

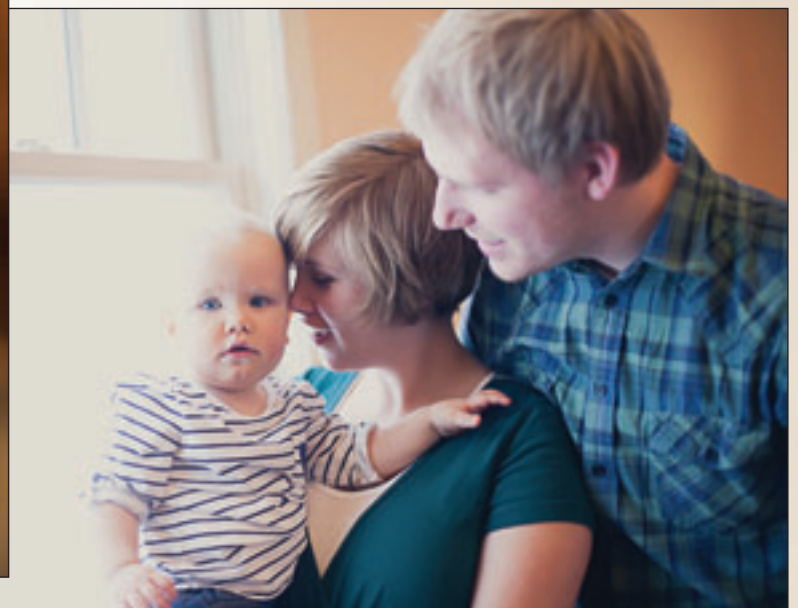
OSV Newsweekly

JANUARY 20, 2013

Pro-life pregnancy centers find right formula to give expectant mothers a sense of security and support both before and after their children are born. In the process, they are lowering the abortion rates in their communities.

> NEWS ANALYSIS, PAGES 6-8

40 YEARS AFTER ROE: SAVING LIVES



MORE PRO-LIFE STORIES



Pro-lifers face challenge of changing hearts of Americans who oppose abortion, but favor keeping it legal.

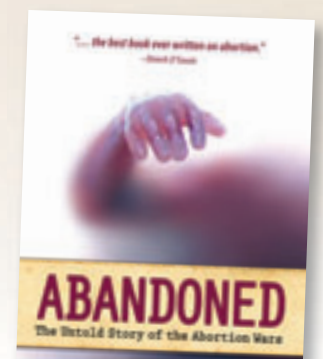
> NEWS ANALYSIS, PAGE 4

Four decades after landmark ruling, pro-life activists of all generations work to promote sanctity of all human life.

> SPECIAL SECTION, PAGES 9-16

Author-activist Monica Migliorino Miller discusses book about her radical response to abortion.

> FAITH, PAGES 18-19



OPENERS | MARYANN GOGNIAT EIDEMILLER

Dismissing 'the big lie' that abortion provides a better life

During my interview with Dr. Day Gardner for the articles in this week's Respect Life special section (Pages 9-16), she talked about "the big lie" that pregnant women have been told — that if you have an abortion "you can go on and have a better life."

But, she stressed, life does not suddenly improve after having an abortion. Women still struggle with finances and a host of personal, cultural and societal problems.

"The only thing that will change if they abort their baby," she said, "is that she will still be a mother, only now, she will be the mother of a dead child. It doesn't do you any good to pre-

tend you were never the mother of a child."

Many of us know of someone who has had an abortion, and we all know someone who was challenged with an unplanned or difficult pregnancy. It's never easy.

I'm old enough to remember when being pregnant out of wedlock was socially unacceptable, and although abortions were illegal, they were still available. But in those days, girls often were sent away under the cover of lies that few believed.

In my good friend's case, she went out of state "to take care of a sick aunt," but was really in a Catholic foundling home.

The father of the baby never had a chance to make it right, though he wanted to, because my friend's controlling mother forced her to "go away" and place the baby for adoption. She was 20.

Three years before that, another girl, only 17, had a better outcome. She successfully fought to graduate at a time when pregnant girls were permanently kicked out of high school, but she canceled her college plans to become an English/lit teacher.

Her parents helped her with the baby, she got a job as a newspaper reporter, and soon married a man who adopted her son. They later had another

son together.

That marriage ended in divorce and annulment decades later, and the woman was enjoying great freedom. Her sons were grown, she was doing well professionally and was free to travel and do whatever she wanted.

Enter another marriage and, at age 44, an unplanned pregnancy. She was shocked at how many friends suggested abortion. They said that she gave up her life for one baby when she was 17, and at 44, was she going to give it up again for another? Abortion, they told her, was no big deal, and certainly in line with pro-choice excuses, she was too young the first time,

and too old now.

But again, she chose life.

That unplanned baby is nearly 23 years old and is a treasure to her mother, just like her unplanned brother and their brother in between.

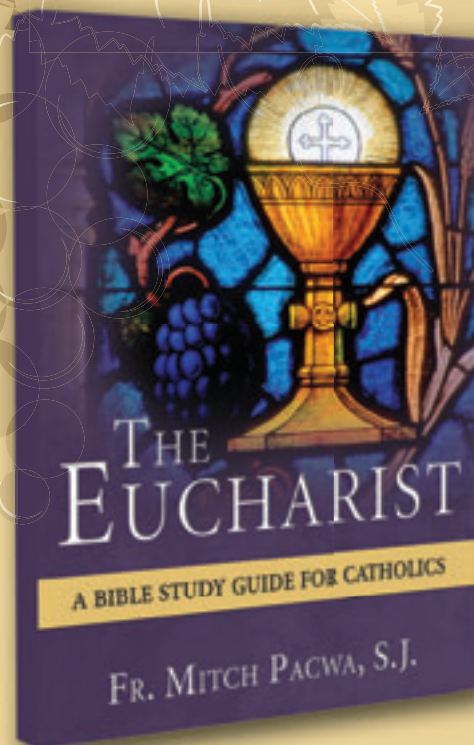
No career opportunities, travel or so-called freedom could have been worth more than the blessings that that woman's children bring to her life, or the love that she has for them and from them.

By the way, that 23-year-old is my daughter, and back in 1963, I was that pregnant 17-year-old kid.

Maryann Gogniat Eidemiller
writes from Pennsylvania.

A new Bible study from Fr. Mitch Pacwa!

"They devoted themselves to the teachings of the apostles and to the communal life, to the breaking of the bread and to the prayers" — Acts 2:42

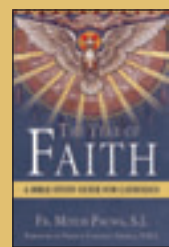


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SAINT OF THE WEEK

ST. AGNES



The young virgin martyr has been held in esteem by the Church since her death in 304. Few details of her martyrdom are known. One version declares that Agnes was decapitated. She is often depicted with a lamb, a symbol of purity.

On her Jan. 21 feast day, two lambs are solemnly blessed, and their wool is used to make pallia given to archbishops of the Church.

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IN PHOTOS



SYRIAN REFUGEES: A Syrian refugee hangs a carpet outside her tent in late December at a refugee camp near the Turkish town of Kilis. Bishop Gerald F. Kicanas of Tucson, Ariz., who traveled to the Turkish-Syrian border, said Catholic Relief Services programs are focusing on refugees living outside of the camps because they do not benefit from the government services and are the most in need.

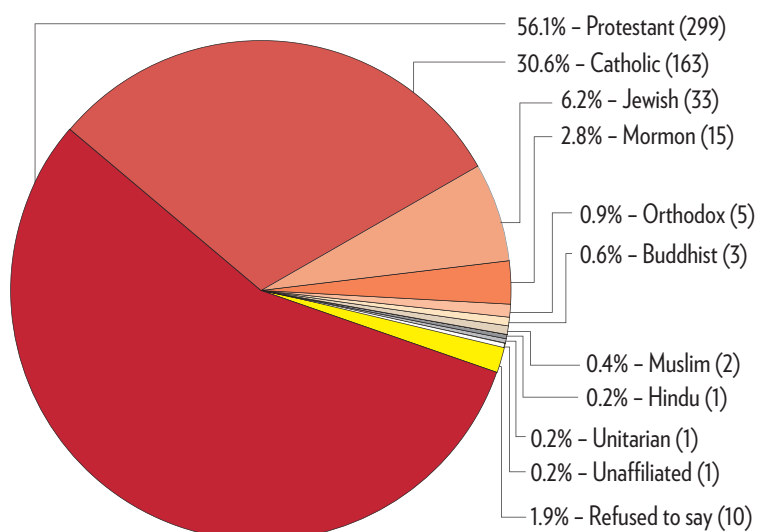


CLEANING UP: Members of street gangs take part in a cleaning effort to remove graffiti during an event organized by the Church in San Salvador, El Salvador, Jan. 4. In March, in a deal backed by the Catholic Church, rival gangs called for a truce.

BY THE NUMBERS

RELIGIOUS AFFILIATION IN CONGRESS

The 113th Congress, sworn in Jan. 3, is diverse religiously, with the first Buddhist to serve in the Senate and the first Hindu to serve in either chamber. Here is a look at the combined religious makeup of the House and the Senate:



CNS, CNA, Religion News Service, AP, Diocese of Fort Wayne-South Bend, Patheos

IN BRIEF

Los Angeles officials' names to be released

The Archdiocese of Los Angeles must reveal the names of Church officials included in 30,000 pages of personnel files that will be released with information related to allegations of child sexual abuse by Church employees, Superior Court Judge Emilie H. Elias ruled Jan. 7, reversing a previous ruling by a retired federal judge who had said that material to be released should have names redacted to prevent the documents' use to "embarrass or ridicule the Church." A statement by the archdiocese said it would abide by the judge's decision. Attorneys for the archdiocese said at a Dec. 10 hearing before Elias that there were about 69 files that were believed to meet the criteria for release.

Vatican card payments

Vatican City State vendors, including the Vatican Museums and supermarket, stopped accepting credit- and debit-card payments Jan. 1, citing technical difficulties amid unofficial reports of regulatory concerns by Italian financial authorities.

Papal events' popularity

More than 2.35 million pilgrims and visitors joined Pope Benedict XVI for an audience, liturgy or prayer at the Vatican or Castel Gandolfo in 2012, the Vatican said. The 2012 total was down by about 200,000 from the number of visitors reported in 2011.

HHS mandate update

The University of Notre Dame has had its lawsuit against the Department of Health and Human Services mandate rejected as being premature. Meanwhile, Catholic businessman Tom Monaghan was granted a temporary injunction against the mandate, which requires employers to cover artificial contraceptions and abortion-inducing drugs.

Pledges to pray Rosary

More than 80,000 people have pledged to pray the Rosary daily, with their names recorded in a book presented to Pope Benedict XVI. Father John Phalen, president of the Massachusetts-based Holy Cross Family Ministries, presented a book recording their pledges to the pope in December during the *Ecclesia in America* international congress at the Vatican.

Pope completes *ad limina*

Pope Benedict XVI has hosted

MILESTONES

Pope Benedict XVI accepted the resignation of Bishop Joseph A. Galante, 74, of Camden, N.J., and named Auxiliary Bishop Dennis J. Sullivan, 67, of New York to succeed him Jan. 8. He appointed Msgr. David P. Talley, 62, as auxiliary bishop of Atlanta Jan. 3.

Aquinas College named Bill Smart associate provost and Aaron Urbanczyk dean of the School of Arts and Sciences.

the formal visits of bishops from every country in the world and will begin the cycle all over again by meeting the heads of Italy's 227 dioceses in 2013.

German bishops on arms

Germany's Catholic bishops criticized the country's growing arms industry and urged greater commitment to settling the world's armed conflicts. The message was included in a 24-page bishops' conference brochure for the Jan. 1 World Day of Peace.

SSPX-Vatican relations

Bishop Bernard Fellay, superior general of the Society of St. Pius X, said he has been receiving mixed messages from the Vatican on whether the group might be brought back into full communion with the Church and claimed that top Vatican officials told him not to be discouraged.

IN QUOTES

"The government is forcing us to choose between following our faith and following the law. I say that's a choice no American — and no American business — should have to make."

— David Green, CEO of Hobby Lobby, which could face huge fines for not complying with the HHS mandate.



"The fear of God frees us from the fear of men."

— Pope Benedict XVI on Jan. 6 in St. Peter's Basilica.

"Americans should not be forced to pay for experiments that destroy human life, have produced no real-world treatments, and violate federal law ..."

— Steven H. Aden of Alliance Defending Freedom on a case challenging embryonic stem cell research funding, which the High Court rejected Jan. 7.

"May our Lord bestow his healing grace upon Bishop D'Arcy and grant him strength and inner peace."

— Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., praying for his predecessor, Bishop John D'Arcy, who is undergoing cancer treatment.

ROE V. WADE ANNIVERSARY

Pro-lifers can expect challenging years ahead

Vital actions are fighting pro-abortion initiatives, communicating pro-life message more effectively

By Russell Shaw

With the 40th anniversary of the Supreme Court decision legalizing abortion in America now at hand, it's a truism that Americans are divided on abortion.

Equally true, but perhaps less obvious at first, is that the divisions exist not only between people on opposite sides of the issue but often, it seems, within people's minds and hearts.

This second, deeply rooted kind of division may be the largest facing the pro-life movement in its efforts to restore protection to the unborn.

A tale of two polls

Two polls last year serve to illustrate the problem.

In May, a Gallup poll found 50 percent of the respondents describing themselves as "pro-life" and only 41 percent saying they were "pro-choice" on abortion. The pro-life figure was one percentage point short of the record high of 51 percent three years earlier, while the 41 percent figure of those who were pro-choice was a record low.

But on Nov. 6, exit polls found 59 percent of Americans saying abortion should be legal in all or most cases, against 36 percent who said it should be illegal.

How can we explain the difference? Flawed polling techniques? A huge and abrupt shift in people's attitudes away from opposition to abortion to support of it?

Almost certainly not. Instead, the reason for the difference most likely lies in something social scientists have noted about Americans for years. On the one hand, a solid plurality — and sometimes a majority — are themselves opposed to abortion in most cases. In that sense, they're pro-life. But a solid majority, evidently including many of the same people, favor keeping abortion legally available in most cases

for those who may want it. In that sense, they're pro-choice.

The support for legalized abortion also reflects another basic fact. Americans collectively have a hands-off attitude when it comes to passing negative judgment on other people's moral choices about most matters, even when those choices happen to be ones with which they themselves disagree.

This highly nonjudgmental approach is sometimes expressed by saying that "thou shalt not judge" is the "eleventh commandment" for many Americans. When applied to an issue such as abortion, it's expressed by saying, "I'm personally opposed, but I wouldn't impose my views on anybody else."

Pro-abortion might

Back on Jan. 22, 1973, seven of the Supreme Court's nine justices had no such qualms in voting to overturn all existing U.S. laws against abortion and imposing a regime of legalized abortion nationwide (*Roe v. Wade*, *Doe v. Bolton*). Abortion supporters were quick to spread the word that the issue was settled once and for all: The Supreme Court had spoken, and legal abortion was the law of the land — period.

Considered only from that point of view, the rise and persistence of the pro-life movement has been nothing short of remarkable. Numerous laws restricting or limiting the performance of abortion have been enacted in states. The Supreme Court itself in 2007 upheld a 2003 federal law banning late term "partial-birth" abortions (*Gonzales v. Carhart*) and, as currently constituted, appears split on abortion.

But President Barack Obama and his administration are solidly pro-abortion — the most overtly pro-abortion president and administration ever. Democrats made abortion an



Pro-life advocates pray outside a clinic that performs abortions in Green Bay, Wis. CNS photo

important issue in the 2012 election, spending \$31 million on abortion-related campaign ads against the Republicans' \$8 million.

Democratic candidates pressed the pro-choice theme as part of an effort to depict the GOP as waging "war on women" — an effort unwittingly abetted by clumsy remarks about abortion and rape by unsuccessful Republican Senate candidates in Missouri and Indiana.

Also during the campaign, Planned Parenthood, the nation's largest abortion provider, spent about \$15 million — more than three times what it spent in 2008 — on political advertising and other campaign-related activities.

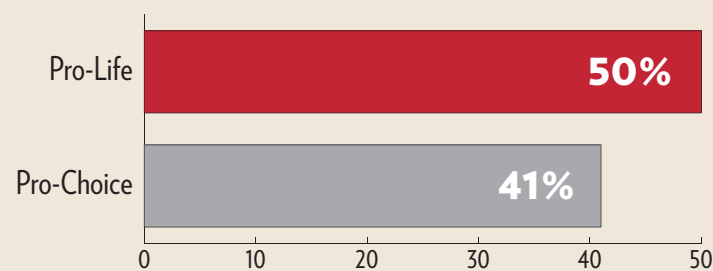
The organization identified a million women considered likely to support legalized abortion and the contraceptive mandate in the new federal health care law, and targeted them with repeated appeals to get out and vote. Some 98 percent of election contests in which Planned Parenthood was involved — including the Obama re-election campaign — turned out as the group wanted. As a result, attempts to cut off federal funding for Planned Parenthood have no chance of success for the foreseeable future.

Reaching hearts

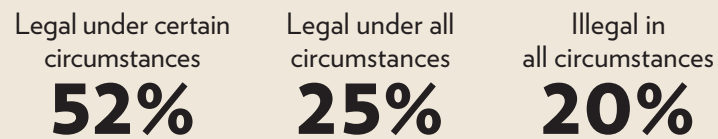
Against this background, the pro-life movement's task at the federal level in the next four years is less to win new restrictions on abortion — a virtually impossible goal with the Democrats in charge in the White

BEHIND THE NUMBERS

On May 23, Gallup released the findings of a survey on Americans' views of abortion, showing that a record low number consider themselves "pro-choice," down from 56 percent in 1996.



The same poll asked respondents if abortion should be legal in all circumstances, legal only under certain circumstances or illegal in all circumstances. Here is how they responded:



Source: Gallup Poll

House and Senate — than it is to fight new pro-abortion initiatives by the Obama administration. That includes opposing Senate confirmation of pro-choice candidates whom the president may name to the Supreme Court.

For the long pull, the challenge for the pro-life movement lies in facing up to the fact that large numbers of Americans who are personally opposed to abortion favor keeping it legal. Here the Catholic Church can play an important role by using more effective methods of communicating the pro-life message than it sometimes has in the past.

Last November, the U.S. bishops adopted a new "pastoral strategy" on life, marriage and religious liberty that, if successful, could be a step toward that. Elements of the plan, which began after Christmas, include monthly Eucharistic holy hours in parishes, daily family Rosary, prayers of the faithful at all Masses, fasting and abstinence from meat on Fridays and a second "Fortnight for Freedom" next summer.

The power of prayer vs. attack ads? We'll see how that plays out.

Russell Shaw is an OSV contributing editor.

ASIAN CHURCH

Vietnam meeting a sign of warmer ties with Holy See

Country hosted assembly of Asian bishops' conferences to discuss evangelization challenges

By Gerard O'Connell

Vietnam took another significant step forward in its relations with the Catholic Church last month when it hosted the 10th Plenary Assembly of the Federation of Asian Bishops Conferences (FABC).

The FABC, a fruit of the Second Vatican Council, is the umbrella organization of the 19 Catholic bishops' conferences and nine associate members from 28 countries in Asia, a continent where 60 percent of the world's population live, 3 percent of whom are Christian.

Significance of location

"It's an absolutely historic event. The government invited us. I am very hopeful," Cardinal Oswald Gracias, 67, archbishop of Mumbai, India, and the FABC's secretary general, told Our Sunday Visitor before the Dec. 10-16 assembly. "I don't anticipate any major problems. I'm very keen that it goes off successfully for the sake of the Church in Vietnam. This will be a great moment because we are meeting in a country where the Church is small but full of vitality, and we want to be with them. People realize the importance of going to Vietnam."

Seventy-one cardinals, archbishops and bishops from 22 countries were among the 100 delegates at the opening Eucharistic celebration and ceremony at Xuan Loc Pastoral Center, Dong Nai Province, northeast of Ho Chi Minh City, on Dec. 11.

Representatives from the bishops' conferences of Oceania, Europe and Latin America, and the heads of the various FABC offices were also present, together with a Vietnamese government delegation.

Pope Benedict XVI designated Cardinal Gaudencio Rosales, archbishop emeritus of Manila, as his special envoy to the assembly, and the cardinal presided at the opening Mass.

In his homily, he recalled the

FABC's history since Pope Paul VI approved its establishment in 1972. He evoked the Gospel image of Jesus the Good Shepherd who leaves the 99 sheep to go out and find the lost one, and observed that since only 3 percent of Asia's 3.8 billion people are Christian, "the Church in Asia has a kind of reverse challenge, it leaves the one in its fold as it tries to reach out to the other 99."

The official opening ceremony, which took place after Mass, showcased the presence of government officials from Vietnam's Religious Affairs Bureau, including Deputy Interior Minister Pham Dung, who expressed Vietnam's appreciation

for the helpful role played by Catholics and the Catholic Church in the cultural, political and moral growth of the country. Catholics make up about 7 percent of Vietnam's population of 85 million.

Continent's megatrends

During the assembly, participants discussed a 30-page document prepared by Filipino Archbishop Orlando Quevedo on the theme "The FABC at 40 Years: Responding to the Challenges of Asia," which reviewed the FABC's achievements and explored the directions it should take in the future. It listed "megatrends" that "shape the evangelizing mission of the Church in Asia": globalization, culture, poverty, migrants and refugees, indigenous peoples, population, religious freedom, threats to life, social communication, ecology, laity, women, youth, Pentecostalism and vocations.

It also offered a theological basis for the Church's proclamation and evangelizing mission, and briefly described the prophetic role of the Church embodied in a New Evangelization based on the FABC's understanding of a "new way of being Church in Asia."

Commenting on the text, Archbishop Peter Nguyen Van



Women pray during Mass in St. Joseph Cathedral in Hanoi, Vietnam, in this April 2012 photo.

Newscom photo

Nhon of Hanoi, president of the Vietnamese Catholic Bishops' Conference, urged the FABC and the Church in Asia to strengthen its triple dialogue: with the poor, with the religions and with the cultures of Asia, particularly when confronted by forces of globalization and secularization that undermine people's traditions and values.

The document was finalized at the Vietnam meeting. It will now serve as a roadmap for the Church in Asia over the next four years.

Warming relations

Earlier, Cardinal Gracias told OSV the relations between the Holy See and Vietnam "are improving," a view endorsed by a senior Vatican official.

After the historic visits of the country's prime minister and president to the pope, Vietnam and the Holy See agreed to set up a bilateral commission to prepare the path for the establishment of full diplomatic relations.

As a first step, in June 2010, the Vietnamese government agreed that the Holy See could appoint a non-resident representative to the country. Pope Benedict designated Archbishop Leopoldo Girelli for this post in January 2011, naming him also nuncio to Singapore, where he resides.

His appointment marked a

ABOUT THE FEDERATION

China was the big absentee from the Vietnam meeting, as it is from the Federation of Asian Bishops Conferences.

Cardinal John Tong of Hong Kong, in his homily at Mass on Dec. 13, asked delegates at the Vietnam meeting, "May I ask for your prayers to bring us help to resolve the difficulties encountered in China-Vatican relations."

The FABC includes 19 bishops' conferences from Bangladesh, India, Indonesia, Japan, Kazakhstan, South Korea, Laos, Cambodia, Malaysia, Singapore, Brunei, Myanmar, Pakistan, Philippines, Sri Lanka, Taiwan, Timor-Leste, Thailand and Vietnam.

Nine other countries are affiliated: Hong Kong, Macau, Mongolia, Nepal, Kyrgyzstan, Siberia (Russia), Tajikistan, Turkmenistan and Uzbekistan.

major breakthrough in Vietnam-Holy See relations. It was the first time since the communists came to power in April 1975 that the Holy See has been able to have an official representative accredited to the country. Since then, Archbishop Girelli has been able to visit all the country's 26 dioceses, and meet Church leaders and senior government officials at the national and local levels. He was also present at the FABC plenary.

Hope amid challenges

Nobody denies that the Church in Vietnam still has some outstanding problems with the authorities there, related to property and the Church's and Catholics' roles in society, especially in the field of educa-

tion and health services. Concerns have been raised, too, at the government's recent decree governing religious organizations.

Nevertheless, the Holy See and the Vietnamese Church leadership are confident that with goodwill on both sides, the different problems can be resolved through patient dialogue.

While the establishment of full diplomatic relations is a shared goal, a senior Vatican official told OSV recently that "Vietnam appears to be not yet ready for this step," but he felt confident it would happen in the not-too-distant future.

Gerard O'Connell writes from Rome.

DIGNITY OF LIFE

Centers give support, sense of security to pregnant women

During their pregnancy and afterward, they are given the resources they need for their families

By Michelle Martin

When Angela Grimm was a 19-year-old freshman at Marquette University in Milwaukee, she took a home pregnancy test, and confirmed she was carrying a baby.

But she didn't know how far along she was, or what she wanted to do about it. So she made an appointment at a local Planned Parenthood clinic, figuring that at the very least she could get some information.

"I wanted just to go and see an ultrasound," she said. After paying \$75, she got an ultrasound — but never got to see the images.

"They told me I was at 19 weeks, and I had very little time to make a decision. So I scheduled the appointment for an abortion," she told Our Sunday Visitor.

Before she went back, she ended up at the Women's Care Center across the street from the clinic. The center is one of 19 locations of the largest network of pregnancy resource centers in the United States. Many of them, like the one in Milwaukee, are located within sight of abortion facilities in hopes of giving desperate women a glimpse of hope.

For Grimm, the Women's Care Center offered a place where she could share her thoughts and concerns and find understanding. She received a free, on-the-spot ultrasound, where she got to see her baby son for the first time.

"I didn't know that by that time, he was pretty well developed," she said.

She also learned that the abortion she had thought would be a simple procedure would instead involve killing the fetus and then inducing labor. She never went back to the abortion clinic.

About a year and a half later, her son, Weston, is a healthy 1-year-old, getting around and getting into things. She and her boyfriend are still together and sharing parenting duties, and she credits the Women's Care

Center with helping her think through her options and come up with a plan. It also provided parenting classes.

Her work on goal-setting and learning about parenting earned her credits for a crib and other baby equipment provided by the center.

She's still in school at Marquette, with plans to graduate in 2014. She's already brought a friend with an unexpected pregnancy to the Women's Care Center, and she willingly shares her story in hopes of encouraging more people to take advantage of their services.

"They really brought a sense of security," Grimm said. "Being young, and with so many big unknowns, they really helped me figure out what to do."

Unconditional support

Stories like Grimm's are music to the people behind the Women's Care Center. With nearly a score of locations in four states, the Women's Care Center has found a formula that works. In 2012, an estimated 22,000 women came through the doors of its sites, making a total of 90,000 visits.

The centers are Catholic-based, with Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., on the Women's Care Center's governing board, and all of its services are in line with Church teaching, although volunteers and the women they serve may be of any faith.

Two more centers — in Peoria, Ill., and Duluth, Minn. — are scheduled to open this year, with the support of Catholic organizations such as the Our Sunday Visitor Institute and committed Catholic groups in their own communities. The Our Sunday Visitor Institute has helped with 10 grants since 1993, most often to help with start-up costs for new centers.

Now the Women's Care Center Foundation is using a new model for expansion, licensing new centers rather than taking



A client's baby smiles as the mother and child look at clothing at a Women's Care Center location.

Photos courtesy of Women's Care Center Foundation

ON THE WEB

Women's Care Center:
www.womenscarecenter.org

The Women's Center:
www.womens-center.org

USCCB Pro-Life Activities: www.usccb.org/about/pro-life-activities/

direct responsibility for them. It doesn't cost anything for a center to be a licensee, but it must follow the Women's Care Center policies and procedures, and be able to be self-supporting in terms of donations and fundraising. As with the other centers, many of the start-up costs, including training for counselors, is paid for with grants.

But unlike some pregnancy resource centers run by evangelical Christian churches, it does not preach to its clients, said Ann Manion, president of the Women's Care Center Foundation board.

"We meet them where they are," she said. "Our approach is really what you would call a secular approach. We just work to love and serve women in crisis. When a scared teenager comes to us, the last thing she needs is a sermon. We need to be there to love her unconditionally."

Power of prayer

That's the approach taken



Ann Manion, Women's Care Center Foundation board president, cuddles with children during a parenting class.

by most Catholic-backed pregnancy resource centers, including the Women's Center, which has three sites in the Chicago area. The center is clear about its Catholic identity: While it serves women of all faiths, it has a perpetual Eucharistic adoration chapel onsite at its main office, and executive director Mary Strom credits the power of prayer for much of its success.

"Everything comes from

that," she said.

Its counselors share information that conforms to Church teaching: that every life is a gift and has dignity that must be preserved. But the women who come also have dignity that must be respected, Strom told OSV.

"We treat each individual as just that, an individual," Strom said. "We don't prejudge their

Continued on Page 8

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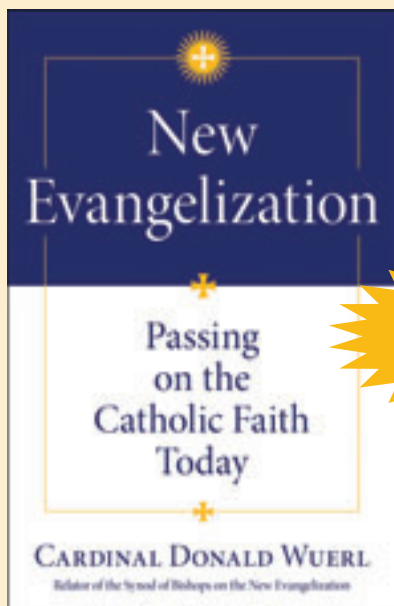
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— Cardinal Donald Wuerl

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Cardinal Wuerl also shares how his personal faith-sharing experiences shaped his own view of the New Evangelization.

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A client smiles as she sees an ultrasound of her baby at the Women's Care Center location in Elkhart, Ind. Photo courtesy of Women's Care Center

Continued from Page 6

circumstances, or even pretend to understand what they are going through. We listen, we start asking questions to get to know the person. What are the driving factors that lead them to believe abortion would be the best choice, or the only choice?"

Although such centers offer nothing but help for pregnant women in need, they have been criticized for misleading women who might think they provide abortions. In California, they now must post signs saying they neither perform abortions nor provide referrals for abortions.

Pro-woman approach

Most of the women who come in and have an ultrasound choose to carry their pregnancies to term — 97 percent at the center Grimm visited in Milwaukee. Abortion rates in communities where Women's Care Centers are located have declined (see sidebar), and a clinic that performed late-term abortions in Niles, Mich., closed in October 2012. It was located next door to a Women's Care Center.

"This is where the women come. This is where the hearts are touched, and this is where the minds are changed," said Bobby Williams, director of the Women's Care Center Foundation. "It's important that it's done right."

When women call, they are encouraged to come in for a medical-grade pregnancy test and an ultrasound. While two centers offer onsite prenatal care

BY THE NUMBERS

63%

The percentage that abortions have declined in Fort Wayne, Ind., since Women's Care Center opened its first location in the city in 2004. Women's Care Center currently has three centers in the city, which now has 495 fewer abortions every year.

55%

The decline in the percentage of abortions in South Bend, Ind., area. There are 700 fewer abortions performed every year in the area than there were in 1998.

23%

The decline in the abortion rate in Milwaukee since Women's Care Center opened a center in 2010 across the street from the largest abortion clinic in the state of Wisconsin.

Source: Women's Care Center

through medical partners, the others offer referrals for care, as well as for all of the other things a pregnant young woman might need, such as housing and financial assistance.

The centers offer prenatal vitamins — since there is often a wait for doctor appointments — counseling to help the women (and the fathers if they want it) to set goals and develop plans to achieve them, and child development and parenting classes. Moms' groups help women meet others who are in the same situation.

Those who participate get coupons to shop in the "Crib Club," where they can get brand-new baby equipment. Centers also have some donated used items for mothers who need them.

"We don't want to be bringing babies into the world and have unprepared young mothers," Manion said.

"We do put a lot of emphasis on practical assistance after the birth," Williams said. The most important thing is to show pregnant women in crisis that they matter.

"With most pro-life groups, it's all about 'save the baby,'" Williams told OSV. "Ours is a uniquely pro-woman approach. ... Regardless of folks' political affiliations, or what they think, we're winning. A lot of times the pro-lifers are kind of down and disappointed. What we like to focus on are the positive things."

Michelle Martin writes
from Illinois.



RESPECT LIFE
JANUARY 20, 2013

Four decades after ruling,
pro-lifers see reasons for hope
in pro-life movement

> **PAGE 10**

Meet pro-life activists 40 and
younger who are determined to
keep sanctity of life at forefront.

> **PAGES 11-13**

Catholics' dedication to
the pro-life movement
spans the generations.

> **PAGES 14-15**

ROE V. WADE AT

40

As landmark ruling hits milestone, pro-life activists vow to
continue fight for the dignity of all human life

HISTORY

Four decades after *Roe*, the fight for life continues

Legalized abortion remains the law of the land, but there have been reasons for encouragement lately

By Maryann Gogniat Eidemiller

By her own later admission, Norma Leah McCorvey lied about getting raped as a ruse to comply with the Texas law permitting abortion in instances of rape. But she had no proof that her pregnancy had resulted from a crime, so she was unable to terminate her third child.

The year was 1969, and two Dallas attorneys took up her case to challenge the pro-life laws in Texas. The case ended up in the U.S. Supreme Court with McCorvey, as plaintiff, given the anonymous name of Jane Roe, with the defendant in the suit being District Attorney Henry Wade of Dallas County.

McCorvey gave birth to the baby in the meantime, so for her, the ensuing legal battle was no longer moot. But on Jan. 22, 1973, *Roe v. Wade* became the landmark decision that

gave women the constitutional right to abortion, based on an implied right to privacy in the Ninth and 14th Amendments.

Among other points, the court said that the fetus was a “potential life” but not a person, and, therefore, had no rights of its own.

The decision also defined the conditions permitting or prohibiting abortion during the pregnancy. The woman’s right to privacy in the first trimester was so strong that it was unregulated, thereby establishing abortion on demand. In the second trimester, states could regulate abortion only to protect the loosely-defined health of the mother. In the third trimester, a state could regulate abortion to promote the interest of the viable or potentially viable fetus.

At the same time that *Roe*

v. Wade was passed, the *Doe v. Bolton* decision defined maternal health (a cause for abortion) as “all factors — physical, emotional, psychological, familial and the woman’s age — relevant to the well-being of the patient.” In other words, the right to abortion beyond the first trimester was expanded to include any vague definition of “maternal health.”

Encouraging victories

There have been numerous court decisions and challenges in the past 40 years, many filed by the pro-life movement and resulting in support of the right to life of the unborn. Despite setbacks, the victories in recent years have been encouraging.

According to the Washington Times (Nov. 29, 2012), more than 500 new pro-life bills were introduced across the country in 2011, with more than 90 becoming law — a 50 percent increase over previous years. Another 350 new pro-life bills were introduced in 2012, and more than 60 became law. Among them were 38 specifically on abortion and 11 that provided legal recognition and protection of the unborn outside abortion, for instance a bill in South Carolina protecting infants from failed abortions.

Another 25 bills considered halting state funding for abortion. In New Jersey, Gov. Chris Christie vetoed a budget bill that earmarked \$7.5 million to Planned Parenthood and other family-planning organizations.

In the matter of the Affordable Care Act, 13 states introduced resolutions opposing mandates for insurance companies to fully cover abortion-inducing drugs. Other states (Alabama, Wisconsin, South Dakota and South Carolina) opted out of the pro-abortion provisions to prevent funding abortions through insurance plans in their states.

The life-affirming list goes on: state monies were allocated for pregnancy centers, and laws were passed to regulate abortion facilities, to require parental notification and more.

As for McCorvey, she later claimed that two ambitious lawyers had used her as “a pawn” in *Roe v. Wade*. She changed her

REASONS FOR HOPE

Dr. Day Gardner is associate director of the National Pro-Life Center, the former national director of Black Americans for Life and is the founder and president of The National Black Pro-Life Union. She spoke about the past and future of the pro-life movement with Our Sunday Visitor.



Gardner

Our Sunday Visitor: What are the greatest pro-life achievements in the past 40 years?

Dr. Day Gardner: Awareness. I think we have educated most of America regarding what a baby is. Of course, we hear a child being referred to as an embryo or fetus, words other than saying baby. But with modern technology, we see images of what a child looks like. The child in the womb is no longer thought of as a lump of flesh.

Another thing is, we have come to realize that no one group is going to make an awful lot of difference. We have to work together — the white community, the black and Hispanic communities — so that we grow in numbers.

OSV: Why is this particularly important to minorities?

Gardner: Abortion facilities are placed in minority neighborhoods and around college campuses, and these communities are specifically targeted. They make sure that there are blacks working there. Blacks and people in the inner cities are led to believe that if you find yourself pregnant, it’s going to basically ruin your life, so the best thing to do is get an abortion. But that’s not the best for the child and that’s not the best for the mothers, either. One is injured and the other is dead.

OSV: How has the pro-life movement responded?

Gardner: The other side tries to make it seem like you are going to be out there all alone with no one to help. The truth is, pro-life groups are out there with many ways to help mothers and their children. It’s not just the initial issue of saving the baby’s life, but also helping the child and mother to grow in better care for the baby. One of the most important things is to make sure that mothers understand that there is hope out there, that we love our children, and that there is never a reason to kill your baby. I think more people are beginning to understand that it’s not the end of the world to have a child.

OSV: What does the future hold?

Gardner: I think all the reasons that people had abortions, or felt they needed to have one, are leaving. There are going to be more and more people saying, “What’s the big deal anymore?” about having a baby. I really believe we will see an end to abortion. My prayer is that *Roe v. Wade* will be overturned.

active in the pro-life movement.

Maryann Gogniat Eidemiller
writes from Pennsylvania.

PRO-LIFE EVENTS



People march in the 2010 Walk for Life West Coast. CNS

This month, pro-lifers on both coasts will process and pray for an end to abortion.

In Washington, D.C., a national prayer service will take place at 8:30 a.m. at Constitution Hall before the 40th annual March for Life on Jan. 25. “After 40 years of legal abortion, and the misery it has brought to untold millions of American women, men and families, we want to have one of the largest expressions ever of communal repentance and fervent intercession for an end to abortion in our nation,” Father Frank Pavone, president of the National Pro-Life Religious Council, said in a statement.

For more information, visit www.nationalprayerservice.com and www.marchforlife.com.

In San Francisco, Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, will attend the ninth annual Walk for Life West Coast, which will take place at 12:30 p.m. Jan. 26 at Civic Center Plaza. The event includes a rally featuring actress Jennifer O’Neill giving her testimonial and several other speakers before the march.

Visit walkforlifewc.com for more information.

FAR FROM 'SETTLED'

On Jan. 23, 1973, The New York Times announced on its front page that the Supreme Court had settled the abortion issue in American law. Forty years later our greatest victory is that it is more unsettled than ever. For example, the last two years have seen unprecedented levels of activity by state legislatures seeking to limit abortion and show respect for the unborn child.

Another great legal victory has been a consistent policy, in Congress and most states, that government will not fund abortions and will protect the conscience rights of those who reject abortion. These longstanding policies are now at risk, especially through implementation of the new health care reform law, and our greatest challenge in the new year will be to preserve and improve them.



Doerflinger

It remains true that most Americans are basically pro-life and want greater protection for unborn human life than the Supreme Court allows and abortion rates continue to decline, especially among young people. We must build on this consensus and this promising trend to make further progress toward a culture of life.

— Richard M. Doerflinger, associate director, Secretariat of Pro-Life Activities U.S. Conference of Catholic Bishops

TESTIMONIALS

Catholics 40 and under dedicate themselves to working in pro-life cause

They have lived with the effects of Roe their entire lives and are determined to see an end to abortion

By Maryann Gogniat Eidemiller

Many in the pro-life movement were just born when *Roe v. Wade* legalized abortion in the United States in 1973, and some weren't born until years later. They never knew a time when it was illegal to end the life of an unborn child, and they have always lived in the shadow of the Supreme Court decision that enabled abortion on demand. Here, some share their stories.

Jennifer Medley

Jennifer Medley, 40, of Ashland, Wis., has been in the pro-life movement since she was a teenager. She chose abortion for a controversial topic in a public high school speech class assignment, and she participated in pro-life youth groups. She became a Birthright counselor in her college years and prayed the Rosary in front of abortion

clinics. When she lived in Ohio, she helped start a pro-life group in her parish and designed their website.

Then she got married and had four children in four years, now ages 1 and a half to 5, and sometimes she takes them to rallies.

"People have said to me, 'You are kind of living pro-life,' and you might look at it that way," she said.

Medley squeezes in volunteering while she raises a family, mostly working behind the scenes on pro-life websites and keeping connected with the movement with prayer.

"What I'm seeing now is that pro-life is less spoken about from the pulpit and from the people," she said. "I'm feeling that there's a kind of politi-

Continued on Page 12



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Continued from Page 11

cal correctness taking over the value of life and that people are losing touch with what it's all about. It's like they don't want to hurt anyone's feelings about things like contraception and living together, either. People seem to be giving the impression that they wouldn't do it, but they won't tell anyone else what to do."

That attitude may be rooted in the fear of turning people away from God, she said, but it's also preventing people from speaking up for the unborn.

Becky Visosky

Eight years ago, Becky Visosky was watching television and complaining to her fiancé about a news segment on abortion. He said to her, "It's really kind of amazing that if people believe that millions of children are dying, that they aren't doing more about [it]."

Visosky, 38, started researching abortion and, she said, "I found ways to get off my couch."

She began volunteering with Rachel's Ministry and other pro-life ministries in the Diocese of Dallas, and three years ago left a successful law practice to become the committee's director of communications.

"As an attorney, I could see that *Roe v. Wade* is grounded in a misunderstanding of the Constitution, and this is not a controversial view," she said. "But I think we have seen some very positive developments, like several years ago with the Supreme Court's opinion prohibiting partial birth abortion. There also has been an increasing recognition of the humanity that abortion involves, and an increasing realization of the toll it takes on women, and not just physical."



Jennifer Medley and family. Courtesy of Jennifer Medley

Visosky decries the false freedom that many women believe abortion has given them. It's tied in with loosening the reins on sex and with "the new virtue of everyone having the freedom to do whatever they want."

"I think my entire gender has been sold a bill of goods," she said. "But abortion really gave a free ticket to men who are no longer responsible. So you have women standing outside abortion centers because they feel that they have no other option. The men in their lives don't have any obligations, or may even be forcing them into abortions."

Visosky hopes that in her lifetime, abortion, like slavery, will become "an unthinkable" thing to do.

Tammy Pagels

Tammy Pagels was 17 when she became pregnant from a rape and her mother forced her to have an abortion.

"I felt helpless," she said. "I

was afraid of my mother and I didn't have the voice to speak out."

She told her future husband Darrell about it early in their dating, and he supported her journey to healing.

"He is the one who taught me that God is the one who will be there for you," she said. "Everything is possible as long as God is the center of your life."

The couple now has six children, ages seven months to 13, and Darrell, 40, was ordained a deacon four years ago. They are both coordinators of the Culture of Life in the Diocese of Pueblo, Colo., and are promoting the abortion healing ministry of Project Rachel.

"Having an abortion — having a child who is no longer with you — is something that never leaves you, no matter how much you pray every day," she said.

Pagels came to a "different place" in her life through confession and Eucharistic adoration, and was able to forgive the man who raped her, her mother, and herself.

"I want other people to hear my story because you never know if someone out there is going through the same struggles that I went through," she said. "I want to get out the message to young people to respect life, and to remember that a child is God's work, God's creation, from the moment of conception."

Pagels encourages prayers for mothers who had abortions, and for their children. "Pray that they have somewhere to go and someone to turn to," she said.



Visosky



Deacon Darrell and Tammy Pagels. Courtesy of the Pagels

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Gloria Santana and family. Courtesy of Gloria Santana

Gloria Santana

Reaching out to the Hispanic population is one of the pro-life movement's newest focuses.

"When people come to this country wanting better lives, they sometimes see aborting as something progressive," said Gloria Santana, 31, a peer counselor at the Sacramento Life Center and parish pro-life liaison at the National Shrine of Our Lady of Guadalupe in Sacramento. "They are offered an option, and they think this is better, and out of ignorance, they think this is normal, that abortion comes with the American dream. They are going to buy into that culture, and that's what they believe."

Although she was raised in a Catholic home, she never learned about the sacredness of life. So when she was 18 and her best friend got pregnant, she thought it was her "duty" to drive her to an abortion center.

When Santana was 23 and pregnant with her second child, she was given the pro-life film, "Silent Scream," to show to a parish youth group.

"Everything came back to me," she said about her friend's abortion. "I could have been speaking for that child. At that moment, I realized that I could not be passive. I could not let my children grow up without hearing this. I made a promise that the best legacy I could give to them is being pro-life. Not just a passive person, but a warrior who will stand up and become passionate."

Santana is involved with the diocese's Rachel's Vineyard retreats for healing after abortions.

"I don't know what I would have done if I had gotten pregnant at 16 or 17 because I was never evangelized about the sacredness of life," she said. "It was heartbreaking for me when I did learn about it and real-

ized what abortion was and the truth about that evil."

Cara Cooper

As president of the Pro-Life Club at St. Francis Catholic High School in Sacramento, Cara Cooper, 17, tries to instill in members the importance of not only standing up for the rights of those who have no voice, but also the importance of living a chaste life, respecting all people and living the way that Christ taught us to live.

"One thing that we have to offer the pro-life movement is that young people are really good at portraying the positive side of things," she said. "We're happy to be alive and we are celebrating life in general, and life in every stage and life in every single person."

Her parents, Stephen and Charmaine Cooper, not only influenced her with their own pro-life passion, but became witnesses to the dignity of life when they declined advice to abort two difficult pregnancies. Instead, they welcomed their daughters with love. Polly, 15, has autism, and her twin was lost in the womb. Olivia, 12, has multiple impairments.

"They are very healthy and they are very happy," Cooper said. "We wouldn't have them today if my mom had taken the doctor's advice."

Love of technology is another benefit that young people bring to the pro-life movement.

"We're coming out on Facebook, Twitter and blogging to spread the word of what it means to be pro-life. Our voices are being heard around the world," Cooper said. "The older people are going to have to pass this down to the youth now because we really have a strong voice."

Maryann Gogniat Eidemiller
writes from Pennsylvania.

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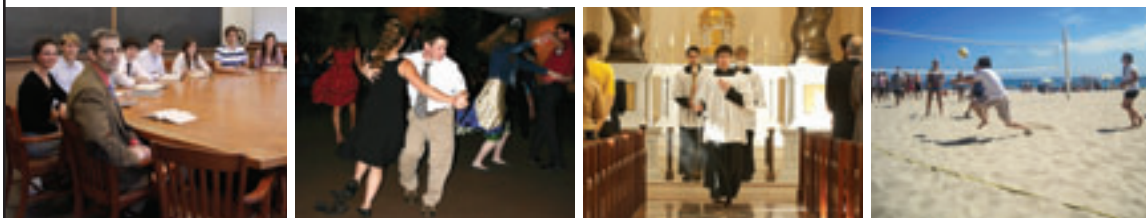
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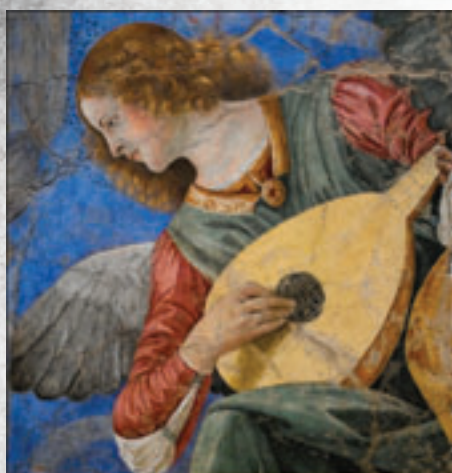
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PROFILES

Passion for pro-life cause reaches across the generations

Meet two activists — one born before Roe v. Wade and one born after — who share commitment to life

By Maryann Gogniat Eidemiller

It was in Dallas County, Texas, where the lawsuit generated that led to the Supreme Court's landmark *Roe v. Wade* decision that legalized abortion in the United States.

Twenty years later, Bishop Charles Grahmann commissioned the Catholic Pro-Life Committee, the Respect Life Ministry of the Diocese of Dallas. According to its website, it has been called "the largest and most effective diocesan pro-life organization in the world."

Since then, it has developed nine ministries, including pregnancy assistance, sidewalk counseling, abortion healing, education and civic action. The work is carried on by staff and volunteers of all ages, many veterans who remember when abortion was illegal and younger pro-lifers who are coming to the front lines.

Executive director Karen Garnett was 10 years old when *Roe v. Wade* was passed, and Rachel's Vineyard coordinator Lacy de la Garza was born 15 years later. Both of their generations bring passion to the fight to protect the unborn.

Karen Garnett

Karen Garnett remembers when *Roe v. Wade* made abortions legal.

"I remember the pastor was totally red in the face and he was pounding his fist on the pulpit," she said. "He was outraged that killing unborn babies was now legal. It was shocking and devastating. How could it even be possible to kill an unborn baby? I felt hollow and devastated. Even as a 10-year-old, I remember feeling that if you live in a civilized society, how can this be?"

That Supreme Court decision prompted pro-life protests and, she added, many people couldn't imagine that the law would stand. But it did. At the 20-year mark, when Bishop



Karen Garnett Courtesy photo

Grahmann commissioned the Respect Life Ministry in the Diocese of Dallas, Garnett came on as a volunteer. She was hired as it grew and became the director, with Bishop Kevin J. Farrell now at the helm.

Several things changed in the 40 years of pro-life witnessing. For one thing, Catholics started sidewalk counseling based on methods developed by Msgr. Philip J. Reilly of the Precious Blood Monastery in Brooklyn, N.Y., founder of the Helpers of God's Precious Infants.

"It calls for no confrontation, no large graphic signs and no yelling," Garnett told Our Sunday Visitor. "We meet the mother where she is and offer her the love of Christ and let her know we are there for her. Since we have adopted those methods (in Dallas), we have helped more than 6,000 moms to turn away. Just in the past year, it's over 800."

Other changes added more ministries for pregnant women, abortion healing and outreaches to the Hispanic community. Thanks to many components of the pro-life advocacy, the num-

ber of abortion centers in Dallas fell from 13 to five since 1990.

"There have been 92 pieces of pro-life legislation passed across the country in the last two years, and that includes a sonogram law in Texas that's the strongest in the country," she said. "Because of that law, abortion procedure hours here have dropped 20 percent. The abortion rate in the state dropped 4.3 percent between 2008 and 2010, and 7.1 percent in Dallas. And across the country, we are definitely seeing signs of hope in rising numbers of people — now just over 50 percent — who identify themselves as pro-life."

Garnett is encouraged by how many young people are involved in the movement, and how dynamic leaders are rising from their ranks.

"It's very uplifting for those of us who have been at it for 20 years, some for 40 years, to see the re-enforcements coming," she said. "So many young people are embracing the mission, and hearing the call and answering it. More and more young people are realizing that many of their generation have been denied this inalienable right to life, and they themselves could have been aborted. That makes them want to fight harder against this injustice, and they are recognizing that this is the civil rights issue of their time."

Lacy de la Garza

Lacy de la Garza hears many heartbreaking stories in her work as coordinator of Rachel's Vineyard in the Rachel Ministries of the Diocese of Dallas.

"Women who have had abortions have told me, 'There was no one outside the abortion clinic to love me. They were there to condemn me,'" she said. "It's very powerful to hear them acknowledge that they would have changed their minds if someone would have been there to say, 'I'm here to help you.'"

Offering compassion and God's love and mercy is one of the biggest changes that de la Garza has heard veteran pro-lifers talk about. Some sidewalk vigils had turned ugly and confrontational in the early years, and the mothers going into the clinics often were openly and loudly berated for what they were doing.

"We now have information that most abortions are not wanted and that they are coerced by a boyfriend or parents," de la Garza told OSV.



Lacy de la Garza has been part of the cause since she was 9, when she began attending pro-life prayer vigils. Courtesy photo

RACHEL MINISTRIES

Rachel Ministries in the Diocese of Dallas is an outreach of Rachel's Vineyard, a ministry of Priests for Life that offers weekend retreats for women and men grieving the loss of their aborted children, and an outreach of Project Rachel, which supplies post-abortive spiritual direction to men and women.

For more information, visit hopeafterabortion.com and www.rachelsvineyard.org.

"So, there's a different approach to how we minister to women, and that's one concept that I'm proud to be part of. It saddens me to think of what happened previously. We have a better understanding that it is truly love that will change people's hearts."

De la Garza, 25, was born 15 years after *Roe v. Wade* and has been part of the pro-life cause since she was 9. That's when her mother Lucy began taking her children to prayer vigils in front of abortion facilities.

"Even that young, I understood that these women were going in with a child and leaving without one, and that was enough understanding for me," she said. "Then as I got older, I began to understand what was going on and I felt compelled to do something about it. I was influenced by my mother, who definitely had her convictions. Not only would she go out and pray, but she was involved in

pro-life ministries in our parish. So we began to see what it means to be pro-life by seeing the actions of our mother."

De la Garza wrote her college thesis on the effects of abortion on women. Her "jaw dropped," she said, when she learned that one in three women in the United States has had an abortion by age 45.

"How many women — how many fathers — are grieving over children who are not born?" she said. "I don't know how anybody can know that and not do something about it. It was time for me to step forward. There was no excuse for resisting the call."

In January 2012, she was hired to coordinate the ministry that helps women and men to heal from abortions that happened years and even decades ago.

"We are there to meet the needs of those who are broken, to help them find the services that are available for them — the friendship, compassion and understanding, which many of them never had before," she said.

De la Garza counts the "culture of moral relativism" and a lack of an "accepted absolute" among the assaults against life. But she's confident that her generation of pro-lifers, like those who took up the banner 40 years ago, will continue to fight for protection of the unborn.

"Young people have such an important part in the pro-life movement because we have energy," de la Garza told OSV. "Once a young person is compelled, there's really no stopping them."

Maryann Gogniat Eidemiller
writes from Pennsylvania.

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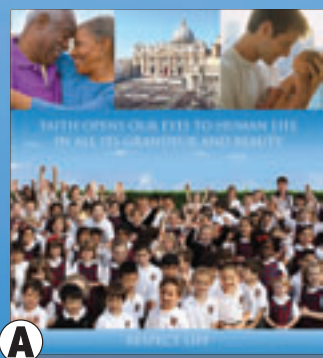
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CLERGY

Two priests put pro-life issues on forefront

Carefully written homilies on sanctity of life would go a long way to advance cause, pastor says

By Maryann Gogniat Eidemiller

Father Leonard R. Klein has been seriously pro-life throughout his ministry, and that includes when he was a pastor with the Evangelical Lutheran Church. In fact, the Catholic pro-life doctrine was a significant reason behind his conversion to Catholicism and his ordination as a priest in 2006.

"In my Lutheran period, which was most of my life until 2003, I was not so much involved in the movement, but I took a fairly conspicuous role in the internal debates in Lutheranism, for instance, the questions of permissibility and the feminist side of anti-life that was gaining great strength," he said.

Unfriendly atmosphere

Father Klein, 67, is director of the Office of Pro-Life Activities and Respect Life Committee for the Diocese of Wilmington, Del. He also has dual assignments at St. Mary's Parish and St. Patrick's Parish, and is administrator of the Cathedral of St. Peter. He and his wife, Christa, have three children, including a disabled daughter who lives at home, and six grandchildren.

"Delaware has one of the highest abortion rates in the country," he said. "It doesn't have a viable parental consent law, so we have reason to believe that underage girls from Pennsylvania and other states are coming here. There's also an egregious effort by Planned Parenthood to target minorities, and Delaware is easily accessible to the (surrounding) black and Latino communities, which is a heavy part of Planned Parenthood's business."

Pro-life preaching

The diocese's pro-life ministries work with 40 Days For Life and groups that push for pro-life legislation, such as opposition to embryonic stem cell research. He has praise for the laypeople who "are doing a good job," but would like to see

more priests preaching more about life issues.

"One thing that I can say to them is that you can preach about this from the pulpit, but you have to take the time to write your homily," he said. "It's important to not shoot from the hip. You have to phrase it right so that we are the ones — not Planned Parenthood — who offer hope and forgiveness. It can't be your only theme, and it doesn't need to be every Sunday. Sometimes it can just be a paragraph or a few sentences."

There's no danger in preaching to the choir, he added, because many people in the pews are confused or influenced by the culture of death.

Advances in sonograms and other medical technology have proved the pro-life affirmation of human life in the womb.

"These sonogram images put the pro-abortion movement on the defensive, and fewer people are prepared to argue that this is just a blob of tissue," he said. "They can no longer deny what is actually in the womb. They may try, but the blob-of-tissue argument is harder to defend when more people can see the evidence that it isn't."

Power of education

An African-American pastor from a Protestant church told Father Lee Perry that the reason more Protestant ministers don't preach on pro-life is that many in their congregations have had abortions.

"It's a form of genocide in African-American neighborhoods," Father Perry said, "but he told me that the ministers don't want to offend anyone and lose them as members."

But it's through information and education, he said, that people learn the truth about abortion.

Case in point: When he

taught biology at Catholic schools, he presented the biology of the baby along with the theology, and explained that the logic in laws regarding abortion "weren't a good thing."

"So, after going through all this with the students, they understood that this did not make sense," he said. "We talked about life, liberty and the pursuit of happiness, and that (abortion) takes away the life of the innocent. We talked about the horrors of the Nazis, and that's just as bad as what they're doing (with abortion)."

Cultural changes

Father Perry is administrator of St. George Byzantine Catholic Church in Olympia, Wash., and is the pro-life coordinator for the Byzantine Catholic Eparchy of Van Nuys, Calif. His passion for the

movement began in the early 1970s, when it was still a states' rights issue. "There was very much energy," he said, "and I wanted to become involved."

There have been some major challenges in the last 40 years, particularly, he said, in the influence of a changing culture that's accepting assisted suicide, same-sex marriage, legalized marijuana and the widespread selective killing of unborn children with Down syndrome.

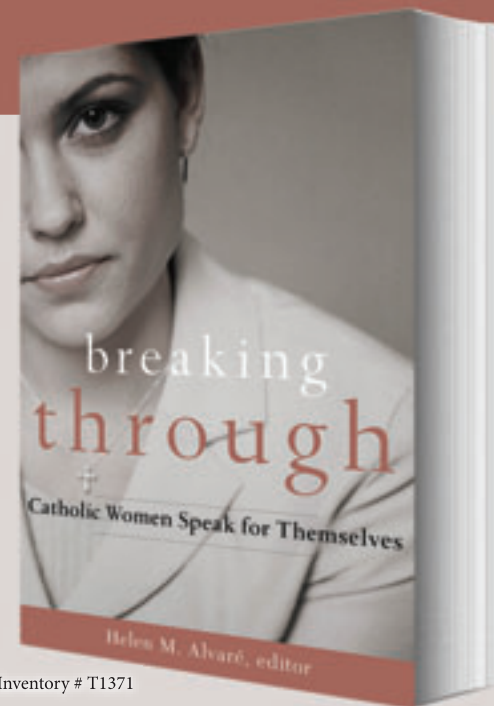
"But we also are seeing and doing things that are very encouraging," he said. "We definitely have a pro-life younger generation, so I think we are making headway there. I go to the march in Washington, D.C., and I see school groups coming from all over the country, and these kids seem very dedicated to life. I would like to see more Catholic schools because education is the key, and I think that Catholic and non-Catholic churches should work together. Really, this is the civil rights movement for the unborn. We have a lot of work to do."

Maryann Gogniat Eidemiller
writes from Pennsylvania.



Father Klein

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OPENING THE WORD | CARL OLSON

Extraordinary revealed

Cana miracle shows God cares about the ordinary events and mundane concerns of his people



St. John's account of the wedding in Cana is unique to his Gospel; it is also the first of the seven signs presented in the first half of the Gospel, what is sometimes called "The Book of Signs" (Jn 2-12). These miracles include the healing of the official's son (Jn 4), the healing of the paralytic (Jn 5), the multiplication of the loaves (Jn 6), walking on water (Jn 6), the restoration of the blind man (Jn 9) and the raising of Lazarus (Jn 11).

The riches of this Gospel reading are inexhaustible. But there is one word that comes to mind: relationship. There

are many relationships implied and depicted here, and they are like the many layers of a detailed painting, revealing more each time it is viewed and contemplated.

Think back on the previous four Sundays: Christmas, the Holy Family, Epiphany and the Baptism of Christ. Each of these feasts marks a profound event or reality within salvation history; each is directly focused on the mystery of Jesus Christ. Who is he? Why has he come? How will he accomplish the salvation of his people?

What emerges, among other things, is that the Incarnate Word is fully divine — conceived by the power of the Holy Spirit — and fully human — raised as an "ordinary" boy in a nondescript Jewish family. Until the age of about 30, Jesus appeared to be like so many other young Jewish men. But the nature of his conception and birth, along with the visit by the Magi, pointed to something radical, uncharted, unsettling. His baptism at the hands of his cousin, John, appeared routine at the start, but culminated with the revelation of the Trinity and the heavenly declaration,

"You are my beloved Son; with you I am well pleased."

At Cana, eternity was pressing hard against — or within — history. Yet the setting, again, was ordinary enough: a modest wedding celebration in a small town north of Nazareth. The bride and groom are unnamed, but later traditions suggest Mary was the aunt of the bridegroom. It seems that she was involved in helping with the celebration. Jesus and his disciples also knew them, for they were invited to the wedding. It was a large and joyful family gathering.

**JAN. 20, 2013
SECOND
SUNDAY IN
ORDINARY TIME**

IS 62:1-5
PS 96:1,2,2-3,7-8,
9-10
1 COR 12:4-11
JN 2:1-11

But the veil of the ordinary was unsettled by a simple, quiet statement: "They have no wine." This might seem odd, notes Father Hans Ur von Balthasar, as Mary "had probably not seen any outward miracle by him yet. Yet she knows all that is necessary: she knows of the holy power within him." The relationship between the Mother and the Son is front and center, even though Mary points always to him: "Do whatever he tells you."

There has been much written about the words of Jesus in between his mother's statement. Was he being rude? Rebuking? Dismissive? What was his point? His reply, wrote St. Maximus of Turin, was meant to foretell "the most glorious hour of his passion and the wine of our redemption, which would obtain life for all. Mary was asking for a temporal favor, but Christ was preparing that would be eternal." Yet, as Maximus noted, Jesus "did not refuse this small grace while greater graces awaited." It is the divine, not the devil, who is in the details, for God cares about the ordinary events and mundane concerns of his people. Through the ordinary, the extraordinary is revealed, just as three years later the dark horror of the Cross revealed the splendor of God's saving love.

Carl E. Olson is the editor of Catholic World Report.

INTERVIEW

RADICAL RESPONSE
to the horror of abortion

Author-pro-life advocate recounts her years of controversial rescue work

By Mark Sullivan

Pulling the bodies of aborted babies out of trash bins behind abortion clinics, taking pictures of those aborted babies, blocking the entrances to abortion clinics, getting arrested for doing so and spending time in jail for those "crimes" have made Monica Migliorino Miller a controversial figure in the pro-life movement. "Abandoned: The Untold Story of the Abortion Wars" (St. Benedict Press, \$26.95) is her account of her involvement in the pro-life movement in Chicago and Milwaukee from 1976 to 1993.

Miller recently spoke with Our Sunday Visitor about her book and her thoughts on the future of the pro-life cause.

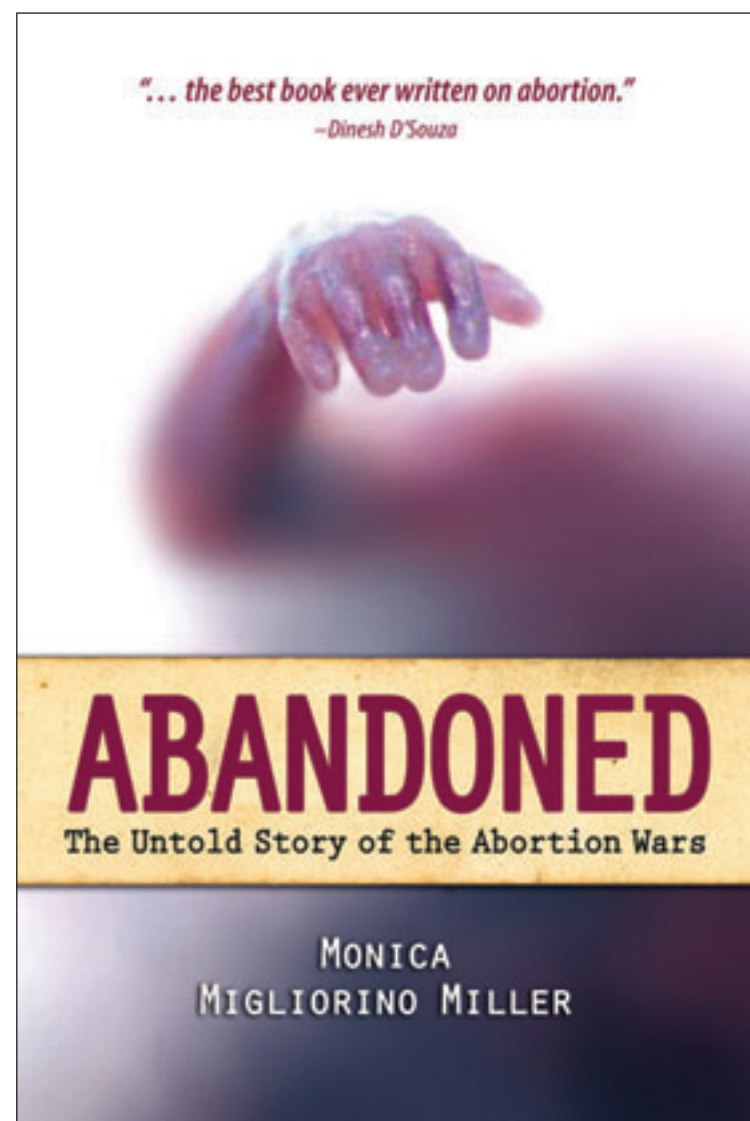
Our Sunday Visitor: You describe some activities in your book that many would consider extreme — taking the bodies of aborted babies from the trash bins behind abortion clinics so that they could receive proper burials, taking photographs of the aborted babies and blocking entrances to abortion clinics. Aren't those activities pretty radical?

Monica Migliorino Miller: Once you have an awareness of the horrific injustice of abortion, it takes hold of you. You feel seized by it. You are called to make a radical response. You can't live a normal life anymore.

OSV: Why a radical response?

Miller: The big problem is that a lot of people have learned to live with abortion. We are dealing with more than 50 million victims, but where are they? They're invisible. They're very small. They don't intrude on your life in anyway, and everything looks very normal and our life is not disturbed by it — unless we want it to be.

Abortion clinics look like any other doctor's office. Some look raggedy and sordid, but



St. Benedict Press

there's no barbed wire around them or tall fences or guard towers. There's a clinic in Michigan right next to a coffee shop. You have people sipping lattes while an abortionist is killing babies, up to six months gestational age, on the other side of the wall.

Some of the people going into the coffee shop know this because people picket outside. Still they're not bothered. They're probably thinking it's just a woman's choice. It's her right or her business.

OSV: Knowing that abortions are going on a few feet away, can people really be unbothered?

Miller: Abortion disconnects us from each other. It's not just that abortion kills

people and deprives them of their God-given right. It is also the human alienation. The real suffering is the loneliness.

A culture based on a radical disconnectedness from one human being to another is not a culture that is going to stand. That is the ultimate philosophy of *Roe v. Wade*. That's what my book is trying to reveal.

OSV: Your pro-life activism has a distinctive dramatic quality to it. Was this intentional?

Miller: My theater background was enormously helpful in my pro-life work. It helped me to develop my organizational skills and prepared me to deal with the media. I was able to give extemporaneous interviews with reporters

who showed up at our events.

It dawned on me that when I was planning these rescues at clinics that I was directing a play and that the front of the clinic was the stage and all of the characters had their roles to play. It wasn't that I wrote their lines for them, but in a way I did. When the pro-abortion workers show up, you know exactly what they are going to say and how they're going to react. When the policeman and the fireman show up, you know exactly what they are going to say and how they are going to react. They are making their entrances and exits on a stage that I devised for them in a real-life theater. It is a true life and death drama. Everyone was reacting to what I had set up for them.

OSV: What did your family say about your pro-life work?

Miller: I didn't tell my parents or my brothers and sisters what I was up to. I don't know why, but I haven't. Now they can read the book and find out what Monica's been up to for the last 20 years or so!

There was a certain level of isolation regarding my activism from my immediate family, and I don't know what to make of that dynamic. It's kind of too bad. But I didn't live close to my parents or my brothers and sisters, so geography played a role. My parents didn't know quite what to make of my work, and they were a little afraid because my work is controversial and in some ways confrontational. They probably thought, "That's just what Monica does and we're not going to go there."

OSV: If you were fighting in some other cause such as civil rights or the protection of the environment, you would be a folk hero. There would be songs and movies about you.

Miller: I don't even think about it. I haven't thought about it until now. I know that I'm in a very unpopular cause. The Church is fighting for her life. I think we've lost the battle when it comes to abortion, contraception and the meaning of human sexuality. You can't say we haven't lost it

BRIEF BIO

Monica Migliorino Miller is the founder and director of Citizens for a Pro-Life Society. In addition to her pro-life advocacy, she is an associate professor of sacred theology at Madonna University in Livonia, Mich.

when 50 million human beings have been wiped off the face of the earth in the last 40 years. It's lost. What has to happen is that we have to regain that territory that has been lost.

I don't expect to get accolades from secular society. I expect the exact opposite — mockery, vilification, and derogatory comments.

OSV: Do you really mean lost?

Miller: When I say lost, I don't mean that it's over and done with and that we shouldn't fight to get it back or that there aren't pockets of hope or signs of life that we could reverse this, but it's like reversing the Titanic on its way to hitting the iceberg. It's a gargantuan task ahead. You could



Miller

say that we were losing the culture in the years prior to *Roe v. Wade*, but once that decision went into the can and opened up the floodgates of death and destruction of the innocent, the culture was lost that day.

We have been fighting that decision for 40 years. I don't see the quick fix. You have to do whatever God wants. He could end this whole thing tomorrow if he wanted, but apparently he's letting us suffer through this and be his voice crying in the wilderness.

We need to be very realistic about the evil that is with us right now, and it's very grave. I don't think as a Church or as a nation we have come to grips with it. I'm hoping my book will help.

OSV: What makes your book different from the other books on abortion that are out there?

Miller: My book is the first narrative history of the pro-life movement written by a pro-lifer.

I think those who were in the trenches need to chronicle our own history otherwise it

will be left up to the so-called neutral scholars or our enemies, and they already have their books out about us, and it's far from flattering or truthful.

We have a right to our own perspective on what legalized abortion means in the United States of America. We have something to say regarding our own experience and the 40 years of this struggle. Can you imagine the Civil War only being written by the slave owners?

OSV: You mentioned that your work was controversial. Inside the pro-life movement there are some who argue against deliberately breaking the law, such as blocking the entrance to an abortion clinic in a rescue. You spent time in jail for your rescue activities, but you don't do rescues any more. Why is that?

Miller: Our goal was not to simply "break the law." Our goal was to offer an act of defense for the unborn slated for abortion. If laws were broken — well, this was a side effect of the act of charity we were offering to the unborn.

I have three reasons why I stopped doing rescues: (my children) Bernadette, Joseph and Patrick. Before I got married and had children, I had no excuses. It got more complicated after I got married and the children started to come.

I see my pro-life work as a vocation. Not everyone is called to participate in rescues. People need to decide for themselves what God is asking of them.

Marriage is also a vocation. For me, my marriage vocation had to take priority over that aspect of my pro-life vocation. The two vocations are joined in my efforts to imitate Christ. I won't be successful in either vocation if I'm not trying to imitate Christ on the cross. You have to lay down your life for the other. That is why violence in any pro-life work is always wrong.

Mark Sullivan writes from Pennsylvania.

PASTORAL ANSWERS | MSGR. CHARLES POPE

Communal sacrament

Private prayer is not main point or purpose to be pursued at the time of receiving holy Communion



Question: I think that the reception of holy Communion is probably the most precious time a person can have to commune with the Lord. Why are we forced to sing hymns the whole time Communion is being distributed, making it impossible for us to converse with the Lord?

— David Tomko
Butler, Pa.

Answer: The General Instruction of the Roman Missal states, "While the priest is receiving the sacrament, the Communion chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the 'communitarian' character of the procession to receive the Eucharist. The singing is prolonged for as long as the sacrament is being administered to the faithful" (No. 86). It also states, "When the distribution of Communion is over, if appropriate, the priest and faithful pray quietly for some time. If desired, a psalm or other canticle of praise or a hymn may also be sung by the whole congregation" (No. 88).

Note then the emphasis on the "communitarian" nature of this moment. And while private prayer is not wholly excluded, neither is it extolled as the main point or purpose to be pursued at the time of receiving holy Communion.

The liturgy is fundamentally a public and corporate act of worship of the whole Body of Christ together. It is not essentially a private devotion. The norms do permit a time after Communion for silent prayer.

Your concerns are understandable, but they need to be balanced with what the Church teaches us the liturgy most fundamentally is. Consider that in the first Mass, at the Last Supper, the apostles did not go off and have private conversations

with Jesus. Rather, they experienced him corporately and that after partaking of the sacrament, they sang a hymn (see Mt 26:30). If we extend the first Mass to the foot of the Cross, there too, those that made it that far, stayed together and supported the Lord and each other.

Homosexuality's origins

Question: I think homosexual people are born homosexual. What is the Catholic Church's theological or scientific position?

— Charles O'Neill
via email

Answer: The Catechism of the Catholic Church states regarding homosexual orientation: "Its psychological genesis remains largely unexplained" (No. 2357). Hence the Church has no official doctrine that would either affirm or deny your assertion.

The moral requirements for a person of same-sex attraction do not vary based on the origin of the orientation. Rather, "basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.' They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved" (ibid).

It is not unlike a diabetic, who may be so for genetic reasons or may be by acquiring the condition. The bottom line is the same — they must regulate their diet. Thus, whatever the origin of homosexuality, the requirement is clear — one must embrace the life of celibacy that God enables (see No. 2359).

Msgr. Charles Pope is the pastor of Holy Comforter-St. Cyprian in Washington, D.C., and writes for the Archdiocese of Washington, D.C., blog at blog.adw.org. Send questions to Pastoral Answers, Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750 or to msgrpope@osv.com. Letters must be signed, but anonymity may be requested.

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OUR TAKE Brief salient observations and opinions on the news

Faith-filled pep talk for football fans

Much of evangelization is about reaching people where they are. For college football fans, that means parked in front of a big-screen television the first week of January to watch the many bowl games.

So, Catholics Come Home, a nonprofit organization that evangelizes through advertising campaigns, decided to reach out to those fans with a national commercial during college football bowl week that culminated Jan. 7 with the BCS National Championship Game between Alabama and Notre Dame.

The ad features football coach Lou Holtz, who led the



Coach Lou Holtz. Screen shot from Vimeo, video CatholicsComeHome.org

Irish to their last title in 1988, giving a pep talk, urging Catholics to “keep focused on the goal, and the goal is heaven.” Catholics Come Home estimates the commercial reached 70 million households during the week. Time will tell if the campaign can get faithful off the sidelines and into fully practicing their faith.

EYE ON CULTURE | TERESA TOMEO

Papal words to ponder

In this new year, make an effort to meditate on the writings of our pontiff from the past 12 months



One of my favorite ways to learn about my faith and to grow in my relationship with God is to read the writings of Pope Benedict XVI. For some reason, the pope's words always hit me right between the eyes and strike me smack dab in the heart. Whether it is something he said during his weekly general audience, his message after the Sunday Angelus prayer or a statement in reaction to breaking news in the world, I always find him to be a profoundly clear and prolific teacher.

That's why at the top of my list of resolutions for 2013 is to look back at some of the pope's words of wisdom in 2012. I try to read as much of Pope Benedict as I can. However, often I find that reading takes place in the middle of an already jam-packed day. So, I do almost a speed reading of the document, letter or article without really taking the necessary time to deeply reflect and pray about what I have just absorbed. Initially, because of the pope's way with words, my reaction is usually “wow” or “how true.” But then I put it aside and get back to the task at hand, which is why taking a second look is at the top of my hit parade.

Recently I went back to the article he wrote for the Financial Times (<http://osv.com/ZX0b1J>). The article originated from a request made by the newspaper asking for the pope's comments regarding Christmas and on the release of his latest book on Jesus' infancy. Here the pope reminds us that the birth of Christ should challenge us to “reassess our priorities, our values, our very way of life.”

“While Christmas is undoubtedly a time of great joy it is also an occasion for deep reflection, even an examination of conscience. At the end of a year that has mean economic hardship for many, what can we learn from the humility, the poverty, the simplicity of the crib scene?”

OK, here we are technically only a few weeks past all the Christmas celebrations. How many of us have long stopped pondering the manger scene or, for that matter, can even remember where we stored the manger for next year? Going back to that article forced me to think about how I need to spend more time, and not just during Advent and Christmas, reflecting on the Incarnation.

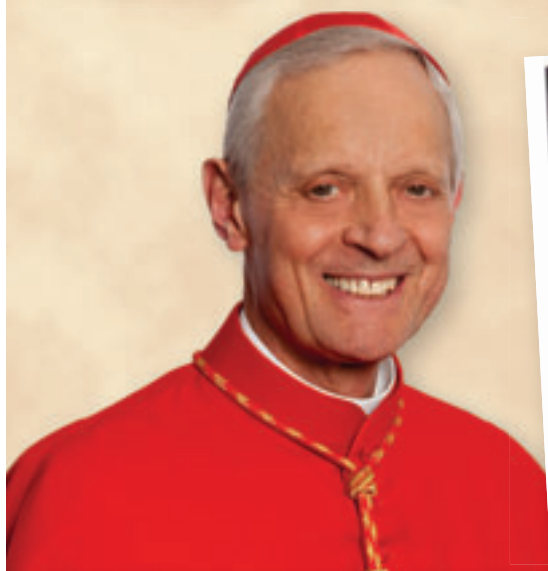
“Christmas can be the time in which we learn to read the Gospel, to get to know Jesus not only as the Child in the manger, but as the one in whom we recognize God made Man. It is in the Gospel that Christians find inspiration for their daily lives and their involvement in worldly affairs — be it in the Houses of Parliament or the Stock Exchange. Christians shouldn't shun the world; they should engage with it. But their involvement in politics and economics should transcend every form of ideology.”

See what I mean? Here comes that “wow” factor again. Just chewing on this paragraph for a while can help us put the election into a clearer perspective in terms of those in office who claim to be Catholic but can't seem to rise above today's political correctness. The pope forced me to take stock of how I may in some ways also be buying into instead of standing up against the ideologies and actions that are in direct conflict with the teachings of the Church.

So, before you move forward full force into 2013, go back to some of the writings of our pope and other great Catholic teachers. In addition to www.osv.com, some of my favorite resources include www.zenit.org, www.ewtnnews.com and www.news.va. This is one resolution you won't mind keeping, and as a matter of fact will be the gift that just keeps giving by putting that extra spiritual spring in all those steps you plan to take this year.

Teresa Tomeo is the host of “Catholic Connection,” produced by Ave Maria Radio and heard daily on EWTN Global Catholic Radio and Sirius Channel 130.

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— **Cardinal Donald Wuerl**, Archbishop of Washington D.C.

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Confession's back

Bless me Father, you've got a good idea about how to get Catholics to return to the confessional



It's the forgotten sacrament. Three-quarters of U.S. Catholics either never go or go less than once a year. Many aren't even sure what to call it: Reconciliation? Penance? Confession?

Once upon a time, people availed themselves of the Sacrament of Reconciliation as much as they did the Eucharist. It was offered frequently, and whole families waited in line to enter the confessional and tell the priest their litany of sins. I remember people standing in line as Mass began, waiting to enter the confessional and say, "Bless me, Father, for I have sinned."

Now only a fraction of Catholics go to confession even once a year, although the Church encourages us to go monthly. And it is not just a problem for laity. Use of the sacrament by priests has been in decline for years.

There are many reasons why the sacrament all but disappeared. In part it may have been a reaction against that kind scrupulosity that turned confession into a data dump of venial sins, tallying all the missteps that often substitute for a real reflection on the blindness and failures that truly turn us away from God.

Another reason is that the whole notion of sinfulness has waned. If God is a cross between an indulgent grandparent and a best friend, then no sin seems to merit a passionate appeal for forgiveness. We are also so prone to psychological rationalizations of our behavior that we judge ourselves incapable of sin. If everything is in our genes or our upbringing, then nothing is our fault.

Over the past several years, however, there appears to be a growing desire to restore the sacrament to a more central place in the life of the Church. New York Cardinal Timothy Dolan has appealed eloquently for a renewed appreciation of the sacrament within the context of the New Evangelization,

calling it "a repentance from within that can then transform the world without."

My parish tried something unusual this Advent. It decided to make the sacrament available when parishioners were available. A few months ago, Father James Shafer, our pastor, proposed to his two associates that instead of hearing confessions for an hour Saturday, they try a "back to the future" idea.

"I told them that I always wondered what would happen if we heard confessions around the weekend Mass schedule," he said. "Would making it more available and convenient for people help more of them experience his great forgiving love in their lives?"

The priests agreed. They first talked about confession from the pulpit. They published an examination of conscience in the bulletin. Then, for two weekend Mass cycles, as one priest celebrated Mass, the other two were available not just before and after Mass, but during it as well. For two weekends, the three priests logged more than 60 hours in the confessional, and according to Father Jim, more than 98 percent of the time, they were busy.

"On Sunday we began a half hour before the 7:30 a.m. Mass and never left the confessionals until 1:30 in the afternoon! We were overwhelmed by the outpouring of people. Many, many of them thanked us for making it available during Mass times," he recalled, and many hadn't been to confession in decades.

"We were exhausted, but it was the draining one knows after a job well done," he said.

Well done, and yet just a beginning. In many parishes, the priest shortage makes this kind of blanket coverage extremely difficult.

In the crazy busy world we live in, however, this is one example of how the Church can respond with new tactics rather than abandoning old practices. It turns out the need for healing and reconciliation hasn't gone away. We just need to make it a priority again.

Greg Erlandson is OSV president and publisher.

LETTERS TO THE EDITOR

Bring back that 'old-time religion'

Russell Shaw asks "What if Second Vatican Council never occurred?" (News Analysis, Dec. 30). The simple answer to this 90-year-old is that our "old-time religion" of sacrifice, penance and traditional practices of praise and adoration would still be around.

With so much time and ink being used to discuss the liturgical changes, it seems to me, homilies have ignored the sinfulness of today's society and its threat to our Catholic youngsters and the future of Catholicism.

I would guess this oversight is the result of so many of our priests and bishops being under the age of 60, and therefore they have no idea what a joy "our old-time religion" provided for the oldsters of the Greatest Generation.

I don't think Christ would approve of the accommodating Catholicism of today's generation.

— **Bill Bandle**
Manchester, Mo.

Should you say 'always'?

Re: "God is with us" (Editorial, Dec. 30).

At the risk of being misunderstood and coming out looking like the Grinch, I must question a quote in your editorial in which you said: "God is always on the side of the suffering." It would be safer to say "God is always with us" — he is omnipresent after all — but to say God always sides with the suffering may be stretching it a bit.

Adolf Hitler suffered defeat and an ignominious end in a Berlin bunker at the end of World War II, and while God was with Hitler, as he is everywhere, I doubt that God sided with Hitler. I have heard progressives make the case that radical gay activists suffer for their cause, therefore they should be equated with the martyrs and saints — but again, that is stretching the truth, isn't it?

It might be wise for you to not overstate your position. Yes, God is with us but he is not always on the side of the suffering if folks suffer while opposing his will.

— **Frank Johnson**
Winter Park, Fla.

In defense of Israel

"Seeking the star of peace" (Editorial, Dec. 16) seemed to decry the disproportionate number of Palestinians killed when Israel retaliated against the continuous rockets and suicide bombings that Israel has endured in its attempt to defend the tiny strip of land that the United Nations defined as an independent nation.

By the same logic we would have stopped short of winning World War II when we had killed an equivalent

number of Germans and Japanese.

— **Alvin Kirtz**
San Clemente, Calif.

Learning about ACLU

"Biased viewpoint" (Catholic Journal, Dec. 30) is an excellent article by Robert Lockwood.

What has been puzzling to me for many years is why conservative media has not revealed more about the American Civil Liberties Union. Where are they located? Who are the officers? Members of the board? And most important, who supports them? We all know their agenda, but who are they?

— **Donald Barton**
Jacksonville, Fla.

Receiving worthily

Re: "Limited Communion" (Pastoral Answers, Dec. 30).

I was pleased to hear that the priest at the letter writer's parish actually addresses the issue at funerals; in my experience, it is almost never done. It is very disturbing to see not only non-Catholics but people who were baptized Catholics and have either rarely been back or haven't been to church in a long time blithely receiving Communion without a word from the presiding priest.

Please let me beg priests to develop the habit of giving at least a brief teaching on who should and should not receive Communion, particularly at funerals and weddings and on days such as Christmas and Easter. Should priests not be guardians of this sacrament? Is it not obvious to them how it is being abused (especially at these times)?

I really find it hard to comprehend how a problem so obvious is so completely ignored.

Please, it can certainly be said in a kind and understanding way and serve as something for which people will even be very grateful. Don't be afraid.

— **Name and city withheld**

Fear of the Lord

Re: "Praying to the same God?" (Pastoral Answers, Dec. 23).

God is a three-letter word that has about 7 billion meanings for 7 billion people on earth. While it may be beneficial to ponder who will be saved, only God knows. The rest of us pray and hope and try to do the best we can according to God's gifts and our free-will choices.

But one thing is certain: "Rather, in every nation whoever fears him and acts uprightly is acceptable to him" (Acts 10:35).

As sinners (except for Jesus and Mary) we are all subject to fearing God and his righteous acts of judgment, and loving the One who made us and sustains us according to his powerful Word (see Heb 1:3 and 11:3).

Therefore, salvation is a descendent of the fear of the Lord, faith and doing what's right. Those who do this have no reason to fear God or the false gods that abound. Jesus is Lord.

— **Daniel Najvar**
Quitman, Texas

Correction

Cardinal Keith O'Brien should have been identified as the archbishop of St. Andrews and Edinburgh, Scotland, in "Catholics of 2012" (In Focus, Dec. 30).

SOMETHING TO SAY?

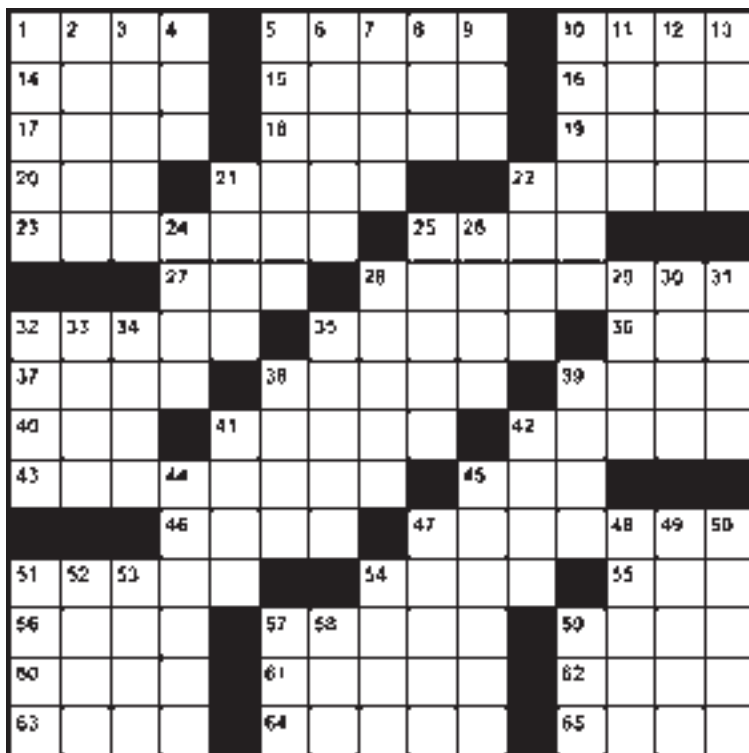


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ACROSS

- 1 ____ of Ars
5 Connects
10 Son of Eve
14 Migrant farm worker
15 Forearm bones
16 Charlie Chan's remark of surprise
17 Overhang
18 Threnody
19 "In the ____ of the Father..."
20 Exploit
21 Number of loaves Christ had to feed the 5,000
22 Genesis tower
23 Take a new path
25 Greek goddess of the earth
27 OT historical book
28 Monotony
32 David married his widow
35 Oscar-winning actress who converted to Catholicism
36 A letter
37 The Garden
38 "____ Angelicus"
39 Galilee, and others
40 Ovine cry
41 St. Elizabeth ____
42 Slender part of the leg
43 Made a priest
45 Hand-held computer, briefly
46 Former "evil empire"
47 Falls found in the Diocese of Saint Catharines
51 Pooch from Wales
54 Lenten foliage
55 "I believe in ____."
56 "____ Ben Adhem"
57 Up roar



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- 59 Urn
60 Covers
61 Cry out loudly
62 Paul and Silas' prison doors after the earthquake (Acts 16:25-27)
63 Fun follower?
64 The "Velvet Fog"
65 Catholic Australian novelist and author of "The Shoes of the Fisherman"

DOWN

- 1 Sacre ____
2 Czar's edict
3 Jesus was baptized in one
4 Wide shoe width
5 Biblical heroine
6 Biblical food
7 Memo phrase
8 Annoy by persistent faultfinding
9 Holy ____
10 Another name for the area of the Promised Land
11 Husband of Queen Jezebel
12 Woe ____!
13 French Christmas
21 Gas
22 Part of verb "to be"
24 Grandson of Leah
25 Urchin
26 Latin 101 word
28 Church council
29 OT prophetic book
30 The ____ of Confession
31 Mobutu ____ Seko
32 Peak in ancient Palestine
33 Purim month
34 Prayer counter
35 Holy ____
38 Writes
39 Hang-up
41 Enthusiastic okay, in Seville
42 Husband of Eve
44 Month of the feast of the Assumption
45 Roman governor who condemned Jesus
47 Book of the Bible
48 ____ Meal
49 They were found in Juan Diego's cape at Guadalupe
50 Make ____ in
51 Aaron made a statue of this
52 Theater award
53 Staffs
54 ____ box
57 Fair Deal monogram
58 "Lo and behold"
59 Poverty or obedience, for example

SOLUTION FROM LAST WEEK



EDITORIAL

An inauguration letter

Dear Mr. President,
On Jan. 20, you will officially begin your second term as president of the United States. You were first elected in 2008 at a time of grave fiscal crisis in this country. That crisis, and its legacy, in many ways defined your presidency in your first term.

We will leave it to history to judge the decisions you made in that first term, but we want to voice our concern that a different legacy may haunt your second term.

We recall that when you were elected, you had promised to bring a divided nation together. In your first inaugural address, you said: "On this day, we gather because we have chosen hope over fear, unity of purpose over conflict and discord." Later that year, you spoke at the University of Notre Dame, addressing some of the issues that divide us, most specifically abortion. You said: "Let's honor the conscience of those who disagree with abortion, and draft a sensible conscience clause, and make sure that all of our health care policies are grounded not only in sound science, but also in clear ethics ..."

We hope that in your second term you will take concrete steps to choose 'unity of purpose over conflict and discord.'

Despite your initial rhetoric, however, we have seen steps taken by your administration that have aroused our concerns about freedom of conscience and religious liberty, and about the desire for "unity of purpose over conflict and discord." There have been numerous decisions by your administration to weigh in on some of the most divisive and conflicted social issues of the day, particularly regarding abortion, religious liberty and freedom of conscience.

Most disturbing has been the decision of your own Department of Health and Human Services to establish rules forcing both for-profit and not-for-profit companies and organizations to violate their consciences and provide funding for contraceptive services, sterilization and abortion-inducing drugs. This mandate, which has to date not been tempered or moderated by your administration, despite your assurances, would force organizations — including our own — to violate the teachings of our Church or risk outrageously punitive monetary fines many times the cost of simply not providing health care benefits to our employees at all.

Worse still, your administration is imposing a fourfold test to determine if a nonprofit organization is sufficiently religious to warrant protection from this mandate, demanding that it primarily hire and serve members of its own faith. This onerous requirement would impact Catholic colleges, charities, hospitals and companies like Our Sunday Visitor. It makes the government the arbiter of what is sufficiently religious, a position we believe is not only a violation of the First Amendment but a precedent that threatens all religious institutions if not reversed by either legislative or judicial action.

Our concerns for religious liberty go beyond this one mandate, but it is the most far-reaching and potentially devastating of such violations to date. It threatens to become a divisive and polarizing legacy of your second term.

We hope that in your second term you will take concrete steps to choose "unity of purpose over conflict and discord," but we also promise you that we will not and we cannot abandon this struggle. As you yourself said in Stockholm in 2009, "We lose ourselves when we compromise the very ideals that we fight to defend." This unnecessary fight, this terrible overreaching by HHS, this relentless assault on our conscience and our ideals diminishes your administration and divides us even more. We pray that as your second term begins, you will do what is right and rescind this mandate.

Editorial Board: Greg Erlandson, publisher; Msgr. Owen F. Campion, associate publisher; Beth McNamara, editorial director; Sarah Hayes, presentation editor

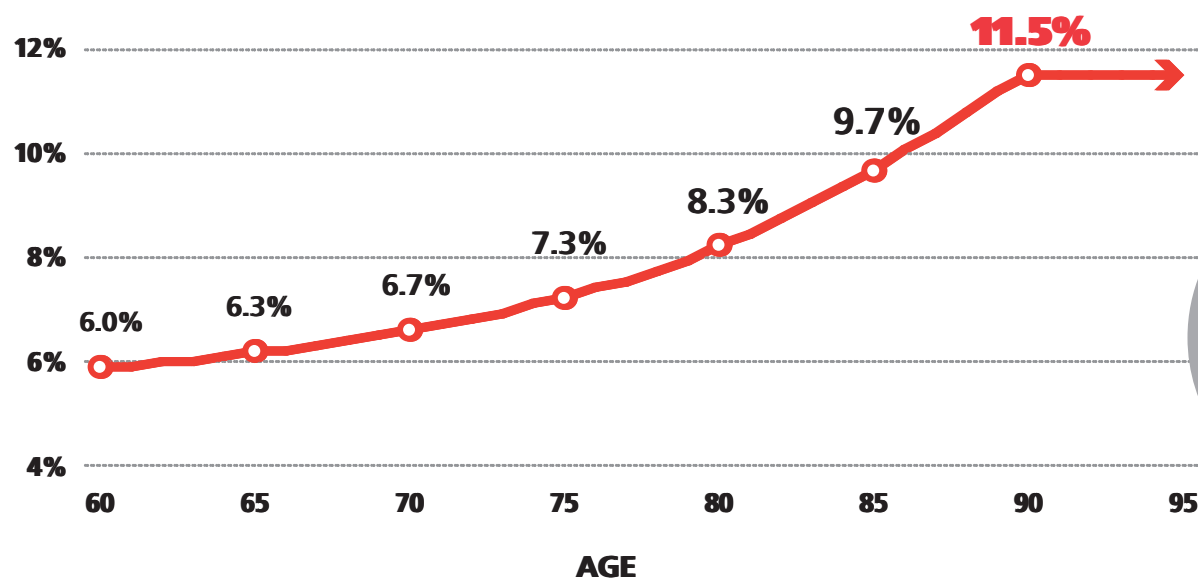


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