in protecting abortion rights, we have progressed to the point where the Supreme Court has discerned that it is legal to deliver a fully formed infant, feet first, stab it in the back of the skull and then suck out her brains till the head collapses to insure that the infant is truly born dead. Our moral consciences have truly been devastated by what has been called "the culture of death." The hard truth, no matter how graphic; can be filtered through the conscious mind like automatically deleted e-mail.

Handouts: Pavone/Morana

In the meantime, millions of women and men continue to suffer. The higher rates of suicide among post-aborted women have been definitively demonstrated by several record based studies. Researchers in Finland, after examining records for all Finnish women of reproductive age over a seven year period, discovered that women who aborted were seven times more likely to commit suicide in the subsequent year compared to women who carried to term. Aborting women were four times more likely to die from injuries related to accidents, which may actually have been suicide attempts or at least suicidal risk taking.

A similar study that examined records for 150,000 California women eligible for Medicaid found that the aborting women were over three times more likely than delivering women to commit suicide within eight years of their abortion.

In another significant study involving 173,279 low-income women found that death rates following abortion remained elevated for at least eight years. Compared to women who delivered, those who aborted were 154% more likely to die from suicides, and 82% more likely to die from accidents. The higher suicide rates were most pronounced in the first four years following abortion.

Because of this documented reality of suicide risk, we need to address issues that can aggravate the suicidal impulses of post-aborted women. Graphic images alone do not convey our concern for a mother or father who has lost a child through abortion. Without a message of mercy, the truth alone may continue to polarize us from those whose hearts we seek to convert. If we are a people who seek to affirm and protect life, the language and images used to convey our message must be communication that also invites healing and recovery. Our efforts should dismantle the lies with the truth, but the truth must be rooted in love and compassion.

Do graphic images cause additional judgment and disgust with those who have been involved with abortion, rather than fostering an attitude of compassion and respect? As one viewer of graphic images writes: "I have seen the pictures, I cried. I have three beautiful children and would give anything for them. Whoever can kill their baby by abortion or any kind of way is a very sick person. I am against abortions. Keep up the good work and letting people know that it is wrong."

It is not enough to show that abortion is wrong. It's important to help our society understand why women and men chose abortion in the first place. Condemnation of the woman does nothing to address or consider the pressure from others, outright coercion, and dire circumstances which lead many women to believe that abortion was her only option. In addition we also fail to acknowledge the connection between repeat abortions (nearly half of all abortions are repeat procedures) and unhealed abortion trauma (see *Forbidden Grief-The Unspoken Pain of Abortion* by Theresa Burke with David Reardon available at www.rachelsvineyard.org). Without healing, persons that experience trauma often repeat themes and behaviors associated with the traumatic event in an attempt to "master" the deep pain associated with their initial abortion loss. This leads many unhealed woman to find themselves once again in an unplanned pregnancy and making the same tragic decision to abort their unborn child.

Handouts: Pavone/Morana

Knowing the importance of healing of the women and men involved in abortion, and the many years lost because of obstacles that prevent recovery, we need to recognize that one of the primary hindrances is when post-aborted women and men is a deep sense of shame and fear of judgment. If the message is too threatening, people will instinctively withdrawal from healing and feel only despair and condemnation. For this reason, denial should ideally be broken within the context of a very loving, gentle, trusting environment, where the person can face the agonizing truth braced against numerous and repeated assurances of God's mercy and capacity to forgive such destruction. People do not surrender their defenses unless they think it is safe - no matter how much pain they are in. We have a responsibility to foster environments that are free from judgment, condemnation, and point to the mercy and compassion of Christ.

This is an essential challenge because there truly is a great risk to the lives and souls of those who have been involved with abortion. Any education done in presenting the reality of abortion must ALWAYS be presented with an invitation to healing and the promise of Gods mercy.... not just a side mention of it, but a real commitment to journey with the individual to help them find freedom and healing.

The post-aborted person who has suffered the reality of abortion and comes to repentance can indeed become one of the greatest advocates of life. Lets help women and men to heal so they can speak the truth by telling their stories - in a way that can't be argued with or ignored. Silent No More is a shining example of the power of women and men healed of their abortion loss and free to speak the truth in a way that opens hearts and that people can identify with.
www.silentnomoreawareness.org.

We have found the pro-life movement to be very supportive and generous to the many ministries like our own involved in post abortion healing (Rachel's Vineyard and Silent No More are both Ministries of Priests For Life). Post abortion ministries can be seen as the MASH units in the pro-life movement. We work behind the lines, offering a safe, loving, secure place to find hope, healing, and reconciliation. Those in this work have a unique role and often feel a singular vocation to the post abortive person. They often support the larger efforts of the pro-life community, but feel a special responsibility to ensure the emotional and spiritual safety and develop the trust necessary for wounded persons to step forward to grieve and find healing. You will often find a deep sensitivity here to the use of these images and their impact upon the post abortive person.

We are still learning as a movement what strategies will work best in the long run. We must be careful not to tear down our fellow pro-life brethren who are involved in various fronts of this struggle. We may disagree with certain strategy, and it is important for our leadership to come together and respectfully explore these differences. However we must avoid the temptation to divide and polarize those with different responses to the horror of abortion. We must work together to dismantle the ignorance and denial that perpetrates this violence upon Parents and their unborn children.

Handouts: Pavone/Morana

Finally, all of us involved in the pro-life movement must address our own need for healing. It's not unusual to feel a lot of grief after a 30-year history of abortion on demand with the knowledge that millions of children have been lost. Our grief can be held captive, turning to anger and rage. In our own pain, we want our fellow friends, family and fellow citizens to share our outrage and grief...and struggle when we find indifference, detachment and at times hostility to our efforts. Over time this can leave us feeling numb, frustrated and angry, isolated by a prevailing culture of denial and lies. The truth of abortion is extremely distasteful and the industry flourishes because of denial. Those who confront this denial will always be marginalized. It is all the more important that we find in the pro life movement communities of prayerful support, reaching out to one another with love and healing. It is out of this foundation of love that we can engage our culture and all those involved in abortion, and offer both the truth of abortion's reality, and the truth of God's healing and forgiveness.

For those that use graphic images in their pro life work, here is a message you may want to share with those that are angry or upset after viewing these images:

If you have had an abortion, these images can be deeply disturbing and arouse very painful feelings. The purpose of these pictures is not to condemn those that have had abortions. Anyone who has suffered the loss of a child to abortion can find healing and forgiveness of your pain and grief and reconciliation with your child.

Please understand that we do not wish to disrespect the tiny bodies of these aborted children, but through the presentation of the reality of their deaths, call our country to repentance so that abortion will become an unthinkable choice. We also pray that these images will lead their parents and all post abortive persons to seek reconciliation and healing so that they will not spend years suffering emotional problems, addictions, repeat abortions, and other self-destructive behaviors that many suffer after their participation in abortion.

Through these images we seek to love and honor these aborted children, call our country to repentance, lead parents facing an unplanned pregnancy to give life to their child, and reach out to those wounded by their participation in abortion with the good news of healing.

Kevin and Theresa Burke are founders of Rachel's Vineyard a Ministry of Priests for life. To find more information on abortion healing, education and weekend healing retreats go to www.rachelsvineyard.org or call our hotline 1 877 HOPE 4 ME or email us at Rachel@rachelsvineyard.org



Handouts: Forney/Morana

Monday 3 – 4:15

WORKSHOP – THE 411 OF TESTIMONIES

SILENTNOMOREAWARENESS.ORG

INFORMATION FOR WRITING YOUR TESTIMONY

Preparing your testimony is the most important first step in being silent no more. These are recommended guidelines to help us effectively share how God has taken our tragic abortion experience and transformed it into a testimony of His love, forgiveness, hope, and joy.

Writing the story about how abortion has affected your life can seem overwhelming. Sometimes getting started is most difficult. It helps to start by putting everything about your abortion out on paper. Then you can whittle it down to a couple of pages, and then whittle that down to one page (3 minutes). Below we have some beginning sentences to prompt you. Keeping it brief is extremely hard but important, especially if you are speaking at a Silent No More Awareness Gathering.

This information, plus lots of practice, and prayer will prepare you to share the truth in any setting God may prompt you to share it in.

Please remember to talk about your abortion experience, personal testimony is the most powerful voice of truth. It is tempting to interject comments about the laws, facts, or editorialize but YOUR story is what people need to hear.

Basic tips for developing your testimony:

1. Write it down. This allows for improved focus of message.
2. Start with putting everything you remember/experienced on paper, then 'boil it down' to a shorter version and then a one page version.
3. Keep your testimony in the first person – talk about YOUR experience!
4. Be sure each version contains these keys components:
 - a. Why you chose abortion (who was involved) *I had an abortion because...*
 - b. What the actual experience of abortion and the clinic were like (Comfortable? Humiliated? Informed?) *During the abortion procedure I experienced ...*
 - c. Its affect on you immediately (Relief, Regret) *Immediately after the abortion I felt...*
 - d. The long-term impact on your life (Promiscuity? Alcohol or drug abuse? Nightmares? Suicide attempts? Relationship Problems) *As time went on after the abortion I felt and experienced*
 - e. Your healing and forgiveness experience. *I found help and forgiveness through ...*
5. It's great if your last line includes "and that's why I am silent no more!" For example, "after years of such and such pain, I went through a healing program and was able to receive God's forgiveness and forgive myself, I finally feel free from the shame and

Handouts: Forney/Morana

- that's why I am silent no more!"
6. Be brief. If you are sharing at a Gathering, your testimony will need to be no longer than 3 minutes. It's good to read your written version to stay within that time limit.
 7. Use short, impact statements. They are memorable.
 8. Have a friend who can pray for you while you prepare and while you share your testimony.
 9. Read your statement *out loud* several times before *if* you are to present it; then read it to a friend.
 10. If you've experienced more than one abortion, you can discuss all of them, focus on the experience of one and note the others or simply deal with one.

What not to say....Please don't talk about various projects, programs you're involved in. This is not the time to make editorial comments about abortion; it is time for telling your story of how abortion affected you. Please only share testimony about yourself unless you have permission to mention someone else's abortion, etc.

Example of Testimony Based on Guidelines

I had an abortion when I was sixteen, because I didn't want my parents and friends to know I was having sex. They thought I was a good girl.

When I drove to the clinic I thought, this feels wrong but because it's legal it must be okay. The abortion was painful and afterwards, as I left the clinic I was relieved my problem was gone.

I spent the night at my sister's and in the morning I was overcome with what I did and I wasn't sure how I was going to be able to hide it from my mom – I decided to pretend yesterday never happened.

And I did that for almost two decades, I forgot about my abortion – most of the time.

You see, I assumed after the abortion that I would never be able to have children. I believed that somehow that ability had been taken away. So as I looked for a husband, I wanted one that didn't want children. After I got married, I became a Christian and asked for forgiveness for my sins but believed my abortion wasn't forgivable.

I didn't think abortion was forgivable but I hoped if I did enough good things, I could tip God's scales in my favor. I volunteered for every ministry, I worked hard to be the perfect wife, have the perfect home, be the perfect Christian woman.

Later, my biological clock went off and I desperately started wanting a child, but I was afraid that if I had a baby, it would be born with some sort of defect. But the desire to be a mother was overwhelming; I took the chance and got pregnant. I was so relieved when I delivered a healthy baby, but then I became consumed with being the perfect mother, everything about her life had to be perfect, her clothes, her hair, her room, her toys. I was afraid something bad would happen to her. I drove myself crazy trying to do everything

Handouts: Forney/Morana

right – hoping God and others would accept me but fearing their disapproval if they knew what I had done.

It was in 1995, that I finally realized I didn't just have an abortion, but I aborted my baby. I knew I lost the opportunity to parent an awesome child who would have brought happiness into my life and the world. For 19 years I had denied what my abortion had done – it had ended the life of my child and finally I began to cry. I began to grieve for my loss, my precious baby.

A friend told me about the abortion aftercare program she went through so I attended the program too. I learned God even forgives abortion but we have to receive His forgiveness and forgive ourselves. I learned that my baby is in heaven and I will one day be able to hold her.

Then a few years later I fearfully shared my story at church and afterwards realized that sharing the experience in public relieved the sense of shame and instead I felt peaceful, forgiven and free from the burden of my secret. I want other women to know these feelings and since then I have been silent no more.

SilentNoMoreAwareness.org

Handouts: Pavone

CLINICAL WORKSHOP: RV – Networking with Project Rachel

- Fr. Frank Pavone, Pastoral Director and Chairman, Rachel’s Vineyard

The following excerpts, from Blessed John Paul II’s document *The Gospel of Life (Evangelium Vitae)* and from the United States bishops’ Pastoral Plan for Pro-Life Activities, called *A Campaign in Support of Life* and issued in 2001, illustrate the spirit of collaboration that the bishops envision and urge between the official structures of the Church and the many pro-life ministries and organizations both inside and outside the Church.

It is important to understand here that the United States Conference of Catholic Bishops (USCCB) is an instrument by which the bishops assist each other in their work, share information, and express common perspectives. In each diocese, however, it is the bishop who has jurisdiction, not the USCCB.

Moreover, a distinction should be made between “the Church” and the institutional structures that serve the Church (chanceries and diocesan offices, for example). These structures assist the Church to carry out its work. The Church, on the other hand, is the entire People of God, empowered to carry out the work of the Gospel by virtue of their baptism, confirmation, and free association with one another.

From “The Gospel of Life” (John Paul II, 1995):

“Service of the *Gospel of life* is thus an immense and complex task. This service increasingly appears as a valuable and fruitful area for positive cooperation with our brothers and sisters of other Churches and ecclesial communities, in accordance with the *practical ecumenism* which the Second Vatican Council authoritatively encouraged. It also appears as a providential area for dialogue and joint efforts with the followers of other religions and with all people of good will. *No single person or group has a monopoly on the defence and promotion of life. These are everyone’s task and responsibility.* On the eve of the Third Millennium, the challenge facing us is an arduous one: only the concerted efforts of all those who believe in the value of life can prevent a setback of unforeseeable consequences for civilization” (n.).

From the US Bishops’ Pastoral Plan for Pro-life Activities (2001):

The Program

This pastoral plan calls upon all the resources of the Church—its people, services, institutions—to pursue this effort with renewed energy and commitment in four major areas.

Handouts: Pavone

I Public Information and Education to deepen understanding of the sanctity of human life and the humanity of unborn children, the moral evil of intentionally killing innocent human beings—whether at the beginning of life or at its end—and the mission of the Church to witness to and serve all human life.

II Pastoral Care for women with problems related to pregnancy; for all who have been involved in abortion; for those who are disabled, sick, and dying, and their families and caregivers; for those who have lost loved ones to violent crime; and for those in prison sentenced to death.

III Public Policy efforts directed to restoring legal protection to the lives of unborn children and those vulnerable to pressures to end their lives by assisted suicide, and to providing morally acceptable alternatives to abortion and assisted suicide.

IV Prayer and Worship directed to participation in the sacramental life of the Church and in programs of communal and individual prayer, that the culture of death that surrounds us today will be replaced by a culture of life and love. commitment in four major areas.

This plan foresees dialogue and cooperation between the national episcopal conference and priests, deacons, religious, and lay persons, individually and collectively. We seek the collaboration of every Catholic organization in this effort.

Dialogue among churches and religious groups is also essential. We encourage continued interreligious consultation and dialogue on these important issues, as well as dialogue among ethicists.

We urge Catholics to advance pro-life positions within their family, church, and community, as well as within their professional organizations. We ask Catholic health care professionals and medical researchers to continue to be vigilant guardians of every human life.

At every level—national, regional, state, diocesan, and parish—it is important to seek the support of individuals and organizations involved in other ministries and, in turn, to be supportive of their work on behalf of human life as well. Together we are involved in God's work in promoting the dignity of the human person.

Key to the success of this pastoral plan is the work of informed and committed lay people throughout the nation. We are reminded by Pope John Paul II in *The Church in America* that "the presence and mission of the Church in the world is realized in a special way in the variety of charisms and ministries which belong to the laity" (no. 44, quoting Synod for America, proposition 55). In addition, efforts of the laity, especially at the parish level, deserve and require the encouragement and support of priests, deacons, and religious.

Handouts: Pavone

Diocesan Pro-Life Committee

The diocesan pro-life committee coordinates activities of the pastoral plan within the diocese. The committee, through the diocesan pro-life director, will receive information and guidance from the national episcopal conference's Secretariat for Pro-Life Activities and from the National Committee for a Human Life Amendment.

The diocesan committee is headed by the diocesan pro-life director, a person appointed by and responsible to the diocesan bishop. Its membership, in addition to the diocesan pro-life director, may include the following: the diocesan respect life coordinator (if a separate post); representatives of diocesan agencies (e.g., family life, education, youth ministry, post-abortion ministry, diocesan newspaper, liturgy, health apostolate, social services, etc.); representatives of lay organizations (e.g., Knights of Columbus, Catholic Daughters of the Americas, Daughters of Isabella, Council of Catholic Women, Holy Name Society, etc.); medical, legal, public affairs, and financial advisors; representatives of local pro-life groups (e.g., state Right to Life organization, pregnancy aid center); and representatives of parish pro-life/respect life committees. The diocesan pro-life committee's objectives are to

- direct and coordinate the diocesan and parish pro-life information and educational program, providing appropriate resources as necessary
- provide educational opportunities and time for sharing program information among members of parish pro-life committees
- support local programs that counsel and assist women with problems related to pregnancy; promote establishment of new programs where needed
- encourage and support a diocese-wide post-abortion ministry
- encourage and support local programs that provide care for the dying
- encourage and coordinate programs of prayer and worship that focus on the sanctity of all human life
- maintain working relationships with local pro-life groups and encourage the development of local pro-life lobbying networks
- maintain a local public information program that monitors print and broadcast media's treatment of pro-life issues, and prepare appropriate responses
- undertake, depending on financial resources, appropriate public advertising campaigns
- develop responsible and effective communications with each elected representative: getting to know them personally through one-on-one visits, telephone calls, letters, and e-mail
- maintain communications with the Secretariat for Pro-Life Activities and with the National Committee for a Human Life Amendment
- report periodically to the diocesan bishop on the status of implementation of the pastoral plan

Handouts: Morana/Tomeo

The Catholic View for Women

Discussion Questions

- Have you been told by your doctor about the dangers of artificial contraception especially the long list of health problems with the birth control Pill?
- Have you been pressured by your doctor to go on the Pill or to put your daughter on the Pill?
- Did you know about the four major predictions of Pope Paul VI given in *Humanae Vitae/Of Human Life*?
- What do these predictions tell us about the wisdom of the Church, especially given the current cultural climate today?
- What are your thoughts regarding how the Church, in her divine wisdom and working through the Holy Spirit and Pope, was able to stand strong against the push for artificial contraception especially during the turbulent sixties?
- Have you sought spiritual direction/confession for past contraceptive practices?
- Are you aware that you can attend a Rachel Vineyard's retreat to deal with your contraceptive grief? www.rachelsvineyard.org. (Janet Morana attended this and found peace and healing)

Resources

- www.chastity.com
- Contraception Why Not? Dr. Janet Smith: www.catholicfamilycatalogue.com
- Sex Au Natural Patrick Coffin: www.patrickcoffin.net
- *Humanae Vitae* Study Guide: www.priestsforlife.org/store
- Newsflash by Teresa Tomeo: www.ewtn.catalogue.com

Visit www.TheCatholicViewforWomen.com for more information!

Handouts: Ryan

PROTESTANT SERVICE WITH PASTOR CHERYL RYAN

Tuesday, July 19th

7:30-8:00am

Worship

Message: *Preparing The Way for the Lord—Lessons from the life of John the Baptist!*

John the Baptist was called of God, fulfilling the prophecy of Isaiah. He was the one spoken of, a “voice of one calling in the desert, prepare the way for the Lord, make straight in the wilderness a highway for our God.” Throughout his entire ministry, John the Baptist never called attention to himself, he always pointed the way to Jesus. And so it is with our calling in the Vineyard. We too are called to prepare the way for the Lord to move in people’s hearts and lives. We too often call out to others from the desert places. We, too, leave the accolades to the Lord alone. Our witness is the means through which John the Baptist’s highway project continues—making straight in the wilderness a highway for our God!

Handouts: Curro

RESOURCES
FOR MISCARRIAGE, STILLBIRTH & EARLY INFANT DEATH

- *An Empty Cradle, A Full Heart: Reflections for Mothers and Fathers After Miscarriage, Stillbirth or Infant Death*, by Christine O'Keefe Lafser, Loyal Press, Chicago, 1998
- *I Can't Find a Heartbeat*, by Melissa Sexson Hanson, Review and Herald Publishing, Hagerstown, MD 1999
- *Free to Grieve: Healing and Encouragement for those who have experienced the Physical Trauma of Miscarriage and Stillbirth*, by Maureen Rank, Bethany House Publishers, Minneapolis, 1985
- *Empty Arms: Emotional Support for Those Who Have Suffered Miscarriage or Stillbirth*, by Pam W. Vredevelt, Multnomah Press, Portland, 1984
- *When A Baby Dies*, by Rana L. Limbo and Sara Rich Wheeler, Resolve Though Sharing, LaCrosse Lutheran Hospital, LaCrosse, 1986
- *Mourning a Miscarriage: Prayers for a Couple Grieving the Death of Their Unborn Child*, by Jeannie and Bruce Hannemann and Rev. Kurt Gessner, Elizabeth Ministries, Kaukana, WI, 1999, 2011
- *Letters to Gabriel, The True Story of a Gabriel Michael Santorum*, by Karen Garver Santorum, CCC of America, Irving Texas, 1998
- *I'll Hold You in Heaven*, Jack Hayford, Regal Books, Ventura, CA, 1990

- Catholic Websites: www.hannastears.org www.backinhisarmsagain.com
- Medical Information on recurrent miscarriage: www.naprotechnology.com
- Support for parents with a poor prenatal diagnosis: www.isaiahspromise.net
- Ellen Curro, M.Ed., PA-C

Handouts: Maher

We are grateful for you dedication and service!

SPECIAL INTEREST WORKSHOP:

Resolving Guilt and Shame: Restoring Hope Workshop

Fr Peter Maher. Bachelor of Theology; Masters in Education (Adult).
Rachel's Vineyard Retreats Ministries, Sydney, Australia.

What is Guilt and Shame?

- Guilt is a recognition that I have done something wrong
- Shame is an awareness about being safe with who I am.
- Guilt is an uneasiness about my behaviours and the effect they have on others
- Shame is about how I belong and where I fit in.
- Guilt and shame can be healthy and unhealthy.

Guilt:

- Comes as a result of “damage (to) the social fabric by violating cultural norms, that we also affirm, and we are motivated to repair the damage”
- I have done a bad thing and I want to make it better
- I hate what I have done and I want to make it up to you.
(Voyle, Robert J. (2010). *Restoring Hope: Appreciative Strategies to Resolve Grief and Resentment*. Clergy Leadership Institute, Hillsboro, OR)

Healthy Guilt:

- Recognition of hurt
- Recognizing need to make amends
- Taking action to address hurt
- Doing what is required to change or address damage

Unhealthy Guilt:

- Sense of failure outweighs reality or importance of event
- Identifying self as a failure rather than what I have done
- Feeling a need to apologise even when I am not at fault
- feeling more responsible than the degree of fault

Shame:

- Exposure – feeling out of place
- Sets boundaries
- I hate myself for what I did
- Evaluating self rather than behaviour
- “Like a room with all the door handles on the outside.”
(Whitehead, Evelyn and James, 2010. *Transforming Our Painful Emotions, Spiritual Resources in Anger, Shame, Grief, Fear and Loneliness*, Orbis, NY)

Healthy Shame:

- Helps us set safe boundaries

Handouts: Maher

- Defines personal space
- Helps us to know how to belong
- Invites reflection on action
- Helps us to be more aware
- Develops confidence around limits in relationships

Unhealthy Shame:

- Is hidden in secrecy and silence
- Embarrassment is connected with being “naughty”
- Abnormal degree of self blame
- Being belittled especially in front of peers - leading to poor self image (lack of self-worth)
- A pattern of self doubt and isolation
 - leading to fear, anger and/or acting out
 - leading to a desperate need to please others

Forgiveness and Healing

- We can ask forgiveness of others or ourselves for the wrongs we have committed, but we cannot ask forgiveness for actions for which others are responsible.
- Where power abuse is involved, we might ask for self forgiveness for allowing ourselves to be abused but generally there is no choice involved in such abuse.
- Healing and hope are restored when people rediscover their self respect and self worth.
- Self worth is restored only when the truth about an event is recognised.
- Recalling shameful events to notice whose values are being transgressed and who is controlling the naming of the values and how they do that can be helpful.
- Healing comes through making the connection of a poor self-image with the abuse of power by naming values that are either false or not that of the person who is shamed.
- Healing and hope happen when someone appreciates that they are unconditionally loved. Unconditional love does not mean that we are loved and so it doesn't matter what we do. Rather it means no matter what we do, we are still loved because of who we are.
- People with poor self image that has led to unhealthy guilt and shame find it increasingly difficult to face their reality because they have come to believe they are no good and no matter what they do they will still be found wanting as human beings. “They do not know how to fit in”.

The Role of the Unconditional Love of God

- Christians believe in a God who loves unconditionally. This is the God with whom Jesus identifies - One who loves the outcast, sinner, tax collector and ritually unclean not because of what they have or have not done, but because they are all “children of Abraham”.
- Jesus does not recognise false categorisations based on ethnicity, religious background, gender, social standing or perceived moral reputation.

Handouts: Maher

- Today we could include discrimination on the basis of being first peoples, disabled, age, sexual orientation, belief system and post-abortive.
- In Christian spirituality God being on our side and reaffirming our goodness in spite of what we may have done.
- We can re-establish our lost self worth and go on to make amends for what we have done. Healing and hope can be restored when a person's unhealthy shame is transformed into healthy shame. This is not an academic exercise but a profound spiritual journey mentored by a ministry of profound respect and love for the broken spirit and deep commitment to walk with someone trying to rediscover his or her true identity and to be no longer trapped by the lie of not being worthy of unconditional love.

Restoring Hope: *Woman anoints Jesus feet. Lk 7/36-50*

She seeks out Jesus because she has seen and heard him and has been healed (freed).

She has a bad name in the town – she is the shamed one (considered worthless).

Jesus receives no ritual hospitality; no respect.

She responds to Jesus humiliation with all she has.

She shows great love in contrast to the Pharisee.

Jesus proclaims forgiveness based on her love – from a position of shame she comes to her own truth and redefines her place in the world re-establishing her self-worth - at least when in the presence of the unconditional love of Jesus.

She finds her authentic voice.

Handout: "Eggsploration"

Video & Discussion

"Eggsploration" Discussion Questions:

- 1) What did you find the most shocking about the documentary?
- 2) How does the documentary relate to our ministry in Rachel's Vineyard?
- 3) What repercussions will reproductive technology have on our society if it continues to operate the way it currently is?
- 4) Do you think there is a danger that the public might view egg harvesting, sperm donation, and other reproductive technologies as procedures that promote the culture of life? Why or why not?
- 5) What can we do in our ministry to protect the men and women that may be considering or have already fallen subject to sperm or egg donation?

Handouts: Fetta

Public Speaking Delivery Techniques

Dealing With Distractions

One important aspect of preparing for a speech is knowing what to do if an unexpected distraction should arise. Here are some guidelines to help you handle these situations.

Recognition of Counter Attractions

Sometimes there are disturbing noises or movements which compete for attention within the room. Someone is uncomfortable and gets up to raise or lower a window or to adjust the air conditioning. Someone else arrives late - bangs open a door and moves toward the front to an available seat. If you can ignore the counter attraction and still hold the audience, do so. If the disturbance seriously interferes with communication, pause and wait until the disruption has stopped and the audience is again attentive.

Recognition of Outside Disturbances

Sometimes there are outside interruptions, such as fire sirens, clanking machinery, low-flying aircraft, or animated conversations in an adjoining room or corridor. You should ignore them unless they interfere with your communication. You can just pause and wait out the passing siren or overhead plane. Otherwise, deal with the disturbance if it causes the audience to be seriously distracted or ask a responsible person in the audience to help.

Handling Hecklers

If someone heckles you verbally, you should respond good-naturedly, maintain your dignity and composure, and keep your temper under control no matter what the provocation.

Handling Emergencies

Occasionally, someone in the audience may faint or suffer a severe attack such as heart failure. In such cases, common sense suggests that you stop your speech and summon competent medical aid. If circumstances permit you to resume, it probably is wise to condense your material and conclude early.

Losing Your Train of Thought

When you suddenly realize that you have lost your train of thought, pause. Check on your written cue cards to see if that jogs your memory. If not, simply pick up your presentation from the last point you remember making.

Forgetting Important Points

Simply say, "Earlier, I forgot to mention an important point that I would like to make now."

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Difficult Questions

If someone has just directed a question to you which you are unable to answer, say something like, “I don’t know the answer to that one, but I’ll find someone who can answer that for you.”

Questions that Digress from Your Topic

The best way to handle questions that digress (and consume your presentation time) from your topic is to say something like, “That is a good question, we can discuss this at the next break.”

Visual Aid Vacuum

It is 15 minutes prior to your presentation, and you receive word that your visual aids are lost. In cases like this, the best course action is to always have paper copies of your visual aids on hand so you can make copies or slides if needed. If you cannot make duplicates, know your material well enough so that you can present without the use of visual aids.

Remember:

We are all human – we all make mistakes. Your knowledge of your audience and your topic will prepare you for most situations. Patience, politeness, and composure will aid you greatly in dealing with unusual or stressful distractions.



Reducing Pre-Presentation Stress

1. Know your material thoroughly.
2. Practice your delivery.
3. Prepare notes or cue cards.
4. Anticipate likely questions ahead of time.
5. Get plenty of rest.
6. Dress comfortably.
7. Arrive early.
8. One last minute check in the mirror and off you go!

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Building Confidence

1. The audience won't know you're nervous unless you tell them.
2. You likely know more on your topic than anyone in the room.
3. Establishing eye contact with the audience and keeping a moderately-paced speech will help relax you and build up your confidence.
4. Take opportunities to speak. Practice will build your confidence and reduce pre-presentation stress.
5. Remember, the audience wants you to succeed.
6. Say a prayer and remember: In the light of your eternal existence, a fumble at your presentation means very little.



Techniques for Dealing with Nervousness

So you've been asked to make a speech or give a presentation. Now what do you do? panic? That won't help. "But," you say, "I can't talk in front of a group. I'll freeze and make a fool of myself." Well, that's not likely to happen. In fact, speaking before a group can be a very exciting and rewarding experience. Remember, every great speaker had to start with his or her first try, and he or she probably felt just the way you do. So what do you do now? Relax, think, and plan. Here are some thoughts you might find helpful.

- Almost everyone becomes psychologically and even physically uneasy at the prospect of having to get up in front of an audience.
- The audience wants to see you succeed.
- Hearing your own voice helps to restore your confidence.
- If it is evident that you are sincere about the ideas you express, you can be successful as a presenter.
- The worst few moments usually occur just before your entrance or introduction.
- Each time you make a presentation it becomes easier.

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- You're probably better at the presentation than anyone in the audience; otherwise, one of them would be at the lectern.
- Don't be perfect--just be good!
- Visualize yourself being successful.

It's important to understand what nervousness is. Nervousness is simply energy. If you channel that energy, you can turn it into a positive force. You can make it work for you. You can use the extra energy to your advantage.

But if you allow that energy to go unchecked--if you allow it to control you--then you're going to have problems. You'll get a dry mouth, perhaps, or a cracking voice. You might start rocking back and forth on your feet, or say lots of "uh's" and "um's". You may even freeze in forgetfulness.

How can you channel your nervous energy? By taking the advice that appears here. Learn to direct your extra energy into eye contact, body language, and vocal enthusiasm. These physical activities provide an outlet for your nervousness. They offer a way to use up some of that extra energy.

What's more, good eye contact, strong body language, and vocal enthusiasm will build your confidence. It's hard to feel insecure when you look directly at your listeners and see the responsiveness in their faces.

Pre-Speech Tricks to Prevent Nervousness

There are tricks to every trade, and public speaking is no exception. Do what the pros do to keep their nervousness in check.

Try Physical Exercises

Just before you speak, go off by yourself (to the restroom or to a quiet corner) and concentrate on the part of your body that feels most tense. Your face? Your hands? Your stomach? Deliberately tighten that part even more until it starts to quiver, then let go. You will feel an enormous sense of relief. Repeat this a few times.

Drop your head. Let your cheek muscles go loose and let your mouth go slack.

Make funny faces. Puff up your cheeks, then let the air escape. Or open your mouth and your eyes wide, then close them tightly. Alternate a few times.

Yawn a few times to loosen your jaw and your mucous membranes.

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Pretend you're an opera singer. Try "mi, mi, mi" a few times. Wave your arms as you do it.

Try Mental Exercises

Picture something that's given you pleasant memories. Sailing on a blue-green ocean. Swimming in a mountain lake. Walking on a beach, feeling the sand between your toes. (Water often has a calming effect on people.)

Try a Rational Approach

Say to yourself, "I'm prepared. I know what I'm talking about." Or, "I've spent a year working on this project. Nobody knows as much about this project as I do." Or, "I'm glad I can talk to these people. It will help my career."

I know someone who repeats to herself, "This is better than death, this is better than death." That may sound extreme, but it works for her. And, she's right.

Giving a speech is better than death. If you're scared to give a speech, try to think of something that's really frightening. The speech should seem appealing by comparison.

Try a Test Run

Visualize exactly what will happen after you're introduced. You'll get out of your chair, you'll hold the folder in your left hand, you'll walk confidently across the stage, you'll hold your head high, you'll look directly at the person who introduced you, you'll shake his or her hand, you'll...

Nausea

You come down with a viral infection two days before your speech and you're afraid of throwing up in the middle of it. Well that's why they make anti-nausea drugs. Ask your doctor about a prescription.

For actors, the show must always go on...even with serious viral infections. More than one actor has placed a trash can backstage so he could throw up between acts. But you are not an actor, and you really don't have to put yourself through this test of will power. If you are terribly ill--as opposed to being just mildly nervous--cancel your presentation.

Burping

Some people feel they have to burp when they get nervous. If you are one of these people, do plenty of physical relaxation exercises before you speak. Don't drink any

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carbonated beverages that day, and eat only a light lunch.

Fumbled Words

Professional speakers, radio announcers, and television anchor people fumble words fairly often. Why should you expect to be perfect?

If it's a minor fumble, just ignore it and keep going.

If it's a big one, fix it. Simply repeat the correct word—with a smile, to show you're human.

Continue with your speech, but slow down a little bit. Once you've had a slip of the tongue, chances are high you'll have another. A fumble is a sort of symptom that you're focusing more on yourself than on your message. Relax and slow down.

Forgetfulness

Some people look at an audience and forget what they want to say. Aren't you glad you made the effort to prepare a good written manuscript? It's all right there, so you have one less thing to worry about.

During-The-Speech Tricks To Overcome Nervousness

Okay. You've prepared your speech carefully. You've done the pre-speech exercises. Now you're at the podium and--can that be?--your mouth goes a little dry.

Don't panic. Just intensify your eye contact. Looking at the audience will take away your self-preoccupation and reduce the dryness.

Persistent dryness? Help yourself to the glass of water that you've wisely placed at the lectern. Don't be embarrassed. Say to yourself, "It's my speech, and I can drink water if I want to."

What else can go wrong because of misplaced nervous energy? I once found that my teeth go so dry, my lips actually stuck to them. An actor friend later told me to rub a light coating of Vaseline over my teeth. It's a good tip.

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Dealing with other Mini-Traumas



Sweat Rolling off your Forehead

Wipe it away with the big cotton handkerchief that you also placed at the lectern. Don't hesitate to really wipe. Little dabs are ineffectual, and you'll have to dab repeatedly. Do it right the first time, and get it over with. Also, avoid using tissues. They can shred and get stuck on your face--not a terribly impressive sight.

A Quivery Voice

Again, intensify your eye contact. Focus on them. Then lower your pitch and control your breath as you begin to speak. Concentrate on speaking distinctly and slowly.

Shaking Hands

Take heart. The audience probably can't see your trembling hands, but if they're distracting you, then use some body movement to diffuse that nervous energy. Change your foot position. Lean forward to make a point. Move your arms. (If your body is in a frozen position, your shaking will only grow worse.)

A Pounding Heart

No, the audience cannot see the rising and falling of your chest.

Throat Clearing

If you have to cough, cough--away from the microphone. Drink some water, or pop a cough drop in your mouth. Again, the well-prepared speaker has an unwrapped cough drop handy at all times--and ready to use.

Runny Nose, Watery Eyes

Bright lights can trigger these responses. Simply pause, say "Excuse me," blow your nose or wipe your eyes, and get on with it. Don't make a big deal over it by apologizing. A simple "Excuse me" is just fine.

A Final Note

If you see yourself as confident and successful in your mental test run, you'll be

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confident and successful in your delivery.

Above all, never say that you're nervous. If you do, you'll make yourself more nervous. And you'll make the audience nervous, too.

Non-Verbal Communication

Body Language



- **Approaching the Speaker's Position:** The way that you approach the “speaker's position” sets the tone for your delivery. Your approach should be deliberate and unhurried. Take time to make small talk with participants as time permits. This helps you to relax and get to know people and allows them to get to know you.

When you are ready to begin, move to the front of the room, pause for a few seconds (a smile won't hurt), make eye contact with several people, and begin your presentation. This brief pause will attract participant's attention and signal them that the session is ready to start. It also conveys the message that you are confident (even when you're not!), prepared, and in control.

- **What To Do With Your Hands:** “*What do I do with my hands*” - is a frequent question. Very simply, do what feels most comfortable and natural for you. Hold your hands loosely at your sides; raise one to your waist; put one hand in your pocket (both if you can do it without looking sloppy); fold them loosely in front of you; put them behind your back; rest them lightly on the table top or lectern; hold your notes in them; whatever makes you feel and appear most comfortable. The most effective use of your hands is as a visual aid. Let them help you to paint images of things in the air, and add visual power to your words and emotions.
- **Using Gestures:** Gestures are a form of body language which are used spontaneously by speakers all the time. Effectively used, gestures draw attention to an idea, not to the gesture itself. Gestures enhance the communication of many fine shades of meaning.

Like all other forms of body language, gestures can easily be misunderstood and confuse the intended message. In fact, the wrong gesture may be worse than none at all, so pay close attention to the gestures you use, their timing, and also to non-verbal feedback from your audience. Overuse of one, or the use of too many, can become distracting and limit their value.

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▪ **Commonly Used Gestures and Their Meaning:**

- **Pointing:** Pointing draws attention to a specific thing or idea and helps to direct and control attention. For example, you can point to your hand, to a book, to something in the room, or to someone in the audience to indicate that it is their turn for something. Avoid pointing or wagging your index finger at participants. Adults may respond defensively to being pointed out in this way.
- **Arms Extended With Upturned Palms:** Moving upturned palms outward conveys giving and/or receiving something or some information. This gesture can also symbolize generosity, reluctance, enthusiasm, acceptance or open mindedness.
- **Arms Extended With Palms Facing Audience:** Holding your palm stiff and turned toward the audience, crossing your arms, closing your eyes, and putting your hands outward with fingers pointed upward all help to dramatize your rejection of something or some idea.
- **Arms Bent With Palms Facing Audience:** An entire palm turned loosely upward, and in the direction of the audience symbolizes caution. It tells your audience to slow down, to proceed carefully, to consider all the aspects of what's being said, etc.
- **Firmly Clenched Fist:** You can convey determination, anger, frustration, and many other strong feelings or convictions by clenching your fist.
- **Gently Upturned Fist:** This gesture will draw attention to yourself and give aggressive emphasis.
- **Sweeping Hand:** Making a sweeping motion with a hand (palm turned either up or down) can be used to indicate the covering of a broad field of ideas, space, or the inclusion of an entire group.
- **Vertical or Chopping Hand Motion:** You can show division by using one hand to chop against the other or by “slicing” the air in front of you into sections. This gesture emphasizes the size or complexity of something or some issue. It also can be used to emphasize precise points or to separate an idea into parts.
- **Raising or Lowering Fingers:** This gesture is an effective way to emphasize a count off. It can also help to emphasize individual ideas and items.
- **Facial Expressions:** Your face should reflect the mood you want to create. Raised eyebrows, a deep frown, and certainly a smile can convey feelings and meaning in ways that words alone can't. A stiff, bored look will not generate much enthusiasm or interest in what you have to say. Concentrate on opportunities to use facial expressions to punctuate the mood at the time. Expressions which are lively and varied not only add

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visual interest, but also help people to recognize when you are serious, questioning, confused, doubtful, amused, playful, etc. These facial gestures rarely cause a speaker discomfort. However, you may not be aware of how you use them. As an exercise, try to recognize times when you are experiencing feelings related to these examples, and identify what your face, voice, and body are doing. This also helps you to identify tendencies and mannerisms in your overall pattern of body language.

→ **Eye Contact:** Eye contact helps convey self confidence and establish a personal relationship with individuals. At some point in the presentation, every person should feel that you are talking directly to him or her.

At first, you may find it difficult to maintain eye contact with class participants. If you do, try this technique:

- ◆ Pick out an area on the back wall and “speak” to it.
- ◆ Keep your eyes leveled just above the heads of your audience.
- ◆ When you are a little more comfortable, pick out one or two friendly faces and concentrate on making eye contact with them for a few seconds at a time.
- ◆ Keep adding new faces until you have made eye contact with everyone.

You may have to work at making eye contact during your delivery, but it will be worth the effort. Visual feedback is one of the most valuable resources available for determining whether or not your message is getting across. If you avoid looking at participants, you risk creating the feeling that you are insecure, insincere, or unprepared. In addition, looking at members of the audience (without staring) can be a very effective way of holding or regaining their attention if it has wandered.

As you can imagine, the difficulties in examining non-verbal communication are numerous. Each person's non-verbal behavior is unique and represents different meaning or intent. It would be necessary to study a person's body language in many situations to draw sound conclusions about what an action, a movement, a look, etc., means. This can be verified, however, only by the person using the behavior.

Dress, Posture, Mannerisms

Dress, posture and mannerisms are additional influences on the impact of non-verbals. Following are some guidelines to help you project a positive and professional non-verbal image:

- **Dress:** Clothing and accessories should be in good taste, clean, and comfortable. If the occasion calls for informal dress, then use it. Keep in mind the kind of image you want your audience to have of you and what you represent.

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- **Posture:** Whether standing, sitting, or walking, your posture should be relaxed without being sloppy, and dignified without being stiff.
- **Mannerisms:** Some people have distracting mannerisms of which they are totally unaware. The “lip-licker,” “nose-patter,” “coin or key rattler,” “hand-wringer,” “pen-cap snapper,” “ear-tugger,” and the “scratcher” are a few.

Becoming aware of mannerisms like these is half the battle of overcoming their use. Conscientious effort will help you to control them.

Poor decisions in either of these areas can cost you your audience's attention.

If you'd like to improve the effectiveness of your non-verbal behaviors (including gestures) experiment during routine conversations with friends and family. Tell them what change(s) you want to make and ask them to help you monitor your progress. You can also practice in front of a mirror, or videotape yourself. You may feel a bit awkward at first, but you will become more comfortable with practice.



Verbal Communication

Using Your Voice Effectively

You have probably had the experience of listening to a teacher or instructor who was presenting interesting material, who used good delivery techniques, but who either irritated you or put you to sleep with an unpleasant or monotonous voice. Worse still, you may have experienced a speaker who could not be heard and/or understood. A common feeling expressed by people who have had such an experience is that their time was wasted, and that whatever the speaker was mumbling about probably wasn't worth much anyway.

Voice Inflection

Voice inflection, or pitch, refers to the tone of the voice. Used without variety, a very high pitched voice can be irritating, while a very low pitched voice can sound boring and be hard to hear. The tone of the voice helps to convey the sentiments, emotions, and attitudes behind the words. It allows you to express enthusiasm, pride, concern, and displeasure. A conversational tone that uses a variety of pitches and tones will prevent monotony and be most effective.

Voice Projection

Projection refers to the volume or loudness of the voice. Ordinarily, you should speak slightly louder than you would in normal conversation (depending on the size of your audience, the room, and the arrangement). Make sure that everyone can hear you, but be careful not to overpower the audience. Speaking exceptionally loud can be annoying and

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convey agitation or lack of confidence; speaking too softly can have equally negative effects. However, when used deliberately, and effectively, a soft voice can command more attention than a loud voice. If you use this technique, remember to speak more slowly. Slowing down the pace of your speech adds emphasis, and alerts participants that they need to pay closer attention and listen carefully to what you are saying.

Voice Intensity

Intensity refers to the force of the voice. Certain words and phrases require an emphasis or speaking force greater than the words before or after. Intensity helps to emphasize words. Variations in intensity add to the vocal dynamics of speech by helping to make the essence of the idea clearer.

Pacing Your Speech

Voice pace, or tempo, refers to the speed at which words are spoken. If you speak too fast, or slow, some people will find it difficult to keep pace with you and usually stop trying. Variations in the pace of your speech can add considerably to the effectiveness of a presentation, provided they are consistent with the mood and message you want to convey.

"Filler" Phrases

“You know,” “ah” “uh,” and “umm,” are pauses put to words. Their use results most often when thought processes interfere with speech processes, and the voice gets ahead of the mind. The speaker fails to turn off the voice while he or she is thinking of what to say next. The occasional use of such phrases is not a disaster and will not destroy an otherwise good presentation; but, too frequent use can be extremely distracting. If you tend to use such phrases frequently, make a conscientious effort to pause more frequently.

Enhancing Your Vocal Skills

Use a tape recorder to check your vocal techniques, or ask a small group of family, friends, or peers to be your audience. Ask for feedback and suggestions to improve your voice skills. It may be uncomfortable at first, but keep at it; “dry run” your presentation several times if necessary.

When you practice, speak as though you are speaking to a class. This makes it possible to analyze the entire spectrum of your voice elements (tone, projection, intensity, pacing, pausing, and filler phrases and sounds).

Planning The Course Introduction

Participants need to know what is expected of them, and what they can expect to gain from the session. An orientation to the course, along with an explanation of expectations increases the

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chances that participants will give their full attention to the "ground rules" that are established, and to the training.

Your knowledge of the group, attention to course objectives and a little creativity can turn the routine "name, rank, and serial number" introduction into something meaningful and enjoyable. For example:

- Develop questions for participants to answer and post them on a flipchart, transparency, or other writing surface. Make sure everyone can see the statements. Questions like "Tell us about something recent that you are proud you were involved with," or, "In your introduction, tell us briefly about something you learned to do that took a lot of effort," or, "What would you tell a person just starting out as a ___ about ___" All of these statements encourage information about the person as an individual and there is plenty of room for individualized responses. "Ice breaker" questions like these help to give individuals recognition, build group cohesiveness, and start the session on a positive note as people learn more about things they may have in common.

Here are some common ways to approach your opening of the training session:

- **Identify With The Audience.** Use language that places you among the group in terms of general interests, common problems, background, work experience, etc.
- **Make A Direct Reference To The Topic.** The most common method of introducing a session is to explain what the presentation will cover. Post a prepared flipchart or distribute a hand-out outlining the main points to help participants follow your words and the logic of the training.
- **Refer To The Occasion Or Purpose For The Presentation.** For example, you might explain how the training came about, how long it has been offered, and why the training is important for the group.
- **Ask Rhetorical Questions.** A rhetorical question is one in which you ask and immediately answer the question yourself. Asking a series of well thought out rhetorical questions can lead right into the main topic. For example: "What is the first thing you should do when you arrive at work? Start checking what needs to be done first? How do you go about setting the priority? Who do you need to coordinate decisions with? This presentation is designed to answer these questions and give you the information you need to"

Your course introduction is your best opportunity to make a favorable impression on the audience. Use your introductory statement to explain the importance of the subject, establish a rapport with the audience, set the tone for the presentation, and lead into the main ideas with a smooth transition.

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Humor

Humor should fit naturally and logically into the topic. Appropriate and effective humor is not just funny, it is also relevant.

Every job, work group, social group, etc. has its own kind of humor. Usually, those who are a part of the particular group can identify with humor that relates to familiar circumstances. The following guidelines will help you to make sure that humor is appropriate and proper for a training environment:

- Avoid “off-color” humor, or humor that uses offensive language. Do not assume that if everyone laughs, it is okay. Laughter often is used to camouflage discomfort.
- Avoid any joke involving race, religion, sex, disability, age, and national origin.
- If the humor you use makes fun of someone in the group, it should be yourself.
- When in doubt about the appropriateness of words or subject matter for humor, leave it out.

Using Transitions

Often, when a presentation is hard to follow, or comes across as unorganized, the problem can be traced to the ineffective use of transitional statements. Transition statements tie ideas together. They help to guide listeners in making connections among information previously given with information to come. For example:

- **A short question and answer exchange is a common technique for making the transition from one topic to another:**
 - ☞ This technique can serve as a review, as well as a transition. Keep it short and simple; the goal is to create a springboard to the next area of discussion.
- **Physical movement:**
 - ☞ Changing your position, or the arrangement of the class, signals that the discussion or activity is changing.
 - ☞ By introducing a new “tool” (for example, asking the group to turn to a workbook page, introducing a film, or writing on a flipchart page) you alert participants that attention is being redirected to something new. Follow up with a statement that tells them what you expect them to do.

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Following is a list of sample transition statements that you can use for a variety of purposes.

1. When Moving From The Introduction To The Body Of The Presentation:

- “Let's examine some of the causes for...”
- “Where does all of this lead”
- “Now, let's examine what benefits there are in ...”
- “What do we need to do to accomplish this?”
- “To understand all of this, we need to look at several specific factors.”

2. When Shifting The Focus From One Main Idea To Another:

- “Follow this process one step further ...”
- “Bearing this in mind, let's move on to...”
- “Before we move on to ..., are there any questions about ...?”
- “The next step, then, is to ...”
- “Let's turn our attention now to... and see how it relates to ...”
- “Another advantage (disadvantage, idea, etc.) to consider is...”

3. When Moving From The Body To The Conclusion:

- “In summary, it is evident that...”
- “Now, what meaning might all of this have for you in your job (life, etc.)?”
- “Based on the points we have covered, it is reasonable to conclude that...”
- “The question now is, 'What should the next step be?’”
- “Following these guidelines will help you to ...because...”

Handouts: Fetta

Summarizing the Session

Instead of continually telling the group what you have covered, ask them to tell you. Go around the room and ask each person to describe something they learned in the lesson (or during the day). You might also ask them to describe an idea that was reinforced or changed because of something they learned in the session. Write their comments on flip chart paper and post the pages on the wall.

**If the audience has no questions,
It means one of two things:**

Everyone understands thoroughly

Or

They are so confused,

THEY DON'T KNOW WHAT TO ASK!"

Handouts: Long

**INTRODUCTION WORKSHOP:
Prison Ministry in Short and Long Term Facilities**

Overview of Retreat Time

Day 1: Thursday 6:30pm-9:00pm

10 minutes: Thanks /Explanation of Living Scripture
30 minutes: Woman Caught in Adultery/ Stones / 10 minutes for reflection?'S
30 minutes: Blind Man / 10 minutes for reflection?'S
35 minutes: DVD "Beyond Regret"
15 minutes: Cup of Bitterness
10 minutes: Handouts/ Telling Stories, Beloved, Gospel of Life

Day 2: Friday 8:30am-12:00 noon

2 hours: Telling their stories/ lunch upon arrival/restroom break
20 minutes: Lazarus
15 minutes: Touching Jesus Cloak
25 minutes: Woman @ the Well, Living Water, reading Whispers from Heaven,
Place Babies/candles symbolizing each aborted baby & naming
30 minutes: Meeting their children, flowers, name cards, Bereavement Dolls &
Explanation of writing letter to their children for Memorial Service.

Day 3: Saturday 7:30am-11:30am

20 minutes: Group Sharing
30 minutes: Affirmations
10 minutes: Song "Oh Happy day"
10 minutes: Cup of Grace
20 minutes: Breath of Heaven Song & Discussion
30 minutes: Recap
Memorial Service
30 minutes: Reading their letters
30 minutes: Placing Bereavement Dolls in cradle & kneeling with them to pray,
lighting candles for each baby, receive angel & certificate; Sacrament of
Reconciliation for retreatants of the Catholic faith
60 minutes: Mass of Entrustment or Entrustment Reading/Prayer of
Commendation & Holy Spirit Prayer

Handouts: Long

Rachel's Vineyard Supply List for Retreat
Inventory ALL ITEMS upon check in & Check out!!
Retreat Manual for Site Leader & Team

Day 1: Thursday 6:30pm-9pm

Rocks- Paper Mache' & numbered; to be collected at end of session

Cup of Bitterness- cups- plastic or paper goblets

Sealed Apple Cider/Juice in Plastic

Table Set Up: Rocks, Bible, Plastic Cross –Rosary, Christ Candle (battery operated), and plastic bottle of Holy Water and CD's for music

TV & DVD-Player Need set up & ready! DVD- "Beyond Regret"

Hand Outs for telling their stories, Beloved, & Gospel of life

Day 2: Friday 8:30am-12noon

Plastic Tray, Blue Blanket

Battery operated tea light candles for each baby to be memorialized (counted for each retreatant)

White Crepe Paper for gauze

Wear Cloak (Touching the hem of Jesus cloak) purple shawl

Paper Book Mark with Flower (crochet roses use for meditation, trade for flower book mark), small straw basket

Paper Baby, 1 small linen, Cards to name baby, Whisper from Heaven

Approved Paper & Pen for them to write letter to their children, must bring letter & baby on Saturday morning for Memorial!

Day 3: Saturday 7:30am-11:30am

Angel Bookmark, Paper Roses, Certificates

Cup of Grace- cups- plastic or paper goblets

Sweet Juice sealed in plastic

Straw Basket for Memorial of Babies

After Abortion Booklets & RV Pamphlet

Closing Prayer Hand Out

***Place supplies in soft canvas bag for each day.**

Mass kit Friday 8:00 am from Chaplain Brown, if needed *

Handouts: K. Burke



Published in *Sharing the Heart of Christ*

A Publication of **Rachel's Vineyard Ministries**
www.RachelsVineyard.org

Cultivating the Seeds of Trust Healing the Relational Wounds of Abortion

-An Excerpt from "**Sharing the Heart of Christ.**"

By Theresa Burke, Ph.D., LPC and Kevin Burke, LSW

According to recent statistics, when a priest looks out on his congregation, he can safely assume that one in three women and men in his congregation will participate in at least one abortion in their reproductive lifetime.¹ This may occur prior to meeting their current spouse, during the dating/engagement period, or after they are married. As we reach out to those who have suffered the loss of a child through abortion, it is important to understand a paradoxical tendency common among these individuals:

- They want to bury abortion-related memories and run away from the feelings.
- They have a desperate hunger to find an outlet for their pain, to find reconciliation, understanding, peace, and healing.

Those suffering after abortion will struggle to stuff their painful feelings and put the event behind them. This complicated and buried grief finds self-destructive outlets in private addictions and compulsions, eating disorders, the abuse of drugs and alcohol, promiscuity, anxiety, depression, acting out, and becoming workaholics to provide a shield against feeling pain or to create a private fortress against future intimacy. However, these symptoms of post-abortion loss do not occur in isolation. They can and do significantly impact marriage and family life. Abortion creates a relational and spiritual wound. A healthy marital relationship is marked by a deep bonding between husband and wife with a foundational trust that leads to vibrant and satisfying emotional, spiritual, and physical intimacy. Abortion is a traumatic death experience that is closely associated to relational/sexual intimacy, creating a profound fracture of trust that strikes at the heart of a relationship. Because of the nature of this wound,

¹ "About half of American women have experienced an unintended pregnancy, and at current rates more than one-third (35%) will have had an abortion by age 45." From www.gutmacher.org/media/presskits/2005/06/28/abortionoverview

Handouts: K. Burke

secrets and extra marital affairs are not uncommon for persons with abortion in their history.

In the past, some clergy counseled women in the confessional to keep their abortion(s) secret from those they loved, including spouses and fiancés. There can be good reasons to delay or carefully discern if and when to share about a previous abortion. Marriage counseling and spiritual direction may be necessary to help discern if this can be safely done. However, to refuse to acknowledge the role of abortion in marital difficulties can have serious repercussions. If at all possible, we should work to engage the spouse to participate with the husband or wife on the healing journey.

Post Abortive Relationships

Even when one is not the parent of the aborted child, they are often deeply affected by the post-abortion issues of their spouse.² Sadly, they may not understand that their marital problems are rooted in a previous abortion loss as they struggle with intimacy, trust, communication, sexuality and parenting issues. A post abortive individual can struggle to feel worthy of the love of another person, to fully trust and accept that love because of previous relational wounds in the areas of sexuality and abortion loss. Without a healing process, couples can experience serious dysfunction, and even divorce. For couples who have an abortion in their dating and engagement period, or when married, the abortion is like a radioactive seed that is planted deep in the heart of their relationship. In time, it will yield its toxic fruit in the marriage.

Post-Abortion Healing is for Couples Too!

A trauma-sensitive healing process like Rachel's Vineyard is so important to treat the complicated grief, shame, guilt of abortion, so an individual is healed and free to fully trust and embrace the love of another. Couples often attend the healing weekend together and, those that do, report a significant increase in communication, trust, and intimacy. Often a spouse will attend a retreat, though not a parent of the aborted child, as a support to their spouse. This experience bonds them deeply with Christ as they go through the healing experience together. The spouse is invited to spiritually adopt the aborted child, embracing the child as a member of the family at the Sunday Memorial Service. This is a beautiful healing opportunity for the couple.

Keep in mind that for some couples, particularly those that both participated in the abortion of their unborn child, the retreat may be an important first step in their healing. The damage to relationship runs deep, as do the feelings of anger, resentment and grief. It may be necessary to encourage couples that while they have done some important healing work around the abortion loss, more growth is needed in their relationship. You can suggest that they would benefit from individual and couples counseling. Offer a referral to a counselor sensitive to their post abortion issues that

² See *Redeeming A Father's Heart* Chapter Three; "I Married A Post Abortive Woman."

Handouts: K. Burke

can help them re build their relationship, deepen their intimacy and improve their communication skills.

Marriage Preparation and Abortion

Given the number of couples impacted by abortion, it makes good sense to find ways to reach out with the good news of healing in our marriage preparation programs.

Encourage those involved in marriage preparation in your diocese to consider the possibility of including post-abortion healing information and resources in the marriage preparation process. This can be done with sensitivity and respecting confidentiality if this is made part of the overall program that all participants learn about.

Here is a report from a Retreat Facilitator from the Midwest on a couple that recently attended their Rachel's Vineyard Retreat:

We had a couple attend the retreat that truly touched everyone who attended and served on the team. The girl had an abortion before she met her fiancée. On their engaged encounter weekend she felt a strong desire to share this with him. He was absolutely wonderful to her. The priest gently invited them to consider attending our Rachel's Vineyard retreat before they got married the following month, and they immediately signed up. It was so beautiful to see how supportive this young man was of her throughout the weekend. But it was also touching to hear some of his own story. They will have such a beautiful and holy marriage because it is rooted in the love and spirituality that they now share together.

Each situation will be unique, and this account does not suggest that all couples must follow this path. But because they were aware of the healing resources available, they were able to respond and seek healing. We must always respect that God will move people in His own time, and we simply can share the good news of healing and entrust them to the Lord. Remember that in working with individuals that have experienced trauma, everything we offer is a gentle and hope-filled invitation--nothing is ever forced.

Reaching Out To Those Wounded By Abortion:

It can be difficult to know how to introduce the issue in counseling and ministry settings or with friends and family who we suspect may have an abortion in their history. Most women and men "don't want to go there." Many cannot even say the word (abortion)! Often parents, boyfriends, husbands, counselors, and friends played a major part in the decision to abort, often encouraging or even forcing abortions. They too will be reluctant to listen to the suffering individual because of their own unresolved feelings of guilt, which are activated when their loved one is hurting. They may minimize their pain, telling them, "it's time to move on," and "you made the right decision," or "there is no need to talk about this."

Handouts: K. Burke

Because of the deep wounds and sensitivity of persons who have experienced a trauma like abortion, many clergy and counselors are fearful of aggravating their symptoms or causing more harm. They would prefer not to address this painful issue and avoid preaching about the topic. However, this silence serves to only abandon them in their suffering. If we do not reach out with education and resources for healing, we leave many wounded persons to live in isolation with their pain and the myriad of symptoms associated with abortion loss. Where to start?

- **Educate yourself** about the symptoms and life experiences of those wounded by abortion. A good place to start is to read *Forbidden Grief: The Unspoken Pain of Abortion*. For the effects of abortion on men, read *Redeeming A Father's Heart*. (Both books are available at www.rachelsvineyard.org) You might also consider attending a seminar on post-abortion trauma and healing.
- **Explore your own involvement in abortion.** You won't be able to recognize this issue and address it effectively if you have your own unresolved issues with a previous abortion. It is difficult to give people permission to talk about their grief if you haven't attended to your own need for healing. Perhaps you have lost a child or a member of your own family to abortion, a sibling, niece, nephew, or grandchild. Dealing with your own emotions first will put you in a much better position to reach out to others. Rachel's Vineyard Weekend Retreats for Healing after abortion are open to women and men, couples, grandparents, and even siblings of aborted children and persons involved in the abortion industry. You can learn more about retreats in your region and across the country and lots of information on Rachel's Vineyard Ministries at www.rachelsvineyard.org
- **Listen.** As a Christian community, we must reach out with love to those mothers and fathers who are grieving the loss of their children. Remember that the wounds of abortion are imprinted upon the heart and soul, and then quickly sentenced to a secret prison of isolation and grief. They are silenced by shame. They are silenced by the belief that they are alone and that no one can understand their pain. They fear being judged by others. Even more than this, they judge themselves. They are assaulted by their own self-condemnation, and have difficulty trusting.
- **Acknowledge their pain/Help them to seek recovery.** If someone says, "I've had an abortion," simply reply, "That must have been very difficult for you." By saying this, you give the individual permission to acknowledge their pain. It can be helpful to invite them to share how they felt after their abortion and share how they believe that event is impacting them today. By our awareness of

Handouts: K. Burke

how difficult it is to deal with a past abortion, we can respond with sympathy, patience, and understanding, and thereby open the door for healing.

- **No judgments.** It is important for them to know that you will not judge them. Be careful not to communicate any condemnation. Regardless of their public statements or personal opinions about abortion, be assured that beneath the surface there is often great shame and fear of being judged. Make sure your heart is filled only with love and a clear desire to listen, to support, and to encourage when the time is right.

- **Understand the fear.** Many fear that if they open up the door to their abortion experience and face their deepest feelings, it would be overwhelming or even destructive. We need to acknowledge this fear and assure them that help is available. It also lets them know that they are not alone. Many others have successfully made the journey to reconciliation and healing. This reality gives great hope.

- **Encourage** them by expressing God's love for them. No matter what we have done or who we are, God loves us. If another person views you as compassionate, they will be more likely to open up to you. If they think you will only criticize and condemn, they will continue to feel shame and fear. One's sense of goodness and trust is colored by memories of feeling unspeakably alone. Without encouragement, the post-abortive will guard their wounds in secret silence. Genuine encouragement will help break this vicious cycle. Keep their confidence and continue to be supportive. If they can trust you, they will listen and count on your suggestion for help.

- **Be a light in the darkness.** Abortion serves to cut off avenues of love before they are fully traveled. By grieving the loss of life, we open ourselves to being comforted by love. Through effective post-abortion ministry, we can light the pathway to Christ, the Healer who binds up the bleeding wounds in our throbbing souls.

United in Christ as One Body

In Rachel's Vineyard, we gather as the suffering body of Christ, and experience the paschal mystery of our own lives as we unite our suffering with Christ. On the third day, out of the trauma and the many tears shed in grief work, we discover resurrection and new life. Those who could barely lift their heads from the weight of shame on Friday night are transfigured into radiant faces on Sunday of the retreat because of releasing their grief and experiencing a profound encounter with the Living Lord.

Handouts: K. Burke

Here is a report from a Retreat Facilitator from the Midwest on a couple that recently attended their Rachel's Vineyard Retreat:

We had a couple attend the retreat that truly touched everyone who attended and served on the team. The girl had an abortion before she met her fiancée. On their engaged encounter weekend she felt a strong desire to share this with him. He was absolutely wonderful to her. The priest gently invited them to consider attending our Rachel's Vineyard retreat before they got married the following month, and they immediately signed up. It was so beautiful to see how supportive this young man was of her throughout the weekend. But it was also touching to hear some of his own story. They will have such a beautiful and holy marriage because it is rooted in the love and spirituality that they now share together.

As we enter a process for healing, we travel into the heart of the fiery blaze of our own passion...the abandonment and betrayal, recognizing the death in our own hearts caused by sin, and express the grief caused by relinquishing our children to the cross of abortion. Yet when it is finished, and the cup of grief is emptied to the bitter dregs, we rise up from the ashes into a world of grace and a new identity in Jesus Christ. Our heart and soul are now free to fully embrace our loved ones and accomplish the Lord's will as it mysteriously unfolds in our lives.

Theresa Burke, Ph.D., Kevin Burke, MSS/LSW are the founders of Rachel's Vineyard Ministries. Theresa is the author of Forbidden Grief: The Unspoken Pain of Abortion.

Rachel's Vineyard will hold more than 600 retreats this year in 46 states and 17 countries. In addition, Rachel's Vineyard provides leadership and clinical training for CE credits and treatment models for groups who seek to minister to those suffering after abortion. For more information on this powerful ministry of Christ, visit **www.rachelsvineyard.org** or call 1 877 HOPE 4 ME.



Rachel's Vineyard Ministries
808 N. Henderson Rd.
King of Prussia, PA 19406
610-354-0555—1-877-HOPE-4-ME

Handouts: Eckstine

**SPECIAL INTEREST WORKSHOP:
Understanding Issues with Control**

**PROFESSIONAL BOUNDARIES
IN MINISTRY
TRAINING, GUIDELINES, AND POLICY
FOR PROJECT RACHEL
MINISTRY PROGRAM PERSONNEL**

Helpful information on aspects of boundaries

- * It would be chaos without boundaries, such as everyone driving down the street without lines, we'd run into each other.
- * Our body is an example: where you stop and another begins. (Demonstrate)
- * Boundaries are the limits you set with others to be healthy, not to beat up on someone, or become a recluse away from people. Don't close yourself up in a box.
- * We don't realize where we're using limits and where we're not. Take some time to observe your surroundings and identify boundaries. The Law of Nature functions throughout life.

There are five different boundary areas in Creation

(1)Time (2) Physical Distance (3) Truth (4) Language/Words (5)Emotional Distance/Heart

Our purpose is to serve those whom God sends us.

Our expectations in return are for the client to

- * Treat us, our time, and our lives with respect
- * To also work at creating your own good boundaries
- * To understand and abide by our role as a brief, supportive companion

Introductory Points

1. We are not professional counselors.
2. Our role then is to be kind and supportive
3. Our job is not to fix anything for anyone, rather to empower them to change things themselves. Through that process, they receive the benefits of healing and growing.
4. Help them/direct them to a healthy support system, new resources, and to gain a sense of responsibility.
5. We are under supervision. A general review of all interactions are given to the Coordinator. Confidentiality applies within this arrangement.

TIME

1. Set clear limits. This frees us from being pulled into their stuff.
2. Set definite time periods and frequency. Start scheduled conversation with, "We have until [], how do you want to use our time?" Start unexpected conversations with, "I have 15 minutes right now we can talk – until 8:30. After we're done, if you need more time we can set up a time to talk []. We are not a hotline.

Handouts: Eckstine

3. How to end phone conversations: Do brainstorming and role playing
4. Dealing with e-mail messages: the pressures and expectation of the sender. How to keep control of the situation.
5. A good boundary is created through purposely delaying mailing the Contact Sheet post-retreat. It is an opportunity to see God as their primary support person and not to depend upon the team or the other retreatants.

PHYSICAL DISTANCE

1. Distance is safety
2. Prudently scale down from the beginning level of calls and e-mails
3. This process is to allow them to grow and develop their own sense of self, a healthy life-style, and spiritual walk.
4. If they want a personal meeting, establish the parameters: 1) the reason 2) the length 3) have the location at the PSA office or a RV approved meeting place. Inform them you will acquire approval from the Coordinator and then give them a confirmation; and that you are supervised by the Coordinator to whom you'll be giving a general review.

TRUTH

1. Speak the truth -- of God's love
2. Allow people to face denial and hidden issues
3. Determine their real needs, help them to identify them and to seek help in facing them
4. Be sensitive to our own unmet needs – some you know, some you'll discover as you relate to clients. We all have them and they may be awakened

LANGUAGE/WORDS

1. Knowing when to say "Yes" and when to say "No" is self-care.
1. We're modeling healthy boundaries. Grant them permission to say "No" also; respect their "No". Help them with practice on the phone – start small. Do a role play with them.
2. Establish rules (mentioned above)
3. Be able to verbalize the program's boundaries. "Part of my program's boundaries are..."
4. Teach and speak. Establish and model "how" we speak to each other.
5. Listening skills. Paraphrase what you think you heard. Paraphrase for understanding.
6. Utilize good phrases such as "touching bases" at such and such a time. Be vague, but caring. Leave it in their court.

EMOTIONAL DISTANCE/HEART

1. Always inform the Coordinator. When to report:
2. Don't get caught up and get enmeshed. Function with a healthy detachment
3. Say, "According to our program, I must ..." [any of the boundary points that deal with keeping emotional boundaries]
4. Be aware of co-dependency and enabling. Project Rachel will provide definitions.

As you have seen, guides for good boundaries will often apply to a couple of categories. They can all be useful skills for healthy ministry relationships and service.

Handouts: Forney/Morana

Silent No More Awareness Campaign

RESOURCES

Signs

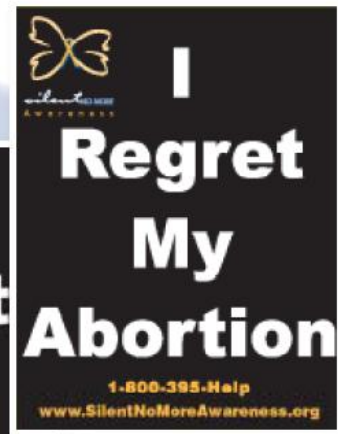
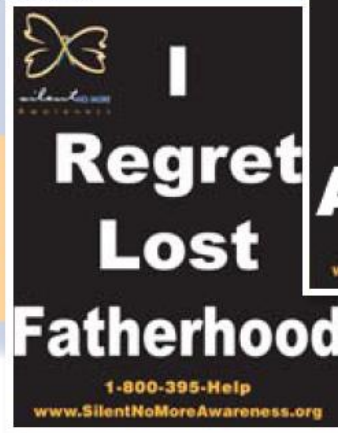
Regional Coordinators may order these signs

Orders@SilentNoMoreAwareness.org

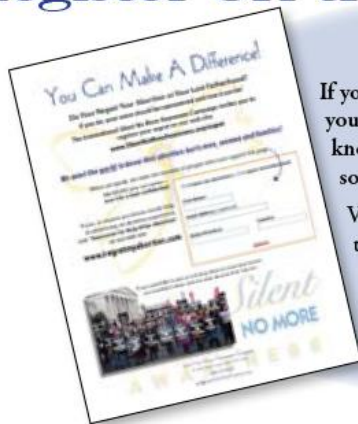
"I Regret My Abortion"

"I Regret Lost Fatherhood"

*Anyone who is NOT an RC
and wishes to order one of
these must contact
Georgette
1-800-707-6635*



Register on the SNMA website!



If you regret your abortion or your lost fatherhood, you can make a difference and help us let the world know that abortion hurts women, men, families, and society.

Visit the SNMA website and register your regret today.

www.SilentNoMoreAwareness.org

Handouts: Forney/Morana

Order from Heritage House

www.hh76.org 1-800-858-3040



Whats so Bad About Abortion



Bookmark, Women Do Regret



Card, Silent No More



Lapel, Silent No More



Button, Women Do Regret Abortion



Button, I Regret My Abortion



Precious Feet - Silent No More



Vinyl Poster, We Regret Our Abortion



T-Shirt, Women Do Regret Abortion



Women Do Regret Abortion Envelope Sticker



Button, Silent No More



Vinyl Poster, Women Do Regret



Bumper-Sticker, Women Do Regret Abortion



Button, I Regret Lost Fatherhood



Rally Sign, We Regret Abortion 14x20 Sign



DVD, Silent No More Awareness



Vinyl Sign 4x8, Silent No More (Group)



Vinyl Banner 4x8, Silent No More (Jennifer O'Ne

Handouts: Forney/Morana

More from Heritage House

www.hh76.org 1-800-858-3040

Billboards



Radio Spots!

Visit www.SilentNoMoreAwareness.org

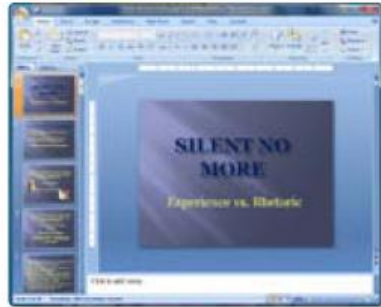
You can listen to the following spots by clicking on Listen. If you want to place these ads on the radio, please contact Georgette (1-800-707-6635) for permission and to advise counselors to be prepared for increased number of calls. Afterwards you can download them for broadcast.

- Based on our television ad - 60 second spot
- General - 30 second spot
- General - 60 second spot
- Gathering - 30 second spot
- Gathering - 60 second spot
- Hour of Reflection Service - 30 second spot
- Hour of Reflection Service - 60 second spot

Handouts: Forney/Morana

Order from Anglicans for Life

Admin@SilentNoMoreAwareness.org 1-800-707-6635



Silent No More Awareness Campaign PowerPoint Presentation



Silent No More Awareness Campaign Newspaper Ad



Silent No More Awareness Campaign Magazine Ad

Silent No More Awareness Campaign Television Commercials



:30 Ad



:60 Ad



:30 Ad

Handouts: Aftercare

Workshop: Effective Resources for Aftercare in Rachel's Vineyard

Theresa Burke, Ph.D., LPC, NCP

Founder of Rachel's Vineyard

Rachel's Vineyard: *After the Retreat*

- Perspectives on aftercare
- The four basic resources:
 - **The reunion**
 - Scheduling the reunion
 - Invitation letter to re-union
 - What to do at the re-union
 - Living Scriptures for the reunion
 - “Descent of the Holy Spirit”
 - “Invitation to Grace”
 - *Oaktrees – monthly email for 12 months*
 - *Companions on the Journey – ongoing e-group discussion*
 - **Possible resources/referrals handout**
 - Bible studies and prayer groups
 - Other

Perspectives on Aftercare

“Aftercare” refers to resources that you as a retreat team provide to those who attend the retreat that will be of ongoing spiritual and emotional value after the retreat.

The standard meaning of “aftercare” in the health profession refers to the practice of making sure that people you have treated (such as a patient who just had open heart surgery or a man returning home after 28 days in a alcohol rehabilitation center) are made aware of and connected to resources to assist them in their ongoing recovery.

The idea of aftercare includes within it the recognition that some injuries leave permanent scars. As someone once said about the loss of a loved one in a tragic accident, “You don’t ‘get over’ it; you do learn to live with it.” For many wounds, emotional and physical, the purpose of treatment is to identify and clean out the wound, so that as the person moves forward, the wound heals cleanly. “Treatment” doesn’t mean that there won’t be ongoing healing.³

Within Rachel’s Vineyard, there are *four basic resources* that are of fundamental importance and should be made available to every participant in every retreat. These four **basic** resources are:

- A reunion, held 4-6 weeks after the retreat/letter after the retreat
- “Oaktrees”
- Companions on the Journey
- Possible resources/referrals handout.

All of those resources are discussed in greater detail below. In addition to these four basic resources, some post-abortion ministries are in a position to be *primary providers* for ongoing primary services after the retreat. Depending on the resources available to you, this might involve one-on-one counseling, sponsoring a Bible study, or hosting an annual re-union for everyone in your area who has ever attended the retreat.

It is important, however, to recognize that the need or wish of participants to “return to the group” by asking the retreat team to provide ongoing primary care of one kind or another is not necessarily a goal that it is therapeutically desirable to meet.

For instance, well-known Christian therapist Dan Allender writes:

"The ending of a group is an integral part of the process and should never be overlooked. If closure is handled well, it can be an important force in promoting change. Closure reveals to group members the meaning of continuing to love in spite of the sadness of separation. For some group members, the thought of ending the group is threatening. Their defense against this

Handouts: Aftercare

transition often is to resurrect former issues in order to legitimize their need to stay in the support group. The Christian support group labors mightily to construct a bridge that is durable enough to bear the weight of sadness. Once the bridge is in place, the members must face the sorrow so that it transports them to the task of boldly loving new people. They have a new calling to give away the surplus that they have harvested from the group."⁴

What Allender is saying is that if a person has had an exceptionally valuable experience in a particular group, they may feel threatened by the fear that never again in their life will they experience the degree of healing, intimacy and emotional safety that they experienced in the group.

As we know, for some retreat participants, the retreat itself is literally the first time that they have experienced an emotionally safe environment. They may experience a deep longing to revisit this environment.

As a result, Allender suggests, sometimes a person in their desire to return to the safety of the group, will “resurrect former issues” such as sexual abuse, abortion trauma, or whatever other issue motivated the person to seek assistance in the first place.

It is counter-productive in a case like this to respond by continuing to offer a person an ongoing menu of services designed to assist with issues they have once successfully addressed.

Another thought to keep in mind is that old saying, “When your only tool is a hammer, everything starts to look like a nail.”

Those of us in post-abortion ministry have a specialized knowledge (that’s our “hammer”) about post-abortion trauma and the emotional/spiritual work necessary to resolve this particular form of complicated and traumatic bereavement. We may not be *as* familiar with additional sources of emotional complication that may be creating turmoil for a particular individual, such as a conflicted marriage, substance abuse, maladaptive anger patterns, food abuse, sexual abuse issues, mood disorders, chronic shame from childhood mistreatment, personality disorders arising from childhood abuse, biologically-based mental illness, unresolved grief from other losses, and so on and so forth.

Let’s take the case of a participant in your retreat who calls you months later and says that for the last week or so, she has really been struggling. You know from the retreat that she was raped by her uncle when she was a child and that there are painful, unresolved issues in her marriage. You are aware that she has never had an opportunity to address the sexual abuse in therapy, has not attended a Retrouvaille weekend to help with her marriage, and does not enjoy strong social connections within her church/parish.

⁴ Allender, Dan, with Karen Lee-Thorp. “The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse. A Companion Workbook for Personal or Group Use.” (1992, NavPress). Pp. 187-188.

Handouts: Aftercare

The “aftercare” picture is also complicated by the fact that there are many different post-abortion Bible studies available. Most retreat leaders have encountered people on their retreat who had previously gone through a post-abortion Bible study of one kind or another. It is very common for such a participant to say at the end of the retreat, “I had no idea how much additional healing God had in store for me around my abortion.” Hearing such comments, we as retreat leaders are certainly aware that pursuing multiple post-abortion healing opportunities can indeed be helpful to people.

Since this woman called you, you might interpret this to mean that she desires additional help from you in resolving her abortion pain. Therefore, you may wonder whether your post-abortion ministry ought to start offering a post-abortion Bible study or other resource targeted at post-abortion recovery.

However, it may be wise to consider the possibility that in a case like this, any of the following three suggestions would be of more value to her than continuing to address the abortion: (1) Attending a Retrouvaille weekend retreat or marriage counseling to achieve a higher degree of satisfaction within the daily life of her marriage; (2) Finding a therapist or support group who can help her work through the sexual abuse; (3) Encouraging her to join a small group Bible study on a healing subject (such as shame recovery, forgiveness, etc.) within her parish/church.

This is not to say that she wouldn’t benefit from an additional post-abortion Bible study or from attending the retreat again. Most people who attend the retreat report that as the years go by, God has continued to reveal to them aspects of the abortion(s) they had previously forgotten or repressed, and this has led to continued healing for them. One-on-one counseling, additional retreats, and Bible studies can certainly be helpful.

You need, therefore, to use your best judgment and discernment in situations like the one described above. Your reaction is also apt to be complicated by your recognition that while there are many sources in society to help someone recover from the other issues mentioned above, most likely you and the other people from the retreat are the only people she knows who she can talk to about the abortion. Maybe she picked up the phone to call you because it is the anniversary of her abortion and she just needs someone to talk to about that.

These are all good issues to discuss with retreat participants at the re-union. The many other different kinds of help available are also discussed regularly by former retreat participants from around the country in *Companions on the Journey*, which is one reason that it is very important to make sure your participants are signed up to be included in that group.

In the next pages, the four basic aftercare resources of Rachel’s Vineyard are discussed in detail.

The Reunion

Each Rachel’s Vineyard team is required to hold a follow-up meeting or reunion after each retreat.

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Scheduling the Reunion.

It is normal to have the reunion four to six weeks after the retreat. It is often held at the home of someone on the retreat team on a Sunday afternoon, starting perhaps at 2:00 p.m. and going until 5:00 p.m. Another possibility is to meet on a Saturday from 9:00 a.m. to 1:00 p.m. and include lunch.

If you are going to have the reunion at a retreat team member's house, plan for it in advance of the retreat. Then on Sunday when you are talking about the reunion, all you have to do is say, "We are having a reunion at Jane's house on such-and-such a date." You can hand out a map at that time, and also let them know that they'll be receiving a written reminder in the mail.

"Given people's busy schedules, we in the San Francisco Bay Area include 'personal calendar for scheduling follow-up' on the list of what participants are asked to bring to the retreat. We then take 5-10 minutes during the closing meeting on Sunday to schedule the re-union." Monika Rodman, Oakland

You are encouraged to ask the group on Sunday if someone would volunteer to be the "social secretary" for the group. That person can then be the person in charge of keeping in touch, sending out maps and invitations to this (and other) re-unions, etc. over the years to come. Having a "social secretary" volunteer from the group will take that responsibility off your shoulders, which is good, and it also implies that ongoing contact between participants is something for them to decide about on their own, instead of something that is offered by the retreat team—it reflects your attitude that the participants are capable and competent. This is a way of acknowledging your understanding that the pain and vulnerability and need for care expressed on the retreat is not a permanent state of being.

It's a good idea to take additional steps to encourage participation in the reunion. Two steps you can take include (1) having a former retreat participant who is now on your team speak on Sunday morning about how important it is to go to the reunion and (2) have a former participant write a letter that you can send about a week before the reunion really encouraging people to come and emphasizing how much she got out of the reunion.

Your retreat participants should receive a letter from you within a week of the retreat. This letter should also remind people about the reunion.

Some retreat participants fear that if they come to the reunion, they'll get sucked back into their abortion pain. The only way for them to find out for sure that this isn't true is to come to the reunion and not have it happen. Coming to the reunion gives them a greater sense of strength about this, which is one reason it is important to come. Therefore, it pays to go out of your way to encourage attendance.

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Post-retreat Letter/Invitation to Reunion
Sample letter/invitation to mail after retreat.

Dear Friends in Christ,

It was such a privilege to share in your lives on the weekend retreat. We had a wonderful group and you each offered so much support and love to one another. You are a blessing!

It is very important that you allow yourselves time to rest and regenerate. During this brief weekend of facing the past, you have been through deaths and birthings. These are profound experiences and self-care is needed, which we will talk more about at the reunion. Permit yourself to have whatever feelings are there, instead of stuffing them. Allow time to assimilate the vulnerability and the healing you have experienced. Please be gentle with yourselves, and let Christ's peace that surpasses all understanding make its home within you.

You may find yourself pondering in your heart the many ways that you have been transformed. You are indeed a new creation and you might feel a little "out of sync" and even somewhat lost. If you do feel these ways, be patient with yourself while you adjust. You may even find yourself grieving at times. This is normal. You might feel some emptiness from the guilt you have let go of. It is not unnatural for you to notice a weight loss from laying down such a heavy burden (rock) that you've carried. Let your blessings enlighten your understanding and open you to further healing. Your children are surely interceding to God on your behalf for your ongoing healing. Slowly but surely, put into practice the things that were suggested to nurture the new closeness to Jesus that you have experienced. Faith development requires prayer and effort. Faith can then be sustained and strengthened as it is lived out.

Fortunately, you now have more friends in Christ with whom you can share your journey of faith. The confidential retreat participant list is enclosed. Share hope now, in the same way you have opened yourself to share pain! Stay in touch with each other and love one another as Christ has loved you.

Our retreat reunion will be Sunday, December 8 starting at 1:30 p.m. It will be at LOCATION. Directions are enclosed. The reunion is an opportunity for spiritual enrichment to foster a more intimate relationship with Christ. We'll begin with a potluck snack so bring one of your favorite light snacks. Please call (xxx-xxx-xxxx) or email me (xxxxxxx) to let me know if you will or won't be at the reunion.

Love in Christ,
Your Name

What to do at the reunion.

It really isn't necessary to do more than get together, pray as a group, and simply go around the room and ask everyone to share where they are emotionally and spiritually and what they've

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been up to since the retreat. This will help people bring out any feelings they have been having since the retreat. The reunion can also be a good time to circulate a sign-up sheet to encourage participants take on responsibilities for your next retreat, such as being a prayer partner, being a Friday night greeter, etc. For those interested in additional ideas for designing a reunion, some suggestions follow.

A program that we have developed for our reunion in Madison, Wisconsin, is based on the book, “Safe People”.⁵ After everyone has had a chance to check-in and say how they’ve been doing since the retreat, a teach-in on the ideas in the book is presented. The concepts in this book have been described as follows:

*“Some people are good for us, some are not. Safe people are people who help drive emotional healing and character growth. Dr. Henry Cloud and Dr. John Townsend show how we can find the people who will help us down the path to healing and avoid those who may damage our emotional health. **Safe People: How to Find Relationships that are Good for You** provides practical ground-breaking help which lays a firm foundation for personal growth.”*

It is helpful for retreat participants to realize that the emotional safety they experienced at the retreat is something we can learn as individuals to re-create with other people, in other situations.

Another option to pursue at your reunion is a Living Scripture exercise. Below are two Living Scripture exercises – The first is called “Descent of the Holy Spirit” by Dr. Theresa Burke and the second is called “Invitation to Grace” written for use at the reunion by Janet Kormish, who facilitates the Rachel’s Vineyard retreats in British Columbia, Canada.

Living Scripture for After Rachel’s Vineyard Retreat

Descent of the Holy Spirit Living Scripture

Scripture Reading

John 20: 19 – 22

On the evening of the first day of the week, when the doors were locked, Jesus came and stood in their midst and said to them, “Peace be with you.” When he had said this he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” And when he said this, he breathed on them and said to them, “Receive the Holy Spirit.”

Living Scripture

***Breathe in the reality of new life in Christ,
Breathe out any feelings of grief and loss,
Breathe in the promise of hope for your future,***

⁵ “Safe People,” Zondervan (1996), by Henry Cloud, John Townsend, and John Sims Townsend. 208 pp.

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Breathe out any despair or disbelief.

Breathe in the breath of heaven, the power and strength of the Holy Spirit.

Imagine you have just spent the last two years of your life following Jesus as his disciple. You have been present as he performed many miracles: healing the infirmed, expelling out demons, even raising back to life those who had died! You had placed all your faith and trust in him. He had promised glorious things! He promised that you would be fishers of men; he promised salvation and he talked about eternal life! But within a few short days, everything began to unravel.

Oh, it was a horrible day! Judas, one of his closest friends, who had traveled with you, next to Jesus, had betrayed him! They took Jesus away and began to question him and put him through public humiliation and shame—beating him, mocking him, crowning him with thorns, before finally nailing him to a cross!

You wanted to stay with him, to be there for him, but fear had gripped your soul, questions swirled in your mind and you could not bear to watch! And then there were the guards – they were looking for anyone who had followed him, anyone who had worked with him – and so, you hid. You watched from afar as this man, your beloved friend, was sentenced to death, crucified, and in the end finally gave up his spirit.

And now, you are with the other disciples, huddled in the upper room behind locked doors, wondering what to do, where to go. It seems too dangerous to venture out, many are still looking for you, to question you, or maybe even worse...

Your heart is heavy. You feel as if you have been cheated during these past years. What happened to your King? To eternal life? Great things were supposed to happen.

You would speak and others were supposed to listen. You were one of the elite! And now you are too fearful to even go out in public! It was not supposed to end in death! Your mind swirls in confusion, fear, grief and loneliness. Was Jesus gone forever? What are you and the others to do?

And suddenly, you look up, and He is here! Jesus is standing in the room with you! He is right in front of you! This feels like a dream!

His eyes look deep into yours, and as His loving gaze holds your eyes he speaks softly and calmly, "Peace be with you."

You hear his words, you feel the depth of his genuine love and concern. Peace. Peace be with me. Peace be with me.

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He knows the questions and doubts in your heart. He shows you the marks on his hands and in his side. You see the nail holes and the spear wound – and you are sure, Yes! This is Jesus! He has come back to you!

Fear begins to dissipate and your joy begins to grow – Jesus looks deep into your eyes again. His gaze touches your soul. He repeats again, “Peace be with you. As the Father has sent me so I send you.”

As Jesus finishes speaking, he breathes upon you saying, “Receive the Holy Spirit.”

Your eyes are closed. Your head is bowed. You feel his breath on your face like a gentle calming breeze. The mysterious and powerful breath of God... the same breath that gave you life when you were created.... His breath... the same breath that kept you going when you felt you did not want to live on.

The breath of the Holy Spirit begins to fill your soul with a life giving miracle! A deep peace descends upon your heart. You feel the healing nature of God’s spirit as it revitalizes your body, mind and soul.

Jesus says to you, “Receive the Holy Spirit. My spirit to be lived from within you.”

As the breath of Heaven touches your memories, you feel something happening inside. You are unsure at first what it is, but the feeling is growing in you.

Suddenly you recognize it!! This awakening is strength and courage! Love, joy, peace, patience, kindness! You are being filled with virtue! With each breath your trust and your belief grows! Every breath makes you stronger. Your confidence and self-control is growing! Jesus breathes upon you infusing your entire body with the powerful spirit of the Living God.

You understand now that Jesus has not abandoned you, even when you had abandoned him! He has never left you! Now you understand that with the gift of his Holy Spirit, he will never leave you again!

“As the Father has sent me, so I send you.”

Yes, Yes! You cry out, “I am ready! I can go forth! I can carry on the message! I can be a light to those in darkness!”

With this new breath of life, with an undeniable strength, and with the spirit of God alive in your soul, you will follow in the path where he leads.

Discussion Questions

- 1) Describe your experience and relationship with God since the retreat.

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- 2) Have you ever kept your faith “hidden” for fear of what others would say? (Friends, family, co-workers?)
- 3) Have you ever felt as if Jesus had “died” on you, leaving you all alone since your weekend?
- 4) Jesus wants to give you his peace. Are there any obstacles or present problems in your life that make it difficult to receive and accept His peace?
- 5) Since your retreat, share a moment when you have “felt his breath” or experienced the presence of the Holy Spirit.... (During something you shared about your retreat? Through the voice of a friend? The understanding or acceptance of another?)
- 6) What does it mean to you personally when Jesus says: “As the Father has sent me, so I send you?”
- 7) Each person is invited to express any special needs or particular situations that they would like the group to pray for. In particular, you might want to pray for the fruits of the Holy Spirit to be revealed in these situations.

Invite prayer for each other, laying on of hands or whatever style of prayer your group is comfortable with.

Closing Prayer:

Oh God, our heavenly Father, help and guide us into becoming what you created us to be. Having been created in your image and likeness, we have been given the ability to create as you create, love as you love and to forgive as you forgive. Thank you, Jesus Christ, our Lord and Savior. Thank you for the gift of life and the gift of your spirit to lead us in this journey. Amen.

Close this meeting with a Holy Spirit Song

Spirit of the Living God
Come Holy Ghost

Invitation to Grace:

A Guided Scripture for the Reunion

By Janet Kormish

Materials:

Small plastic wine glasses and pitcher full of cool water
Peppermint foot cream
Large wooden cross
2 chairs on one side of cross for foot washing
4-6 chairs on other side of cross for foot massage
Christ candle
One votive candle for each participant
Taper to light vigil candles from Christ candle

Music:

“Come to the Water”

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“Shadowed by a Heavy Burden”

“You are Mine”

“This Little Light of Mine”

“Our God is an Awesome God”

A reading from Isaiah 55: 1-3; 6, 8-13

All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Come to me heedfully, listen that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. Seek the Lord while he may be found, call him while he is near. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts. For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word go forth from my mouth; it shall not return to me void, but shall do my will, achieving the end for which I sent it. Yes, in joy you shall depart, in peace you shall be brought back, mountains and hills shall break out in song before you, and all the trees of the countryside shall clap their hands. In place of the thorn bush, the cypress shall grow, instead of nettles, the myrtle. This shall be to the Lord's reknown, an everlasting imperishable sign.

Living Scripture Meditation:

Invite participants to get comfortable and close their eyes. Begin with the breathing exercises.

Breathe in the holiness of God. Breathe out any anxiety, stress and negativity. (PAUSE). Breathe in the mercy of God. Breathe out any worry or apprehension. (PAUSE). Breathe in the tranquility of God, and breathe out any tension. Breathe in the sanctity of God, and breathe out any doubts or fears.

You have been on a long hard journey...It is Rachel's journey. This journey has taken you over a dry desert land, over rough, rocky terrain, over thorny, prickly, snake-infested ground, through ravaging rivers, through scary, dark, dank caves. You even had to break through thick rock walls...walls that were built up each time you believed lies that were told to you about yourself...each time you were criticized or your feelings were invalidated....You may have even suffered physical or sexual abuse...PAUSE...now you are on your way up the mountain...sometimes you have had to crawl on your hands and knees...persevering with one thought in mind...somehow, you knew you must continue up the mountain...you knew you must get to the top...your feet are bruised, cut and covered with dirt, your throat is parched and dry, your whole body aches. ..You ache for the Living Water you have heard is at the top of the mountain...PAUSE...At long last you make it to your destination...You are at the top of the mountain! You are astonished to see the Cross of Christ in front of you. You set the huge garbage bag down that you have been carrying around with you for many years...It is so heavy...filled with hatred, guilt, shame, pain, grief, sorrow, anger, unforgiveness...you just want to be rid of it..rid of the crushing

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weight...You pick up the bag for the last time and you dump all of its contents at the foot of the cross...PAUSE...You feel so much lighter now...PAUSE...Your thoughts turn to your dry, parched throat. Is that the Lord, the Christ, beside you? He is inviting you to come and drink from a nearby pool that sparkles and ripples in the sunlight. He says, "Come to the Water, the Water that I shall give you is the Water of Life, and if you drink from this Living Water you will never be thirsty again." You take a long, deep drink...this Water quenches your thirst like no other water you have ever drank. ...PAUSE...Your thoughts now turn to your tired, aching, bruised and bleeding feet..It is as if Christ knows what you are thinking...He leads you by the hand to a fountain gushing out of the side of a rock. He seats you on a stone beside the fountain...He takes your tired, aching feet in his hands and holds them under the rushing water...it feels so good, so warm and so healing. This must be the Fountain of Life that you have heard about! And now he dries your feet with a towel that has been wrapped around his waist, and begins to rub them with a cooling balm. You are reminded of Mary Magdalene, a woman you have heard of from the Scriptures. You remember how she washed the feet of Christ, and dried them with her hair. Then she poured balm from an alabaster jar over his feet...Is it possible that Christ would anoint and massage your feet? ...You can't believe it, but here he is pouring balm over your feet and then he begins to massage them. You are overwhelmed with gratitude and thanksgiving.

PAUSE

Facilitator now says to participants:

He is calling you now. He invites you to take off your sandals and come to the water...drink of the Living Water, the water of life, and come, let us wash your feet and massage them with cooling balm. Then come, light a candle. Let the flame of your candle shine out into the world for Christ...be a beacon of light...let the light of Christ shine through you so that others may know of this living water that you have received this day.

Participants come forward to take a drink of water that has been blessed by the Priest. A helper pours them a drink. As helper pours the water, the helper says, "***Drink of this Living Water and you will never thirst again***" Participants move towards a chair and have their feet washed with warm water. Helpers washing their feet say, "***This water from the Fountain of Life will wash away all your hurt and pain.***" Then they move to the next chair, where a helper will massage their feet with peppermint lotion and/or cinnamon oil. Helper says, "***This cooling balm will heal all your wounds.***" Next they go to a center table where they light a votive candle off of the Christ candle. This light symbolizes their lives, now transformed by the light of Christ. As they light the candle, the helper says, "***Be a light to others; shine your light—the light of Christ into the darkness of the world.***"

CLOSING PRAYER

Lord, we thank you for giving us Living Water. We thank you for healing our wounds and bringing us out of the darkness into the light. We thank you for calling us to Yourself.

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Thank you for saving us from the burden of our past. We pledge our very selves and our service to You now. We are Yours forever, your humble servants. Grant us the grace to open our hearts to You so we can serve You always.”

AMEN

<p><i>Oaktrees</i></p>

It is *strongly recommended* that each Rachel’s Vineyard team utilize the national aftercare resource, **Oaktrees**, for their retreat participants. **Oaktrees** is a series of twelve newsletters that retreat participants can receive in the twelve months after they attend the retreat. Created in 2002 through the Rachel’s Vineyard national office, it is a completely volunteer project, written by and for those who have attended a Rachel’s Vineyard Retreat. The newsletter includes retreatants’ inspirational personal stories and messages as well as recommendations for resources to foster additional healing in the areas of sexual abuse, setting boundaries and healing relationships. Retreatants share experiences in areas such as telling others about abortion, recovery from shame, encouraging husbands or other loved ones to attend the retreat, and many other topics of interest to virtually anyone who has attended the retreat.

Make sure your retreatants have availability to this newsletter, and let them know that, because **Oaktrees** is written by and for them, their own contributions are welcome and encouraged.

To sign up to receive **Oaktrees**, have your retreatants send an e-mail to oaktrees@rachelsvineyard.org. Assure them that their e-mail address will be handled by only one member of our **Oaktrees** team, and that she will never share their address with anyone for any reason.

<p><i>“Companions on the Journey”</i></p>
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In addition to the newsletter, we also have a national e-group “Companions on the Journey” for past Rachel’s Vineyard Alumni who would like to support each other in ongoing e-group discussions. The COTJ group is specifically (and only) for post abortion, post retreat people. It is a place of understanding and help as we travel our respective journeys.

To join go to <http://www.rachelsvineyard.org/contact/join-cotj.htm> and click on the “Join this Group” button. It will walk you through how to join. Please make this information available to all retreatants and urge them to sign up to stay connected to others who are walking this healing journey.

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Other Resources/Referrals Handout

A handout listing resources/referrals for participants is mandatory. This can be distributed at the end of the retreat (preferred) or mailed within a week of the end of the retreat.

The aftercare handout should include the names and contact information for several local pastors, several local therapists, and local contact information for various 12-step groups, along with contact information for Retrouvaille, NFP, Couple to Couple League and other local support groups. Since it is not uncommon for people to attend retreats who live hours away, it is wise to include national hotline numbers and web addresses for these support groups. It's also a good idea to include a list of books in areas such as sexual abuse, forgiveness, anger, etc. Include contact information (including websites wherever possible) for nearby retreat houses, Catholic/Christian bookstores, spiritual directors, and information about local Catholic/Christian radio stations. The following section is a list of possible **Resources to Explore...** for inclusion in your handout.

Resources to Explore after the Retreat

One-on-one therapy or pastoral counseling

Many people benefit from therapy. Therapy is important and helpful for those who were victimized by sexual, emotional or physical abuse. Therapy helps with marriage and parenting issues, substance abuse, setting healthy boundaries, depression, anger, shame, and working through uncomfortable emotions. The following sources are provided in order to assist you in finding a therapist in your community.

Focus on the Family at 1-800-A-FAMILY. Ask to be referred to the psychology counseling line. Once transferred, tell them where you are located and they will give you the names of psychologists in your area who have met their stringent guidelines.

Catholic Charities or Catholic Social Services. Call your Diocese and ask for the contact number for Catholic Charities or Catholic Social Services.

The American Association of Christian Counselors is a large membership organization of Christian counselors. Their web address is www.aacc.net. At this website, you can enter your zip code and find a list of Christian counselors near you.

RAPHA is the name of an organization for Christian psychiatrists. They have a webpage at www.raphacare.com. Their national phone number is 1-800-383-HOPE, which you can call to ask for referrals to someone in your area.

Catholic therapists in your area can be located through this website: www.catholictherapists.com. Check out their book recommendations.

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Another website to look into for Christian therapists in your area is CAPS (the Christian Association for Psychological Services) at www.caps.net.

Rachel's Vineyard Ministries maintains a national toll-free hotline at 1-(877) HOPE-4-ME.

The National Office of Post-Abortion Reconciliation and Healing/Project Rachel maintains a line at 1-800-5WE-CARE for referrals to one-on-one counseling.

Online Newsletter and Support Group

Oaktrees is a series of personal stories and inspiring messages created through the Rachel's Vineyard national office for new Rachel's Vineyard participants by former participants. To sign up to receive **Oaktrees** through your email address, send an email to oaktrees@rachelsvineyard.org. Your email address will be kept confidential.

"Companions on the Journey" – for past Rachel's Vineyard Alumni who would like to support each other in ongoing e-group discussions. To join contact susanmtrv@msn.com or sueswander@gmail.com

Other Support Groups

Retrouvaille: A Lifeline for Hurting Marriages. See www.retrouvaille.org for further information and local contacts in your area.

Marriage Encounter: See <http://www.wwme.org> for more information.

Alcoholics Anonymous. Visit webpage at www.alcoholics-anonymous.org to find meetings in your area.

Overeaters Anonymous. Visit webpage at www.overeatersanonymous.org to find meetings.

Catholic Lightweigh at www.lightweigh.com.

Silent No More Awareness Campaign. A group of people who speak in public about their personal experience of abortion. Founded in 2003. See www.silentnomoreawareness.org.

Silent No More/Operation Outcry. <http://www.operationoutcry.org>.

The Couple-to-Couple League. Vast amount of information and resources about Natural Family Planning at www.ccli.org.

Theology of the Body: Contact www.theologyofthebody.net or www.christopherwest.com

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Helpful Books

The Twelve Steps – A Spiritual Journey by Recovery Publications, 1990

A Working Guide for Adult Children from Addictive and Other Dysfunctional Families – Based on Biblical Teachings www.rpipublishing.com

In the Garden of the New Creation is a manual created especially for women who have completed a post-abortion program. It deals with recovery from shame. Created by therapist Debbie Woodhams – McDaniel M.A. LPC, you can order it through <http://www.amazon.com/Garden-New-Creation-Rebirth-Spirit/dp/0972876952>

Forbidden Grief: The Unspoken Pain of Abortion by Theresa Burke (founder of Rachel's Vineyard) and David Reardon. Order from Rachel's Vineyard Office – (610-354-0555) or online at: www.rachelsvineyard.org.

The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse by Christian psychotherapist Dan Allender. Available with a companion workbook.

Boundaries: When to Say YES, When to Say NO, To Take Control of Your Life by Christian therapists Dr. Henry Cloud and Dr. John Townsend.

What's Good About Anger? by Christian therapist Lynette Hoy; CounselCare Publications 2002.

The Anger Trap: Free Yourself from the frustrations that sabotage your life. (2003), John Wiley & Sons. 199 pages. Written by Les Carter. A companion workbook is also available. (Secular.)

Forgiveness is a Choice: A Step-by-Step Process for Resolving Anger and Restoring Hope. (2001, APA Books), by Robert D. Enright. 299 pages.

On the Threshold of Hope: Opening the Door to Hope and Healing for Survivors of Sexual Abuse. by Diane Mandt Langberg, Tyndale House Publishers 1999. Christian.

Deceived by Shame; Desired by God. (2001, NavPress). Cynthia Humbert

The Catholic Spiritual Gifts Inventory, available through the Catherine of Siena Institute at www.siena.org, or The Catherine of Siena Institute, PO Box 26440, Colorado Springs, CO 80936; (888) 878-6789 (toll free US).

Feeling Good: The New Mood Therapy by David Burns. Avon Press 1999. (Secular.)

For Better...Forever! A Catholic Guide to Lifelong Marriage. Dr. Greg Popcak, OSV Press, 256 pages.

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The Healing Journey for Adult Children of Alcoholics. Daryl E. Quick, InterVarsity Press 1990.

The Holy Longing: The Search for a Christian Spirituality by Fr. Ronald Rolheiser (Doubleday) includes Chapter 9, “A Spirituality of Sexuality”, an excellent foundational reading on the wholeness of human sexuality from a Catholic Christian perspective.

Safe People. Zondervan 1996, 208 pages. Cloud, Townsend and Cloud. A guide that helps us learn how to build emotionally safe relationships.

The Four Steps to Healing. By Martha Shuping, M.D. and Debbie McDaniel, M.A. LPC, Tabor Garden Press 2007.

Your Not Alone: Healing Through God’s Grace After Abortion by Jennifer O’Neill Health Communications, Inc www.bcibooks.com 2005

The Betrayal Bond: Breaking Free of Exploitive Relationships by Patrick J. Carnes, Ph.D. Health Communications, Inc 1997

Bible Studies and Prayer Groups

Time and again, people report that being able to participate in small faith sharing communities that come together to study Sacred Scripture or to join in prayer is a vital element of their faith journey. Small faith groups are also very helpful in attaining emotional health.

Some Bible study programs that have been strongly recommended by Rachel’s Vineyard teams are listed below. These programs come in specific ten- or twelve-week formats. You can find any of them online (through Amazon or other online booksellers) or possibly at your local Catholic/Christian bookstore.

Your aftercare resources/referral handout should list a number of these studies, and encourages retreat participants to inquire about the possibility of starting groups that utilize these or other studies through their local parish/church.

- **“Breaking Free”** by Beth Moore. (Order at www.lproof.org.)
- **“Lord, Heal My Hurts”**, a Bible study by Kay Arthur
- **“Changes that Heal”** by Henry Cloud and John Townsend, available at www.cloudtownsend.com
- **Catholic Light Weigh** at www.lightweigh.com (Bible study oriented to weight loss.)
- **The Women in Faith Bible Study Series** by Luci Swindoll at <http://store.womenoffaith.com>. Theresa Burke writes, “I just discovered this wonderful resource and I think it’s perfect for Rachel’s Vineyard aftercare. In particular I recommend the women’s study called **Embracing Forgiveness.**”

Handouts: Aftercare

- Starting in January 2004, Johnnette Benkovic's group "**Women of Grace**" will be offering Catholic study groups throughout the country. Information is available at <http://www.womenofgrace.com/curriculum.htm>.
- Many groups have successfully utilized the "**Discussion Questions**" from the **15-week Rachel's Vineyard Support Group Model** for both pre- and post retreat groups. There are usually two different Living Scriptures to choose from for the close of the meeting. Utilize the Living Scripture options that are not used on the Rachel's Vineyard Retreat. There are also some extra ones in the appendix of the support group book. It was published by Alba House and is available through Rachel's Vineyard Ministries.
- "**Hiding from Love**", a relational Bible study from Drs. Henry Cloud and John Townsend, available at www.cloudtownsend.com
- Cher Scanlon (Chicago team) recommends "**Do You Think I'm Beautiful?** The Question Every Woman Asks" by Angela Thomas. It is accompanied by a bible study and journal based on the book.
- Jeff Cavins put out a cassette tape series entitled, "**The Mystery of Suffering.**" These are also excellent resources for aftercare. Your group can meet, listen to a tape and open the group for discussion about the material presented. This is an easy meeting design where an excellent speaker does the presentation for you!
- "**Deceived by Shame/Desired by God**", a 12-week Bible study by Cynthia Spell Humbert (Navpress, 2001).
- Theresa Burke also recommends two videotapes that your group can watch and discuss. They are entitled "**Women: God's Masterpiece.**" These are excellent presentations on video by Christopher West. They are exceptionally affirming of women's dignity and the gift of her sexuality. These tapes are available through Our Father's Will Communications at 1-866-333-6392.
- The Gift Foundation offers an outstanding audio-cassette tape series by Christopher West entitled "**Naked without Shame.**" This presents John Paul II's Theology of the Body. You can reach the Gift Foundation for these and other resources at www.giftfoundation.org or call (847) 844-1167.
- **Christian Life Community (CLC)**—a worldwide lay organization for those who live out their Christian faith through Ignatian (St. Ignatius of Loyola) spirituality. See www.clc-usa.org.

To have a good Bible study group, you need a core group of 4-5 people and a time that you can all get together every week, every other week or whatever frequency seems right for your group. If your church doesn't provide a way for such groups to form, try putting in a bulletin announcement or ask your pastor. He'll usually know if there are ongoing groups in your parish or church who would be happy to welcome you.

It's ideal if your former participants can start one of these Bible studies in their own parish/Church—for the kind of bonding and social support in their own backyard that is so very important.

Handouts: Aftercare

Members of your retreat team might personally benefit from participating in Christian small faith communities, using Bible studies as outlined above or other spiritual resources. Leading small groups like this can, as well, be valuable training for your team members.

Because not all parishes or churches include a small groups ministry, a number of Catholics/Christians sponsor their own Bible studies in their home on an informal basis. Letting your former participants know about any such Bible studies led by members of your RV team or by former RV participants will create an additional level of interest in participating, since they will feel confident that the Bible study group will be a safe environment for them.

Regular or occasional get-togethers after the reunion.

As your ministry grows, you may find it valuable to schedule specific aftercare meetings throughout the year. As one example, in Madison, our Rachel's Vineyard team sponsors four joint aftercare sessions a year in conjunction with the local "Forgiven and Set Free" Bible study. Anyone who has attended either group is invited to attend the meetings.

Other aftercare meeting ideas in other places include monthly get-togethers with an open format for anyone in the area who has ever attended Rachel's Vineyard, or an annual picnic or brunch for anyone who has ever attended the retreat. Your former participants who are your social secretaries are ideal people to plan and implement these events. Your former participants are liable to do a better job than you could have imagined if they are empowered by you.

Handouts: Forney/Morana

Seeding for the Next Harvest

Tuesday 4:30 – 5:30

Extending the outreach of The Silent No More Awareness Campaign will help increase our effectiveness and impact. Therefore we need to examine the benefits of being silent no more and share strategies to communicate them.

Below are some responses to the question “How has The Silent No More Awareness Campaign Impacted Your Life?” from a survey taken in the Spring of 2011

- By being able to speak out and share with others. It has also opened a door where I now serve on the Owensboro Right to Life Board.
- It's good to use the tragedy to help others not make the same decision.
- I have become the Regional Coordinator for Manitoba so that when someone is searching the internet for information they will find someone in Manitoba.
- People ask how I can possibly speak to children (and next week to my parish through a faith-sharing group) about my experience. I tell them that I have been given so much that I have to speak about it and try to give back. My testimony on Silent No More is another way to give voice to what needs to be heard so desperately in our culture of death and negativity. At first, I was afraid that it was out there so publicly and that I am pretty easily recognizable in the testimony. Soon, I realized that it was o.k. and I am at peace with it--and am happy to help. I pray someone reads it and takes comfort and seeks the lasting help that I have received.
- By standing for TRUTH of the lies that are pushed on women about the after affect abortion will have on a Women's life after she has had an Abortion. Just as I said then on January 22,2004 "If Abortion Is So Right, Then Why Do We Keep It A Secret After We Have Done It" I stand by this statement till this day, and pray that more women are impacted with the truth through "Silent No More"
- As a vehicle to tell my story at the West Coast March for Life
- I had been emotionally beating myself up for 25 years. I still have some things to work through, but the Forgiven and Set Free class helped me a lot.
- Knowing that other PA women were sharing their stories publically encouraged me to do likewise.
- I had the privilege of giving my testimony at the Ohio Statehouse the 1st year it started. I also sent my testimony in to be posted online or wherever.
- Just the empowerment that comes with not feeling alone anymore has changed my life!
- To speak up... And take a stand against the evil of abortion.

Handouts: Forney/Morana

- Yes it has. By reading about others who have gone through the same suffering such as drug/alcohol abuse, sex abuse and suicidal thoughts. Also the guilt, sadness and loneliness of not having my children and watching everyone have theirs. Also knowing how much you do to console so many who suffer from the pain.
- To be able to share my story and to know I am not alone. Collectively as a group to give our babies voices now by exposing abortion for what it is...a lie from the pit of hell!! I would like to get more involved again. I learned about other healing programs etc..I am so grateful for Georgette and how she really helped me in the beginning.
- It helps to know that my past sin is forgiven and I can speak out against abortion.
- Just knowing that there are other women like me, who know what a grave mistake they made and want to prevent other women from going through the same pain we've endured.
- I love being regional coordinator for Tucson.
- meeting of others who are also on the journey of healing being able to help others to begin their journey
- I now work as a Director at a Crisis Pregnancy Center and my goal is to make abortion unthinkable.
- It has given me the opportunity to speak and tell my story, sometimes affecting other families' thought process on abortion
- Yes. SNM is muscular, aggressive and LOUD. Abortion is an obscenity, and SNM tells it like it is.
It's not about women, first; even young girls. It's about the utterly dependent and helpless baby, than which there is nothing more powerless.
- I felt empowered by the opportunity to speak on the Supreme Courthouse steps during the 2011 March for Life. I was very affected by the presence of other women and men who had experienced abortions, and felt validated when they expressed their own pain. The experience has encouraged me to continue in my efforts to fight in the pro-life movement.
- we think the witness of post -abortive women / men will turn the nation against abortion
- Just knowing that there are people trying to make sure women understand the consequences of abortion, knowing that I am not alone in the pain and remorse I felt.
- I get to tell my story, and it's cathartic.
- It has helped me go through the grieving process so long after my abortion. I did not realize how much it had impacted my life until reading about other's experiences. Most of all, I know that I am not alone

Handouts: Reconciliation

*Examination of Conscience
and Catholic Doctrine*

THE TEN COMMANDMENTS

- I. I am the Lord Thy God. Thou shall not have strange gods before Me.
- II. Thou shall not take the Name of the Lord thy God in vain.
- III. Remember to keep holy the Lord's Day.
- IV. Honor thy father and thy mother.
- V. Thou shall not kill.
- VI. Thou shall not commit adultery.
- VII. Thou shall not steal.
- VIII. Thou shall not bear false witness.
- IX. Thou shall not covet thy neighbor's wife.
- X. Thou shall not covet thy neighbor's goods.

THE TWO GREATEST COMMANDMENTS

- I. You shall love the Lord your God with your whole heart, with your whole soul and with all your mind.
- II. You shall love your neighbor as yourself.

THE PRECEPTS OF THE CHURCH

1. You shall attend Mass on Sundays and on Holy Days of Obligation and rest from servile labor.
2. You shall confess your sins at least once a year.
3. You shall receive the Sacrament of the Eucharist at least during the Easter Season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help provide for the needs of the Church.

PRAYER BEFORE CONFESSION

Come, Holy Spirit, enlighten my mind that I may clearly know my sins. Move my heart that I may be sincerely sorry for them, honestly confess them and firmly resolve to amend my life. Spirit of Wisdom, grant me to see the malice of sin and my ingratitude toward You, the all-loving God. Spirit of Fortitude, help me to make whatever sacrifice is needed to avoid sin in the future. Amen.

HOW TO GO TO CONFESSION

1. The priest will greet you.
2. The penitent says: "Forgive me, Father, for I have sinned." You then say how long it has been since your last Confession.
3. The penitent tells the priest his sins and answers any questions.

Handouts: Reconciliation

4. The priest will give you some advice and will assign you a penance.
5. The penitent will next pray the Act of Contrition (see prayer below).
6. The priest then gives the penitent absolution.
7. The priest will then say: "Give thanks to the Lord, for He is good."
8. The penitent responds: "His mercy endures forever." The priest will then dismiss you.

ACT OF CONTRITION

O my God. I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of Heaven and the pains of hell. But most of all, because they offend Thee, my God, Who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

PRAYER AFTER CONFESSION

Almighty and Merciful God, Whose mercy is boundless and everlasting and of Whose goodness the riches are infinite, I thank You because You have so graciously pardoned all my sins and restored Your Heavenly favor. I am awed by Your divine compassion and the incomprehensible love of Your Son, which has led Him to institute so gentle and powerful a remedy for sins. In union with all the gratitude that has ever ascended to You from truly penitent hearts, I proclaim Your merciful praises on behalf of all in Heaven, on earth, and in purgatory, forever and ever. Amen.

GOD

There is One God in three Divine Persons: Father, Son and Holy Spirit.

JESUS CHRIST

Jesus is one Person: A Divine Person. He has two natures: A Divine Nature and Human Nature.

THE MAIN EVENTS IN THE LIFE OF CHRIST

Conception in the womb of the Blessed Virgin Mary, Birth in Bethlehem, Presentation in the Temple, Baptism in the Jordan River by St. John the Baptist, Temptations in the desert at the beginning of His public ministry, Sermon on the Mount, Transfiguration, Last Supper, Carrying of the Cross to Calvary, Death on the Cross, Resurrection and Ascension into Heaven.

TITLES OF THE BLESSED VIRGIN MARY

The New Eve, Mother of God, Mother of the Church, Our Lady, Most Holy Virgin, Queen, Advocate, Auxiliatrix, Adjutrix and Mediatrix.

THE FOUR MARKS OF THE CHURCH

One, Holy, Catholic and Apostolic.

Handouts: Reconciliation

THE SEVEN SACRAMENTS

Baptism, Confession, Holy Eucharist, Confirmation, Matrimony, Holy Orders and Anointing of the Sick.

WHAT IS A SACRAMENT?

A Sacrament is an outward, visible sign instituted by Jesus Christ that gives the grace it signifies.

THE THEOLOGICAL VIRTUES

Faith, Hope and Charity.

THE CARDINAL VIRTUES

Prudence, Justice, Temperance and Fortitude.

GIFTS OF THE HOLY SPIRIT

Wisdom, Knowledge, Understanding, Counsel, Piety, Fortitude and Fear of the Lord.

THE FRUITS OF THE HOLY SPIRIT

Joy, Long-Suffering, Charity, Humility, Peace, Fidelity, Patience, Modesty, Kindness, Continence, Goodness and Chastity.

THE BEATITUDES

1. Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst for justice; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the pure of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice's sake; for theirs is the Kingdom of Heaven.

THE CORPORAL WORKS OF MERCY

To feed the hungry, give drink to the thirsty, clothe the naked, visit the imprisoned, shelter the homeless, visit the sick and bury the dead.

THE SPIRITUAL WORKS OF MERCY

To admonish the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive all injuries and pray for the living and the dead.

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THREE EMINENT GOOD WORKS

Prayer, Fasting, and Almsgiving.

THE EVANGELICAL COUNSELS

Chastity, Poverty and Obedience.

THE SEVEN CAPITAL SINS AND THEIR OPPOSITE VIRTUES

- | | |
|--------------------|------------------|
| 1. Pride | - Humility |
| 2. Avarice | - Generosity |
| 3. Lust | - Chastity |
| 4. Anger | - Meekness |
| 5. Gluttony | - Temperance |
| 6. Envy | - Brotherly Love |
| 7. Sloth or Acedia | - Diligence |

SINS AGAINST THE HOLY SPIRIT

1. Presumption on God's Mercy.
2. Despair.
3. Resisting and/or Attacking the known truth.
4. Envy at another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

SINS CRYING TO HEAVEN FOR VENGEANCE

1. Willful murder.
2. Sodomy.
3. Oppression of the poor.
4. Defrauding laborers of their wages.

NINE WAYS OF BEING ACCESSORY TO ANOTHER'S SIN

1. By counsel.
2. By command.
3. By consent.
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By partaking.
8. By silence.
9. By defense of the sinful action.

THE FOUR LAST THINGS

Death, Judgment, Heaven or Hell.

Handouts: Reconciliation

EXAMINATION OF CONSCIENCE

- Did I** deny or doubt God's existence?
- Did I** refuse to believe God's revelation?
- Did I** believe in horoscopes, fortune telling, dreams, good luck charms or reincarnation?
- Did I** deny that I was a Catholic?
- Did I** abandon the Catholic faith?
- Did I** despair of or presume on God's mercy?
- Did I** neglect prayer for a long time?
- Did I** fail to pray daily?
- Did I** blaspheme God or take God's Name in vain, curse or break an oath or vow?
- Did I** miss Mass on a Sunday or on a Holy Day of Obligation through my own fault?
- Am I** always reverent in the presence of the Most Blessed Sacrament?
- Was I** inattentive at Mass?
- Did I** arrive at Mass late?
- Did I** leave Mass early?
- Did I** do unnecessary physical work on Sunday?
- Did I** disobey or disrespect my parents or legitimate superiors?
- Did I** neglect my duties to my husband, wife, children or parents?
- Did I** fail to actively take an interest in the religious education and formation of my children?
- Have I** failed to educate myself concerning the teachings of the Church?
- Did I** give a full day's work in return for a full day's pay?
- Did I** give scandal by what I said or did, especially to the young?
- Was I** the Cause of anyone abandoning the Catholic Faith?
- Did I** give a fair wage to my employee(s)?
- Was I** impatient, angry, envious, unkind, proud, jealous, revengeful, hateful toward others or lazy?
- Did I** give bad example, abuse drugs, drink alcohol to excess, fight or quarrel?
- Did I** physically injure or kill anyone?
- Have I** had or advised anyone to have an abortion?
- Did I** participate in or approve of the grave evil known as "mercy killing" or euthanasia?
- Did I** attempt suicide?
- Did I** willfully entertain impure thoughts and desires?
- Did I** dress immodestly?
- Did I** use impure or suggestive words?
- Did I** tell impure stories or listen to them?
- Did I** deliberately look at impure television, internet, plays, pictures or movies?
- Did I** deliberately read impure material?
- Did I** perform impure acts by myself (masturbation?) or with another (adultery, fornication or sodomy)?
- Did I** marry or advise another to marry outside the Church?
- Did I** abuse my marriage rights?
- Was I** unfaithful to my marriage vows?

Handouts: Reconciliation

Have I kept company with someone else's spouse?

Did I practice artificial birth control or was I or my spouse permanently sterilized (tubal-ligation or vasectomy)?

Did I steal, cheat help or encourage others to steal or keep stolen goods?

Have I made restitution for stolen goods?

Did I fulfill my contracts, give or accept bribes, pay my bills, rashly gamble or speculate or deprive my family of the necessities of life?

Did I tell lies? Deliberately in order to deceive or injure others?

Did I commit perjury?

Did I vote in accordance with a properly informed conscience, in a way consistent with the teachings of the Church, in regard to the sanctity of human life and human life issues?

Was I uncharitable in word or deed?

Did I gossip or reveal the faults and sins of others?

Did I fail to keep secrets that I should have kept?

Did I eat meat on the Fridays during Lent or on Ash Wednesday?

Did I fast as required on Ash Wednesday and Good Friday?

Did I fail to receive Holy Communion during the Easter Season?

Did I fail to confess my sins at least once a year?

Did I go to Holy Communion in the state of mortal sin?

Did I go to Holy Communion without fasting for one hour or more from food and drink? (water and medicine are permitted)

Did I make a bad Confession?

Did I deliberately not tell all the sins I committed during one of my Confessions?

Did I fail to contribute to the support of the Church?

IMPRIMI POTEST:

Very. Rev. William P. Casey, CPM
Superior General of the Fathers of Mercy
January 25, 2005
Feast of the Conversion of St. Paul

THE FATHERS OF MERCY
806 Shaker Museum Road
Auburn, KY 42206
(270) 542-4146
www.fathersofmercy.com

Handouts: Magee

Keynote: “How to Lead Like Jesus”

Msgr. Michael Magee

St. Charles Borromeo Seminary

- I. Jesus’ own role as a leader is encapsulated in our liturgical acknowledgement of him as “King of the Universe” on the last Sunday before Advent each year.
 - a. John 1:49, Luke 23:42
 - b. His disciples are sent out in service to his Kingdom: Col 4:11
 - c. But it is a kind of Kingship that is not like that usually found in this world: John 18:36; Matthew 20:25-28.

- II. Jesus’ power consists first of all in his liberation of his disciples by breaking the power of Satan and freeing them from evil:
 - a. Luke 4:36; Luke 9:1-2; 10:19.
 - b. Two operative words here: *authority* (used 39 times in the Gospels) and *power* (used 37 times in the Gospels).

- III. Authority (see Matthew 28:18) is the *right* to influence people’s thoughts, opinions, and behavior. In the appropriate respective situations in the Church it can be:
 - a. Conferred by God;
 - b. Delegated by those who are empowered by God to do so;
 - c. Possessed by those who have learning that can be placed at the service of others;
or
 - d. Recognized by others due to the innate or acquired leadership gifts one has.

- IV. Power (see Acts 1:8) is the *ability* to influence the thoughts, opinions and actions of others. When life in the Church is as it should be, both authority and power should be present together.

- V. All-important is the *way that one in authority exercises power*. The American existential psychologist Rollo May (Power and Innocence, 1972) notes 5 principal ways that we can compare with Jesus’ own style (cf. also John O’Grady, “Authority and Power: Issues for the Contemporary Church. Louvain Studies 10 [Fall 1984]):
 - i. *Exploitative*: exercised in view of the leader’s own needs without regard to those being led (Jesus never does this).
 - ii. *Manipulative*: playing on another’s desires or anxieties, or withholding information until someone makes a decision that only later is seen to involve him/ her (do Jesus or the Apostles ever do this? cf. John 4; the Parables; Letter to Philemon)
 - iii. *Persuasive*: appeals to the intellect, inviting one to reason to a decision (cf. Luke 14:27; John 6:66-67).
 - iv. *Competitive*: pits subjects against one another in an effort to excel (Jesus rarely does this, but cf. Mark 9:35).
 - v. *Nutrient*: influencing others by protecting and consoling them, fostering their sense of security and their growth (cf. John 6 & 15; Matthew 23:37)

Handouts: Magee

1. Caution: without prudence, this can degenerate into *exploitative* (cf. above).
2. Jesus the Shepherd identifies himself with his flock (Matthew 3:15; John 10)
3. Jesus knows when to stand apart from his disciples in order to lead them (John 13:13; 20:17).
4. In Jesus, this leads even to his readiness to die for those he leads.

Handouts: Miller

Dr. Scott Miller
House of Esau {A Ministry to Post-Abortive Fathers}

1) History of the Ministry

- a) Personal-My own abortion experience.
- b) Experiential-Dealing with post-abortive men in an addictions recovery program
- c) Spiritual-Spiritual encounter during RV Leadership Conference in Greensboro N.C.
- d) Practical-Pursuit of resources for men and compiling them in D.Min. Thesis

2) Model of the Ministry

- a) Pre-Abortion Issues-Focuses on processing the Father Wound and worldly temptations.
- b) Post-Abortion Issues-Focuses on processing denial, guilt, anger and grief.

3) Means of Ministry

- a) The Scriptures-reading of scripture appropriate to the issue at hand.
- b) Living Scriptures-entering into meditations and exercises pertinent to the issue.
- c) Group Dynamic-sharing of ones experiences with abortion and with the exercises.
- d) Healing Prayer-processing the lies that are believed emerging from ones experiences.

4) Results of Ministry

- a) Internally-released from carrying guilt, anger, grief.
-released from carrying hindrances regarding moral leadership.
- b) Externally-freed to move into home and community with positive input.

5) Contexts for the Ministry

- a) Weekend retreat, bi-monthly, One on one.

Handouts: Kleponis

**SPECIAL INTEREST WORKSHOP:
Understanding the Problem of Pornography, Part I**



Resources to Protect Families from Pornography

Peter C. Kleponis, Ph.D.

Recommended Books

Be a Man by Fr. Larry Richards

Boys to Men by Tim Gray and Curtis Martin

Breaking Free: 12 Steps to Sexual Purity by Stephen Wood

Every Man's Battle, Every Young Man's Battle, and Preparing your Son for Every Man's Battle by Stephen Arterburn and Fred Stoeker

In the Shadows of the Net by Patrick Carnes

Out of the Shadows by Patrick Carnes

Theology of the Body for Beginners by Christopher West

Wired for Intimacy: How Pornography Hijacks the Male Brain by William M. Struthers

Your Sexually Addicted Spouse by B. Steffens and M. Means

Online Resources

www.maritalhealing.com: The official website of The Institute for Marital Healing

www.catholicmodesty.com: A site promoting modesty in dress

Handouts: Kleponis

- www.familylifecenter.net: The official website for Family Live Center International
- www.dads.org: The official website for St. Joseph's Covenant Keepers
- www.fathersforgood.com: A parenting website sponsored by the Knights of Columbus
- www.pornnomore.com: A Catholic website information, prayers and witness talks for those struggling with pornography.
- www.settingcaptivesfree.com: A Christian website addressing a number of addictions, including pornography.
- www.isafe.org: A website for internet safety education
- www.filterreview.com: A website that describes and rates different internet filters
- www.covenanteyes.com: An accountability service for those struggling with internet pornography. Use promo code: *pursuitofholiness* for first month free!
- www.safeeyes.com: A service that blocks questionable websites
- www.focusonthefamily.com: A website that provides Christian resources for parenting
- www.familysafemedia.com: A website that provides resources for protecting your family online
- www.newlifepartners.com: A support group for wives whose husbands are caught in the web of sexual addiction
- www.pureonline.com: An online sex and pornography addiction recovery resources site that utilizes online workshops
- www.nationalcoalition.org: A website for the National Coalition for the Protection of Children and Families
- www.freedomeveryday.org: A site sponsored by L.I.F.E. Ministries (Living In Freedom Everyday), a sexual addiction recovery ministry
- www.flrl.org/truefreedom.com: A website sponsored by the Archdiocese of New York that provides resources for overcoming pornography use

Handouts: Kleponis

www.awomanshealingjourney.com: Online resources, support groups, and coaching for women whose husbands are addicted to pornography.

Self-Help Groups

Sexaholics Anonymous: www.sa.org

S-Anon International: www.sanon.org

Sex Addicts Anonymous: www.saa.org

Sex and Love Addicts Anonymous: www.slaafws.org

Men's Groups

The King's Men: www.thekingsmen.org

St. Joseph's Covenant Keepers: www.dads.org

Promise Keepers: www.promisekeepers.org

That Man is You: www.paradisusdei.org

Knights of Columbus: www.kofc.org

For more information or help for pornography use, contact:

Peter C. Kleponis, Ph.D., L.P.C.
Comprehensive Counseling Services
and The Institute for Marital Healing
100 Four Falls Corporate Center
Suite 312
West Conshohocken, PA 19428
610-397-0960
www.maritalhealing.com
www.childhealing.com

Handouts: Kleponis



Peter C. Kleponis, Ph.D.

Steps to Protect Children Ages 10 and Under from Pornography

1. Carefully monitor all media that enters the home and remove anything pornographic
 - a. Television
 - b. Movies
 - c. Mail/Catalogs
 - d. Newspapers/Magazines
 - e. Internet
 - f. Music
 - g. Video Games
2. Keep the computer in a public area of the home
3. Monitor what children are viewing online: computer, cell phone, iPod, MP3 Player etc.
4. Limit screen time: television, computer, cell phone, etc.
5. Monitor all email and text messages

Handouts: Kleponis

Steps to Protect Children Ages 10 and Under from Pornography cont.

6. Monitor all social media

- a. Facebook
- b. Myspace
- c. You-tube

7. Subscribe to an internet monitoring and blocking service for computers and cell phones.

- a. I recommend CovenantEyes.com
- b. Note: Although these services are helpful, they are not foolproof. Parents still need to monitor their children's computer use.

8. Monitor what children are viewing at public access computers

- a. School, library, etc.

9. Monitor what children are doing at their friend's houses

10. Allow children to only play with the children of parents whom you know are also protective against pornography

11. Teach children about healthy modesty in dress

12. Focus on character development in children; teach them to be virtuous

Handouts: Kleponis



Peter C. Kleponis, Ph.D.

Steps to Help Prepare Teens Ages 11 and Older for a Pornified World

1. Teach youths about the dangers of pornography.
 - a. It is an addictive substance, similar to drugs and alcohol, and should be avoided.
 - b. It fosters selfishness and narcissism
 - c. It leads men to use women
 - d. It is disrespectful to everyone involved
 - e. It can harm future relationships
 - f. It is a grave sin that affects one's relationship with God
2. Carefully monitor all media that enters the home and remove anything pornographic
 - a. Television
 - b. Movies
 - c. Mail/Catalogs
 - d. Newspapers/Magazines
 - e. Internet
 - f. Music
 - g. Video Games

Handouts: Kleponis

3. Keep the computer in a public area of the home and monitor what youths are viewing online
4. Limit screen time: television, computer, cell phone, etc.
5. Monitor all email, text messages and cell phone internet use.
6. Talk to youths about the dangers of sexting.
7. Monitor all social media
 - a. Facebook
 - b. Myspace
 - c. You-tube
8. Subscribe to an internet accountability service for all computers and cell phones
 - a. I recommend CovenantEyes.com
 - b. An accountability service differs from a blocking service in that it does not block any websites. Instead, it will send email reports to parents if questionable websites are visited.
 - c. Knowing that parents will be receiving email reports can deter teens from visiting pornographic websites. It can also help them develop the habit of avoiding such sites.
9. Monitor what teens are doing at their friend's houses
10. Promote modesty in dress. Teach teens to respect themselves and others.
11. Teach youths about healthy sexuality and relationships.
 - a. John Paul II's *Theology of the Body* and *Love and Responsibility*.
12. Focus on character development in youths; teach them to be virtuous.

Handouts: Rowinski

CLINICAL WORKSHOP:

How to Minister to Retreatants with Mental Health Issues

I. What is a mental health issue?

A. DSM : 40+ years of trying to categorize “abnormal”

- 1) Axis I- the labels of urban legend
 - a. Emotional and behavioral patterns of common diagnoses
- 2) Axis II- Personality Disorders: auto-pilot hijackers
 - b. Emotional and behavioral patterns of common diagnoses
- 3) Axis III, IV and V round out the big picture

B. Symptom Management, Stability and Safety

II. Screening

A. Application Forms

- 1) Emergency contact; relationship to you; phone number
- 2) “ To help us understand your unique needs and prepare to support you, please explain any physical or emotional conditions that you currently experience.”
- 3) “Are you currently receiving support from a professional counselor?”
- 4) In what ways have you experienced the impact of abortion on your life?

B. Phone interviews

- 1) Explain the limits of the resources available on retreat.
- 2) “Tell me the best way to support or assist you when you experience...”
- 3) “If you need to take a break and care for yourself, please share that with one of us so that we know that you are safe”.

III. The role of the Counselor

- 1) The retreatant’s counselor
 - awareness of the retreat process
 - confidentiality
 - recommendations
- 2) The retreat team’s counselor
 - knowledge of the local emergency mental health system
 - awareness of the diagnosis and medication taken
 - awareness of your expectations; comfort with supporting this retreatant

IV. Pre-retreat preparation

A. The team’s counselor

B. The Buddy System

- 1) limits and boundaries

V. Monitoring during the retreat

VI. Intervention- Have a basic crisis response plan!

A. Minimum: One team member and team counselor

- 1) someone to be with retreatant and someone to make phone calls

VII. Discussion of your experiences and questions

Handouts: Cameron

**INTRODUCTION WORKSHOP:
Confraternity of Our Lady of Mercy:
Spiritual Aftercare for Holiness after Abortion**

Confraternity of Our Lady of Mercy

OLMercy.org

What is the Confraternity of Our Lady of Mercy?

The purpose of the Confraternity of Our Lady of Mercy is to help women and men who have been wounded (spiritually and emotionally) by abortion to embrace their call to holiness of life. The Confraternity serves as a spiritual union of men and women who have repented of the sin of abortion and sought forgiveness from our Lord Jesus, and who now wish to strive for the perfection of love which is holiness. The Confraternity can serve as a follow-up program for the spiritual growth of those who have made Rachel's Vineyard or similar retreats for post-abortion healing. The Confraternity also accepts as members any persons who might wish to join themselves spiritually with those who are post-abortive and striving for holiness.

Seeking Holiness

Members of the Confraternity of Our Lady of Mercy pledge to seek holiness through the following spiritual exercises (which do not oblige under pain of sin):

Daily:

- They will wear one of the following as a reminder of the spiritual motherhood of the Blessed Virgin Mary: the Brown Scapular of Our Lady of Mt. Carmel, the Green Scapular of the Immaculate Heart of Mary, or the Miraculous Medal.
- Morning offering of themselves to Jesus through Mary, and prayer for the end of abortion.
- Five decades of the Holy Rosary and/or 15 minutes of *Lectio Divina*, including all members of the Confraternity in their prayer intentions.
- Nightly Examination of Conscience and Act of Contrition.

Weekly:

- Participation in at least one weekday Mass (in addition to making their Sunday and Holy Day obligations).
- One hour of Eucharistic Adoration; this could be done as a single holy hour, or as two or more shorter times of Adoration.
- Praying of the Chaplet of Divine Mercy, in the presence of the Blessed Sacrament, for an outpouring of Divine Mercy upon all those who are wounded by abortion and who have not yet made their peace with God.

Monthly:

Devoutly receiving the Sacrament of Confession, which is one of the greatest means for growing in holiness, though it is much neglected today.

Annually:

- Making a spiritual retreat of two or more days.

Handouts: Cameron

Fr. Ben will be giving another "Rachel's Vineyard Aftercare Retreat," introducing the call to holiness and the spirituality of the Confraternity of Our Lady of Mercy:

Date: October 21-23

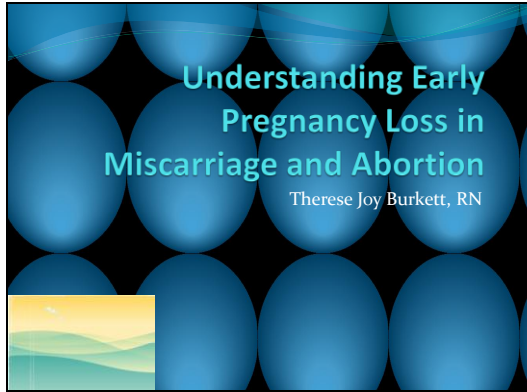
Place: Casa Maria Convent and Retreat House (Sisters Servants of the Eternal Word), in Birmingham, Alabama.

Cost: \$135 per person or \$270 per couple

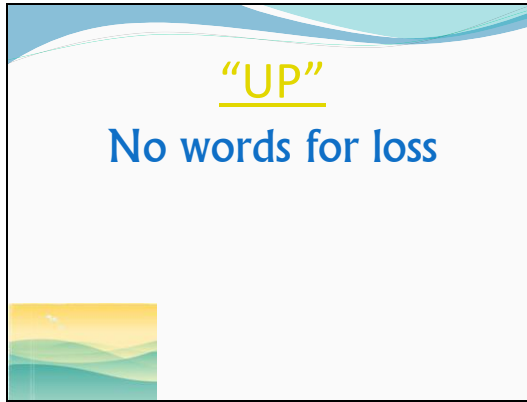
The retreat house has room for 33 retreatants, and reservations can be made by calling: Sister Louise Marie at (205) 956-6760.

Handouts: Burkett

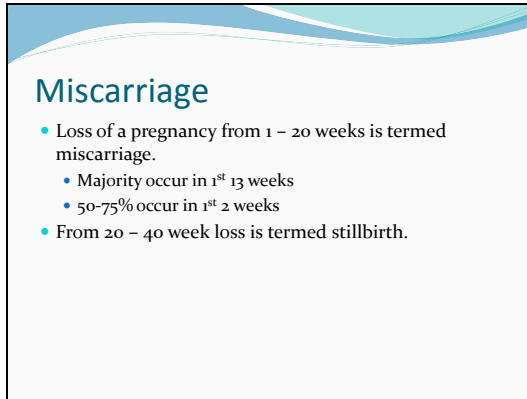
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Slide 2



Slide 3



Handouts: Burkett

Slide 4

Chemical Pregnancy

In chemical pregnancy happens when a pregnancy is lost shortly after implantation, resulting in bleeding that occurs around the time of her expected menstrual cycle. She may not realize she had conceived when she experiences a chemical pregnancy as in vitro fertilization.

Chemical pregnancies may account for 50-75 % of all miscarriages.

Slide 5

Threatened Miscarriage

- Threatened miscarriage can occur within the first 20 weeks of gestation. Early on in the pregnancy there may be some spotting. Generally this spotting indicates the early cells are burroughing into the wall of the uterus. There is no abdominal cramping at this time.
- Through the first trimester there may additional spotting or vaginal bleeding with the cervix remaining closed.

Slide 6

Incomplete Miscarriage

- Back or abdominal pain with vaginal bleeding, with dilation of the cervix. Miscarriage is inevitable with dilation (opening of the cervix) or effacement (thinning of the cervix), and/or premature rupture of membranes (water breaking). Bleeding and cramps may persist if the miscarriage is not complete, meaning there are retained products of conception in the uterus.

Handouts: Burkett

Slide 7

Complete Miscarriage

- Occurs when the embryo has emptied out of the uterus entirely. It is accompanied with bleeding, pain and cramping that usually subside quickly. This can be confirmed by an ultra sound or having a D&C (dilation and cutterage) preformed.

Slide 8

Recurrent Miscarriage

- Defined as 3 or more consecutive 1st trimester losses. This can affect 1% of couples trying to conceive.

Slide 9

Blighted Ovum

- Also referred to as an anembryonic pregnancy occurs when a fertilized egg implants into the uterine wall but development never begins. Often there is a gestational sac with or without a yolk sac but there is an absence of fetal growth.

Handouts: Burkett

Slide 10

Ectopic or Tubal Pregnancy

- Ectopic means, “in the wrong place”

A fertilized egg implants itself in places other than the uterine wall, most commonly in the fallopian tube. Treatment is needed to immediately halt the

- development of the implanted egg. This can lead to
- serious maternal complications if not treated rapidly.

Slide 11


**Molar Pregnancy /
Hydatidiform Mole**

- The result of a genetic error in the process of fertilization. It leads to abnormal tissue growth in the uterus. They often include the common symptoms of vaginal bleeding during the first trimester, ovarian cysts or abdomen larger than dates suggest.

Slide 12

Possible Causes

- Problems with mother
- Problems with baby
- Problems with environment



Handouts: Burkett

Slide 13

These do NOT cause miscarriage

- Working outside the home
- Eating spicy foods
- Wearing high heels
- Wishing away or denying a pregnancy
- Having a pap smear
- Riding a bicycle or horse
- Having sex
- Coloring your hair
- Carrying groceries

Slide 14

Genetic Testing

- Leap of faith despite testing results



Slide 15

Fetal Development

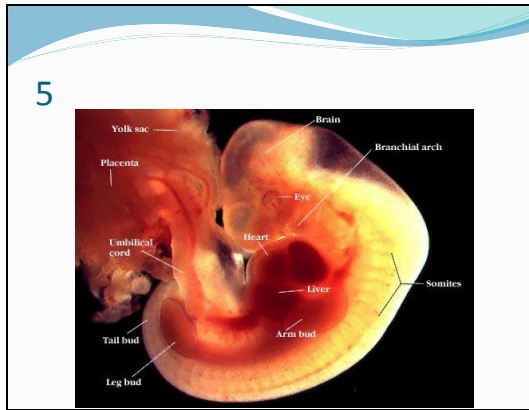


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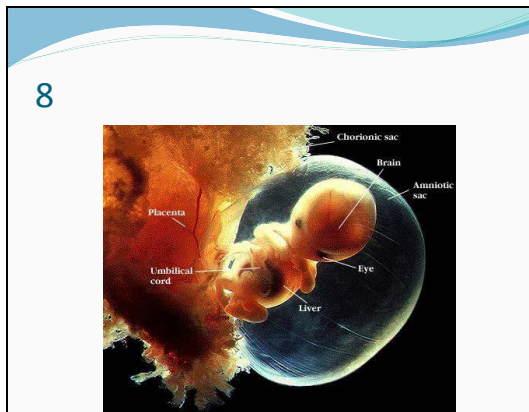
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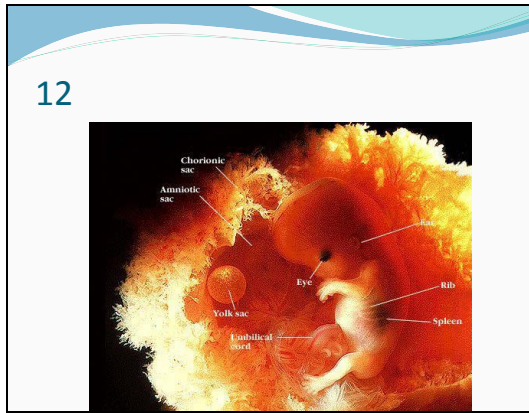


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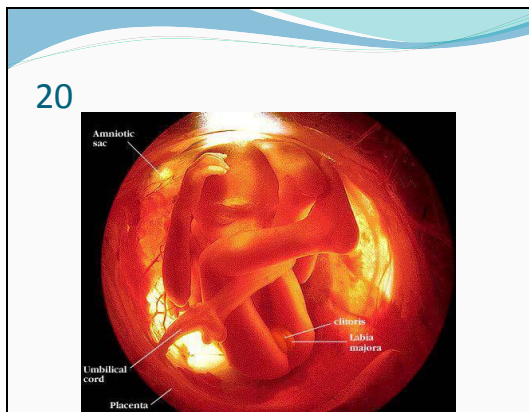
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Handouts: Burkett

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Parallels

- Mourning loss from miscarriage and abortion
- Differing circumstances
 - Loss of life in the womb
- Phenomenon of human Microchimerism is the concept that cells within mothers body carry each pregnancy

Slide 23

Emotional Needs

- Importance of Support
- Healing rituals
- Seeking comfort
- Spiritual awareness



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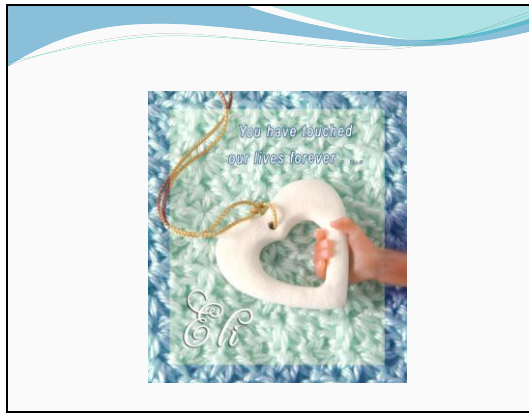


*You were not a mistake,
for all your days are
written in my book.*

Psalm 138:15-16

Handouts: Burkett

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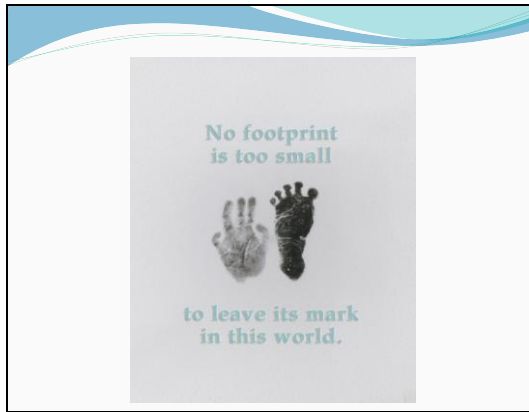


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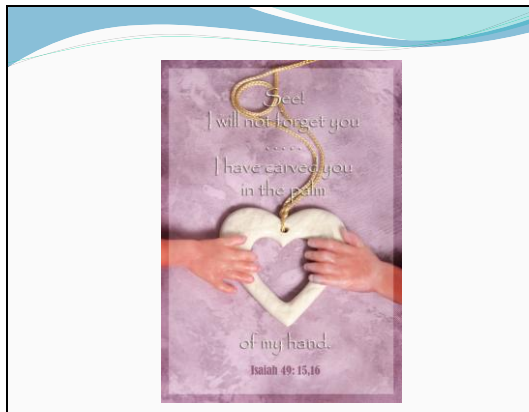
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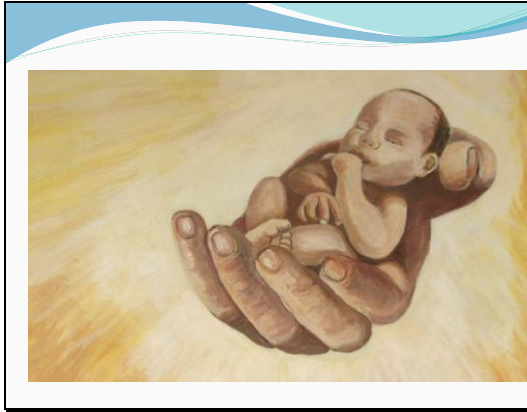


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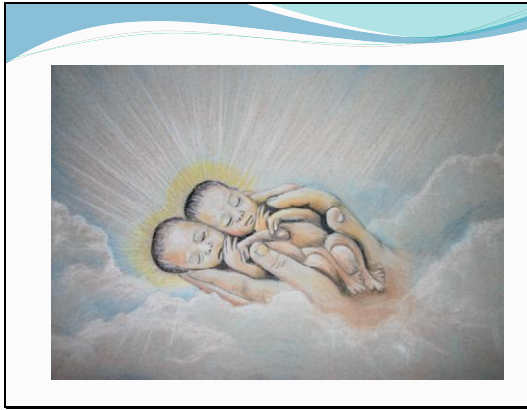


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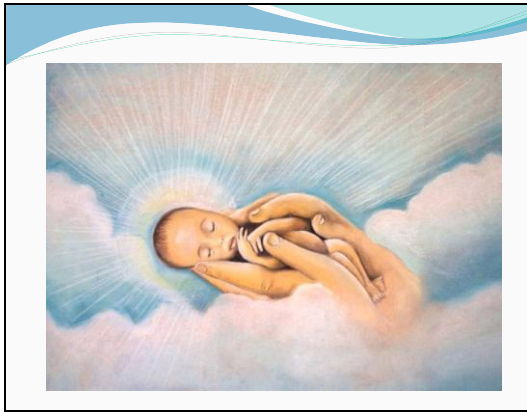
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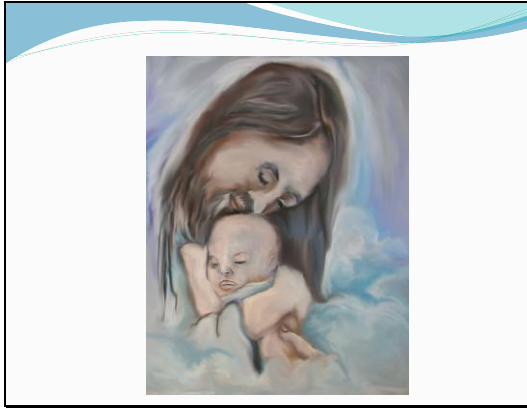


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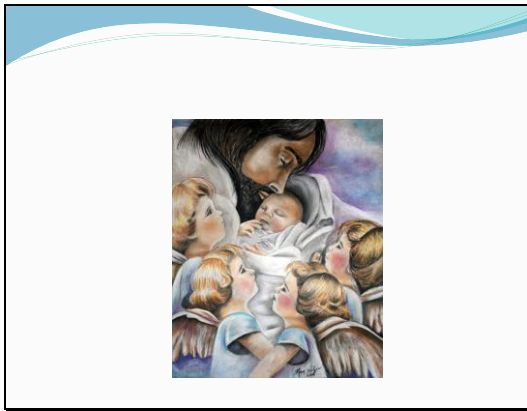


Handouts: Burkett

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Handouts: Burkett

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Sources

- <http://www.nbccongress.org>
- <http://www.pregnancyloss.info>
- <http://www.clivir.com>
- <http://www.legacyphotos.org>
- "Companioning at a Time of Perinatal Loss" by Jane Heustis, RN and Marcia Meyer Jenkins, RN. Published by Companion Press, Fort Collins, Colorado.
- <http://www.spiritualhands.org>
- tjoyfull@hotmail.com

Handouts: T. Burke

LEAVING WORK AT WORK: THE RITUALS OF RV/SNM MINISTERS

Some helpers in ministry find that it is enormously helpful to engage in one or more rituals at the end of each day to facilitate their ability to transition from ministry to home and to be able to "leave your RV/SNM work at work". Developing rituals can be an important strategy to take care of yourself and prevent burnout. Rituals may include such things as:

- Walking or biking home from an RV/SNM engagement through a beautiful neighborhood/park.
- Reading an engaging and relaxing novel while taking the bus or metro home from a retreat, speaking engagement, or meeting rather than driving in rush hour traffic.
- Changing out of RV/SNM work clothes and putting them away as soon as you get home.
- Taking a 5- or 10-minute period to be quiet (or to meditate) before leaving RV/SNM engagements or when you first get home to shift gears away from your ministry and the traumatic material and other work-related stresses.
- Going for a run or exercising.
- Playing with your dog or child when you first get home.
- Putting away any papers or charts relating to RV retreats or SNM ministry at the end of the ministry day (symbolically putting away your attention to ministry matters and any traumatic images or distress encountered there for the remainder of the day and night).
- Watering plants at the end of each ministry week or weekend (a metaphor for life and growth, reminding you to save time for your own life and personal growth outside of work).

Questions for reflection and suggestions for experimentation:

- Is there anything that you do that helps you to leave your RV/SNM work at your ministry?
- Do you allow yourself any transition time between your ministry and home?
- Do you have any ritual that you follow at the end of your ministry day? If not, for the next week, experiment by trying some ritual, reflecting on it and its affect on you. If it was not helpful or did not have the intended effect, change it. Talk to friends and colleagues and find out about any rituals they may have that they would recommend. Continue to experiment until you find something that works for you.

To give you some specific ideas on how to take a step back from your ministry, the RV Office Team has compiled a list of our favorite "after-work relaxation rituals" that you are welcome to adopt as your own.

- White water kayaking (Theresa)
- Skiing (Theresa)
- Running (Theresa & Kathleen)
- Massage Therapy (All)
- Dancing (Kathleen & Katie)
- Adoration (All)
- Going for a walk/ Walking the dog (Katie & Kevin)
- Spending time with friends & family (All)
- Going away on the weekends (Amanda)
- Listening to music (Kevin)

SECONDARY TRAUMATIC STRESS SCALE

The following is a list of statements made by persons who have been impacted by their work with traumatized clients. Read each statement, then indicate how frequently the statement was true for you in the past seven (7) days by circling the corresponding

Question					
1. I felt emotionally numb.	1	2	3	4	5
2. My heart started pounding when I thought about my work with RV/SNM.	1	2	3	4	5
3. It seemed as if I was reliving the trauma(s) experienced by retreatants / post-abortive men and women.	1	2	3	4	5
4. I had trouble sleeping.	1	2	3	4	5
5. I felt discouraged about the future.	1	2	3	4	5
6. Reminders of my work with RV/SNM upset me.	1	2	3	4	5
7. I had little interest in being around others.	1	2	3	4	5
8. I felt jumpy.	1	2	3	4	5
9. I was less active than usual.	1	2	3	4	5
10. I thought about my work with RV/SNM when I didn't intend to.	1	2	3	4	5
11. I had trouble concentrating.	1	2	3	4	5
12. I avoided people, places, or things that reminded me of my work in the RV/SNM ministry.	1	2	3	4	5
13. I had disturbing dreams about my work with RV/SNM	1	2	3	4	5
14. I wanted to avoid working with some retreatants / post-abortive women or men.	1	2	3	4	5
15. I was easily annoyed.	1	2	3	4	5
16. I expected something bad to happen.	1	2	3	4	5
17. I noticed gaps in my memory about client sessions / retreats.	1	2	3	4	5

Adapted Source: *1531 Bride BE*, Robinson *MM*, Yegidis *B*, Figley *CR*. Research on Social Work Practice (Vol. 14, No. 1).

Add up your score here and refer to the next page for Official Score Assessment:

Handouts: T. Burke

DISCLAIMER: The following score assessments are not meant to be taken as serious advice, though the author of them would tell you otherwise. Please take them with a grain of salt.

Check your score! If you received a score of....

- 17-34: Congratulations! You are perfectly balanced! You do not let the stress of those you help affect your life outside your ministry. Some might call you heartless, but you really just prioritize—you can only take care of others when you take care of yourself first. Be sure to network with those who have a higher score than you, as maybe you could equip them with some “How to Be Stress-Free...Like Me” tips.
- 35-51: Looks like you take some of the stress of others home with you. Well, it could be worse... you could be heartless like the 17-34 Pointers—just kidding. They prioritize, remember? Try releasing some of this stress by following one of our example rituals for leaving your “ministry work at work”. A little Cabernet never hurts either.
- 52-68: Well...you officially suffer from Post-Traumatic Stress Disorder as a result of Secondary Traumatic Stress. Yikes! I would also refer you to our example rituals page as a suggestion of things to try to relieve some of that ministerial stress. It’s kind of scary that we allow you to counsel people, but since we’re short-staffed we won’t remove you from your counseling position. Just remember... you are there to help others, not commiserate with them.
- 69-85: You are officially relieved of your duties at Rachel’s Vineyard / Silent No More. Now go get some help.

Handouts: Pavone

SPECIAL INTEREST WORKSHOP:

Beyond the Procedure: The Damaging Environment of the Abortion Clinic

- Fr. Frank Pavone, Pastoral Director and Chairman, Rachel's Vineyard

Dehumanized

-Fr. Frank Pavone

Each of us has a natural psychological and physical barrier to killing someone. In normal circumstances, we just can't bring ourselves to do it. This is part of our humanity. Killing is easier when one dehumanizes the victim first. Bullies engage in name-calling before beating up their victims. Yet in dehumanizing the victim, the perpetrator dehumanizes himself. So it is with abortionists.

Abortionists normally begin medical training with high hopes that they will help humanity. Most of them, however, come from a childhood marked with abuse or neglect, and have low self-worth. An esteemed mentor may take them aside to show them an abortion, and the process of dehumanization is accelerated as soon as the abortionist-in-training refuses to listen to the voice of conscience. Dr. Philip Ney explains in his book *The Centurion's Pathway*, "They quell their natural protest, "No, you mustn't do that," much like they stilled a protest at their own mistreatment. Once they have passively participated in an abortion, they must begin to rationalize to themselves why they did not protest" (p. 39).

David Brewer, MD, a former abortionist, tells his story: "I can remember that day watching the first abortion with the resident doctor sitting down and putting the tube in and removing the contents... I was going to get to see a new procedure and learn, and that was exciting.... I opened the jar and ... there were parts in there of a person. I'd taken anatomy; I was a medical student; I knew what I was looking at. There was a little scapula and an arm and I saw some ribs and a chest, and I saw a little tiny head, and I saw a piece of a leg, and I saw a tiny hand, and I saw an arm. You know, it was like somebody put a hot poker into me...I had a conscience and that hurt.... That was a very hard experience for me to go through, emotionally. So I did what a lot of us do throughout our life, we don't do anything. I didn't talk with anybody about it. ... and do you know what happened? I got to see another abortion. You know what? That one hurt, too. But I kept seeing abortions, and it hurt a little bit less every time I saw one. Do you know what happened next? I got to sit down and do one...The first one that I did was kind of hard. It was like hurting again like a hot poker. But after a while it got to where it didn't hurt" (Testimony at "Meet the Abortion Providers" conference, Chicago).

Dr. Bernard Nathanson even aborted his own child, and writes about how he felt. "I swear to you that I had no feelings aside from the sense of accomplishment, the pride of expertise. On

Handouts: Pavone

inspecting the contents of the bag I felt only the satisfaction of knowing that I had done a thorough job” (*The Hand of God*, p.60).

Abortion destroys the abortionists themselves.

Reducing the Stress

-Fr. Frank Pavone

The use of the gas chambers in the Nazi holocaust is common knowledge. What is not so commonly known, however, is the reason why the method of killing *was changed* from shooting to gassing. And that reason reveals a frightening parallel with what is going on in the abortion industry today.

In the documents of the Nuremberg War Crimes Trials, we read the following excerpt:

"...Women and children were to be executed with the men.... In this respect, the Einsatzgruppen leaders encountered a difficulty they had not anticipated. Many of the enlisted men were husbands and fathers, and they winced as they pulled their triggers on these helpless creatures who reminded them of their own wives and offspring at home. ... This was hard on the executioners, personnel experts reported to the RSHA in Berlin, and to relieve their emotional sensitivity, gas vans were sent to the rescue."

(Title: "*XI: Opinion and Judgment: Appropriation of Personal Methods of Execution: Part 2, United States of America v. Otto Ohlendorf, et. al. (Case 9: 'Einsatzgruppen Case'). District of Columbia: GPO, 1950. pp. 448-453.*")

Gassing was not bloody, and took place behind the closed doors of the vans. It reduced the stress placed on the killers.

Abortion practitioners publicly admit a similar emotional stress on the clinic workers who have to deal with the body parts of aborted babies. In the book *Second Trimester Abortion: Perspectives After a Decade of Experience* (Berger, Brenner, Keith, eds, Martinus Nijhoff Publishers, 1981), there is a chapter called "Psychological Impact on Patients and Staff," in which we read that "soon after voluntary abortion became a legal reality, some authorities observed an unanticipated, strong emotional reaction by the staff" (p. 242). Notice the similarity of the following quote with the one from the Nuremberg trials: "Nurses found physical contact with the fetus particularly difficult; it reminded them of the 'preemies' just down the hall and made them uncomfortable as they thought about their own potential future pregnancies" (p. 245).

We read further in the Nuremberg documents that even the method of gassing created problems for those who had to unload the bodies:

"Becker then complained that members of the Kommando should not be required to unload the corpses.

I brought to the attention of the commanders of those S.K. concerned, the immense

Handouts: Pavone

psychological injuries and damages to their health which that work can have for those men, even if not immediately, at least later on. The men complained to me about headaches which appeared after each unloading" (*Title: "XI..." as above*).

This is why the task of unloading the bodies was eventually given to the Jews who themselves were destined for killing. In the abortion industry, the abortionist will leave to the nurses and the assistants the grim task of reassembling and disposing of body parts.

The lesson? While abortionists attempt to *reduce* the psychological impact of the killing, we need to *increase* that impact on the public, so that more people will work to stop it.

Handouts: Pavone

Workshop: Beyond the Procedure: The Damaging Environment of the Abortion Clinic

- Fr. Frank Pavone, Pastoral Director and Chairman, Rachel's Vineyard

Grand Jury Investigation of Abortionist Kermit Gosnell

IN THE COURT OF COMMON PLEAS FIRST JUDICIAL DISTRICT OF PENNSYLVANIA CRIMINAL TRIAL DIVISION

MISC. NO. 0009901-2008

January 2011

Section I: Overview

This case is about a doctor who killed babies and endangered women. What we mean is that he regularly and illegally delivered live, viable, babies in the third trimester of pregnancy – and then murdered these newborns by severing their spinal cords with scissors. The medical practice by which he carried out this business was a filthy fraud in which he overdosed his patients with dangerous drugs, spread venereal disease among them with infected instruments, perforated their wombs and bowels – and, on at least two occasions, caused their deaths. Over the years, many people came to know that something was going on here. But no one put a stop to it.

Let us say right up front that we realize this case will be used by those on both sides of the abortion debate. We ourselves cover a spectrum of personal beliefs about the morality of abortion. For us as a criminal grand jury, however, the case is not about that controversy; it is about disregard of the law and disdain for the lives and health of mothers and infants. We find common ground in exposing what happened here, and in recommending measures to prevent anything like this from ever happening again.

The “Women’s Medical Society”

That was the impressive-sounding name of the clinic operated in West Philadelphia, at 38th and Lancaster, by Kermit B. Gosnell, M.D. Gosnell seemed impressive as well. A child of the neighborhood, Gosnell spent almost four decades running this clinic, giving back – so it appeared – to the community in which he continued to live and work.

But the truth was something very different, and evident to anyone who stepped inside. The clinic reeked of animal urine, courtesy of the cats that were allowed to roam (and defecate) freely.

Handouts: Pavone

Furniture and blankets were stained with blood. Instruments were not properly sterilized. Disposable medical supplies were not disposed of; they were reused, over and over again. Medical equipment – such as the defibrillator, the EKG, the pulse oximeter, the blood pressure cuff – was generally broken; even when it worked, it wasn't used. The emergency exit was padlocked shut. And scattered throughout, in cabinets, in the basement, in a freezer, in jars and bags and plastic jugs, were fetal remains. It was a baby charnel house.

The people who ran this sham medical practice included no doctors other than Gosnell himself, and not even a single nurse. Two of his employees had been to medical school, but neither of them were licensed physicians. They just pretended to be. Everyone called them “Doctor,” even though they, and Gosnell, knew they weren't. Among the rest of the staff, there was no one with any medical licensing or relevant certification at all. But that didn't stop them from making diagnoses, performing procedures, administering drugs.

Because the real business of the “Women's Medical Society” was not health; it was profit. There were two primary parts to the operation. By day it was a prescription mill; by night an abortion mill. A constant stream of “patients” came through during business hours and, for the proper payment, left with scripts for Oxycontin and other controlled substances, for themselves and their friends. Gosnell didn't see these “patients”; he didn't even show up at the office during the day. He just left behind blank, pre-signed prescription pads, and had his unskilled, unauthorized workers take care of the rest. The fake prescriptions brought in hundreds of thousands of dollars a year. But this drug-selling operation is the subject of separate investigation by federal authorities. Our focus was on the other side of the business.

Murder in plain sight

With abortion, as with prescriptions, Gosnell's approach was simple: keep volume high, expenses low – and break the law. That was his competitive edge.

Pennsylvania, like other states, permits legal abortion within a regulatory framework. Physicians must, for example, provide counseling about the nature of the procedure. Minors must have parental or judicial consent. All women must wait 24 hours after first visiting the facility, in order to fully consider their decision. But Gosnell's compliance with such requirements was casual at best. At the Women's Medical Society, the only question that really mattered was whether you had the cash. Too young? No problem. Didn't want to wait? Gosnell provided same-day service. The real key to the business model, though, was this: Gosnell catered to the women who couldn't get abortions elsewhere – because they were too pregnant. Most doctors won't perform late second-trimester abortions, from approximately the 20th week of pregnancy, because of the risks involved. And late-term abortions after the 24th week of pregnancy are flatly illegal. But for Dr. Gosnell, they were an opportunity. The bigger the baby, the more he charged.

There was one small problem. The law requires a measurement of gestational age, usually done by an ultrasound. The ultrasound film would leave documentary proof that the abortion was illegal. Gosnell's solution was simply to fudge the measurement process. Instead of hiring proper ultrasound technicians, he “trained” the staff himself, showing them how to aim the ultrasound

Handouts: Pavone

probe at an angle to make the fetus look smaller. If one of his workers nonetheless recorded an ultrasound measurement that was too big, it would just be redone. Invariably these second ultrasounds would come in lower. In fact, almost every time a second ultrasound was taken, the gestational age would be recorded as precisely 24.5 weeks – slightly past the statutory cutoff. Apparently Gosnell thought he would get away with abortions that were just a little illegal. In reality, of course, most of these pregnancies were considerably more advanced.

But the illegal abortion business also posed an additional dilemma. Babies that big are hard to get out. Gosnell's approach, whenever possible, was to force full labor and delivery of premature infants on ill-informed women. The women would check in during the day, make payment, and take labor-inducing drugs. The doctor wouldn't appear until evening, often 8:00, 9:00, or 10:00 p.m., and only then deal with any of the women who were ready to deliver. Many of them gave birth before he even got there. By maximizing the pain and danger for his patients, he minimized the work, and cost, for himself and his staff. The policy, in effect, was labor without labor.

There remained, however, a final difficulty. When you perform late-term "abortions" by inducing labor, you get babies. Live, breathing, squirming babies. By 24 weeks, most babies born prematurely will survive if they receive appropriate medical care. But that was not what the Women's Medical Society was about. Gosnell had a simple solution for the unwanted babies he delivered: he killed them. He didn't call it that. He called it "ensuring fetal demise." The way he ensured fetal demise was by sticking scissors into the back of the baby's neck and cutting the spinal cord. He called that "snipping."

Over the years, there were hundreds of "snippings." Sometimes, if Gosnell was unavailable, the "snipping" was done by one of his fake doctors, or even by one of the administrative staff. But all the employees of the Women's Medical Society knew. Everyone there acted as if it wasn't murder at all.

Most of these acts cannot be prosecuted, because Gosnell destroyed the files. Among the relatively few cases that could be specifically documented, one was Baby Boy A. His 17-year-old mother was almost 30 weeks pregnant – seven and a half months – when labor was induced. An employee estimated his birth weight as approaching six pounds. He was breathing and moving when Dr. Gosnell severed his spine and put the body in a plastic shoebox for disposal. The doctor joked that this baby was so big he could "walk me to the bus stop." Another, Baby Boy B, whose body was found at the clinic frozen in a one-gallon spring-water bottle, was at least 28 weeks of gestational age when he was killed. Baby C was moving and breathing for 20 minutes before an assistant came in and cut the spinal cord, just the way she had seen Gosnell do it so many times.

And these were not even the worst cases. Gosnell made little effort to hide his illegal abortion practice. But there were some, "the really big ones," that even he was afraid to perform in front of others. These abortions were scheduled for Sundays, a day when the clinic was closed and none of the regular employees were present. Only one person was allowed to assist with these special cases – Gosnell's wife. The files for these patients were not kept at the office; Gosnell took them home with him and disposed of them. We may never know the details of these cases.

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We do know, however, that, during the rest of the week, Gosnell routinely aborted and killed babies in the sixth and seventh month of pregnancy. The Sunday babies must have been bigger still.

Butcher of women

Dr. Gosnell didn't just kill babies. He was also a deadly threat to mothers. Not every abortion could be completed by inducing labor and delivery. On these occasions, Gosnell would attempt to remove the fetus himself. The consequences were often calamitous – though that didn't stop the doctor from trying to cover them up.

One woman, for example, was left lying in place for hours after Gosnell tore her cervix and colon while trying, unsuccessfully, to extract the fetus. Relatives who came to pick her up were refused entry into the building; they had to threaten to call the police. They eventually found her inside, bleeding and incoherent, and transported her to the hospital, where doctors had to remove almost half a foot of her intestines.

On another occasion, Gosnell simply sent a patient home, after keeping her mother waiting for hours, without telling either of them that she still had fetal parts inside her. Gosnell insisted she was fine, even after signs of serious infection set in over the next several days. By the time her mother got her to the emergency room, she was unconscious and near death.

A nineteen-year-old girl was held for several hours after Gosnell punctured her uterus. As a result of the delay, she fell into shock from blood loss, and had to undergo a hysterectomy.

One patient went into convulsions during an abortion, fell off the procedure table, and hit her head on the floor. Gosnell wouldn't call an ambulance, and wouldn't let the woman's companion leave the building so that he could call an ambulance.

Undoubtedly there were many similar incidents, but even they do not demonstrate Gosnell at his most dangerous. Day in and day out, the greatest risks came when the doctor wasn't even there. Gosnell set up his practice to rely entirely on the untrained actions of his unqualified employees. They administered drugs to induce labor, often causing rapid and painful dilation and contractions. But Gosnell did not like it when women screamed or moaned in his clinic, so the staff was under instruction to sedate them into stupor. Of course his assistants had no idea how to manage the powerful narcotics they were using. Gosnell prepared a list of preset dosage levels to be administered in his absence. But no allowances were made for individual patient variations, or for any monitoring of vital signs. All that mattered was the money. The more you paid, the more pain relief you received. It was all completely illegal, and completely unsafe.

Only in one class of cases did Gosnell exercise any real care with these dangerous sedatives. On those rare occasions when the patient was a white woman from the suburbs, Gosnell insisted that he be consulted at every step. When an employee asked him why, he said it was "the way of the world."

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Karnamaya Mongar was not one of the privileged patients. She was a 41-year old, refugee who had recently come to the United States from a resettlement camp in Nepal. When she arrived at the clinic, Gosnell, as usual, was not there. Office workers had her sign various forms that she could not read, and then began doping her up. She received repeated unmonitored, unrecorded intravenous injections of Demerol, a sedative seldom used in recent years because of its dangers. Gosnell liked it because it was cheap.

After several hours, Mrs. Mongar simply stopped breathing. When employees finally noticed, Gosnell was called in and briefly attempted to give CPR. He couldn't use the defibrillator (it was broken); nor did he administer emergency medications that might have restarted her heart. After further crucial delay, paramedics finally arrived, but Mrs. Mongar was probably brain dead before they were even called. In the meantime, the clinic staff hooked up machinery and rearranged her body to make it look like they had been in the midst of a routine, safe abortion procedure.

Even then, there might have been some slim hope of reviving Mrs. Mongar. The paramedics were able to generate a weak pulse. But, because of the cluttered hallways and the padlocked emergency door, it took them over twenty minutes just to find a way to get her out of the building. Doctors at the hospital managed to keep her heart beating, but they never knew what they were trying to treat, because Gosnell and his staff lied about how much anesthesia they had given, and who had given it. By that point, there was no way to restore any neurological activity. Life support was removed the next day. Karnamaya Mongar was pronounced dead.

See no evil

Pennsylvania is not a third-world country. There were several oversight agencies that stumbled upon and should have shut down Kermit Gosnell long ago. But none of them did, not even after Karnamaya Mongar's death. In the end, Gosnell was only caught by accident, when police raided his offices to seize evidence of his illegal prescription selling. Once law enforcement agents went in, they couldn't help noticing the disgusting conditions, the dazed patients, the discarded fetuses. That is why the complete regulatory collapse that occurred here is so inexcusable. It should have taken only one look.

The first line of defense was the Pennsylvania Department of Health. The department's job is to audit hospitals and outpatient medical facilities, like Gosnell's, to make sure that they follow the rules and provide safe care. The department had contact with the Women's Medical Society dating back to 1979, when it first issued approval to open an abortion clinic. It did not conduct another site review until 1989, ten years later.

Numerous violations were already apparent, but Gosnell got a pass when he promised to fix them. Site reviews in 1992 and 1993 also noted various violations, but again failed to ensure they were corrected.

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But at least the department had been doing something up to that point, however ineffectual. After 1993, even that pro forma effort came to an end. Not because of administrative ennui, although there had been plenty. Instead, the Pennsylvania

Department of Health abruptly decided, for political reasons, to stop inspecting abortion clinics at all. The politics in question were not anti-abortion, but pro. With the change of administration from Governor Casey to Governor Ridge, officials concluded that inspections would be “putting a barrier up to women” seeking abortions. Better to leave clinics to do as they pleased, even though, as Gosnell proved, that meant both women and babies would pay.

The only exception to this live-and-let-die policy was supposed to be for complaints dumped directly on the department’s doorstep. Those, at least, would be investigated. Except that there were complaints about Gosnell, repeatedly. Several different attorneys, representing women injured by Gosnell, contacted the department. A doctor from Children’s Hospital of Philadelphia hand-delivered a complaint, advising the department that numerous patients he had referred for abortions came back from Gosnell with the same venereal disease. The medical examiner of Delaware County informed the department that Gosnell had performed an illegal abortion on a 14-year-old girl carrying a 30-week-old baby. And the department received official notice that a woman named Karnamaya Mongar had died at Gosnell’s hands.

Yet not one of these alarm bells – not even Mrs. Mongar’s death – prompted the department to look at Gosnell or the Women’s Medical Society. Only after the raid occurred, and the story hit the press, did the department choose to act. Suddenly there were no administrative, legal, or policy barriers; within weeks an order was issued to close the clinic. And as this grand jury investigation widened, department officials “lawyered up,” hiring a high-priced law firm to represent them at taxpayer expense. Had they spent as much effort on inspection as they did on attorneys, none of this would have happened to begin with.

But even this total abdication by the Department of Health might not have been fatal. Another agency with authority in the health field, the Pennsylvania Department of State, could have stopped Gosnell single-handedly. While the Department of Health regulates facilities, the Department of State, through its Board of Medicine, licenses and oversees individual physicians. Like their colleagues at Health, however, Department of State officials were repeatedly confronted with evidence about Gosnell, and repeatedly chose to do nothing.

Indeed, in many ways State had more damning information than anyone else. Almost a decade ago, a former employee of Gosnell presented the Board of Medicine with a complaint that laid out the whole scope of his operation: the unclean, unsterile conditions; the unlicensed workers; the unsupervised sedation; the underage abortion patients; even the over-prescribing of pain pills with high resale value on the street. The department assigned an investigator, whose investigation consisted primarily of an offsite interview with Gosnell. The investigator never inspected the facility, questioned other employees, or reviewed any records. Department attorneys chose to accept this incomplete investigation, and dismissed the complaint as unconfirmed.

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Shortly thereafter the department received an even more disturbing report – about a woman, years before Karnamaya Mongar, who died of sepsis after Gosnell perforated her uterus. The woman was 22 years old. A civil suit against Gosnell was settled for almost a million dollars, and the insurance company forwarded the information to the department. That report should have been all the confirmation needed for the complaint from the former employee that was already in the department’s possession. Instead, the department attorneys dismissed this complaint too. They concluded that death was just an “inherent” risk, not something that should jeopardize a doctor’s medical license.

The same thing happened at least twice more: the department received complaints about lawsuits against Gosnell, but dismissed them as meaningless. A department attorney said there was no “pattern of conduct.” He never bothered to check a national litigation database, which would have shown that Gosnell had paid out damages to at least five different women whose internal organs he had punctured during abortions.

Apparently, the missing piece in the “pattern” was press coverage. Once that began, after the raid, the department attorney quickly managed to secure a license suspension against Gosnell.

Similar inaction occurred at the municipal level. The Philadelphia Department of Public Health does not regulate doctors or medical facilities; but it is supposed to protect the public’s health. Philadelphia health department employees regularly visited the Women’s Medical Society to retrieve blood samples for testing purposes, but never noticed, or more likely never bothered to report, that anything was amiss. Another employee inspected the clinic in response to a complaint that dead fetuses were being stored in paper bags in the employees’ lunch refrigerator. The inspection confirmed numerous violations of protocols for storage and disposal of infectious waste. But no follow-up was ever done, and the violations continued to the end.

A health department representative also came to the clinic as part of a citywide vaccination program. She promptly discovered that Gosnell was scamming the program; more importantly, she was the only employee, city or state, who actually tried to do something about the appalling things she saw there. By asking questions and poking around, she was able to file detailed reports identifying many of the most egregious elements of Gosnell’s practice. It should have been enough to stop him. But instead her reports went into a black hole, weeks before Karnamaya Mongar walked into the Woman’s Medical Society.

Ironically, the doctor at CHOP who personally complained to the Pennsylvania Department of Health about the spread of venereal disease from Gosnell’s clinic, the doctor who used to refer teenage girls to Gosnell for abortions, became the head of the city’s health department two years ago. But nothing changed in the time leading up to Mrs. Mongar’s death. And it wasn’t just government agencies that did nothing. The Hospital of the University of Pennsylvania and its subsidiary, Penn Presbyterian Medical Center, are in the same neighborhood as Gosnell’s office.

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State law requires hospitals to report complications from abortions. A decade ago, a Gosnell patient died at HUP after a botched abortion, and the hospital apparently filed the necessary report. But the victims kept coming in. At least three other Gosnell patients were brought to Penn facilities for emergency surgery; emergency room personnel said they have treated many others as well. And at least one additional woman was hospitalized there after Gosnell had begun a flagrantly illegal abortion of a 29-week-old fetus. Yet, other than the one initial report, Penn could find not a single case in which it complied with its legal duty to alert authorities to the danger. Not even when a second woman turned up virtually dead.

So too with the National Abortion Federation. NAF is an association of abortion providers that upholds the strictest health and legal standards for its members. Gosnell, bizarrely, applied for admission shortly after Karnamaya Mongar's death. Despite his various efforts to fool her, the evaluator from NAF readily noted that records were not properly kept, that risks were not explained, that patients were not monitored, that equipment was not available, that anesthesia was misused. It was the worst abortion clinic she had ever inspected. Of course, she rejected Gosnell's application. She just never told anyone in authority about all the horrible, dangerous things she had seen.

Bureaucratic inertia is not exactly news. We understand that. But we think this was something more. We think the reason no one acted is because the women in question were poor and of color, because the victims were infants without identities, and because the subject was the political football of abortion

Handouts: Ryan

PROTESTANT SERVICE WITH PASTOR CHERYL RYAN

Thursday, July 21st

7:30-8:00am

Worship

Message: *Anointed for Service—Lessons from the life of David*

God anoints what has been tested in our lives. It is often through our areas of suffering, trials and wounds that God's glory is revealed. Through them, God calls forth His indwelling Holy Spirit in us to touch those who are still groping in the darkness.

The late David Wilkerson once said, "I dare you to show me a single Christian who is wholly devoted to the Lord, who has had an easy, trouble-free life. Show me a Spirit-led, Spirit-filled anointed servant of the Lord, and I'll show you one who is chased, chastened, often baffled, and familiar with deep waters and fiery furnaces."

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"Disciples of Love, Witnesses of Hope"

Monday July 18

_____	1101	9:45-10:15	<i>Welcome and Introductions</i>
_____	1102	10:15-10:45	<i>Teaming up with Silent No More Janet Morana and Georgette Forney</i>
_____	1103	10:45-11:45	<i>Keynote: The Biblical Concept of Healing Fr. Frank Pavone</i>
_____	1104	1:30-2:45	<i>How to Start a Rachel's Vineyard Site Lori Eckstine</i>
_____	1105	1:30-2:45	<i>Crash Course in Trauma Theresa Burke</i>
_____	1106	1:30-2:45	<i>The Wider Vineyard: Do Post-Abortion Healing and Pro-Life Activism Mix? Fr. Frank Pavone and Janet Morana</i>
_____	1107	1:30-2:45	<i>Breast Cancer and Abortion Eve Sanchez Silver</i>
_____	1108	3:00-4:15	<i>Team Formation Lori Eckstine</i>
_____	1109	3:00-4:15	<i>Understanding Repeat Abortions Theresa Burke</i>
_____	1110	3:00-4:15	<i>Heart Cries: The Roots of Slavery and the Holocaust of Abortion Dr. Karen Stevensen</i>
_____	1111	3:00-4:15	<i>The 411 of Testimonies! Georgette Forney and Janet Morana</i>
_____	1112	4:30-5:30	<i>Roundtable Discussion: How to Expand your SNM Team Georgette Forney and Janet Morana</i>
_____	1113	7:00-8:00	<i>New Manual Exchange and Discussion</i>

Tuesday July 19

_____	1114	9:30-11:00	<i>Keynote: Media Training Teresa Tomeo</i>
_____	1115	11:00-12:00	<i>RV Overview for Those New to the Ministry Theresa Burke</i>
_____	1116	11:00-12:00	<i>Contraception: It's Implications for Rachel's Vineyard Ellen Curro</i>
_____	1117	11:00-12:00	<i>Media Influence on the Culture of Death Teresa Tomeo</i>
_____	1118	11:00-12:00	<i>Mission, Message and Ministry for the Service of Life Msgr. Mannion</i>
_____	1119	1:30-2:45	<i>Team Dynamics Cindy Dillard</i>
_____	1120	1:30-2:45	<i>Resolving Guilt and Shame; Restoring Hope Fr. Peter Maher</i>
_____	1121	1:30-2:45	<i>Redeeming a Father's Heart Kevin Burke</i>
_____	1122	1:30-2:45	<i>Public Speaking Delivery Techniques Guido and Susan Fetta</i>
_____	1123	3:00-4:15	<i>Prison Ministry in Short and Long Term Facilities Marjorie Long & Barbara Rozas</i>
_____	1124	3:00-4:15	<i>Facilitation Skills – the Power of the Present Theresa Burke</i>
_____	1125	3:00-4:15	<i>Cultivating the Seeds of Trust Kevin Burke</i>
_____	1126	3:00-4:15	<i>Understanding Issues with Control Lori Eckstine</i>
_____	1127	3:00-4:15	<i>Equipping Team Silent No More Georgette Forney and Janet Morana</i>
_____	1128	4:30-5:30	<i>Aftercare Resources for Rachel's Vineyard Panel</i>
_____	1129	4:30-5:30	<i>Facilitation Skills: Cooling the Flames of Anger Theresa Burke</i>
_____	1130	4:30-5:30	<i>How to Reach Out to Priests about Rachel's Vineyard Fr. Frank Pavone</i>
_____	1131	4:30-5:30	<i>Fundraising Panel</i>
_____	1132	4:30-5:30	<i>Seeding for the Next Season Harvest Georgette Forney and Janet Morana</i>

Wednesday July 20

_____	1133	10:00-10:50	Keynote: <i>How to Lead Like Jesus</i> Msgr. Mike Magee
_____	1134	11:00-12:00	<i>How to Develop Listening Skills</i> Cindy Dillard
_____	1135	11:00-12:00	<i>Trauma and the Brain</i> Theresa Burke
_____	1136	11:00-12:00	<i>New Healing Resource for Men</i> Rev. Scott Miller
_____	1137	1:30-2:45	<i>Profundizando en el significado del Retiro "El Viñedo de Raquel"</i> Fr. Salomon and Eugenia Hadley
_____	1138	1:30-2:45	<i>Ins and Outs of Intake</i> Cindy Dillard
_____	1139	1:30-2:45	<i>Facilitating Healing in the African American Community</i> Minister Pamela Bell
_____	1140	1:30-2:45	<i>Understanding the Problem of Pornography Part I</i> Peter Kleponis
_____	1141	1:30-2:45	<i>Skill Improvement Workshop Part I</i> Guido and Susan Fetta
_____	1142	3:00-4:15	<i>"Medical" Abortions: The deadly chemical assault on mother and child</i> Theresa Burke
_____	1143	3:00-4:15	<i>Ministering to Retreatants with Mental Health Issues</i> Denise Rowinski
_____	1144	3:00-4:15	<i>Treating the Pornography Problem Part II</i> Peter Kleponis
_____	1145	3:00-4:15	<i>Skill Improvement Workshop Part II</i> Guido and Susan Fetta
_____	1146	4:30-5:30	<i>The Confraternity of Our Lady of Mercy: Spiritual Aftercare for Holiness After Abortion</i> Fr. Ben Cameron
_____	1147	4:30-5:30	<i>Understanding Early Pregnancy Loss in Miscarriage and Abortion</i> Therese Burkett
_____	1148	4:30-5:30	<i>Is your Ministry Lifegiving or Life-sucking?</i> Theresa Burke
_____	1149	4:30-5:30	<i>Beyond the Procedure: The Damaging Environment of the Abortion Clinic</i> Fr. Frank Pavone
_____	1150	7:00-900	<i>Talent Show</i> MCC

Thursday July 21

_____	1151	9:00-9:45	Keynote: <i>Living Scripture</i> Theresa and Kevin Burke
_____	1152	9:45-10:45	Keynote: <i>The Latin American Woman</i> Eugenia Hadley
_____	1153		<i>Set of all Homilies from each day of the Conference (Msgr. Mannion, Fr. Frank Pavone, Bishop Choby, Fr. Cameron)</i>

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Blessed Be Your Name

Blessed be Your name
In the land that is plentiful
Where Your streams of abundance flow
Blessed be Your name
Blessed be Your name
When I'm found in the desert place
Though I walk through the wilderness
Blessed be Your name

Every blessing You pour out I'll
Turn back to praise
When the darkness closes in. Lord
Still I will say

Blessed be the name of the Lord

Blessed be Your name

Blessed be the name of the Lord

Blessed by Your glorious Name

Blessed be Your name
When the sun's shining down on me
When the world's all as it should be
Blessed be Your name
Blessed be Your name
On the road marked with suffering
Through there's pain in the offering
Blessed be Your name

You give and take away
You give and take away
My heart will choose to say
Lord blessed be Your name

I'm Trading My Sorrow

I'm trading my sorrow
I'm trading my shame
I'm laying them down for the joy of the Lord
I'm trading my sickness
I'm trading my pain
I'm laying them down for the joy of the Lord

And we say yes Lord yes Lord yes yes Lord
Yes Lord yes Lord yes yes Lord
Yes Lord yes Lord yes yes Lord Amen.

I'm pressed but not crushed
Persecuted not abandoned
Struck down but not destroyed
I'm blessed beyond the curse
For His promise will endure
And His joy's gonna be my strength
Though the sorrow may last for the night
His joy comes with the morning.

Above All

Above all powers
Above all kings
Above all nature and all created things
Above all kingdoms
And all the ways of man
You were here before the world began
Above all kingdoms
Above all thrones
Above all wonders the world has ever
known
Above all wealth and treasures of the earth
There's no way to measure what Your worth
Crucified, laid behind the stone
You lived to die, rejected and alone
Like a rose trampled on the ground
You took the fall
And thought of me above all.

His Name Is Wonderful

His name is Wonderful
His name is Wonderful
His name is Wonderful
Jesus my Lord
He is the mighty King
Master of everything
His name is Wonderful
Jesus my Lord.

He's the Great Shepherd
The Rock of all ages
Almighty God is He
Bow down before Him
Love and adore Him
His name is Wonderful
Jesus my Lord.

Change My Heart O God

Change my heart O God
Make it ever true
Change my heart O God
May I be like You.
You are the Potter, I am the clay
Mold me and make me
This is what I pray.

Draw Me Close to You

Draw me close to You
Never let me go
I'll lay it all down again
To hear you say that I'm your friend
You are my desire
No one else will do
Nothing else could take Your place
To feel the warmth of your embrace
Help me find the way
Bring me back to You.

You're all I want
You're all I've ever needed
You're all I want
Help me know You are near.

My Jesus I Love Thee

My Jesus I love Thee
I know Thou are mine
For Thee all the follies
Of sin I resign
My gracious Redeemer
My Savior Art Thou
If ever I loved Thee
My Jesus 'tis now.

I love Thee because Thou
Hast first loved me
And purchased my pardon
On Calvary's tree
I love Thee for wearing
The thorns on thy brow
If ever I love thee
My Jesus 'tis now

Search Me O God

Search me O God
And know my heart today
Try me O Savior
Know my heart I pray
See if there be
Some wicked way in me
Cleanse me from every sin
And set me free

I Surrender All

I surrender all
I surrender all
All to Thee my Blessed Savior
I surrender all

Forever

Give thanks to the Lord Our God and King
His love endures forever
For He is good, He is above all things
His love endures forever
Sing praise, sing praise
With mighty hand and outstretched arm
His love endures forever
For the life that has been reborn
His love endures forever
Sing praise, sing praise

Forever God is faithful

Forever God is strong

Forever God is with us

Forever and ever, forever

From the rising to the setting of the sun
His love endures forever
By the grace of God we will carry on
His love endures forever
Sing praise, sing praise

Breathe

This is the air I breathe
This is the air I breathe
Your Holy Presence
Living in me
This is my daily bread
This is my daily bread
Your very Word
Spoken to me
And I, I'm desperate for You
And I, I'm lost without You

Rachel's Vineyard
Leadership Training Evaluation
July 18-21, 2011

1. What was your overall impression of the Leadership Training Conference?

2. What did you find most meaningful or helpful at this conference?

3. Which speakers did you find most/least helpful?

4. Which workshop did you find most/least helpful?

5. What topics or speakers do you recommend for future Leadership Conferences?

6. Do you have any suggestions for speakers/topics for future conferences?
(You can offer yourself too!)

7. Which would you prefer? (Circle one)
 - a. Leadership Retreat for Rachel's Vineyard Ministers for our own spiritual growth
 - b. Leadership Clinical training with multi-tracks
 - c. BOTH on the same week
 - d. Two separate conferences

8. Would you like to see more general sessions and fewer multi-tracks? YES OR NO

9. Would you like to see more or less tracks offered?