



News Notes

"I came that they may have life, and have it abundantly." (John 10:10)
Archdiocesan Office for Pro-Life Ministry

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Pro-Life Office

1400 N. Meridian St.
Indianapolis, IN 46202
317-236-1569
800-382-9836, ext. 1569
317-236-7321 (fax)
plguest@archindy.org

Director of Pro-life Ministry

Sister Diane Carollo, S.G.L.
317-236-1521
800-382-9836, ext. 1521
dcarlolo@archindy.org

Post-abortion outreach

Sister Diane Carollo, Director
Rachel's Vineyard Retreats
317-236-1521
800-382-9836, ext. 1521
Rachel's Companions Facilitator
Bernadette Roy
317-831-2892

Birthline services

Mondays and Wednesdays
by appointment only
317-635-4808

Crisis pregnancy hotline

317-635-4808

Catholic Life Network (CLN)

Pro-Life Office
317-236-1521

Pro-Life Events Coordinator

Kim Stecher
317-422-8856

The Gabriel Project

Eileen Hartman
877-734-2444

Catholics United for the Faith

Eric Slaughter
Abba, Father Chapter
Cuf-abba.home.comcast.net/

Annual Youth March for Life

317-236-1569



The Mexico City Policy and FOCA

By Sr. Diane Carollo, S.G.L.

As pro-life demonstrators marched in Washington, D.C., on Jan. 22 to protest the infamous U.S. Supreme Court decision that legalized abortion in 1973, President Barack Obama was quoted as saying that *Roe v. Wade* "stands for a broader principle: that government should not intrude on our most private family matters."

The following day, the president chose to reverse the Mexico City Policy that restricted taxpayer funding for abortion overseas. This policy prevented abortion from being used as a tool for population control in the developing world.

Interestingly enough, President Obama stated during his campaign that it was his wish to reduce the number of abortions. By executive order, however, he now forces millions of dollars of taxpayers' money to fund overseas abortions for poor women, thereby increasing the number of abortions performed.

In the midst of an economic crisis at home, American tax dollars will be diverted to funding pro-abortion groups in poor countries. One such group is the International Planned Parenthood Federation (IPPF). It is a "global service provider" of abortion in more than 180 countries. In the United States, Planned Parenthood is the largest abortion provider in the country. In recent weeks, Planned Parenthood's alleged complicity in covering up the sexual abuse of minors continues to unravel in media reports.

Cecile Richards, president of the Planned Parenthood Federation of America, was jubilant when she learned that President Obama fulfilled his promise to protect abortion rights by reversing the Mexico City Policy. In one statement, she said, "With President Obama, women in the U.S. and around the world have a president who puts protecting and strengthening women's health first."

Sadly, millions of unborn children will be destroyed because of the President's executive order. Furthermore, the epidemic of Post-Abortion Syndrome (PAS) will be spread as more and more women— poor women — suffer the effects of the aftermath of abortion. That Planned Parenthood would seriously claim to put women's health first, in light of the statistics on post-abortion syndrome, is not only absurd, it is an insult to the intelligence of people of good will.

With the Mexico City Policy overturned by executive order, another more serious challenge confronts Americans the "Freedom of Choice Act" (FOCA). This legislation, if passed by Congress and signed by the President, would make abortion a fundamental right. The President has publicly promised Planned Parenthood that he will sign into law this radical pro-abortion legislation. If FOCA were to become the law of the land, Catholic hospitals would have to close because they would be forced to perform abortions. Catholics would be told to violate their consciences as doctors, nurses, social workers and teachers, or as other professionals who deal with

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Mexico City Policy and FOCA

The Hidden Truth of Abortion

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abortion-minded women. In a nation that was built on religious toleration, FOCA would not only alienate Catholics from the political process, it would also persecute Catholics and other Christians who refuse to disobey God's Divine Law.

It should be noted that this month the U.S. Senate defeated a pro-life amendment that sought to restore the Mexico City Policy. Senator Mel Martinez, a Republican from Florida, drafted an amendment offered to the SCHIP bill to ask members of the Senate to override President Obama's executive order. The amendment was defeated 60-37.

Senator Evan Bayh of Indiana voted against the pro-life amendment. Senator Richard Lugar voted for it. Senator Bayh should be contacted and told that his vote is unacceptable to his constituents. Praise should be given to Senator Lugar for his courageous vote in favor of life.

The time is past due for Catholics to become politically astute, responsible citizens who act as moral compasses in the world. In the years ahead, Catholics must have the courage and spiritual maturity to bring the truth of their faith to the political arena. Only then will our nation's laws and policies at home and abroad safeguard the dignity and sanctity of human life.

To build a culture of life, we must train, promote and elect to political office authentic Catholics, and others of good will, who will restore respect for human life from conception to natural death. Perhaps some of these future leaders will be found among our archdiocesan youth and young adults, who marched in protest of *Roe v. Wade* in Washington, D.C., on Jan. 22 during the national March and Rally for Life. +

For information on how to
contact our two
Indiana State Senators
refer to page 5 in this issue of
News Notes.

By Sr. Diane Carollo, S.G.L.

The abortion industry markets abortion as a valid "choice" for women who are confronted by problem pregnancies. The truth is that this "choice" has left millions of women and men scarred emotionally, psychologically and spiritually since 1973, the year that abortion was legalized in the United States.

The most obvious victim of abortion is the unborn child, who dies because of someone else's choice. However, the child is not the only victim. Post-Abortion Syndrome (PAS) is an epidemic today that affects millions of post-abortive parents.

David Reardon, Ph.D., an author and speaker who has conducted post-abortion research since 1983 and who founded the Elliot Institute in 1988 to promote research and education on the effects of abortion, states that Post-Abortion Syndrome is a "specific diagnosis for those women who experience a specific, related set of emotional problems" associated with their abortions.

Dr. Reardon has proposed that Post-Abortion Syndrome (PAS) should be considered a "subset of Post-Traumatic Stress Disorder (PTSD) when PTSD is the result of abortion."

What are the symptoms of PAS? Dr. Reardon identifies the following: anxiety attacks, irritability, outbursts of anger or rage, aggressive behavior, difficulty concentrating, nightmares or sleeping disorders, recurrent and intrusive thoughts about the abortion or the aborted child; flashbacks to the abortion experience, feelings of intense grief or depression on the due date of the aborted pregnancy or the anniversary date of the abortion, repression or denial of thoughts or feelings about the abortion, efforts to avoid activities or situations which remind them of the pregnancy or abortion, withdrawal or estrangement from others—especially those involved in the abortion decision, inability to maintain loving or trusting relationships, a sense of hopelessness or futility about the future, diminished interest in previously enjoyed activities, drug or alcohol abuse, suicidal thoughts or acts, and other self-destructive tendencies.

If you, or someone you love, suffers from the aftermath of abortion, consider participating in a Rachel's Vineyard Retreat sponsored by the archdiocesan Office for Pro-Life Ministry.

The next retreat weekend is March 27-29. For more information on post-abortion healing, see the bulletin announcement on page 9 of this issue of *News Notes.* +

American Bishops Counsel President Obama on Laws on Conscience Rights, Foreign Aid for Abortion and Embryonic Stem Cell Research

On Jan. 19, the United States Catholic Conference of Bishops (USCCB) issued the following news release:

WASHINGTON—The U.S. bishops urged President-elect Barack Obama not to rescind current policies that protect conscience rights of health care workers, prevent foreign aid to organizations promoting abortion, and ban funding of stem cell research that encourages destruction of human embryos.

They made the request in a January 16 letter from Cardinal Francis George, President of the United States Conference of Catholic Bishops, shortly before President-elect Obama's inauguration. The letter followed by less than a week a previous letter outlining the bishops' broad policy agenda as the new Administration and Congress begin their work.

Cardinal George said some would expect the new president "to take executive action soon to reverse current policies" that uphold people's rights to follow their consciences and that respect innocent human life. Giving in to these expectations, he said, could be "a terrible mistake -- morally, politically, and in terms of advancing the solidarity and well-being of our nation's people."

Cardinal George hailed the recently issued regulation to protect conscience rights in health care as "a long-overdue measure for implementing three statutes enacted by Congress over the last 35 years." He said this is a "common-sense regulation, which explicitly protects the right of health professionals who favor *or* oppose abortion to serve the basic health needs of their communities."

Cardinal George also cited the Mexico City Policy, established in 1984, that has ensured that family planning funds are not diverted to organizations dedicated to performing and promoting abortions instead of reducing them. He warned: "A shift toward promoting abortion in developing nations would also increase distrust of the United States in these nations, whose values and culture often reject abortion, at a time when we need their trust and respect."

He said that the current embryonic stem cell policy sought "to ensure that Americans are not forced to use their tax dollars to encourage expanded destruction of embryonic human beings for their stem cells." He noted that "basic research in the capabilities of embryonic stem cells can be and is being pursued using the currently eligible cell lines as well as the hundreds of lines produced with nonfederal funds since 2001." He added that "recent startling advances in reprogramming adult cells into embryonic-like stem cells – hailed by the journal *Science* as the scientific breakthrough of the year – are said by many scientists to be making embryonic stem cells irrelevant to medical progress." He noted also that "adult and cord blood stem cells are now known to have great versatility, and are increasingly being used to reverse serious illnesses and even help rebuild damaged organs."

"To divert scarce funds away from these promising avenues for research and treatment, toward the avenue that is most morally controversial as well as most medically speculative, would be a sad victory of politics over science," he added.

The complete letter follows:

Dear Mr. President-elect:

I recently wrote to assure you of the prayers of the Catholic bishops of the United States for your service to our nation, and to outline issues of special concern to us as we seek to work with your Administration and the new Congress to serve the common good.

I am writing today on a matter that could introduce significant negative and divisive factors into our national life, at a time when we need to come together to address the serious challenges facing our people. I expect that some want you to take executive action soon to reverse current policies against government-sponsored destruction of unborn human life. I urge you to consider that this could be a terrible mistake -- morally, politically, and in terms of advancing the solidarity and well-being of our nation's people.

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American Bishops Counsel President Obama on Laws on Conscience Rights, Foreign Aid for Abortion and Embryonic Stem Cell Research

Continued from page 3 - During the campaign, you promised as President to represent all the people and respect everyone's moral and religious viewpoints. You also made several statements about abortion. On one occasion, when asked at what point a baby has human rights, you answered in effect that you do not have a definite answer. And you spoke often about a need to reduce abortions.

The Catholic Church teaches that each human being, at every moment of biological development from conception to natural death, has an inherent and fundamental right to life. We are committed not only to reducing abortion, but to making it unthinkable as an answer to unintended pregnancy. At the same time, I think your remarks provide a basis for common ground. Uncertainty as to when human rights begin provides no basis for compelling others to *violate* their conviction that these rights exist from the beginning. After all, those people may be right. And if the goal is to reduce abortions, that will not be achieved by involving the government in expanding and promoting abortions.

The **regulation to protect conscience rights in health care** issued last month by the Bush administration is the subject of false and misleading criticisms. It does not reach out to expand the rights of pro-life health professionals, but is a long-overdue measure for implementing three statutes enacted by Congress over the last 35 years. Many criticizing the new rule have done so without being aware of this legal foundation – but widespread ignorance of a longstanding federal law protecting basic civil rights is among the good reasons for more visibly implementing it. An Administration committed to faithfully implementing and enforcing the laws of the United States will want to retain this common-sense regulation, which explicitly protects the right of health professionals who favor *or* oppose abortion to serve the basic health needs of their communities. Suggestions that government involvement in health care will be aimed at denying conscience, or excluding Catholic and other health care providers from participation in serving the public good, could threaten much-needed health care reform at the outset.

The **Mexico City Policy**, first established in 1984, has wrongly been attacked as a restriction on foreign aid for family planning. In fact, it has not reduced such aid at all, but has ensured that family planning funds are not diverted to organizations dedicated to performing and promoting abortions instead of reducing them. Once the clear line between family planning and abortion is erased, the idea of using family planning to reduce abortions becomes meaningless, and abortion tends to replace contraception as the means for reducing family size. A shift toward promoting abortion in developing nations would also increase distrust of the United States in these nations, whose values and culture often reject abortion, at a time when we need their trust and respect.

The **embryonic stem cell policy** initiated by President Bush has at times been criticized from both ends of the pro-life debate, but some criticisms are based on false premises. The policy did not ban embryonic stem cell research, or funding of such research. By restricting federally funded research to cell lines in existence at the time he issued his policy, he was trying to ensure that Americans are not forced to use their tax dollars to encourage expanded destruction of embryonic human beings for their stem cells. Such destruction is especially pointless at the present time, for several reasons. First, basic research in the capabilities of embryonic stem cells can be and is being pursued using the currently eligible cell lines as well as the hundreds of lines produced with nonfederal funds since 2001. Second, recent startling advances in reprogramming adult cells into embryonic-like stem cells – hailed by the journal *Science* as the scientific breakthrough of the year – are said by many scientists to be making embryonic stem cells irrelevant to medical progress. Third, adult and cord blood stem cells are now known to have great versatility, and are increasingly being used to reverse serious illnesses and even help rebuild damaged organs. To divert scarce funds away from these promising avenues for research and treatment toward the avenue that is most morally controversial as well as most medically speculative would be a sad victory of politics over science.

I hope you will consider these comments in the spirit in which they are intended, as an invitation to set aside political pressures and ideologies and focus on the priorities and challenges that will unite us as a nation. Again I want to express our hopes for your Administration, and our offer to cooperate in advancing the common good and protecting the poor and vulnerable in these challenging times.

As we approach the first days of your new responsibilities as President of the United States, I will offer my prayers for you and for your family. May God bless your efforts in fostering justice and peace for all, Mr. President, as you begin your term. +

INFORMATION YOU NEED TO COMMUNICATE WITH YOUR ELECTED OFFICIALS

Senator Richard Lugar and Senator Evan Bayh

Senator Lugar's e-mail address is senator_lugar@lugar.senate.gov.

His telephone number is 202-224-4814.

Senator Bayh's e-mail address is bayh.senate.gov/contact/email/.

His telephone number is 202-224-5623.

District	Name of Representative
1	Merrillville Pete Visclosky Indiana-1st, Democrat 2256 Rayburn HOB Washington, DC 20515-1401 Phone: (202) 225-2461
2	Granger Joe Donnelly Indiana-2nd, Democrat 1218 Longworth HOB Washington, DC 20515-1402 Phone: (202) 225-3915
3	Fort Wayne Mark Souder Indiana-2nd, Democrat 1218 Longworth HOB Washington, DC 20515-1402 Phone: (202) 225-3915
4	Monticello Steve Buyer Indiana-4th, Republican 2230 Rayburn HOB Washington, DC 20515-1404 Phone: (202) 225-5037
5	Indianapolis Dan Burton Indiana-5th, Republican 2308 Rayburn HOB Washington, DC 20515-1405 Phone: (202) 225-2276
6	Columbus Mike Pence Indiana-6th, Republican 1317 Longworth HOB Washington, DC 20515-1406 Phone: (202) 225-3021
7	Indianapolis Andre Carson Indiana-7th, Democrat 2455 Rayburn HOB Washington, DC 20515-1407 Phone: (202) 225-4011
8	Evansville Brad Ellsworth Indiana-8th, Democrat 513 Cannon HOB Washington, DC 20515-1408 Phone: (202) 225-4636
9	Seymour Baron Hill Indiana-9th, Democrat 223 Cannon HOB Washington, DC 20515-1409 Phone: (202) 225-5315

*President Barack Obama

Comments: 202-456-1111
Switchboard: 202-456-1414
FAX: 202-456-2461
<http://www.whitehouse.gov/contact/>

We Shall Not Weary, We Shall Not Rest By Father Richard Neuhaus

At a time when the pro-life battle seems especially difficult to win, the Pro-Life Office offers the late Father Neuhaus' comments to encourage us to fight the good fight for life without becoming discouraged!

Once again this year, the National Right to Life convention is partly a reunion of veterans from battles past and partly a youth rally of those recruited for the battles to come. And that is just what it should be. The pro-life movement that began in the twentieth century laid the foundation for the pro-life movement of the twenty-first century. We have been at this a long time, and we are just getting started. All that has been and all that will be is prelude to, and anticipation of, an indomitable hope. All that has been and all that will be is premised upon the promise of Our Lord's return in glory when, as we read in the Book of Revelation, "he will wipe away every tear from their eyes, and death shall be no more, neither shall there be sorrow nor crying nor pain any more, for the former things have passed away." And all things will be new.

That is the horizon of hope that, from generation to generation, sustains the great human rights cause of our time and all times—the cause of life. We contend, and we contend relentlessly, for the dignity of the human person, of every human person, created in the image and likeness of God, destined from eternity for eternity—every human person, no matter how weak or how strong, no matter how young or how old, no matter how productive or how burdensome, no matter how welcome or how inconvenient. Nobody is a nobody; nobody is unwanted. All are wanted by God, and therefore to be respected, protected, and cherished by us.

We shall not weary, we shall not rest, until every unborn child is protected in law and welcomed in life. We shall not weary, we shall not rest, until all the elderly who have run life's course are protected against despair and abandonment, protected by the rule of law and the bonds of love. We shall not weary, we shall not rest, until every young woman is given the help she needs to recognize the problem of pregnancy as the gift of life. We shall not weary, we shall not rest, as we stand guard at the entrance gates and the exit gates of life, and at every step along the way of life, bearing witness in word and deed to the dignity of the human person—of every human person.

Against the encroaching shadows of the culture of death, against forces commanding immense power and wealth, against the perverse doctrine that a woman's dignity depends upon her right to destroy her child, against what St. Paul calls the principalities and powers of the present time, this convention renews our resolve that we shall not weary, we shall not rest, until the culture of life is reflected in the rule of law and lived in the law of love.

It has been a long journey, and there are still miles and miles to go. Some say it started with the notorious *Roe v. Wade* decision of 1973 when, by what Justice Byron White called an act of raw judicial power, the Supreme Court wiped from the books of all fifty states every law protecting the unborn child. But it goes back long before that. Some say it started with the agitation for "liberalized abortion law" in the 1960s when the novel doctrine was proposed that a woman cannot be fulfilled unless she has the right to destroy her child. But it goes back long before that. It goes back to the movements for eugenics and racial and ideological cleansing of the last century.

Whether led by enlightened liberals, such as Margaret Sanger, or brutal totalitarians, whose names live in infamy, the doctrine and the practice was that some people stood in the way of progress and were therefore non-persons, living, as it was said, "lives unworthy of life." But it goes back even before that. It goes back to the institution of slavery in which human beings were declared to be chattel property to be bought and sold and used and discarded at the whim of their masters. It goes way on back.

As Pope John Paul the Great wrote in his historic message *Evangelium Vitae* (the Gospel of Life) the culture of death goes all the way back to that fateful afternoon when Cain struck down his brother Abel, and the Lord said to Cain, "Where is Abel your brother?" And Cain answered, "Am I my brother's keeper?" And the Lord said to Cain, "The voice of your brother's blood is crying out to me from the ground." The voice of the blood of brothers and sisters beyond numbering cry out from the slave ships and battlegrounds and concentration camps and torture chambers of the past and the present. The voice of the blood of the innocents cries out from the abortuaries and sophisticated biotech laboratories of this beloved country today. Contending for the culture of life has been a very long journey, and there are still miles and miles to go.

The culture of death is an idea before it is a deed. I expect many of us here, perhaps most of us here, can remember when we were first encountered by the idea. For me, it was in the 1960s when I was pastor of a very poor, very black, inner city parish in Brooklyn, New York. I had read that week an article by Ashley Montagu of Princeton University on what he called "A Life Worth Living." He listed the qualifications for a life worth living: good health, a stable family, economic security, educational opportunity, the prospect of a satisfying career to realize the fullness of one's potential. These were among the measures of what was called "a life worth living."

And I remember vividly, as though it were yesterday, looking out the next Sunday morning at the congregation of St. John the Evangelist and seeing all those older faces creased by hardship endured and injustice afflicted, and yet radiating hope undimmed and love unconquered. And I saw that day the younger faces of children deprived of most, if not all, of those qualifications on Prof. Montagu's list. And it struck me then, like a bolt of lightning, a bolt of lightning that illuminated our moral and cultural moment, that Prof. Montagu and those of like mind believed that the people of St. John the Evangelist—people whom I knew and had come to love as people of faith and kindness and endurance and, by the grace of God, hope unvanquished—it struck me then that, by the criteria of the privileged and enlightened, none of these my people had a life worth living. In that moment, I knew that a great evil was afoot. The culture of death is an idea before it is a deed.

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We Shall Not Weary, We Shall Not Rest

In that moment, I knew that I had been recruited to the cause of the culture of life. To be recruited to the cause of the culture of life is to be recruited for the duration; and there is no end in sight, except to the eyes of faith.

Perhaps you, too, can specify such a moment when you knew you were recruited. At that moment you could have said, "Yes, it's terrible that in this country alone 4,000 innocent children are killed every day, but then so many terrible things are happening in the world. Am I my infant brother's keeper? Am I my infant sister's keeper?" You could have said that, but you didn't. You could have said, "Yes, the nation that I love is betraying its founding principles—that every human being is endowed by God with inalienable rights, including, and most foundationally, the right to life. But," you could have said, "the Supreme Court has spoken and its word is the law of the land. What can I do about it?" You could have said that, but you didn't. That horror, that betrayal, would not let you go. You knew, you knew there and then, that you were recruited to contend for the culture of life, and that you were recruited for the duration.

The contention between the culture of life and the culture of death is not a battle of our own choosing. We are not the ones who imposed upon the nation the lethal logic that human beings have no rights we are bound to respect if they are too small, too weak, too dependent, too burdensome. That lethal logic, backed by the force of law, was imposed by an arrogant elite that for almost forty years has been telling us to get over it, to get used to it.

But "We the People," who are the political sovereign in this constitutional democracy, have not gotten over it, we have not gotten used to it, and we will never, we will never ever, agree that the culture of death is the unchangeable law of the land.

"We the People" have not and will not ratify the lethal logic of *Roe v. Wade*. That notorious decision of 1973 is the most consequential moral and political event of the last half century of our nation's history. It has produced a dramatic realignment of moral and political forces, led by Evangelicals and Catholics together, and joined by citizens beyond numbering who know that how we respond to this horror defines who we are as individuals and as a people. Our opponents, once so confident, are now on the defensive. Having lost the argument with the American people, they desperately cling to the dictates of the courts. No longer able to present themselves as the wave of the future, they watch in dismay as a younger generation recoils in horror from the bloodletting of an abortion industry so arrogantly imposed by judges beyond the rule of law.

We do not know, we do not need to know, how the battle for the dignity of the human person will be resolved. God knows, and that is enough. As Mother Teresa of Calcutta and saints beyond numbering have taught us, our task is not to be successful but to be faithful. Yet in that faithfulness is the lively hope of success. We are the stronger because we are unburdened by delusions. We know that in a sinful world, far short of the promised Kingdom of God, there will always be great evils. The principalities and powers will continue to rage, but they will not prevail.

In the midst of the encroaching darkness of the culture of death, we have heard the voice of him who said, "In the world you will have trouble. But fear not, I have overcome the world." Because he has overcome, we shall overcome. We do not know when; we do not know how. God knows, and that is enough. We know the justice of our cause, we trust in the faithfulness of his promise, and therefore we shall not weary, we shall not rest.

Whether, in this great contest between the culture of life and the culture of death, we were recruited many years ago or whether we were recruited only yesterday, we have been recruited for the duration. We go from this convention refreshed in our resolve to fight the good fight. We go from this convention trusting in the words of the prophet Isaiah that "they who wait upon the Lord will renew their strength, they will mount up with wings like eagles, they will run and not be weary, they will walk and not be faint."

The journey has been long, and there are miles and miles to go. But from this convention the word is carried to every neighborhood, every house of worship, every congressional office, every state house, every precinct of this our beloved country—from this convention the word is carried that, until every human being created in the image and likeness of God—no matter how small or how weak, no matter how old or how burdensome—until every human being created in the image and likeness of God is protected in law and cared for in life, we shall not weary, we shall not rest. And, in this the great human rights struggle of our time and all times, we shall overcome. +

Father Richard John Neuhaus went to his eternal reward on Jan. 8, 2009.

He delivered these comments at the July 2008 convention of the National Right to Life Committee.

ATTACKS ON HUMAN LIFE IN THE FORM OF EXPERIMENTATION ON HUMAN EMBRYOS

During a recent meeting with leading Congressional Democrats, President Barack Obama admitted that he will sign an executive order forcing taxpayers to fund embryonic stem cell research, which involves the destruction of human embryos. Obama has delayed overturning the limits President Bush put in place preventing funding of new embryonic stem cell research. However, regarding the signing of an executive order, Obama said in a Washington Times article, "I guarantee you that we will sign an executive order for stem cells." It appears as though Obama wants to coordinate his executive order with Congress so that and the passage of the bill to fund taxpayers funding of embryonic stem cell research would be timed concurrently.

It's unfortunate that President Obama does not trust the real science that supports the advances in adult stem cell Research. On page 5 of *New Notes*, you may find the telephone/fax number and e-mail address for President Obama, Communicate your disapproval of his policy to promote embryonic stem cell research, while ignoring the advances in adult stem cell research.

Recent Advances in Adult Stem Cell Research And Other Alternatives to Embryonic Stem Cell Research/Cloning

January 2009

OVERALL SUCCESS

"Revolutionary stem cell therapy boosts body's ability to heal itself," *The Guardian* (United Kingdom), January 8, 2009,
www.guardian.co.uk/science/2009/jan/08/stem-cells-bone-marrow-heart-attack

STEM CELL SOURCES

"Rival stem cell technique takes the heat out of hybrid embryo debate," *The Telegraph* (United Kingdom), January 13, 2009,
www.guardian.co.uk/science/2009/jan/13/hybrid-embryos-stem-cells

CANCER

"Seventeen Months After Cord Blood Transplant – Child Is Free Of Signs Of Cancer," *Medical News Today*, January 10, 2009,
www.medicalnewstoday.com/articles/134986.php

IMMUNE SYSTEM

"Stem cell treatment could fight AIDS," *The Telegraph* (United Kingdom), January 17, 2009,
www.telegraph.co.uk/scienceandtechnology/science/sciencenews/4276488/Stem-cell-treatment-could-fight-Aids.html
"Multiple Sclerosis Reversed in Patients Taking Own Stem Cells," *Bloomberg News*, January 30, 2009,
www.bloomberg.com/apps/news?pid=20601124&sid=akHXxf3bS3TY&refer=home

KIDNEY/LIVER

"Lineage-Negative Bone Marrow Cells Protect against Chronic Renal Failure," *Stem Cells*, December 18, 2008,
<http://stemcells.alphaedpress.org/cgi/content/abstract/stemcells.2008-0496v2>

SPINAL CORD

"Paralysed rats 'cured' using stem cell treatment," *The National Business Review* (New Zealand), January 30, 2009,
www.nbr.co.nz/article/paralysed-rats-cured-using-stem-cell-treatment-40079

WOUNDS/BURNS

"Study uses bone marrow stem cells to regenerate skin," *Physorg*, January 14, 2009, www.physorg.com/news151166956.html

If the article is no longer available online, do an internet search for the article. It may be posted in a different site.

Articles compiled by:

Richard M. Doerflinger

Associate Director of Pro-Life Activities

U.S. Conference of Catholic Bishops

3211 4th Street NE

Washington D.C. 20017

202-541-3070

fax 202-541-3054

rdoerflinger@uscgb.org

PRO-LIFE EVENT CALENDAR AND BULLETIN ANNOUNCEMENTS

Attn: Bulletin Editors — Please publicize the information in the Pro-Life Calendar in your bulletins.

March 7 CLN DINNER

The Catholic Life Network Dinner is scheduled for Saturday, March 7, at the Sheraton Indianapolis Centre Hotel, 31 W. Ohio St. The featured speaker is Father Jonathan Meyer, director for Youth Ministry in the Archdiocese of Indianapolis and administrator for St. Anne and St. Joseph parishes in Jennings County. Those to be honored for their pro-life service are: Margi Logan — Birthline Volunteer; Eric Slaughter — Post-Abortion facilitator for Rachel's Vineyard Retreats and 40 Days for Life organizer; Mary Ann Wyand — reporter for *Criterion* and 15-year member of former archdiocesan pro-life activities advisory committee; and Marian Copley — Gabriel Project Coordinator. To register, call the Pro-Life Office at 317-236-1569 or 800-382-9836, ext. 1569. Register online by logging on to <http://www.archindy.org/prolife/events.html>.

March 14 RACHEL'S NETWORK

Rachel's Network meets for prayer, reflection and fellowship from 10 a.m. to noon. Members are post-abortive women and men who have participated in Rachel's Vineyard Retreats or Rachel's Companions. Rachel's Network fosters ongoing religious formation and support for those who have experienced abortions in their lives. For more information about post-abortion ministry in the archdiocese, contact the Pro-Life Office.

All calls are confidential.

March 21 2 p.m.—4p.m. on EWTN RADIO

Sister Diane Carollo, director of Pro-Life Ministry, will be interviewed by Barbara McGuigan from EWTN. Sister Diane will be interviewed on the program called "The Good Fight." You can tune into the program by listening to Catholic Radio 89.1.

March 21, and April 18 HELPERS OF GOD'S PRECIOUS INFANTS

St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis is the site of the Helpers of God's Precious Infants monthly pro-life Mass at 8:30 a.m. on the third Saturday. Following the Mass, the faithful drive to the local abortion facility to pray the rosary. Benediction of the Blessed Sacrament concludes the morning of intercessory prayer. The celebrant for the Mass on **March 21** is Father John McCaslin, pastor of St. Anthony Parish while continuing as administrator of Holy Trinity Parish and chaplain of Roncalli High School. The celebrant for the Mass on April 18 is Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County.

March 12 and April 9 ARCHDIOCESAN YOUTH FOR LIFE

The Archdiocesan Youth for Life will meet at the Catholic Center, 1400 N. Meridian St., on the second Thursday of every month, from 6 p.m. to 7:30 p.m. in the Benedictine room. The group is open to high school students who are unconditionally pro-life and desire to be leaders in the pro-life movement in the archdiocese. New members are welcome in 2009.

March 27-29 RACHEL'S VINEYARD RETREAT

The Pro-Life Office is committed to promoting post-abortion healing through several Project Rachel Programs. Among the programs is Rachel's Vineyard Retreats. Professional social workers, priests and a dedicated trained lay staff of volunteers in post-abortion ministry help conduct the weekend retreats during the year. The next retreat is scheduled in Indianapolis on March 27-29. For more information and to register, call Sister Diane at 317-236-1521 or 800-382-9836, ext. 1521, or Bernadette Roy at 317-831-2892.

Friday, April 24 PREGNANCY LOSS AND UNRESOLVED GRIEF — POST-ABORTION TRAINING

Theresa Burke, P.h.D., L.P.C., N.C.P., founder of Rachel's Vineyard Retreats, will conduct a seminar for psychologists, counselors, therapists, social workers, nurses, pastoral care ministers, faculty, priests, seminarians and the general public on post-abortion trauma. Continuing education credits are available. The seminar begins at 8 a.m. and concludes at 4:30 p.m.. A light breakfast and lunch will be served. The cost of the all-day training is \$50 without CEU credits and \$90 with CEU credits. The training will take place at the Sheraton Indianapolis City Centre Hotel, 31 W. Ohio St., in Indianapolis. For more information and to register online log on to www.archindy.org/prolife/files/Post-AbortionTraining%202009.pdf or call the Pro-Life Office at 317-236-1569 or 800-383-9836, ext. 1569.

Rachel's Vineyard Retreat +Archdiocese of Indianapolis+



Abortion has touched the lives of so many
People. Has abortion changed your life?



POST-ABORTION HEALING

Through Rachel's Vineyard Retreats, you will be immersed in a spiritual experience that lasts an entire weekend. The retreat addresses the spiritual wounds of abortion that run deep in women and men. Participants experience their sadness and grief in the company of others who share their pain. The retreat focuses on God's unconditional love and forgiveness in a confidential and safe atmosphere. Memories of abandonment, pain and confusion are replaced by reconciliation and peace.

There is light at the end of the tunnel for those who grieve their losses after abortion.

Don't be afraid to begin the healing process.
You have nothing to lose and everything to gain!

The next retreat is scheduled in Indianapolis
March 27-29

To learn more about the Rachel's Vineyard Retreats, contact Sister Diane at 317-236-1521 or 800-383-9836, ext. 1521 or Bernadette Roy at 317-831-2892.

ALL CALLS ARE COMPLETELY CONFIDENTIAL

Pregnancy Loss & Unresolved Grief

A time to listen



A time to heal

Register Now!
Psychologists, Counselors,
Therapists, Social Workers, Nurses,
Pastoral Care Ministers, Faculty,
Students and the General Public

Presenter:
Theresa Burke, PhD, LPC, NCP

Friday April 24, 2009
8 A.M. to 4:30 P.M.
Sheraton Indianapolis City Centre
31 West Ohio Street
Indianapolis, IN 46204



Sponsored by:
Office for Pro-Life Ministry
1400 N. Meridian
Indianapolis, IN 46202
317-236-1569
plguest1@archindy.org

CEU INFORMATION
6.5 Continuing Education Credits approved for Social Workers, Mental Health Counselors and
Marriage and Family Therapists

Seminar Speaker

Theresa Burke, PhD, LPC, NCP



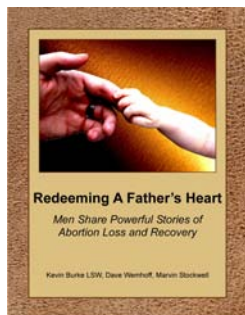
Theresa Burke, PhD, LPC, NCP is the founder of Rachel's Vineyard Ministries and the author of The Rachel's Vineyard Weekend Retreat Manuals and support group models. Theresa is an internationally recognized expert on post-abortion trauma and healing. Her other books include: Forbidden Grief - The Unspoken Pain of Abortion with David Reardon (Acorn Books), The Contraception of Grief and most recently Grief to Grace – Reclaiming the Gift of Sexual Dignity, a new retreat model for those who have been sexually abused. Theresa's counseling work has focused on women's issues, bereavement, pregnancy loss, sexual abuse, eating disorders and anxiety management. She is the founder of *Covenant Family Resources*, a licensed Children and Youth Agency. Theresa is a Nationally Certified Psychologist, a Certified Diplomat of the American Psychotherapy Association, a Licensed Professional Counselor and a Diplomat of the American Board of Forensic Counselors.

Schedule

8:00 to 8:30 — Registration and Coffee
8:30 to 9:30 — Post-Traumatic Stress Disorder
9:30 to 9:40 — Break
9:40 to 10:40 — Traumatic Re-enactment
10:40 to 10:50 — Break
10:50 to 11:50 — Men and Pregnancy Termination
11:50 to 12:50 — Lunch
12:50 to 1:50 — How Trauma Impacts the Brain
 Research on Pregnancy Loss
1:50 to 2:50 — Caring for Special Wounds
2:50 to 3:00 — Break
3:00 to 4:30 — Healing the Wounded Spirit
 Pastoral vs. Clinical Models of Healing;

Seminar Objectives

- Identify women at risk for psycho-social stress following induced abortion.
- Outline the symptoms of post traumatic stress disorder as they relate to pregnancy loss.
- Understand the concept of traumatic re-enactment.
- Identify therapeutic challenges.
- Understand individual and group models for emotional and spiritual recovery.
- Utilize the grieving process to assist clients who suffer from pregnancy loss.
- Discover the power of ritual in helping clients express and release repressed grief.
- Research will be presented to indicate that men also experience emotional and spiritual pain and conflict after abortion; the role of addictions/sexual dysfunction/employment issues after abortion.
- Explore the link between homicide and pregnancy in addition to the correlation of male abuse of women during pregnancy.
- Men with neglect and abuse in their background may experience abortion as a re-creation of traumatic childhood themes - the connection to aggression and depression in men.
- Understanding the symptoms of BPD – explain the diagnostic criteria based on the DSM IV Manual. How BPD fits into the overall framework of personality disorders.
- Explain the behavioral, rational, and cognitive styles associated with this disorder and their roots in traumatic experiences.
- Explore the role of different brain functions and the neurological causes of PTSD as a persistent deregulation of brain chemistry.
- Understand how with these changes, arousing events can trigger flashbacks of physical symptoms; an inability to integrate cognitive and emotional experiences; and difficulty putting words to feelings and memories.



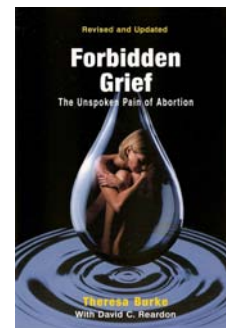
Redeeming a Father's Heart



RACHEL'S VINEYARD MINISTRIES

Rachel's Vineyard Ministries
808 N. Henderson Rd.
2nd. Floor
King of Prussia, PA 19406

Phone: 610-354-0555
Fax: 610-354-0311
E-mail: office@rachelvineyard.org
www.rachelvineyard.org



Forbidden Grief: The Unspoken Pain of Abortion

Copies of books will be available at the conference. If you are not attending and still would like a book, please contact our office. They may also be purchased at www.pflstore.com.

CONFERENCE SPONSORS

Rachel's Vineyard Ministries

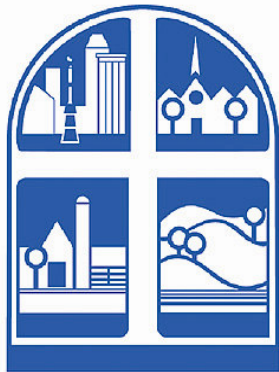


Rachel's Vineyard is a safe place to renew, rebuild and redeem grieving hearts. Weekend retreats offer a supportive, confidential and non-judgmental environment where women and men can express, release and reconcile painful post-abortive emotions to begin the process of restoration, renewal and healing.

Rachel's Vineyard is a therapy for the soul. Participants, who have been trapped in anger toward themselves or others, experience forgiveness. Peace is found. Lives are restored. A sense of hope and meaning for the future is finally re-discovered.

Rachel's Vineyard™ support groups and weekend retreats for healing after abortion are now offered in 47 states. Over 2,000 retreats have been completed since the ministry began. The international outreach of Rachel's Vineyard, a non-profit organization, is now growing in 23 countries worldwide.

The Office for Pro-Life Ministry



The Pro-Life Office is committed to providing post-abortive women and men with the tools they need to experience reconciliation, healing and peace in their lives. While protecting confidentiality, the various archdiocesan post-abortion programs are designed to address the pain, anguish, guilt, remorse and shame that are associated with abortion. Through Rachel's Vineyard Retreats, Rachel's Companions, Rachel's Network and Rachel's Counselors, post abortive women and men are led to the experience of ongoing healing that leads to peace.

**Archdiocese of Indianapolis
Office for Pro-Life Ministry
1400 N Meridian St.
Indianapolis, IN 46202**

**E-mail: plguest@archindy.org
Phone: 317-236-1569**

"The Indiana Social Worker, Marriage and Family Therapist and mental Health Counselor Board has approved this organization to provide Category I Continuing Education for LSW and LCSW's. However, licensees must judge the program's relevance to their professional practice."

To make your reservation, please complete and mail with payment to :

The Catholic Center
Office for Pro-Life Ministry
1400 N. Meridian St.
Indianapolis, IN 46202

(Please Print)

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Last Name: _____

Address: _____

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State: _____

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Phone: _____

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EXPIRATION DATE

MONTH

YEAR

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SIGNATURE _____

\$90.00 With CEU credits (lunch provided)

\$50.00 Without CEU credits (lunch provided)

Register Now!

**Psychologists, Counselors, Therapists, Social Workers, Nurses, Pastoral
 Care Ministers, Faculty, Students and the General Public**

CEU Information

**6.5 Continuing Education Credits approved for Social Workers, Mental
 Health Counselors and Marriage and Family Therapists
 (Registration Number: 98000443A)**