

**Roman Catholic Diocese of Reno
Respect Life Commission**



**Parish Pro-Life Committee Handbook
A Guide for Parish Pro-Life Committees**

prepared by

The Diocese of Reno Respect Life Commission

Approved for use in the Diocese of Reno

by

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updated

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Introduction

Catholic Pro-Life activities at all levels are directed by the teachings of the Catholic Church and are implemented in all dioceses and parishes in the United States according to the *Pastoral Plan for Pro-Life Activities*, issued by the United States Conference of Catholic Bishops (USCCB). The primary teachings of the Catholic Church on the subject are found in the *Catechism of the Catholic Church* and in the papal encyclical of Saint John Paul II: *Evangelium Vitae*.

The Bishop of the Roman Catholic Diocese of Reno has established a Diocesan Respect Life Commission to implement the *Pastoral Plan* in his diocese. As such, according to the *Pastoral Plan*, each parish should have a functioning Pro-Life Committee that works with the Respect Life Commission. The Commission works closely with the USCCB Pro-Life Secretariat in Washington DC to conduct Pro-Life activities that have been authorized and promulgated by the USCCB and endorsed for the Reno Diocese by the local bishop. The bishop appoints a Priest Moderator as his key representative on the Diocesan Respect Life Commission to insure that all activities are consistent with Church Teaching and the direction of the local bishop.

This handbook is designed to help the parish pastor's Pro-Life Committee and its committee chairman understand its role and provide practical advice on working with the Pastor and the Diocesan Respect Life Commission.

Diocese of Reno Respect Life Commission Policy on Cooperation with other Pro-Life organizations/events

The primary mission of the Diocese of Reno Respect Life Commission (RLC), as expressed by Bishop Calvo, is to educate the faithful on the Church's teachings on pro-life topics. Our primary sources for this information are the US Conference of Catholic Bishops *Pastoral Plan for Pro-Life Activities* and the directions from its office of the Pro-Life Secretariat, always with the consent and approval of the Bishop of the Diocese of Reno.

However, often in the course of the activities of the RLC, we are asked to work with non-Diocesan pro-life organizations and events that also promote respect for human life values. Whenever these organizations ask for Diocesan approval or support, Bishop Calvo has asked these organizations to come to him through the RLC, which makes recommendations to him.

It is the responsibility of the RLC to recommend to the Bishop outside organizations who seek our cooperation in promoting their activities and events to our parishes as long as the organization does not advocate policies that are counter to Catholic norms on pro-life issues or does not seek to disseminate through the RLC political material endorsing or opposing a political candidate or party. The RLC cooperation will not generally include financial, manpower and/or organizational contributions, unless specifically authorized on an individual basis (e.g. we have paid for tables at the Friends for Life Banquet of the Pro-Life League of Nevada, and Casa de Vida's annual banquet). If the RLC has determined that it can cooperate with a specific group, the RLC will notify the Bishop so he has the opportunity to review it and indicate his approval. Examples of non-Diocesan pro-life organizations and activities that may receive cooperation from the RLC include: Casa de Vida, the Pro-Life League of Nevada, the Reno Crisis Pregnancy Center, the Life Choices Community Pregnancy Clinic in Carson City, Nevada Students for Life, 40 Days for Life, Save the Holy Innocents, and Nevada Right to Life. Materials will first be reviewed and vetted if necessary.

United States Conference of Catholic Bishops Pastoral Plan for Pro-Life Activities

(These excerpts, quoted directly from the Pastoral Plan, state how the program works)

Implementing the Program

Restoring respect for human life in our society is an essential task of the Church that extends through all its institutions, agencies, and organizations and embraces diverse tasks and goals. The following schema suggests a model for organizing and allocating the Church's resources of people, services, institutions, and finances at various levels to help restore and advance protection in law for unborn children's right to life and to foster a true culture of life.

We ask that the Committee for Pro-Life Activities periodically inform the full body of bishops on the status of the implementation of this pastoral plan.

State Coordinating Committee (NOTE: there is no such committee in Nevada)

The state Catholic conference or its equivalent should provide overall coordination in each state on matters concerning public policy. The state coordinating committee may comprise the state Catholic conference director and the pro-life directors from each diocese. At least several committee members should have experience in legislative activity. The primary purposes of the state coordinating committee are to

- monitor social, legislative, and political trends, especially those in the state, and their implications for the pro-life effort
- coordinate the efforts of the dioceses in the state in regard to public policy, and evaluate progress. Although grassroots efforts are often undertaken in dioceses and parishes, the state coordinating committee can encourage the dioceses to undertake a particular project simultaneously for maximum impact.
- analyze relationships within the various political parties and coalitions at the state level as they affect local implementation efforts
- encourage cooperation among pro-life groups in the state

Diocesan Pro-Life Committee (This is the Respect Life Commission in the Diocese of Reno)

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

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

- direct and coordinate the diocesan and parish pro-life information and educational program, providing appropriate resources as necessary
- provide educational opportunities and time for sharing program information among members of parish pro-life committees
- support local programs that counsel and assist women with problems related to pregnancy; promote establishment of new programs where needed
- encourage and support a diocese-wide post-abortion ministry
- encourage and support local programs that provide care for the dying

- encourage and coordinate programs of prayer and worship that focus on the sanctity of all human life
- maintain working relationships with local pro-life groups and encourage the development of local pro-life lobbying networks
- maintain a local public information program that monitors print and broadcast media's treatment of pro-life issues, and prepare appropriate responses
- undertake, depending on financial resources, appropriate public advertising campaigns
- develop responsible and effective communications with each elected representative: getting to know them personally through one-on-one visits, telephone calls, letters, and e-mail
- maintain communications with the Secretariat for Pro-Life Activities and with the National Committee for a Human Life Amendment
- report periodically to the diocesan bishop on the status of implementation of the pastoral plan

Parish Pro-Life Committee

Actively promoting a renewed respect for human life is the responsibility of every Catholic. The parish pro-life committee assists in a special way by helping to make the parish a center of life, a place where parishioners understand the issues and the importance of meeting the needs of those who are most vulnerable—especially mothers and their unborn children, and those who are seriously ill or dying and their families. It may be a distinct committee, or it might be a subcommittee of another parish organization. Whatever its structure, its membership should include representatives of both adult and youth parish groups, members of organizations that represent persons with disabilities, persons of minority cultures, and those responsible for education and pastoral care.

The chairperson of the parish committee is appointed by the pastor, and it is important that the two be able to work well together. The chair recruits volunteers to help meet the needs the committee serves. Parish committees should be mindful of the need for renewal from time to time in regard to membership, talents, and interests.

The parish committee relies on the diocesan pro-life director for information and guidance. The committee should play a vital role in parish life and enjoy the strong support of priests and other key personnel. The committee should also dovetail its efforts from time to time with other programs of the parish. For example, in many parts of the country, parishes conduct programs where parishioners study and discuss the teachings of the faith. Members of the pro-life committee should take part in such programs and invite other program leaders to take part in pro-life initiatives.

The objectives of the parish pro-life committee are to

- coordinate parish implementation of the annual Respect Life Program, promoting it to agencies and organizations in the parishes, especially schools and religious education programs; and encourage parish discussion groups to use the program as a basis for their discussions
- promote and assist pregnancy counseling and comprehensive maternity support services, as well as post-abortion counseling and reconciliation programs, and make these well known in the parish and local community
- develop or adopt, where feasible, a parish-based ministry to pregnant women and their children
- encourage and support parishioners' involvement in services to help those who are chronically ill, disabled, or dying and their families
- sponsor programs of prayer in the parish to pray for mothers and their unborn children, for those who are dying, for those who are disabled, for prisoners on death row and those they have harmed, and indeed for all who are in need, that the culture of death that surrounds us may be replaced by a culture of life
- foster awareness of the need to restore legal protection to the lives of unborn children to the maximum degree possible and to safeguard in law the lives of those who are chronically ill, disabled, or dying
- keep parishioners informed of upcoming important legislation; and, at the direction of the diocesan pro-life director, organize letter-writing, postcard campaigns, or similar appropriate activities when important votes are expected

The Public Policy Effort at the Local Level

To secure federal pro-life legislation or to pass a constitutional amendment requires the support of members of Congress. Efforts to persuade members to vote for such measures are part of the democratic process and are most effective when carried out locally. This can be done through activities organized on a congressional district basis (sometimes called a "congressional district action committee") comprising citizens within a particular congressional district (involves people of different faiths or none), or it can be accomplished through effective parish efforts. Regardless of how it is carried out, its purpose is to organize people to persuade their elected representatives to support pro-life legislation. The following program objectives can be met effectively by a small group of politically aware and dedicated people:

- educating parishioners and others about the destructiveness of abortion to unborn children, to women and their families, and to society, and about the need for pro-life legislation and a constitutional amendment
- enabling parishioners and others to organize effectively so that their views will be heard and taken into account by elected representatives and political parties
- building effective mechanisms for lobbying elected officials and candidates for public office to support effective legal protection of human life from conception to natural death. These mechanisms might be telephone trees, postcard campaigns, fax and e-mail systems, letter-writing programs in the parish, etc. Collaborative work with other churches is highly encouraged.

In this regard it should be noted that the Church does not engage in partisan politics. Rather, it fosters the responsibility of every Catholic to exercise his or her citizenship faithfully by being well informed on issues, and it recognizes the right to vote as a privilege and a civic responsibility.

Getting Organized

First, all members of the parish Pro-Life Committee should read the *Pastoral Plan for Pro-Life Activities*. Next, meet with your pastor to discuss how he wants you to proceed. Your parish committee should consist of practicing Catholics who are willing to devote time to helping their pastor and fellow parishioners to learn the Pro-Life issues, particularly those which come from the USCCB and the local bishop. We strongly recommend that each parish Pro-Life Committee include a Spanish-speaking member who is willing to do Hispanic Outreach. They then need to develop plans to implement specific programs that the parish needs. In the Diocese of Reno, the bishop has emphasized the basic need to educate the faithful. To that end, the Diocesan Respect Life Commission provides educational materials to the parishes on all Pro-Life issues including abortion, partial birth abortion, capital punishment, euthanasia, in-vitro fertilization, RU 486, embryonic stem cell research, human cloning, contraception, natural family planning, victims of violence, assisted suicide, war, plan B, and any other subjects that the USCCB or local bishop wants to highlight. The Diocesan Respect Life Commission will regularly pass communications from the USCCB Pro-Life Secretariat to the parishes to keep them up to date.

It is recommended that the parish Pro-Life Committee chairman attend parish council meetings and try to coordinate and integrate the Pro-Life agenda with the activities of other councils, boards, committees and organizations in the parish, particularly with such groups as the liturgy committee, the Knights of Columbus, women's groups, etc.

Some Activity Suggestions for Parish Pro-Life Committees

- *Make sure USCCB Word of Life items are printed in your Parish Bulletins
- *Include USCCB Intercessions for Life in Sunday Mass Prayer of the Faithful.
- *Host a monthly Pro-Life Rosary
- *Dedicate a specific hour/half hour of Adoration at your Parish for Life intentions
- *Join your Parish council
- *Sponsor a Parish baby shower for Parishioners in need or local Pregnancy Center
- *Display a bassinet or Crib during October, Respect Life Month, for mom and/or baby gifts for your local Pregnancy Help Center
- *Promote Parish participation in Bishops October Pro-Life Mass and Rosary procession and bring a Banner for your Parish
- *Promote October and January Pro-Life activities, Bishop's Mass, Rosary procession, Knights of Columbus Poster Contest, Friends for Life Dinner, Reno/Carson City Life Rallies, Walk for Life West Coast in San Francisco
- *Sponsor a fundraiser to help people pay to ride the Walk for Life bus

- *Keep the Pro-Life Kiosk in you Parish stocked
- *Arrange for Parish to spiritually adopt an unborn child.
- *Identify parish Pro-Life youth
- * Have a table at your parish ministry fair
- *Ask Parish DRE to invite a Chastity speaker to your Parish
- *Promote the Respect Life Diocesan Website,
<http://www.renodiocese.org/index.cfm?load=page&page=163>, in your Parish bulletin
- *Sponsor a “coffee & donut” social after Mass and have Kiosk materials and a volunteer sign up available. Display fetal development pictures.

Key Sources of Catholic Pro-Life Information

USCCB Pro-Life Secretariat: <http://www.usccb.org/about/pro-life-activities/>

3211 4th Street, N.E., Washington DC 20017-1194 | (202) 541-3000

"The Secretariat of Pro-Life Activities, under the guidance and direction of the Committee on Pro-Life Activities, works to teach respect for all human life from conception to natural death, and organize for its protection.

"To serve this goal we:

- develop educational material on pro-life issues
- conduct educational campaigns in the Church – e.g.,
- implement the nationwide Respect Life Program that begins on the first Sunday of each October
- conduct educational [campaigns](#) in the public square – radio, print, exhibit
- circulate fact sheets and other information on critical issues
- publish [Life Issues Forum](#), a biweekly column for Catholic newspapers
- encourage and enable programs to meet the needs of pregnant women, children, persons with disabilities, those who are sick or dying, and all who have been involved in abortion
- provide dioceses with pro-life [liturgical suggestions](#) each month
- coordinate/advise on public policy efforts concerning these issues
- assist [dioceses](#) to implement major pro-life programs

Diocese of Reno Respect Life Commission: <http://www.renodiocese.org/> (Go to “Ministries” menu and select “Respect Life Commission”)

Mark Foxwell, Chairman, (775) 240-1748, mbfoxwell@sbcglobal.net

Father Mark Hanifan, Moderator, (775) 747-0722

Linda Ugalde, Executive Secretary, (775) 626-8196, mlugalde@att.net

National Catholic Bioethics Center: <http://www.ncbcenter.org/>

(NCBC), established in 1972, conducts research, consultation, publishing and education to promote human dignity in health care and the life sciences, and derives its message directly from the teachings of the Catholic Church. The results of this research are available through this website and our various educational and publishing activities, workshops and seminars

Priests for Life: <http://www.priestsforlife.org/>

Priests for Life represents a family of ministries that reach and enrich every aspect of the pro-life movement, for clergy and laity alike, in a wide variety of activities.

Project Rachel: <http://www.hopeafterabortion.com/>

Healing ministry for those who have had or partook in an abortion

Now administered by the USCCB Pro-Life Secretariat:
<http://www.usccb.org/about/pro-life-activities/project-rachel/index.cfm>

Vida Humana Internacional : <http://www.vidahumana.org/>

Hispanic Outreach program recommended by the USCCB Pro-Life Secretariat.

Sanctity of Life Issues

These statements concisely summarize the Catholic Church position on several key life issues. They are all taken directly from the most authoritative Church sources, including the Catechism of the Catholic Church, encyclicals and published documents from the United States Conference of Catholic Bishops.

Abortion

All persons, not just Catholics, can know from the scientific and medical evidence that what grows in a mother's womb is a new, distinct human being. All persons can understand that each human being -- without discrimination -- merits respect. At the very least, respecting human life excludes the deliberate and direct destruction of life -- and that is exactly what abortion is.

Among important issues involving the dignity of human life with which the Church is concerned, abortion necessarily plays a central role. Abortion, the direct killing of an innocent human being, is *always* gravely immoral (*The Gospel of Life*, no. 57); its victims are the most vulnerable and defenseless members of the human family. It is imperative that those who are called to serve the least among us give urgent attention and priority to this issue of justice.

Since its beginnings, Christianity has maintained a firm and clear teaching on the sacredness of human life. Jesus Christ emphasized this in his teaching and ministry. Abortion was rejected in the earliest known Christian manual of discipline, the *Didache*, a compendium of Church teachings, written in the first century.

The first right of the human person is his life. He has other goods and some are more precious, but this one is fundamental - the condition of all the others. Hence it must be protected above all others. It does not belong to society, nor does it belong to public authority in any form to recognize this right for some and not for others: all discrimination is evil, whether it be founded on race, sex, color or religion. It is not recognition by another that constitutes this right. This right is antecedent to its recognition; it demands recognition and it is strictly unjust to refuse it.

It is true that the decision to have an abortion is often tragic and painful for the mother, insofar as the decision to rid herself of the fruit of conception is not made for purely selfish reasons or out of convenience, but out of a desire to protect certain important values such as her own health or a decent standard of living for the other members of the family. Sometimes it is feared that the child to be born would live in such conditions that it would be better if the birth did not take place. Nevertheless, these reasons and others like them, however serious and tragic, can never justify the deliberate killing of an innocent human being.

Laws which legitimize the direct killing of innocent human beings through abortion or euthanasia are in complete opposition to the inviolable right to life proper to every individual; they thus deny the equality of everyone before the law. Pope John Paul II, *Evangelium vitae* (1995)

Taken from USCCB statement: "The Catholic Church is a Pro-Life Church" and [Congregation for the Doctrine of the Faith, Declaration on Procured Abortion \(1974\), no. 11](#) and *Evangelium Vitae*

Assisted Suicide

In March 2004, Pope John Paul II affirmed the Church's teaching that the provision of water and food, even by artificial means, to a patient diagnosed as being in a "vegetative" state is "morally obligatory, insofar as and until it is seen to have attained its proper finality, which in the present case consists in providing nourishment to the patient and alleviation of his suffering."

He insisted that each and every human being has inherent dignity. Even the patient in the so-called "vegetative" state, who cannot visibly respond to us, is no "vegetable" but a human person loved by God; and "the value of a man's life cannot be made subordinate to any judgment of its quality expressed by other men." That patient, and his or her family, deserve the love and support of the entire community so they will not face their burdens alone.

The Holy Father also said that food and water should "in principle" be considered an "ordinary and proportionate" means for sustaining these patients' lives. Such feeding, even if it requires some medical assistance, is "morally obligatory" as long as it serves its proper goals – effectively providing nourishment and alleviating suffering. This was no rigid and mechanical edict, but a recognition that food and water are basic sustenance, without which all of us would die. They should be provided when they serve patients' basic needs, the first of which is life itself.

The Holy Father also cited the latest medical findings about the "vegetative" state, recounted by leading experts at the four-day-long conference preceding his speech. Increasingly, physicians don't know whether they can reliably diagnose such a state, predict its outcome, or estimate how much sensation and consciousness remains in these patients. Science is joining with morality to urge us not to make easy assumptions about these patients – not even, said the Holy Father, the assumption that they cannot feel the suffering of a death by dehydration.

This is no radical change in Church policy. Since 1992, for example, the U.S. Bishops' Committee for Pro-Life Activities has urged a strong presumption in favor of assisted feeding for these patients. To be sure, the Pope's statement is especially strong. But he knows that, even as medical science increasingly urges us not to dismiss these helpless patients, medical "ethics" has tragically moved in the opposite direction.

Taken from USCCB March 2005 statement: "**Bishops' Official Thanks Congress And The President For Giving Terri Schiavo A Chance To Live**" and USCCB article, Apr 9, 2004, "**Pope's Speech is About Human Dignity**"

Capital Punishment

The U.S. Catholic bishops have been calling for an end to the use of the death penalty for 25 years. Our nation should forego the use of the death penalty because:

The sanction of death, when it is not necessary to protect society, violates respect for human life and dignity. State-sanctioned killing in our names diminishes all of us.

Its application is deeply flawed and can be irreversibly wrong, is prone to errors, and is biased by such factors as race, the quality of legal representation, and where the crime was committed.

We have other ways to punish criminals and protect society.

The Catechism of the Catholic Church states further:

"Assuming that the guilty party's identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against an unjust aggressor. If, however, non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in conformity with the dignity of the human person. Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm—without definitively taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity "are very rare, if not practically nonexistent." (no. 2267)

Taken from: the USCCB document "**A Culture of Life and the Penalty of Death**" December, 2005 and from "**The Catechism of the Catholic Church, first revision**".

Contraception

In the Rite of Marriage (1969) a man and woman are asked if they will love one another faithfully and totally—in short, if they will love as God loves. “Have you come here freely and without reservation to give yourselves to each other in marriage?” asks the bishop, priest, or deacon. “Will you love and honor each other as man and wife for the rest of your lives? Will you children lovingly from God, and bring them up according to the law of Christ and his Church?” These are different ways of asking the same basic question: Are you ready to accept person, and all that may come from your union, completely and forever?

What does this have to do with contraception? A husband and wife express their committed love not only with words, but with the language of their bodies. That “body language”—what a husband and wife say to one another through the intimacy of sexual relations—speaks of total commitment and openness to a future together. So the question about contraception is this: Does sexual intercourse using contraception faithfully affirm this committed love? Or does it introduce a false note into this conversation?

Married love differs from any other love in the world. By its nature, the love of husband and wife is so complete, so ordered to a lifetime of communion with God and each other, that it is open to creating a new human being they will love and care for together. Part of God’s gift to husband and wife is this ability in and through their love to cooperate with God’s creative power. Therefore, the mutual gift of fertility is an integral part of the bonding power of marital intercourse. That power to create a new life with God is at the heart of what spouses share with each other.

When married couples deliberately act to suppress fertility, however, sexual intercourse is no longer fully marital intercourse. It is something less powerful and intimate, something more “casual.” Suppressing fertility by using contraception denies part of the inherent meaning of married sexuality and does harm to the couple’s unity. The total giving of oneself, body and soul, to one’s beloved is no time to say: “I give you everything I am—except. . . .” The Church’s teaching is not only about observing a rule, but about preserving that total, mutual gift of two persons in its integrity.

This may seem a hard saying. Certainly it is a teaching that many couples today, through no fault of their own, have not heard (or not heard in a way they could appreciate and understand). But as many couples who have turned away from contraception tell us, living this teaching can contribute to the honesty, openness, and intimacy of marriage and help make couples truly fulfilled.

Why does saying “yes” to children at the altar mean never using contraception to close the act of intercourse to new life? Some argue that if a husband and wife remain open to children throughout their marriage, they need not worry about using contraception occasionally. But practicing what is good most of the time does not justify doing what is wrong some of the time.

Even if I see myself as a truthful person “on the whole,” any occasional lie I tell is still a lie, and so is immoral. By such acts, I begin to make myself into the kind of person who lies. This is no less true when we falsify the “language of the body,” speaking total love and acceptance of the other person while denying an essential part of that message.

A couple need not desire or seek to have a child in each and every act of intercourse. And it is not wrong for couples to have intercourse even when they know the wife is naturally infertile. But they should never act to suppress or curtail the life-giving power given by God that is an integral part of what they pledged to each other in their marriage vows. This is what the Church means by saying that every act of intercourse must remain open to life and that contraception is objectively immoral.

Issued by USCCB, November 14, 2006, “Married Love and the Gift of Life”

Euthanasia

Current efforts to legalize euthanasia place our society at a critical juncture. These efforts have received growing public attention, due to new publications giving advice on methods of suicide and some highly publicized instances in which family members or physicians killed terminally ill persons or helped them kill themselves.

As Catholic leaders and moral teachers, we believe that life is the most basic gift of a loving God--a gift over which we have stewardship but not absolute dominion. Our tradition, declaring a moral obligation to care for our own life and health and to seek such care from others, recognizes that we are not morally obligated to use all available medical procedures in every set of circumstances. But that tradition clearly and strongly affirms that as a responsible steward of life one must never directly intend to cause one's own death, or the death of an innocent victim, by action or omission. As the Second Vatican Council declared, "euthanasia and willful suicide" are "offenses against life itself" which "poison civilization"; they "debase the perpetrators more than the victims and militate against the honor of the creator" (Pastoral Constitution on the Church in the Modern World, n.27).

As the Vatican Congregation for the Doctrine of the Faith has said, "nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying." Moreover, we have no right "to ask for this act of killing" for ourselves or for those entrusted to our care; "nor can any authority legitimately recommend or permit such an action." We are dealing here with "a violation of the divine law, an offense against the dignity of the human person, a crime against life, and an attack on humanity" (Declaration on Euthanasia, 1980).

Taken from: Administrative Committee National Conference of Catholic Bishops September 12, 1991

Human Cloning

As the Second Vatican Council affirms, moral judgments about procreation must be based on "the nature of the human person and his acts" (*Gaudium et Spes*, no. 51). To understand the nature of the act of human procreation is to realize why cloning does not respect this nature.

Human cloning is the final step down the path of depersonalized procreation. It involves no meeting of male and female at all — in fact, a child produced this way has no "mother" or "father" in the ordinary sense, but only a template or model. Instead of openness to life, it involves domination over life — for a technician manufactures the new embryo in a laboratory, and even controls his or her genetic makeup to be identical to that of someone else. This act has the nature of a manufacturing process, suited to a commodity rather than a human being. It dehumanizes in the act of creating.

When we manufacture offspring according to preset specifications, then, we are violating a fundamental aspect of human procreation. We are treating our children as inferior beings, as our "creatures." The other abuses of human cloning — the selfish fixation on producing a child "just like me"; the willingness to subject cloned humans to high risks of death and disability; even scientists' willingness to clone embryos solely to exploit and destroy them — flow from this first fundamental error.

Human cloning would create a human being who deserves to be treated as our equal, but would do so in a way that undermines this equal dignity. It is not a worthy way for humans to bring other humans into the world.

Taken from: the USCCB document "**Human Cloning vs. Human Dignity**" By: *Richard Doerflinger, deputy director of the USCCB Secretariat for Pro-Life Activities.*

In Vitro Fertilization (IVF)

In 1987 the Sacred Congregation for the Doctrine of the Faith issued a document known as *Donum Vitae* ("The Gift of Life"), which addressed the morality of many modern fertility procedures. *Donum Vitae* teaches that if a given medical intervention helps or assists the marriage act to achieve pregnancy, it may be considered moral; if the intervention replaces the marriage act in order to engender life, it is not moral.

One reproductive technology which the Church has clearly and unequivocally judged to be immoral is in vitro fertilization or IVF. In vitro fertilization brings about new life in a petri dish. Children engendered through IVF are sometimes known as "test tube babies." Several eggs are aspirated from the woman's ovary after she has taken a fertility drug which causes a number of eggs to mature at the same time. Semen is collected from the man, usually through masturbation. The egg and sperm are ultimately joined in a glass dish, where conception takes place and the new life is allowed to develop for several days. In the simplest case, embryos are then transferred to the mother's womb in the hope that one will survive to term.

In IVF, children are engendered through a technical process, subjected to "quality control," and eliminated if found "defective." In their very coming into being, these children are thoroughly subjected to the arbitrary choices of those bringing them into being. In the words of *Donum Vitae*: "The connection between in vitro fertilization and the voluntary destruction of human embryos occurs too often. This is significant: through these procedures, with apparently contrary purposes, life and death are subjected to the decision of man, who thus sets himself up as the giver of life and death by decree." The document speaks of "the right of every person to be conceived and to be born within marriage and from marriage." To be within and from marriage, conception should occur from the marriage act which by its nature is ordered toward loving openness to life, not from the manipulations of technicians.

The dehumanizing aspects of some of these procedures are evident in the very language associated with them. There is the "reproductive technology industry." Children are called the "products" of conception. Inherent in IVF is the treatment of children, in their very coming into being, as less than human beings.

Taken from USCCB Document: "**Begotten Not Made: A Catholic View of Reproductive Technology**" by **John M. Haas, Ph.D., S.T.L.**

Natural Family Planning

Natural family Planning is an umbrella term for certain methods used to achieve and avoid pregnancies. These methods are based on observation of the naturally occurring signs and symptoms of the fertile and infertile phases of a woman's menstrual cycle. Couples using NFP to avoid pregnancy abstain from intercourse and genital contact during the fertile phase of the woman's cycle. No drugs, devices, or surgical procedures are used to avoid pregnancy.

Natural Family Planning reflects the dignity of the human person within the context of marriage and family life, and recognizes the value of the child. By respecting the love-giving and life-giving natures of marriage, NFP can enrich the bond between husband and wife.

As we reflect on the teaching of *Humanae Vitae*, we recognize the advances in natural family planning [NFP] and the efforts of scientists, pastors, and married couples committed to "instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way" (*Familiaris consortio*, #35). With proper instruction, married couples can readily understand the cycle of fertility and they are able to plan and space births in a way that is both consistent with God's law and supportive of their own intimacy and unity. Natural family planning, as Pope John Paul II reminds us, "involves accepting dialogue, reciprocal respect, shared responsibility and self-control" (*Familiaris consortio*, #32). And as Paul VI noted in *Humanae Vitae*, its benefits to married couples are many:

It demands continual effort, yet, thanks to its beneficent influence, husband and wife fully develop their personalities, being enriched with spiritual values. Such discipline bestows upon family life fruits of serenity and peace, and facilitates the solution of other problems; it favors attention for one's partner, helps both parties to drive out selfishness, the enemy of true love, and deepens their sense of responsibility. By its means, parents acquire the capacity of having a deeper and more efficacious influence in the education of their offspring (*Humanae Vitae*)

Natural family planning gives couples a richer appreciation of human sexuality and of their own marital relationship, and it strengthens their openness to childbearing.

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church's total pastoral ministry to catholic spouses. Fulfillment of this ministry includes both education and pastoral care.

From: Human Sexuality from God's Perspective *Humanae Vitae* 25 Years Later, A Statement by the USCCB Committee for Pro-Life Activities and Standards for Diocesan Natural Family Planning Ministry, p 23, USCCB, Secretariat for Pro-Life Activities.

Partial-Birth Abortion

Resting on the Supreme Court's widely criticized *Stenberg v. Carhart* decision, the U.S. Court of Appeals for the Eighth Circuit today declared the federal Partial-Birth Abortion Act of 2003 unconstitutional. The court cited the law's lack of a "health" exception (defined in *Doe v. Bolton* as including all factors relating to a woman's "well-being.") But it makes no sense to say one must kill a child who is more than half born to advance the mother's health instead of simply completing a live delivery.

The American Medical Association has said that partial-birth abortion is never medically necessary. To claim it as a constitutional right makes a mockery of the U.S. Constitution.

There is no place in a civilized society for this cruel and dangerous practice, and we look forward to today's decision being overturned by the U.S. Supreme Court.

Taken from July 8, 2005 USCCB statement by: Gail Quinn, Executive Director of the Secretariat for Pro-Life Activities, United States Conference of Catholic Bishops

"Plan B", Emergency Contraception (EC) and the Morning After Pill

A woman who uses EC after unprotected sex clearly intends to prevent pregnancy. However, she may be quite unaware of "where" she is in her cycle (i.e., whether or not she has ovulated). Although she may not intend to abort, the drug's action of altering the endometrium to interfere with implantation may in fact abort the developing embryo.

Preven and other EC pills are FDA-approved as "contraception," however, medical and advocacy groups admit that the pills work in a variety of ways. While these pills may sometimes have a contraceptive mode of action because they prevent or delay ovulation or fertilization, they are designed to prevent implantation as well.

The question must be asked: "How is this contraception?" Women are being falsely led to believe that these pills are contraceptive in nature. But one of their common and intended modes of action is to prevent the development of the embryo, resulting in his or her death. Brown University associate professor of medicine, Ralph Miech, M.D., Ph.D., agrees. "This type of pill causes an abortion," he wrote in the *Providence Journal* on August 3, 1998. "From a pharmacologic perspective, this type of pill should be called an 'abortion-after pill'."

Taken from the USCCB Document: **"Emergency "Contraception" and Early Abortion"**

RU 486

The FDA has about 400 reports of RU-486 related "adverse events." A dozen or more describe "failed" or incomplete abortions requiring hospitalization and "intervention to prevent permanent impairment/damage." One 15-year-old patient experienced adult respiratory distress syndrome, lung infiltration, abdominal and pelvic pain, purulence, and septic thrombophlebitis.

Responsible medical associations and the pro-life community have warned the FDA for nearly a decade about the dangers inherent in the RU-486/misoprostol combination. Citizens Petitions were filed with the FDA both during and after its dubious fast-tracked approval in the waning months of the Clinton presidency.

There are three main ways that RU-486 is potentially lethal to women: bleeding to death, infection, and ruptured ectopic pregnancy. Why? Because the pills always cause bleeding and pain which can mask potentially fatal problems.

These are not isolated events. A World Health Organization (WHO) study documented the infection risk associated with RU-486: 30% of women who had incomplete RU-486 abortions developed pelvic/genital tract infections. The RU-486 drug combination seems to suppress the immune system. WHO recommends a 6-week course of antibiotics after every RU-486 abortion.

The RU-486/Cytotec drug regimen is not safe in the hands of teens, or in the hands of clinic staff who leave it up to frightened girls to determine if a life-threatening complication is developing. And because the mode of action and side-effects of RU-486/Cytotec mask the very symptoms that would alert doctors to life-threatening complications like ectopic pregnancy, incomplete abortion, and uncontrolled bleeding (which nearly cost an Iowa woman her life during U.S. drug trials), RU-486 abortions are unsafe even if FDA protocols were followed.

Taken from the USCCB Document: **RU-486: "No Magic Pill" by Susan E. Wills**

Stem Cell Research

Sometimes it is wrongly said that the Catholic Church opposes stem cell research. In fact, the Church supports ethically responsible stem cell research, while opposing any research that exploits or destroys human embryos. The Catholic Church strongly supports stem cell research that uses somatic stem cell sources, often referred to as adult stem cells.

Embryonic stem cell research as performed to date results in the death of the embryo from which the stem cells are derived. Because the Church opposes deliberately destroying innocent human life at any stage, for research or any other purpose, it opposes embryonic stem cell research as currently conducted. As a practical matter (in addition to, but less important than the moral objections to embryonic stem cell research) to date (2007) embryonic stem cell research has produced no beneficial therapeutic results in humans. The research is plagued with instances of teratomas in laboratory animals, which are tumors that grow from the stem cells in brains or other organs that develop into foreign types of tissues such as teeth and hair. Embryonic stem cells are taken from new human embryos at about five days after *in vitro fertilization*, at a time when these stem cells have not yet naturally developed to the point where they have differentiated to become a specific type of human tissue.

The Catholic Church has long supported research using somatic stem cells from adult (non embryonic) tissue, which poses no moral problem. Adult stem cells are taken from such varied sources as bone marrow, blood, amniotic fluid, placental tissue and umbilical cord blood and recent research has found it to be far more flexible than was previously thought possible. There are 72 reported treatments or cures in humans using adult stems cells, as reported in peer-reviewed scientific journals. There are more than 600 ongoing FDA-approved clinical trials using adult stem cells for such things as diabetes, Parkinson's Disease, spinal cord injury and sickle cell anemia, among others. Such research and treatment does not require the destruction of human life.

In January of 2005, Pope John Paul II stated: "The Church's position, supported by reason and science, is clear: the human embryo is a subject identical to the human being which will be born at the term of its development. Consequently whatever violates the integrity and the dignity of the embryo is ethically inadmissible. Similarly, any form of scientific research which treats the embryo merely as a laboratory specimen is unworthy of man. Scientific research in the field of genetics needs to be encouraged and promoted, but, like every other human activity, it can never be exempt from moral imperatives; research using adult stem cells, moreover, offers the promise of considerable success."

Clearly, the Church favors ethically acceptable stem cell research. It opposes destroying some human lives now, on the pretext that this may possibly help other lives in the future. We must respect life at all times, especially when our goal is to save lives.

Taken from: USCCB Pro-Life Secretariat article titled: "**Catholic Support for Ethically Acceptable Stem Cell Research**" and (scientific facts) from Carol Marie Siedenburg presentation: "**Stem Cell Research, Why the Fuss?**" (reviewed and approved by Father Tad Pacholczyk) and from Statement of Pope John Paul II on the New Year, January, 2005.

National Catholic Bioethics Center Statement on Somatic Cell Reprogramming to Obtain Stem Cells

Philadelphia. November 20, 2007. The highly promising strategy of reprogramming human somatic cells, presented in recent papers by the research teams of Dr. Shinya Yamanaka and Dr. James Thomson, represents a significant breakthrough in attempts to obtain pluripotent stem cells, and affects the ethical discussion around stem cells in a very positive way. The studies confirm that human skin cells (fibroblasts) can be used to make pluripotent stem cells sharing essentially all the features of human embryonic stem cells. The technique involves the introduction of 4 genes into the skin cells, thereby "reprogramming" them to a less specialized (pluripotent) state.

The National Catholic Bioethics Center has been exploring and promoting the use of alternative methods of deriving pluripotent stem cells for several years, and the methods outlined in these papers fully conform to what we have hoped to see for some time.

Such strategies should continue to be pursued and strongly promoted, as they should help to steer the entire field of stem cell research in a more explicitly ethical direction by circumventing the moral quagmire associated with destroying human embryos. These strategies also circumvent a second series of moral objections by providing a method for obtaining patient-matched stem cells without cloning human embryos or using women's eggs. Reprogramming also appears to be technically simpler and more straightforward than these other approaches involving embryos.

In response to these developments, Dr. Ian Wilmut, the researcher responsible for cloning Dolly, has decided not to pursue a license to clone human embryos, which he was awarded just two years ago in Britain, but to pursue reprogramming strategies instead. His change of position flowed largely from practical considerations, but he reportedly acknowledged that the reprogramming approach is also "easier to accept socially."

Persistence in seeking creative scientific breakthroughs and actively pursuing alternative approaches can help resolve serious ethical problems and allow us to maintain the ethical integrity of science while achieving important scientific and medical ends. The National Catholic Bioethics Center strongly supports and encourages such morally acceptable alternative approaches to obtaining pluripotent stem cells, in the realization that it is never necessary for laboratory researchers to cross fundamental moral lines in order for science and medicine to make real and enduring advances.

(www.ncbcenter.org)

Recurring Events

Every First Saturday of Each Month: Pro-Life Rosary at the West End Women's Medical Group

Parishioners from several local parishes meet at 9:00 AM on first Saturdays to recite the Rosary together in front of the largest abortion provider facility in the Reno area. This prayer service is not sponsored by any particular organization and is open to the public. The location is:

5915 Tyrone Rd
Reno, NV 89502

January

Diocesan Conference: Pro-Life speaker sponsored by the Respect Life Commission

Diocesan Mass on Anniversary of Roe v. Wade

West Coast Walk for Life in San Francisco

The Respect Life Commission provides guidance and assistance to Parishes that want to obtain a bus to bring Walkers to San Francisco on the Saturday in January closest to January 22. In recent years more than 50,000 people from all over the West Coast have participated in this annual pro-life event, which mirrors the March for Life conducted in Washington D.C.

September: Meeting with the Parish Pro-Life Committees to distribute USCCB materials for the coming year and to outline Diocesan activities. (Additional meetings with the Parish Pro-Life Committee Representatives are also held once or twice each year.)

October - National Respect Life Month

Annual Respect Life Mass - Usually the First Sunday in October

Parishes are encouraged to celebrate this annual event with a Mass using Liturgy Guides from the USCCB

Bishop's Diocesan Respect Life Mass at the Cathedral

Respect Life Rosary Procession - Immediately following the Bishop's Diocesan Respect Life Mass

Bishop's Respect Life Mass for Youth at Bishop Manogue High School

Respect Life Poster Contest

Each October, the Respect Life Commission conducts the annual Respect Life Poster Contest. The purpose is to encourage Religious Educators in our Catholic High School, Grade Schools and parish Religious Education programs to teach their students what the Church teaches on the broad range of threats to the dignity of every human life prevalent in our society today. The contest is open to 6th through 12th grade students. Prizes are awarded in each of the two categories: (1) 6th-8th grade, and (2) 9th-12th grade. Prize money is solicited as donations from local Knights of Columbus Councils and Fourth Degree Assemblies.

USCCB Products

The Pro-Life Secretariat of the USCCB produces materials on a regular basis for use in the parishes. They are received by the Respect Life Commission and are passed on to the Parish Committee Representatives immediately.

Annual Pro-Life Packet and Liturgy Guide

The Respect Life Program begins anew each year on Respect Life Sunday, the first Sunday in October. The program is highlighted in liturgies and marked by special events. The USCCB Secretariat for Pro-Life Activities publishes a program packet each year to call attention to numerous human life issues. Each contains information on current issues, program suggestions, liturgy resources and clip art. It may also contain prayers for daily recitation and parish bulletin briefs.

These are ordered by the Respect Life Commission in sets of two for every parish in the diocese, one copy for the pastor and one for the Pro-Life Committee Representative. They are distributed to the Parish Representatives at the annual meetings with the Parish Representatives each September. These may be also obtained directly on-line at: <http://www.usccb.org/about/pro-life-activities/respect-life-program/>

Word of Life

Word of Life is a monthly resource for dioceses and parishes. It is available in both English and Spanish.

Each month, you will find:

- bulletin quotes
- occasional homily notes
- petitions for the Prayers of the Faithful

These are forwarded to each parish Pro-Life Committee Representative from the Respect Life Commission.

We encourage every parish to include these resources in your bulletins and Prayers of the Faithful every Sunday.

Respect Life Commission Activities

Hispanic Outreach

The Pro-Life Secretariat of the USCCB offers **Vida Humana Internacional, Human Life International's Hispanic Division**, as the model and source of guidance and resources for effective communication on Pro-Life issues for Hispanics in our dioceses. They tell us:

"Planned Parenthood makes Latinas and African American women their main targets. Close to 80% of Planned Parenthood's facilities are located in minority neighborhoods.

In November of 2010 Planned Parenthood launched its "mobile website" in Spanish, to make information about its "services" available by cell phones to Latinos. "Latinos for Planned Parenthood is a coordinated effort to engage Latinos across the country as patients, advocates and supporters." Planned Parenthood's "Youth Health Messengers (YHMs)" program "trains bilingual, Latino teen peer leaders.

The Respect Life Commission encourages each Parish Pro-Life Committee to have at least one member to manage Hispanic activities.

Project Rachel Hotline

"There is hope after abortion."

It's normal to grieve a pregnancy loss, including the loss of a child by abortion. It can form a hole in one's heart, a hole so deep that sometimes it seems nothing can fill the emptiness. The USCCB administers Project Rachel nationwide to provide spiritual and emotional healing for any one who has taken part in an abortion,. Detailed information in both English and Spanish is available at: <http://www.hopeafterabortion.com/>

Since 1973, there have been more than 50 million abortions in the United States. While some women report relatively little trauma following abortion, for many, the experience is devastating, causing severe and long-lasting emotional, psychological and spiritual trauma.

Project Rachel operates as a network of healing composed of specially-trained caregivers which may include priests, deacons, sisters, lay staff and volunteers, mental health professionals, spiritual directors, mentors, chaplains and others, such as medical personnel. These individuals, often working as a team, provide direct care to women, men and adolescents who have been touched by an abortion loss, enabling them to grieve, receive forgiveness, and find peace. Although most dioceses use the name

Project Rachel, some programs are named differently. In addition to individualized counseling, some programs include support groups and retreats. Founded in 1984 by Victoria Thorn in Milwaukee, today Project Rachel programs can be found in about 150 Catholic dioceses in the United States, as well as in dioceses in other countries.

In the Diocese of Reno

Project Rachel

Contact: Linda

Referral Phone: 775-324-HEAL (4325)

Email: respectlife@catholicreno.org

Pro-Life Literature and Materials for Parishes

The Respect Life Commission has provided each parish with a rotating metal kiosk-style display rack in order to make an attractive presentation of the USCCB and Diocese of Reno printed literature that concisely explain the Church's position on a range of issues that the Church has identified as being serious threats to the dignity of human life in our society. The Diocesan Statements are taken directly from *The Catechism of the Catholic Church*, publications from the USCCB or other equally authoritative sources. They provide quick and complete, easy-to-understand explanations of what the Catholic Church teaches on each topic. The Respect Life Commission distributes these professionally printed statements to the Parish Pro-Life Committee representatives, who, in turn, are asked to keep the kiosks well stocked and displayed.

Chastity Education

The Church is committed to the happiness and well-being of all through practice of the virtue of chastity. The norms of chastity are expressed in the following paragraphs of the *Catechism of the Catholic Church*:

2337 Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman.

The virtue of chastity therefore involves the integrity of the person and the integrality of the gift.

2339 Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy. "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end."

2341 The virtue of chastity comes under the cardinal virtue of *temperance*, which seeks to permeate the passions and appetites of the senses with reason.

2344 Chastity represents an eminently personal task; it also involves a *cultural effort*, for there is "an interdependence between personal betterment and the improvement of society." Chastity presupposes respect for the rights of the person, in particular the right to receive information and an education that respect the moral and spiritual dimensions of human life.

2347 The virtue of chastity blossoms in *friendship*. It shows the disciple how to follow and imitate him who has chosen us as his friends, who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality. Chastity is expressed notably in *friendship with one's neighbor*. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion.

2348 All the baptized are called to chastity. The Christian has "put on Christ," the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity.

2349 "People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single." Married people are called to live conjugal chastity; others practice chastity in continence:

Chastity delivers what sex promises.

Our secular culture doesn't get it. It says, "Sex is just for fun or so you can feel loved. Maybe you'll find your long-term partner, maybe you won't, but while you're looking, explore sex with whoever. It's only natural!" There's a problem with this common belief about sex: it doesn't work. It doesn't produce the happiness and fulfillment it promises. Instead, it leads to a lot of heartbreak and exploitation of each other.

Natural Family Planning

“Living according to God’s design for love and life does not mean that married couples cannot plan their families. The principle of responsible parenthood describes the way spouses can work with God’s gift of fertility. Rooted in ‘the objective moral order which was established by God,’ spouses can ‘recognize their own duties towards God, themselves, their families and human society’ as they decide when to try to achieve a pregnancy or conclude that there are sufficiently serious reasons to justify postponing one. (HV, no.10) Today the Church is particularly blessed that viable scientific methods of natural family planning are available to support responsible parenthood.”

“Natural Family Planning (NFP) methods represent authentic family planning. They can be used both to achieve and postpone a pregnancy. NFP makes use of periodic abstinence from sexual intercourse based upon the observation of the woman’s natural signs of fertility, in order to space births or to limit the number of children when there is serious reason to do so. NFP methods require that couples learn, accept, and live with the wonders of how God made them. This is essentially different from contraception.”

“Openness to procreation in the marital act involves ‘acknowledg[ing] that one is not the master of the sources of life.’ (HV, no.13) Using the technology of contraception is an attempt at such mastery. By contrast, couples using methods of NFP do nothing to alter the conjugal act. Rather, they abstain from conjugal relations during the portion of the woman’s menstrual cycle when conception is most likely. This practice fosters in couples an attitude of respect and wonder in the face of human life, which is sacred. It also fosters profound respect for one’s spouse, which is necessary for the mutual enjoyment of authentic intimacy.”

“Conjugal love is diminished whenever the union of a husband and wife is reduced to a means of self-gratification. The procreative capacity of male and female is dehumanized, reduced to a kind of internal biological technology that one masters and controls just like any other technology. Pope Paul VI warns against treating sexual faculties as simply one more technology to control: ‘to experience the gift of married love while respecting the laws of conception is to acknowledge that one is not the master of the source of life but rather the minister of the design established by the Creator. Just as man does not have unlimited dominion over his body in general, so also, and with more particular reason, he has no such dominion over his specifically sexual faculties, for these are concerned by their very nature with the generation of life, of which God is the source.’ (HV, no.13)”

Taken from Marriage, Love and Life in the Divine Plan, A Pastoral Letter of the United States Conference of Catholic Bishops, 2009, p 20 & 18-19.

Natural Family Planning Services in the Diocese of Reno

FertilityCare Center of Reno, Inc.

Julianna Jervis, RN, MS - Director
Susan Barnes, BS, FCP - Practitioner
1281 Terminal Way, #114
Reno, NV 89502
775-827-5111

Read more: www.fertilitycarecenterreno.com

The Couple to Couple League

Mark and Gail Struble
775-841-4631
Email mgstruble@att.net
St. Teresa of Avila Church
3000 North Lompa Lane
Carson City, NV 89706

Advance Medical Directives

Who will decide what medical care you receive, if you are incapable of stating your own desires?

The attending medical personnel? Your spouse (if you have one)? Any relatives that can be found?

Without an Advance Medical Directive, ANYBODY of the ABOVE according to most State Laws

The Diocese of Reno Respect Life Commission recommends that you carefully choose and execute a specific kind of Advance Directive called a : **Protective Medical Decisions Document (PMDD)**. It is better than a DNR (Do Not Resuscitate) declaration, or a standard Living Will, or a simple Durable Power of Attorney because:

A DNR alone can be harmful. For example: a hospitalized woman in Washington was given the wrong medication and slowly lost blood pressure and pulse and eventually died. The attending physician interpreted her DNR and declined to correct the problem.

A Living Will is too vague and open to misinterpretation.. Basically, the Living will gives general parameters and guidelines which must be applied when a particular case develops. It gives decision-making authority to medical personnel. It can never cover all of the many peculiar situations that can and do develop.

A Durable Power of Attorney is better.. It establishes your health care agent that YOU TRUST to make medical decisions on your behalf.

A Protective Medical Decisions Document is best.. It combines both the Living Will and Durable Power of Attorney features PLUS, it adds specific instructions to your health care agent on many details such as: prohibiting the direct termination of your life, by lethal injection, intentional drug overdose, or withholding food and fluids in order to cause your death. It defines what “futile care” is and that your agent, not the medical staff, determines what is “appropriate”, “beneficial”, or “futile” .

A PROTECTIVE MEDICAL DECISIONS DOCUMENT can be obtained for \$10.00, does not require an attorney and is legally sufficient for each particular state. It protects the patient's life values. You can order yours specifically for your state on line at:

<http://www.patientsrightscouncil.org/site/advance-directive-protective-medical-decisions-document/>

Or call **740-282-3810**

Local Pro-Life Organizations

Casa de Vida

" Casa de Vida is a private, nonprofit corporation providing a home and support services for pregnant young women. While some teens facing a crisis pregnancy have the support of a loving family, many others are less fortunate. They are frightened, disillusioned, and often without a safe place to live. Casa de Vida is a place to call home for any young woman facing this difficult situation. We offer:

- A residence for pregnant young women with a live-in housemother.
- A semi-independent, transitional living home for parenting young women and their infant children.
- An on-site, fully accredited Adult Education program – offered in partnership with the Washoe County School District.
- Case management services provided by our licensed, professional social worker for our clients and any other pregnant and parenting woman in the community.
- Individual and group counseling provided by our licensed behavioral healthcare professional.
- Parenting, budgeting, nutrition, and child development classes.
- Assistance in completing educational goals and finding jobs, childcare, and permanent housing.
- An emphasis on the value and dignity of each client.
- A Baby's Closet that provides free infant clothing, diapers, formula, and baby equipment for our clients and those in need throughout our community."

Casa de Vida | 775 329 1070 | 1290 Mill St Reno NV 89502

<http://www.casadevidareno.org/>

Reno Crisis Pregnancy Center

"Crisis Pregnancy Center exists to serve women just like you, women who are facing an unplanned pregnancy and need answers. You may be scared. You may be alone. You may have no one you can turn to for help."

853 Haskell Street

Reno, NV 89509

775-826-5144

crisispregnancyreno.com

Life Choices Community Pregnancy Clinic Carson City

"The Life Choices Community Pregnancy Clinic of Carson City has been a resource in our community since 1983. We are a cozy, woman friendly center where you can come to get factual information, in a confidential environment as you explore your options.

"We provide caring assistance. Our volunteers are trained to listen, care and

provide truthful information to help educate women regarding their choice options and the documented outcomes they can expect from those choices. An informed choice is a better choice. All of our services are free of charge.

Our Commitment to You:

- Clients are served without regard to age, race, income, nationality, religious affiliation, disability or other arbitrary circumstances.
- Clients are treated with kindness, compassion and in a caring manner.
- Clients always receive honest and open answers.
- Client pregnancy tests are distributed and administered in accordance with all applicable laws.
- Client information is held in strict and absolute confidence. Client information is only disclosed as required by law and when necessary to protect the client or others against imminent harm.
- Clients receive accurate information about pregnancy, fetal development, lifestyle issues, and related concerns.
- We do not offer, recommend or refer for abortions or abortifacients, but we are committed to offering accurate information about abortion procedures and risks.
- All of our advertising and communications are truthful and honest and accurately describe the services we offer.
- All of our staff and volunteers receive proper training to uphold these standards."

222 E. Washington St., Suite 5
Carson City, NV 89701

775-885-1700

<http://communitypregnancycenter.com/>

Nevada Right to Life

Nevada Right to Life (501c4) is statewide, non-profit, non-sectarian educational organization. Through the peaceful and legal means of education, legislation, and political action, NVRTL works to support right to life issues through all phases of the electoral process including educating and empowering voters about right to life. NVRTL maintains a presence in Carson City during legislative sessions and provides voter guides and information for elections.

Melissa Clement, President

PO Box 18942

Reno NV 89511

<http://www.nevadarighttolife.org/>

Immaculate Heart Radio

Immaculate Heart Radio is a lay apostolate dedicated to spreading the knowledge, love and practice of the Roman Catholic Faith by means of radio. Our programming content is therefore primarily catechetical, devotional, and inspirational.

Immaculate Heart Radio exists in response to the call of the Second Vatican Council to the laity to evangelize, and to its call for all members of the Church to use radio to evangelize. Immaculate Heart Radio offers its work in the worldwide effort to fulfill the call of Pope John Paul II for a New Evangelization and a New Springtime for the Church.

Immaculate Heart Radio declares an absolute faithfulness to the Holy Father and the Bishops in union with him. We are bound to accurately and fully transmit the Faith as proposed by the Teaching Authority of the Church. We are specifically bound by the vehicle in which it is proposed for our time, the Catechism of the Catholic Church. We hold everything we broadcast up to the Catechism as its standard. These qualities shape our service to the faithful in the several dioceses in which we broadcast, our obedience to the bishops of those dioceses, and our assistance to local priests and religious.

<http://ihradio.com/>

Nevada LIFE:

Nevada LIFE exists to provide leadership that will:

Engage hearts and educate minds concerning critical life issues;

Inspire people and organizations to action and service that will defend and protect life;

Change Public Attitudes and beliefs about human life.

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<http://www.nevadalife.org/>

Catholic Charities of Northern Nevada

At Catholic Charities of Northern Nevada, we know that our goal to help ease the pain of poverty among our neighbors is a major undertaking. We face this challenge one day at a time, one person at a time, and one family at a time. Our work is carried out through the efforts of our remarkable staff members, who are driven towards accomplishing our vision each and every day. Offering encouragement and guidance to our clients, the programs we offer at Catholic Charities have a high impact for people in need of our services. Our staff help people who cross our paths move forward with hope, dignity and a plan for a better future.

Executive Director: Peter Vogel

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