



Marriage and Respect Life Leader Handbook

"Never tire of firmly speaking out in defense of life from its conception and do not be deterred from the commitment to defend the dignity of every human person with courageous determination.

Christ is with you: be not afraid!"

St. John Paul II



DIOCESE OF PHOENIX
OFFICE OF MARRIAGE AND
RESPECT LIFE

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DEDICATION



THIS HANDBOOK IS DEDICATED TO ST. TERESA OF CALCUTTA AND
OUR LADY OF GUADALUPE, PATRONESS OF THE UNBORN AND THE
DIOCESE OF PHOENIX



The Roman Catholic
Diocese of Phoenix

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Dear Friend of Life,

Thank you for your desire to strengthen the culture of life by your leadership! I am grateful for your service and for all that you do to reveal and restore the dignity of the human person. This handbook has been the fruit of much prayer and I am so excited to share it with you! I pray that it will provide you with strength and encouragement in your ministry.

In my years here in the Diocese of Phoenix I have witnessed incredible leadership in our pro-life coordinators. It has prompted me to reflect on the virtues of leadership, and to ponder the path of restoring our nation and our world to a culture that values and respects each human life.

What does it take to truly affect change in a culture? What qualities do leaders possess? How do we equip these leaders with the tools to transform their marriages, families, and eventually the greater community and society?

I pray this handbook (in its first draft form) is a great resource of hope to you, and that it will be a tool to greater understand leadership and develop the necessary skills for all of us to affect great change in our world.

"The nation doesn't simply need what we have. It needs what we are."

-St. Teresa Benedicta of the Cross

In Christ, the Lord of Life,

Clarissa Quiring

Clarissa Quiring
Coordinator of Marriage and Respect Life
Diocese of Phoenix

VISION

Thank you for your **yes** to serve your community as a Respect Life Leader! Whether you are beginning the respect life ministry in your parish, replacing a coordinator, or have been a coordinator for years, this manual will provide some guidance and some great ideas for events.

Each parish is unique in its makeup and needs. This manual is designed to provide options and ideas to help you best witness in the joys and challenges of your unique parish. You are not expected to implement or host all of these activities, they are simply suggestions to consider as you build up the culture of life in your parish.

Please always keep in mind that you should request approval from your pastor for any programs or events that you coordinate.

In addition to our own reflections, this manual is divided into four major areas as called for by the United States Conference of Catholic Bishops (USCCB) in their Pastoral Plan for Pro Life Activities:

- I. Prayer and Worship**
- II. Public Information and Education**
- III. Public Policy**
- IV. Pastoral Care**

Each section of this manual is designed to give you a brief understanding of the area and some possible activities to implement in your parish. You are not limited to these activities.

If you have any questions or comments, feel free to contact us:

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Please feel free to reproduce this manual in whole or in part for use in your parish.

The Office of Marriage and Respect Life acknowledges excerpts from the respect life coordinator manuals published by the Diocese of Saint Augustine, the Diocese of Rockville Centre, the Archdiocese of St. Louis, and the Archdiocese of San Francisco.

• MARRIAGE & RESPECT LIFE ANNUAL EVENTS •



SUNDAY NEAR JANUARY 22ND - MASS FOR THE UNBORN WITH BISHOP OLMSTED
GOOD FRIDAY - ROSARY FOR LIFE WITH BISHOP OLMSTED
SECOND FRIDAY IN SEPTEMBER - CELEBRATE AND DEFEND LIFE LUNCHEON
CHRISTMAS EVE - ROSARY FOR LIFE WITH BISHOP OLMSTED

TO STAY UP-TO-DATE WITH THESE AND ALL OTHER EVENTS, SUBSCRIBE
TO OUR EMAIL LIST BY TEXTING MRL TO 84576 OR BY
VISITING [HTTPS://DPHX.ORG/RESPECT-LIFE/](https://DPHX.ORG/RESPECT-LIFE/)

GOSPEL OF LIFE APPEAL

This diocesan-wide appeal will now take place in every parish on **the third Sunday of January**, the date nearest to the anniversary of Roe v. Wade. The goal is to collect funds so that the Diocese can continue its mission to uphold the right-to-life of all people from conception to natural death. Since 2011, funds collected from the appeal have been split and used for two different purposes:

Parish respect life activities: 1/3 of the funds collected at a parish will remain with the parish and are to be used for parish Respect Life activities at the pastor's discretion.

Diocesan respect life activities: 2/3 of the funds are sent to the Diocese of Phoenix Marriage and Respect Life Office for education and outreach.

Collection envelopes and an appeal video from Bishop Olmsted in English and Spanish will be delivered to the parish in early January. Please play this video at all Masses and encourage use of the envelopes. **All checks should be payable to the individual parish**, deposited, and then the remaining 67% sent to the Diocese of Phoenix as one parish check, similar to other special collections.

"In this great endeavor to create a new culture of life we are inspired and sustained by the confidence that comes from knowing that the Gospel of Life, like the Kingdom of God itself, is growing and producing abundant fruit. There is certainly an enormous disparity between the powerful resources available to the forces promoting the 'culture of death' and the means at the disposal of those working for a 'culture of life and love'. But we know that we can rely on the help of God, for whom nothing is impossible."

Evangelium Vitae (The Gospel of Life) Pope John Paul II, 1995 (#100)



LEADERSHIP & VIRTUE

by Mike Phelan

What Virtue is Leadership Made of?

But Moses said to the Lord, “Oh, my Lord, I am not eloquent, either heretofore or since thou hast spoken to thy servant; but I am slow of speech and tongue.” Exodus 4:10

The battle to defend innocent human life is all around us, and it calls for leaders. Most of these leaders will be laymen and laywomen. Through God's gift of our active conscience, this call has come to us and you have stepped into the breach as a leader, or you have been asked to by someone you respect, perhaps a priest or deacon. Yet, what is leadership? Many of us have experienced the call to leadership as a call well beyond our comfort zones. Like Moses, it seems we are ill-equipped for precisely what the call entails. A look at exactly what leadership is can be extremely helpful.

Secular books on leadership, skills and techniques, abound in the marketplace. A subtle assumption lies at the heart of many of these books which is antithetical to real leadership. This assumption is that the measure of a leader is how he gets people to do things. The more people he moves or manipulates into action, however temporary or even destructive, the more he is measured as a leader. The resulting impact of the person's life is larger than most; therefore, he has been a leader. Therefore, Stalin, Hitler and Margaret Sanger, alongside Jesus Christ, Joan of Arc and Martin Luther King, Jr. are measured among the “leaders” of history. Their lives were impactful! Certainly, this is true. But the first three were taking humanity nowhere, or rather, off a cliff. This is not leadership—it is rightly called manipulation, and in their cases a particularly demonic type of manipulation. Both the end to which these figures led and the means by which they sought this end were corrupt. The results are tragic, not “progress”. Real leadership is service of others on the road toward their becoming the fullness of who they are created to be, toward human excellence, toward truth, goodness and beauty. Only progress along this road is something that can truly be called leadership.

The good news is, we are all called to leadership, to growth in character, and we can all do this!



LEADERSHIP & VIRTUE

Leadership, then, according to Catholic philosopher Alexandre Havard, is character. In his helpful book, *Virtuous Leadership*, Havard lays out the deeper heart of leadership, its true foundation. It is a book highly recommended for study within your pro-life organization or respect life team at the parish. This short commentary is meant as an introduction and encouragement to the reading of this book, as well as Havard's subsequent shorter book: *Called to Greatness—the Power of Magnanimity*. I believe it would be immensely helpful to anyone seeking to lead others in a good cause for the glory of God. The horizon opened by this understanding of leadership is one of excitement and a vision of true human and Christian leadership.

It is the same exciting call we hear when we hear Pope Benedict XVI say: “The world offers you comfort, but you were not made for comfort. You were made for greatness.”

THE VIRTUES NECESSARY FOR LEADERSHIP

If leadership is character, then it entails formation and growth in virtue. There are dozens of virtues. Which are particular to leading others?

The foundation of any virtuous human life, one which blesses others and “succeeds” are the four cardinal (meaning “hinge”) virtues. *Prudence. Justice. Self-Control. Courage.*

Prudence is the practical wisdom of decision-making; doing the right thing in each circumstance. *Justice* is the virtue of communication and consideration of others—giving others what is their due; honesty, forthrightness, sharing with those in need. *Self-control* is having dominion over our passions. *Courage* is the virtue of perseverance in the good; faithfulness despite difficult obstacles. These four virtues provide the foundation for any beautiful and good and true human life. Without them, life collapses or limps along, falling short of the call to become what we must become: the fullness of God’s dream for us as a person. Or what Matthew Kelly calls “the best version of ourselves”.



LEADERSHIP & VIRTUE

Knowing these virtues is a good beginning. But knowing does not give us these virtues, nor does our fallen nature hand them to us. All virtue develops by doing. As John Paul II teaches in his encyclical on the moral life, *Veritatis Splendor*, I must participate in my own making as a human being! God has given me freedom to, in a sense, bring myself to completion with His grace. To become courageous, I must do courageous things. To be prudent, I must *gather wisdom and act* prudently and decisively. Etc.

To have these four cardinal virtues developed in life is foundational; they make “good people”. We know people who have these virtues and who are following their vocations and causing goodness to happen; they are not producing evil. Yet among this group we will see many who are not leaders, who lack the virtues which call others to greatness. What do they lack? What do we lack as leaders that we must grow in if our lives are to truly lift up those around us?

THE VIRTUES MOST SPECIFIC TO LEADERSHIP, MAGNANIMITY AND HUMILITY

So what virtues are specific, then, to leadership? The virtues that build on the cardinal foundation, which move to action toward great things (magnanimity) and simultaneously service of others (humility). To become a great-souled servant, then, is to become the fullness of a Christian leader.

St. Thomas Aquinas considers the virtue of magnanimity in his Question 129 of the *Summa Theologica*. Magnanimity denotes “by its very name the stretching of the mind to great things”. Magnanimity is a virtue of action toward deeds worthy of honor. In the Christian context, magnanimity seeks to do the honorable thing while simultaneously “not thinking much about the honor accorded by man”.

This development of the virtue of magnanimity grows in us the ability to seek to do great things for the Lord. It is apparent in each of the lives of the saints—who are canonized as models for us precisely because of their heroic virtue. Magnanimity is obvious in so many of the saints’ lives, not least are two great saints whom we have seen operate in our lifetimes as great leaders for the pro-life cause, St. John Paul II and our saint of this fall, St. Teresa of Calcutta.



LEADERSHIP & VIRTUE

Of the possibilities of man after the fall, but also after the redemption of Christ, St. John Paul II famously rejected settling for sinful mediocrity: “***This is what is at stake: the reality of Christ's redemption. Christ has redeemed us!*** This means that he has given us the possibility of realizing *the entire* truth of our being; he has set our freedom free from the domination of concupiscence.” (*Veritatis Splendor*, 103)

Humility is the specifically Christian contribution to the understanding of the human virtues. Humility is the rejection of becoming a narcissist, an egotist, a virtue that insists on living reality. Reality teaches that while, made in the image of God with reason and the capacity for living truth, goodness and beauty through growth in virtue, I am called to greatness for God, this greatness is not about myself. In fact, each person I meet has the same call. The measure of real leadership is the thriving of those I serve by leading. Humility is serving this mission in others and focusing on their needs and encouragement.

St. Teresa of Calcutta put it this way, “Holiness is not the luxury of the few. It is a simple duty for you and for me.”

Humility is the leadership virtue of service, of recognizing the same greatness of call in others and serving those we lead to move toward this fullness of their being.

To grow in magnanimity, we need to:

1. Grow our moral and sacramental imaginations. Reading the best of classic and modern fiction and the best biographies of great men and women, including but not exclusively biographies of the saints, is key. Lessening the time wasted on ugly, passing, faddish and mediocre pursuits, images, music and entertainment also frees our time to do as St. Paul tells us in his letter to the Philippians: “Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.”
2. Get to know the Lord better through the reading of Scripture, and seeking out a patron saint whose magnanimity and mission attracts us (For example, see page 7 of *Into the Breach*). Asking this saint’s prayers for our growth in holiness, leadership, faithfulness, magnanimity and humility will be key as well.



LEADERSHIP & VIRTUE

To grow in humility:

1. Frequently receive the Sacraments of Confession and Eucharist. As Christ tells us clearly, “Without me, you can do nothing.”
2. Spend time in silent Adoration of Jesus in the Blessed Sacrament. Ask him to fill you with his own humility. “He must increase and I must decrease.”
3. Practice regularly thinking of and praying for others, as well as acts of service to those in need and those you lead.
4. Take on the “lesser” tasks in helping the cause when the opportunity arises.

To face the spiritual attacks that are sure to come with your growth in holiness, seek out a competent spiritual director who displays both of these virtues to a good degree. Ask him for an hour of time monthly to guide you in your interior life. Your mission as a pro-life leader is worth this time!

Let us pray for all those called to leadership in building the culture of life and civilization of love. The time is crucial. Christ is calling us to radical discipleship, magnanimity, humility and fiery love.

“The non serviam—‘I will not serve’—of Satan has been too fruitful. Don’t you feel the generous impulse to say every day, with desires for prayer and deed, a serviam —‘I will serve you, I will be faithful!’—surpassing in fruitfulness that cry of rebellion?”

St. Josemaria Escriva, The Way #413

PRAYER & WORSHIP

"Prayer is the foundation of all that we do in defense of human life. Our efforts—whether educational, pastoral, or legislative—will be less than fully fruitful if we do not change hearts and if we do not ourselves overcome our own spiritual blindness. Only with prayer—prayer that storms the heavens for justice and mercy, prayer that cleanses our hearts and our souls—will the culture of death that surrounds us today be replaced with a culture of life."

— Excerpt from the Pastoral Plan for Pro-Life Activities, USCCB

Since the Respect Life Ministry is constantly in spiritual battle, we must be exceptionally rooted in prayer. What will truly sustain us is full "participation in the sacramental life of the Church." The bishops encourage "parishes to sponsor programs of prayer and fasting as well as liturgical programs and to encourage Catholics to adopt programs of private prayer." This section will prepare you to equip your parish with the spiritual weapons for this battle against the culture of death in order to bring about the culture of life!

Assessing the Parish Respect Life Program

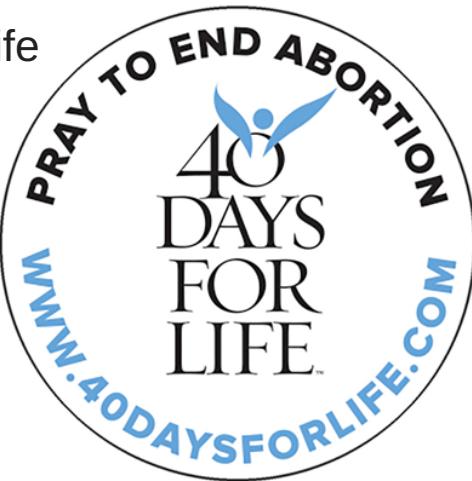
- Do the general intercessions at Mass regularly include petitions to foster respect for all life, especially the unborn, the dying, and those on death row? Does your parish use the *Word of Life* monthly publication of petitions sent out by the USCCB?
- Do you have a pro-life liturgy on Respect Life Sunday? Do you have a special Mass emphasizing penance on January 22, the anniversary of the legalization of abortion in the U.S.?
- Do you have special prayer services to pray for all of the victims of abortion, those at the end of life, and those facing execution?
- Do you have other programs such as spiritual adoption, special blessings, prayer breakfasts or retreats to encourage respect for life?



PRAYER & WORSHIP

40 Days for Life
locations in:

- Flagstaff
- Glendale
- Phoenix
- Tempe



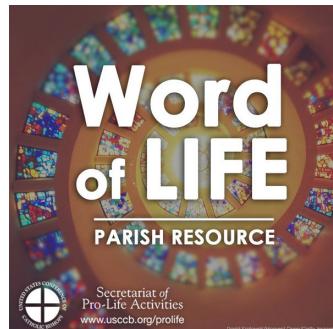
- Pray at a local abortion facility
- Attend the diocesan led Rosary for Life with Bishop Olmsted on Good Friday and Christmas Eve
- Participate in 40 Days for Life
- Get permission from your pastor to include *Word of Life* intercessions and bulletin prayers
- Spiritual adoption of an unborn child



Spiritual Adoption of an Unborn Child (to be prayed daily)

"Jesus, Mary, and Joseph I love you very much. I beg you to spare the life of the unborn child that I have spiritually adopted who is in danger of abortion."

Venerable Fulton J. Sheen



Word of Life is a parish resource provided by the USCCB. Each month they send weekly intercessions, pro-life prayers, and life-affirming art to include in your bulletins. To sign up, visit: <http://www.usccb.org/about/pro-life-activities/word-of-life/>

PRAYER & WORSHIP

Abortion Facilities in the Greater Phoenix Area

Acacia Women's Center*

1615 E Osborn Rd
Phoenix, AZ 85016

Camelback Family Planning*

4141 N 32nd St #105
Phoenix, AZ 85018

Desert Star Family Planning*

1526 W Glendale Ave #109
Phoenix, AZ 85021

Family Planning Associates*

1331 N 7th St #225
Phoenix, AZ 85006

Planned Parenthood – Central Phx Health Center (State HQ)

4751 N 15th St
Phoenix, AZ 85014

Planned Parenthood – Glendale*

5771 W Eugie Ave
Glendale, AZ 85304

Planned Parenthood - Maryvale

4616 N 51st Ave #210
Phoenix, AZ 85031

Planned Parenthood - Mesa

1235 S Gilbert Rd #7
Mesa, AZ 85203

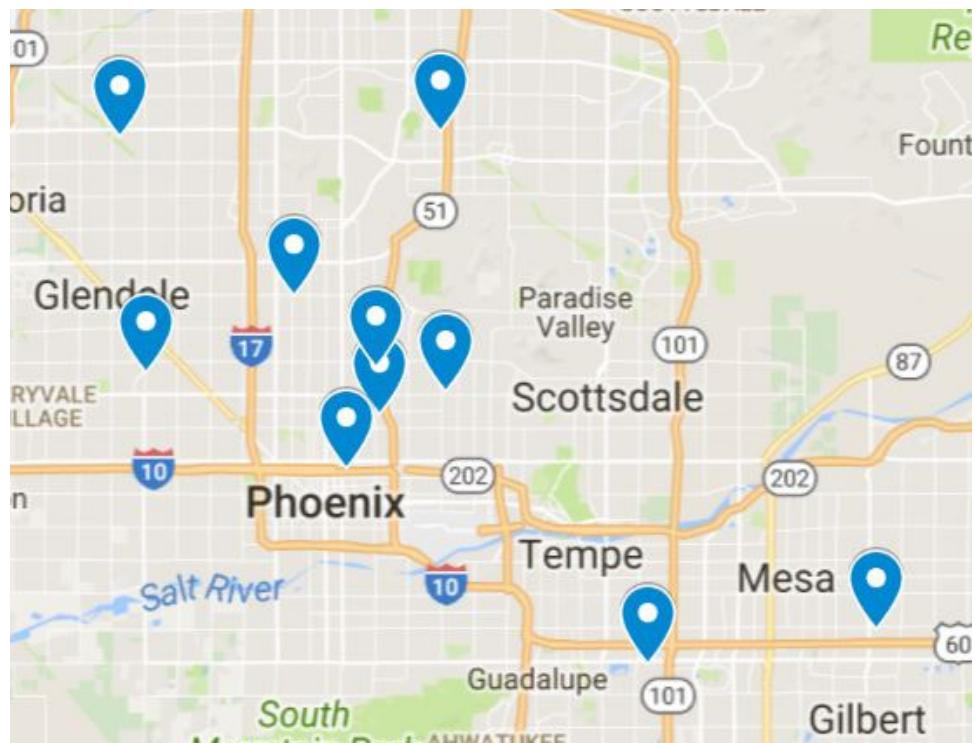
Planned Parenthood - North

3131 E Thunderbird Rd Suite 48
Phoenix, AZ 85032

Planned Parenthood - Tempe*

1837 E Baseline Rd
Tempe, AZ 85283

OUR FRONT LINES MUST WIELD THE WEAPONS OF LOVE BECAUSE, TO THE ONE WHO LOVES, NOTHING IS DIFFICULT – ST. FRANCIS DE SALES



*This facility performs chemical and/or surgical abortions.



PRAYER & WORSHIP

Suggested Dates for Special Masses or Prayer Events:

January 22 (or nearest Sunday) - Anniversary of Roe v. Wade

February 8 - Feast of St. Josephine Bakhita, patron of trafficking victims

February 11 - World Day of the Sick (Feast of Our Lady of Lourdes)

March 25 - Annunciation of the Lord

First Sunday in May - Mother's Day

May 31 - Feast of the Visitation

Third Sunday in June - Father's Day

August 14 - Feast of St. Maximilian Kolbe, patron of the pro-life movement

Second Saturday of September - National Day of Remembrance for Aborted Children

September 15 - Feast of Our Lady of Sorrows

First Sunday of October - Respect Life Sunday

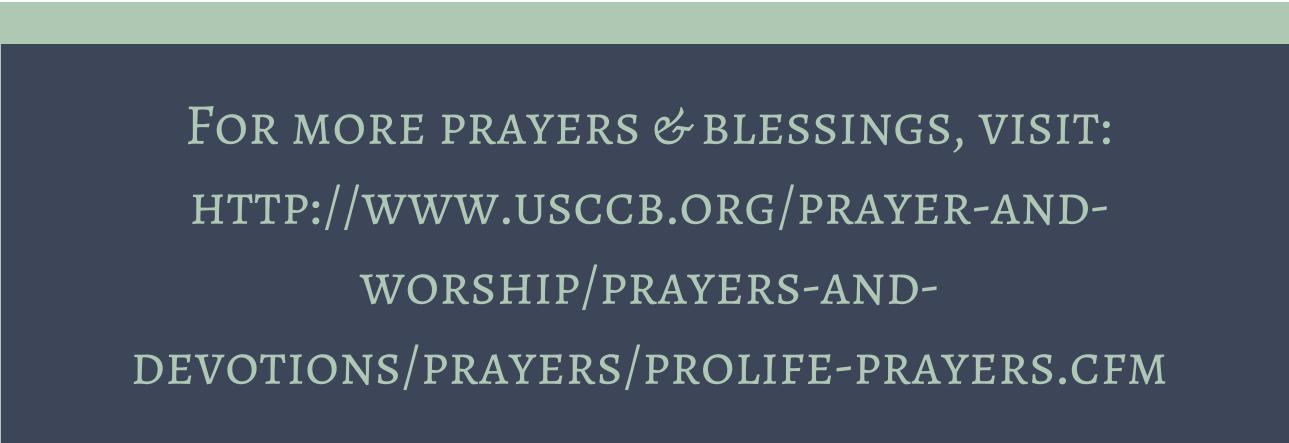
November - National Adoption Month

December 8 - Feast of the Immaculate Conception

December 12 - Feast of Our Lady of Guadalupe

First Sunday after Christmas in December - Feast of the Holy Family

December 28 - Feast of the Holy Innocents



FOR MORE PRAYERS & BLESSINGS, VISIT:

[HTTP://WWW.USCCB.ORG/PRAYER-AND-](http://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/prolife-prayers.cfm)

[WORSHIP/PRAYERS-AND-](http://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/prolife-prayers.cfm)

[DEVOTIONS/PRAYERS/PROLIFE-PRAYERS.CFM](http://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/prolife-prayers.cfm)

EDUCATION & INFORMATION

“You may choose to look the other way, but you can never say again that you did not know.” — William Wilberforce

The USCCB calls for a “twofold educational effort” in order to reach both the Catholic community and the general public. This effort calls us to both fortify the parish with a deeper understanding of life issues, as well as provide the general public with accurate information regarding these often controversial topics.



Assessing the Parish Respect Life Program

- Do you have adult educational programs on respect life topics? These can include speakers, discussion of documents or issues, or videos with a reflection following. Are these programs publicized in the community?
- Are respect life themes included in homilies several times throughout the year, including Respect Life Sunday and the Sunday nearest the anniversary of Roe v. Wade (Jan. 22)?
- Do you have regular or frequent respect life bulletin inserts?
- Are you utilizing the Respect Life Program sent out from the USCCB to each parish? Do you have a respect life pamphlet rack and bulletin board?
- Does your parish library have pro-life books, literature, and videos?
- Does your parish school have an educational program to promote the virtue of chastity and respect for human life? Do they need videos, pamphlets, or speakers?

APOLOGETICS

Apologetics Resources for Life Issues

Papal documents to read:

Dignitas Personae, Congregation for the Doctrine of the Faith

Evangelium Vitae, Pope John Paul II

Gaudium et Spes, Pope Paul VI

Humanae Vitae, Pope Paul VI



For resources on each issue, visit: www.usccb.org

Audio resource: *The Five Non-Negotiables* by Tim Staples (Abortion, Euthanasia, Embryonic Stem Cell Research, Human Cloning, and Same-Sex “Marriage”)

Abortion

“Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenceless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. Frequently, as a way of ridiculing the Church’s effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative. Yet this defence of unborn life is closely linked to the defence of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development. Human beings are ends in themselves and never a means of resolving other problems.”

(*Evangelii Gaudium*, 213)

The Catholic Church's position on abortion is clear. In the magisterial document *Donum Vitae* (The Gift of Life) the Congregation for the Doctrine of the Faith affirmed that, “The human being is to be respected and treated as a person from the moment of conception, and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life.” (Sec I.1) Direct abortion, or the intentional killing of a human being living in the womb, is always seriously immoral because as persons the right-to-life is the most basic and fundamental right we possess.

Videos:

“Why is Abortion Non-Negotiable?” by Catholic Answers - YouTube

“Bishop Barron on Planned Parenthood and the Loss of Human Dignity” - YouTube

APOLOGETICS

Assisted Suicide and Euthanasia

"Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator. The error of judgment into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded."—Catechism of the Catholic Church 2277

It is a common human tendency to ignore our own mortality and pretend that death is something that is “far away” that we don’t have to worry about right now. But the reality for Christians is that death is not the end, but rather the beginning of a new, resurrected life with God almighty. The catechism teaches that our fate after death ultimately hinges on the state of our souls when we die (CCC 1021).

While the Church recognizes and encourages compassionate care that alleviates the suffering of those who are near death, she also vigorously teaches that immoral means (such as euthanasia or direct killing) may never be used to reduce suffering even if they are used with apparently good intentions.



Video resources:

"Euthanasia is Morally Wrong" by Catholic Answers - YouTube

"Why is the Catholic Church Against Euthanasia?" by Dominican Daily - YouTube

"Bishop Barron on Atheism and Assisted Suicide" - YouTube

APOLOGETICS

Capital Punishment

"No matter how heinous the crime, if society can protect itself without ending a human life, it should do so."
—USCCB, *A Culture of Life and the Penalty of Death*



There can be no doubt that some people on death row have committed terrible actions and deserve to be punished for their crimes. The question Catholics must ask is this – is the death penalty a licit form of punishment for those who commit capital crimes like murder? Pope John Paul II taught in *Evangelium Vitae* that taking a human life may not be done to merely punish or “send a message,” but only in the narrow circumstances where it is impossible to protect other human lives without lethal force. He writes:

“It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent.

In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: ‘If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person.’” (56)

Audio resource: “*Catholic Teaching on the Death Penalty*” by Patrick Madrid

APOLOGETICS

Embryonic Stem Cell Research and Human Cloning

“May I also point out, in the face of the frequently unjust accusations of insensitivity addressed to the Church, her constant support for research dedicated to the cure of diseases and to the good of humanity throughout her 2,000-year-old history. If there has been resistance – and if there still is – it was and is to those forms of research that provide for the planned suppression of human beings who already exist, even if they have not yet been born. Research, in such cases, irrespective of efficacious therapeutic results is not truly at the service of humanity.”

—Pope Benedict XVI, “Stem Cells: What Future for Therapy?” 2006

Embryonic Stem Cell research involves harvesting human embryos (usually discarded embryos from IVF clinics) for their stem cells, the primordial cells in their body that have the potential to change into any other kind of cell (such as bone, muscle, or nerve, etc.) that could be used to repair damaged cells in a sick patient. However, the process used to extract these cells kills the human embryo in the process and therefore cannot be tolerated in a just society. Finally, along with obtaining stem cells from umbilical cord blood and other licit sources, scientists are discovering that they can create stem cells by taking adult skin cells and “reprogramming them” to act like totipotent embryos so that no real embryos need to be harmed or killed.

Human cloning, or Somatic Cell Nuclear Transfer (SCNT), is a process where a person's genetic code (DNA) is placed in an empty human ovum. By stimulating the ovum with electricity, scientists can create an identical genetic copy of the human being from whom the DNA was taken. If this embryo that is created in a lab is implanted a woman's womb, it may develop into a fully developed copy of the donor human being. Needless to say, human cloning is an affront to the dignity of the human person because it robs the clone of being created by a loving father and mother and makes them the end result of a manufacturing process, degrading their value in society's eyes to that of their likeness to the original clone. In order to ensure the dignity of the human person, embryonic stem cell research and human cloning must be opposed with the same vigor that we oppose abortion, euthanasia, and all other offenses against human life.

Video resource:

“*Embryonic Stem Cell Research*” by Catholic Answers – YouTube

APOLOGETICS

Human Trafficking

“Human trafficking is an open wound on the body of contemporary society, a scourge upon the body of Christ. It is a crime against humanity.” — Pope Francis, April 10, 2014

Though many consider slavery to be a thing of the past, statistics show that modern human trafficking enslaves approximately 20.9 million people around the globe. The United Nations Protocol on Human Trafficking defines human trafficking as the “recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability.”

According to the Department of Justice, **Phoenix is one of the top jurisdictions for sex trafficking in the nation.** Those most at risk are minors who are coerced or abducted into the commercial sex trade.

“The same economic forces that fuel tourism in Arizona also support sex trafficking—warm weather, multiple interstate highways, proximity to the border, short drive to Las Vegas or San Diego, major conference destination and home to many professional sporting events,” according to the Arizona Governor’s Office.

“I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God’s cry: “Where is your brother?” (Gen 4:9). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labor? Let us not look the other way.” – Pope Francis, EG 211

Resources:

StreetlightUSA.org: Giving Help to Victims in Arizona

USCCB: Anti-Trafficking Program

Video resources:

Live Action: Exposing Planned Parenthood’s Cover-Up of Child Sex Trafficking

Polaris: Polaris Project

APOLOGETICS

In Vitro Fertilization

“Marriage does not confer upon the spouses the right to have a child, but only the right to perform those natural acts which are per se ordered to procreation. A true and proper right to a child would be contrary to the child’s dignity and nature. The child is not an object to which one has a right, nor can he be considered as an object of ownership: rather, a child is a gift, ‘the supreme gift’ and the most gratuitous gift of marriage, and is a living testimony of the mutual giving of his parents. For this reason, the child has the right, as already mentioned, to be the fruit of the specific act of the conjugal love of his parents; and he also has the right to be respected as a person from the moment of his conception.” Donum Vitae 8

The Church does not oppose all assisted reproductive technologies. In fact, organizations like the Pope Paul VI Institute have been researching for years into medical practices and treatments that treat the root causes of infertility without violating the sanctity of the marital act. One example of this is the use of NaPro reproductive technologies and even the skillful use of NFP to conceive children during a woman's fertile period.

In most IVF cases, multiple embryos are created in a laboratory (from genetic materials that may have been obtained through illicit means like masturbation) and then only some are implanted in a woman's womb. Through pre-implantation genetic diagnosis, embryos with genetic abnormalities (even Down Syndrome) can be screened and then destroyed along with other unwanted embryos. However, not even all the embryos that are implanted survive because the extra implanted embryos are often aborted (which is referred to euphemistically as “selective reduction”). Finally, even if IVF could be practiced in a way where embryos were not destroyed, it would still separate the unitive and procreative aspects of human sexuality. Children would not be the product of the free and total gift of a husband and wife, but instead be the manufactured result of a laboratory process involving dozens of strangers.

The CDF also notes that “although the manner in which human conception is achieved with IVF and ET [embryo transplant] cannot be approved, every child who comes into the world must, in any case, be accepted as a living gift of the divine goodness and must be brought up with love.”

Video resource:

“Why is In Vitro Fertilization Wrong?” by Catholic Answers - YouTube

APOLOGETICS

Same-Sex Unions

"Marriage is an institution that predates all governments and has served civilization well through the years. God Himself is its author. There can be many forms of love, but marital love is unique and can only exist between a man and a woman. It is through this love that children are best served, as well as society as a whole."

The Catholic Church remains sincere in striving to love all people, regardless of their sexual attraction. For this reason, we are strongly committed to preserving the conjugal definition of marriage, and will continue to speak the truth on this matter of most profound importance." - Bishop Thomas Olmsted, Statement on U.S. Supreme Court Marriage Ruling

Marriage, though regulated by both civil and church laws, did not originate from the state or even from the church, but from God. The Supreme Court decision to legalize same-sex unions does not change the nature of the human person nor of marriage as a bond existing solely between a man and woman. In a unique and irreplaceable way, marriage contributes to the good of society through the union of spouses and the procreation and education of children. This union between husband and wife is a great good for themselves, their family, their community, and society at large.

Video resources:

*"Same-sex 'marriage'"
by Catholic Answers - YouTube*

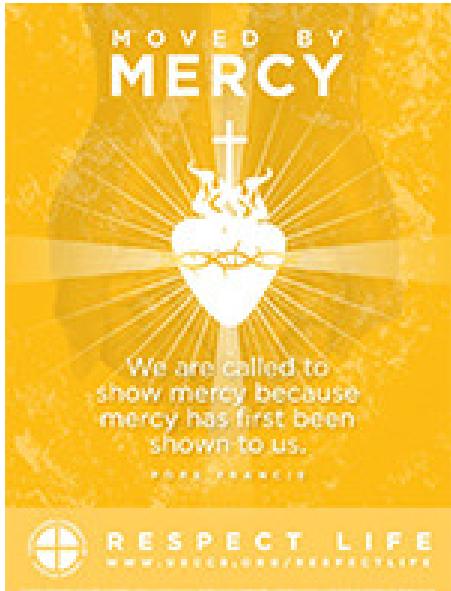
"Bishop Barron on the SCOTUS Same-Sex Marriage Ruling" - YouTube

"Bishop Barron on Love, Tolerance, and Making Distinctions" - YouTube

"Made for Each Other: Sexual Difference is Essential to Marriage" by the USCCB - YouTube



FURTHER RESOURCES



Every August, the USCCB releases a Respect Life Program for parishes full of pro-life resources and pamphlets. Two copies of this program are sent to each parish, one for the pastor and one for the Respect Life Coordinator. For more information about this, contact Clarissa at (602) 354-2132

Students for Life is a national organization devoted to equipping high school and college students with the pro-life message



Use your money to support pro-life organizations! Lifeboat is a local pro-life coffee company, and Heritage House is a local company producing pro-life materials (like baby feet pins!)



ST. GERARD'S TREASURES A PRO-LIFE THRIFT STORE

ST. GERARD'S TREASURES IS A 501(C)3 SECONDHAND STORE EST. IN 1985. ENTIRELY VOLUNTEERS RUN, ALL PROCEEDS HELP PROVIDE FREE: PREGNANCY SUPPORT, ULTRASOUNDS, DIRECT AID, HOUSING AND MEDICAL CARE AT LIFE CHOICES WOMEN'S CLINICS AND ON THE HOPE MOBILE CLINIC.

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TO HELP THE UNBORN!

9120 N. 7TH ST. PHOENIX, AZ 85020
602-305-5100



STGERARDSTREASURESTHRIFTSTORE



<http://www.hh76.org/>

EVENT PLANNING

"Beauty is the arrowhead of evangelization, the point with which the evangelist pierces the minds and hearts of those he evangelizes." - Bishop Robert Barron

As a respect life leader, it is likely that much of what you do involves planning events. Each event is an opportunity for evangelization; no matter the purpose of the event, the bigger goal is to lead people to an encounter with Christ and His truth. So how do we do this?

As in evangelization, the key to planning successful events is to lead with beauty. When we are passionate about something, it can be tempting to lead with the negative - we want to show others what is wrong with their position! This tactic is generally not effective, however, as the hearts of many are so hardened that they can no longer recognize truth or goodness. We must lead with the positive! Find the common ground on which you stand, and build up from there.

Through our events, we must witness to others that LIFE IS BEAUTIFUL! The following are some resources to help you plan beautiful and meaningful events.

Respect Life Event Examples:

PRAYER

- 40 Days for Life/abortion facility prayer and outreach
- 9-Month *Spiritual Adoption of an Unborn Child* novena
- *Word of Life* intercessions and bulletin prayers
- Rosary for Life with Bishop Olmsted on Good Friday and Christmas Eve
- Pro-life liturgies
- Holy Hour for life

EDUCATION & INFORMATION

- Host speakers on particular life issues
- Order pamphlets from the Respect Life program for your parish narthex
- Attend Marriage and Respect Life events

PASTORAL CARE

- Organize baby bottle drives to support local Pregnancy Resource Centers (PRC)
- Collect diapers and supplies for local PRC
- Volunteer at local PRC
- Knit blankets for Rachel's Vineyard retreats
- Visit hospice centers and nursing homes

MARKETING

*"They may forget what you said —
but they will never forget how you made them feel."*

Carl W. Buehner



It is commonly suggested that 80% of an event's success can be attributed to its marketing, and only 20% to the content the event is promising. So what can you do to advertise your event successfully?

First, ask yourself these basic questions:

1. What is the GOAL of this event?
2. Who is my AUDIENCE?
3. What ACTION am I asking of them?

Clarifying these answers will help you focus your event and allow you to better engage your audience. The key to successful marketing is to step outside yourself and into the mind of your audience. When creating your marketing content, keep in mind that your audience needs to walk away knowing three crucial things:

**LEAD WITH BEAUTY
REMEMBER!
MAKE IT LOOK GOOD
SEE PG 22 FOR RESOURCES**

1. What are you offering?
2. How will it make my life better?
3. What do I need to do to get it?

M A R K E T I N G

HOW TO MARKET YOUR EVENT

There are two main methods to event marketing: print and digital. Depending on the demographics and the type of event, you will likely focus on one more than the other.

PRINT

- Fliers/handouts
- Parish Bulletins
- **Catholic Sun**

The Catholic Sun is the official newspaper of the Diocese of Phoenix. It is mailed to every registered parishioner, more than 115,000 households each month. For advertising information, contact Jennifer Ellis at jellis@catholicsun.org, and for Sunbeams (event calendar announcements) send event information (30 words or less) to sunbeams@catholicsun.org

DIGITAL

- Facebook & other social media
- **Office of Marriage and Respect Life** - send event info to cquiring@dphx.org for publication in the monthly calendar
- **Diocesan website** - To send info about your events to post on the diocesan website, weekly announcements, monthly media alerts and social media, visit: www.dphx.org/events-form
- **CalendarforLife.org**

EVENT PLANNING RESOURCES

Local Pro-Life Speaker List

Clarissa Quiring – cquiring@dphx.org

Katrina Zeno – kzeno@dphx.org

Melanie Pritchard - melanie@melaniepritchard.org

Nik Nikas - ntnikas@bdfund.org

Trent Horn - <https://trenthorn.com/>

This list is ongoing and will continue to be updated. If you have a suggested speaker to add to this list, please contact Clarissa Quiring at
cquiring@dphx.org



Canva is free graphic design site, perfect for creating fliers and social media graphics



Unsplash is a search engine for free high-resolution stock photos



MailChimp is a free communication tool that provides high-quality email templates

PUBLIC POLICY

“American Catholics have long sought to assimilate into U.S. cultural life. But in assimilating, we have too often been digested. We have been changed by our culture too much, and we have changed it not enough.”

Living the Gospel of Life, 24

The US Conference of Catholic Bishops reminds us that “protecting and promoting the inviolable rights of persons is the most solemn responsibility of civil authority.” By speaking to our legislators and informing them of our views, especially pertaining to protecting and enhancing the sanctity of human life, we can make a difference! By publicly making these views known, it brings respect life issues out of the dark; it raises awareness and causes people to move out of their apathetic comfort zone and choose: life or death.

THE ARIZONA CATHOLIC CONFERENCE



The Arizona Catholic Conference is the public policy agency for the Diocese of Gallup, the Diocese of Phoenix, the Diocese of Tucson and the Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix. Bishops from each of these dioceses comprise the Board of Directors of the ACC. Through its executive director, Ron Johnson, the ACC represents the Church on a variety of public policy and legislative matters.

PUBLIC POLICY

WWW.AZCATHOLICCONFERENCE.ORG

Contact us:

Mailing Address:

Arizona Catholic Conference
Diocesan Pastoral Center
400 E. Monroe Street
Phoenix AZ 85004-2336

Ron Johnson
Executive Director
(602) 354-2390
rjohnson@dphx.org

Mary Crim
Executive Legislative Assistant
(602) 354-2391
mcrim@dphx.org



TIMELY LEGISLATIVE
ACTION ALERTS



UPDATED VOTER
GUIDE



FREE COPIES OF
CATHOLICS IN THE
PUBLIC SQUARE

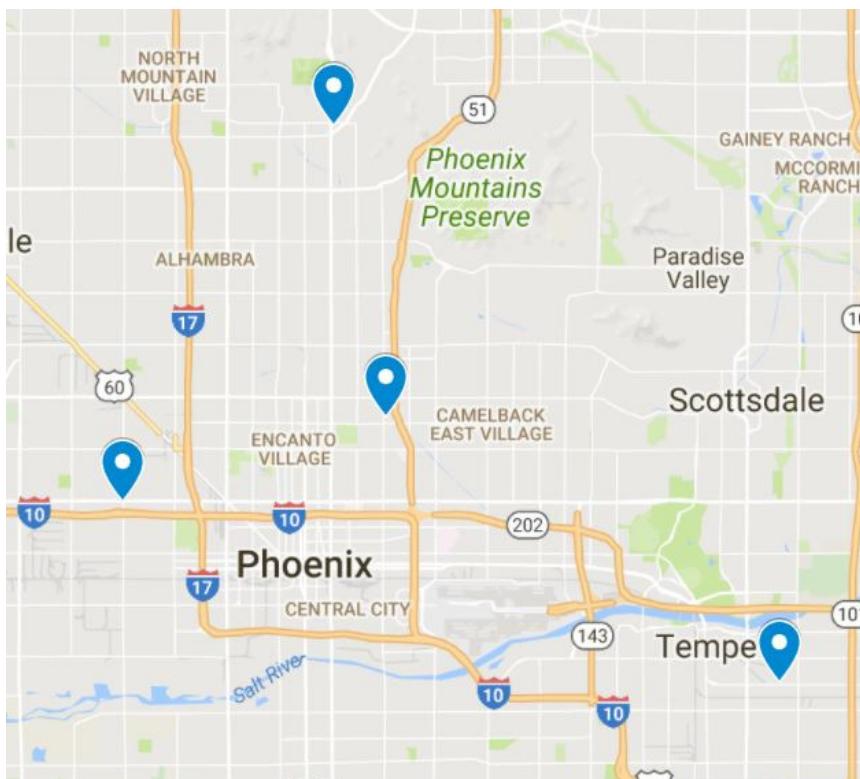


BISHOP'S
STATEMENTS ON KEY
LEGISLATIVE
ACTIONS

PASTORAL CARE

The physical, emotional, and spiritual health of the mother, father, and child are of the utmost concern during pregnancy. These resources will help you connect others with help that will assist them in getting support and making the pregnancy as smooth as possible.

Catholic Pregnancy Resource Centers



Aid to Women Center
1328 E Apache Blvd.
Tempe, AZ 85281
(480) 966-1902

First Way Pregnancy Center
3501 North 16th St
Phoenix, AZ 85016
(602) 261-7522

Life Choices Women's Clinic*
9303 N. 7th Street, Suite 4
Phoenix, AZ 85020
(602) 305-5100

LCWC - West Office
3516 W. McDowell
Phoenix, AZ 85009

*Hope Mobile Unit is also operated by Life Choices

PREGNANCY RESOURCES

First Way Pregnancy Center has been serving clients for over 44 years. We are a crisis pregnancy center rooted in the Catholic Church's teachings on life and marriage. Everything we offer to our clients is completely free and includes:

- medical grade pregnancy tests
- peer counseling
- material support
- men's program
- 3D/4D ultrasounds
- weekly education classes
- referrals to other agencies



FIRST WAY PREGNANCY CENTER

Our clients are not just given free stuff and sent on their way; they are introduced to ordered relationships, the beauty of marriage, the effects of contraception on the body and on relationships, fertility awareness, and through ultrasounds, the beating heart that begins 21 days after conception of their child. We offer hope, support, and courage to face an unplanned pregnancy, a miscarriage, or a previous abortion.



Life Choices
WOMEN'S CLINICS

Catholic. Pro-life.

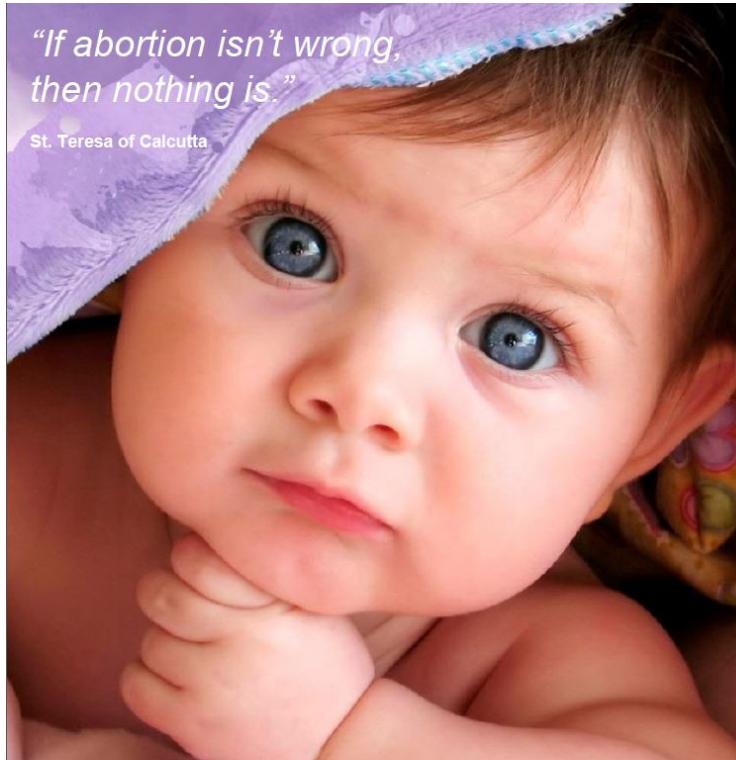
- Early Detection Pregnancy Verification
- Prenatal Ultrasounds
- Life Affirming Options Counseling
 - Gynecological Exams
 - STI/STD Testing
- Cervical and Breast Cancer Screening
- Progesterone Treatment for Abortion Pill Reversals
- Natural Family Planning
- Sexual Integrity Program
- Practical Assistance
- Emergency Shelter for Mothers with Children

PRO-LIFE ARIZONA .COM

Life Choices Women's Clinics (LCWC) is a Catholic nonprofit that reaches out to women considering abortion with pregnancy support and medical care that helps affirm the dignity and life of the mother and child. Our two clinics and mobile clinic serve over 7,000 patients each year.
"Don't just defund Planned Parenthood -REPLACE it"

9303 N. 7th St. Suite 4, Phoenix, AZ 85020
3516 W. McDowell Rd. Phoenix, AZ 85009
Mobile Clinic-Various Locations.
602.305.5100

PREGNANCY RESOURCES



*"If abortion isn't wrong,
then nothing is."*

St. Teresa of Calcutta

Aid to Women Center is a Catholic, Non-profit, Pro-Life Pregnancy Center.

Our mission is to help women-in-need by providing the resources and assistance needed for a woman to choose life for her unborn child.

Services Include

- Free Pregnancy Tests
- Ultrasounds
- Well Woman Exams
- Prenatal Care
- Parenting Prep Classes
- STD Testing



**Aid to Women
CENTER**

Aid to Women Center

1328 East Apache

Tempe, AZ 85281

(480) 966-1902

Maggie's Place provides houses of hospitality and ongoing support to help pregnant and parenting women in need reach their goals and welcomes them into a community filled with love and dignity. Maggie's Place provides for the immediate physical and emotional needs of guests including shelter, food, clothing, and a supportive community. Additionally, moms are connected to appropriate agencies and resources including prenatal care, health insurance, low-cost housing, and education programs.



Since 2000, Maggie's Place has expanded to include 3 more homes in Arizona - Tempe, Glendale, and Mesa – and one in Cleveland, OH. In addition, Maggie's Place remains connected to moms who have transitioned out of one of these homes through the Moms' Outreach Center.

PREGNANCY RESOURCES



Catholic Charities Community Services Pregnancy, Parenting & Adoption Counseling

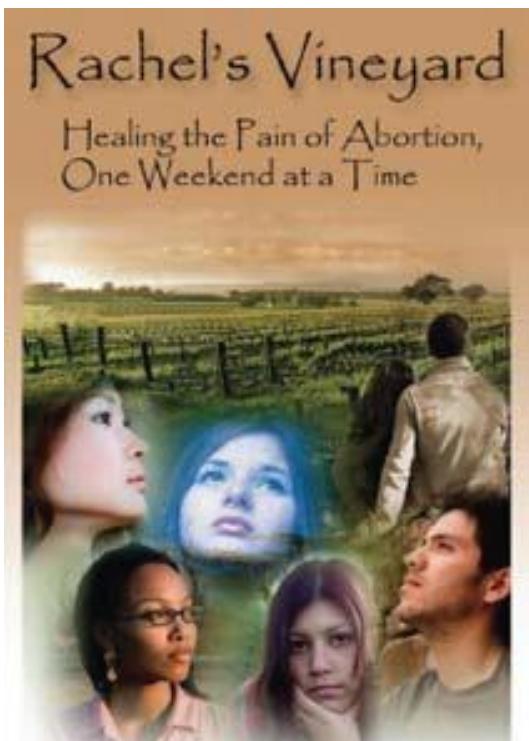
Master-degreed counselors help women make a life-affirming plan to parent or to place their child for adoption. Helps parents develop necessary skills and resources, including financial preparedness; offers parenting education and legal resources Toll-free on-call line available seven days a week, **1.888.818.4445**

RU-486 Abortion Pill Reversal Program

RU-486, the chemical abortion pill, is a procedure that consists of taking two pills. The first pill, mifepristone, blocks the hormone progesterone, which is needed to sustain the pregnancy. The second, misoprostol, causes the uterus to cramp and expel the embryo before implantation. A new procedure is available that is effective at reversing the effects of RU-486, but it must be done quickly! Nurses are on hand 24/7 to help a woman who has changed her mind about having an abortion by connecting her with local practitioners who can administer this procedure. Call the hotline: 1-877-558-0333 or visit the website at www.abortionpillreversal.com



POST-ABORTION HEALING



"Jesus Himself said that He came to call sinners and not the self-righteous. I pray that all who participate in Rachel's Vineyard with the longing to be free and to be healed by Jesus, may find Him, the source of true joy, peace and love, and allow God to restore them to wholeness and happiness. I am praying much for you."

St. Teresa of Calcutta

What is Rachel's Vineyard?

Rachel's Vineyard is a weekend retreat program based on meditations from the Bible. It is open to women and men of any faith background suffering from the aftermath of abortion. Retreats are run by a trained team consisting of clergy, a professional counselor and 4 - 6 lay team members. These confidential, compassionate retreats are offered throughout the U.S. and in many foreign countries. Dates and further information are available by calling Karen at (480) 329-6795 or email at karenord.rv@gmail.com. You can also find information online at www.rachelsvineyard.org. All inquiries are confidential.

What is Project Rachel?

Project Rachel is a confidential reconciliation and healing program based on love, forgiveness and mercy. The program serves those requesting post-abortion help through individual counseling. Clergy and counselors, trained to minister to those affected by abortion, respond with compassion and concern. More information is available by visiting www.hopeafterabortion.org or by calling (602) 492-3124.

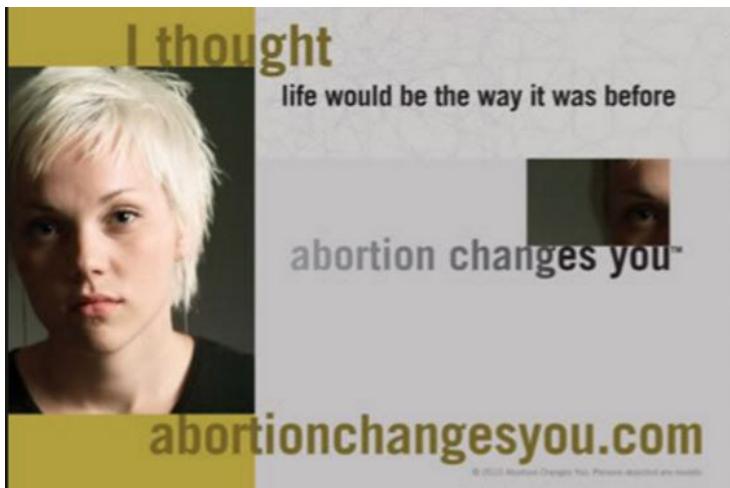


POST-ABORTION HEALING

What is Mantle of Hope?

We offer a confidential safe place where anyone hurting from abortion can come for understanding & support, healing, prayer and love. Although post-abortion trauma is largely ignored by society, we as a Christian community recognize that abortion wounds the body, soul and spirit.

Post Abortion Syndrome (PAS) is recognized by those serving women (and men) who experience the residual pain of abortion through evidence of self-reported and observed symptoms of emotional and behavior instability. Though all women are affected emotionally and spiritually and often relationally by an abortion, most repress the feelings of grief, anger, shame and guilt for months or years. It would appear that the longer a woman represses or suppresses these emotions, the greater the possibility of personality, mood and relational changes. Depression, anxiety, anger and alienation often color a woman's self-image following an abortion.



Mantle of Hope

meets monthly from 9:30am-11 at the

Aid to Women Center

1328 East Apache Blvd, Tempe, Az 85281

In the Food City Shopping Center

Text to RSVP - not required but recommended:

Text or call for more info/questions:

Karen 480-329-6795 or Wendy: 480-298-3245



What is the Silent No More Awareness Campaign?

Silent No More Awareness is a campaign whereby Christians make the public aware of the devastation abortion brings to men and women.

The campaign seeks to expose and heal the secrecy and silence surrounding the emotional and physical pain of abortion. Their mission is three-fold: to reach out to people hurt after abortion and encourage them to seek healing, to educate the public on the harms of abortion, and to share personal testimonies of hurt and healing to help others avoid the pain of abortion. To learn more about Silent No More, contact Minda Martine at 480-414-1880 or Phoenix@SilentNoMore.com

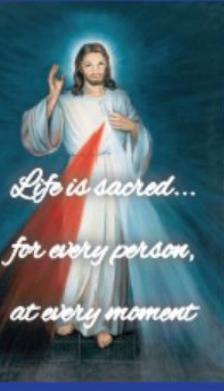
END-OFF-LIFE CARE

"Euthanasia and assisted suicide can appear a reasonable and even compassionate solution to the suffering of individuals and families struggling with illness or the dying process. Yet these are not real solutions - they do not solve human problems, but only take the lives of those most in need of unconditional love."

Pastoral Plan for Pro-Life Activities



Americare Catholic Hospice • 480-726-7773



- Approved by Bishop Olmsted
- Adheres to Catholic Ethical and Religious Directives
- Priest as hospice chaplain
- Exceptional service
- Locally operated by a Catholic family of nurses

www.americarehospice.org



In 1974, the Foundation for Senior Living was established by the Roman Catholic Diocese of Phoenix as a private non-profit, originally providing housing and social services to elders and individuals with disabilities without regard to race, religion or social status. Over the years, we have grown and created an integrated system of care that allows adults to age in place through our continuum of home and community-based health services. Currently, we are one of the largest non-profit organizations in the state of Arizona, but we offer the customized care of an independent professional. For more information about our services and the kind of individualized care we can offer you, give us a call at 602-285-1800 and speak with one of our trained professionals, or visit www.fsl.org

END-OF-LIFE CARE



Catholic Cemeteries & Funeral Homes

A Ministry of the Roman Catholic Church
Diocese of Phoenix

As Catholics, we know that human life begins at conception because at that point, a new, distinct person begins to form. Because God has created each person in His image for eternal life, they should be treated with the utmost respect and dignity, in life and in death. In keeping with our faith, the Church strongly encourages a Catholic burial for all Catholics who pass, including unborn babies.

Catholic Cemeteries and Funeral Homes provides a traditional Catholic burial for babies who pass during pregnancy or at birth. For babies who pass before 20 weeks from the date of conception, without taking a breath of life, Catholic Cemeteries and Funeral Homes provides a sacred burial at no cost to the parents. For spiritual support, we will contact your parish deacon or priest to officiate the graveside service.

We offer special burial areas for your baby at two of our locations: Queen of Heaven Catholic Cemetery and Funeral Home in Mesa and Holy Cross Catholic Cemetery and Funeral Home in Avondale. These beautiful consecrated grounds provide a peaceful place for mourning, prayer, and solace.

For more information, visit <http://www.dopccfh.org/resources/unborn-program/> or contact one of our Catholic Funeral Homes:

Queen of Heaven Catholic Cemetery and Funeral Home, Mesa: 480.892.3729
Holy Cross Catholic Cemetery and Funeral Home, Avondale: 623.936.1710

Roman Catholic Diocese of Phoenix

**Advance Medical Directives
&
Arizona Health Care Power of
Attorney**

May 16, 2012



The Roman Catholic
Dioceſe of Phoenix

400 EAST MONROE, PHOENIX, ARIZONA 85004-2336 TELEPHONE (602) 257-0030
OFFICE OF THE BISHOP

May 21, 2012

Dear Brothers and Sisters in Christ,

There seems to be much confusion today about the Church's teaching on end of life issues. In a culture where some people demand that they have the right to die and even to assist others who may be suffering to end their lives, the Church proclaims that God alone is the Lord of life. Created in the image of God, human beings share a dignity that is unique within creation.

The *Catechism of the Catholic Church* reminds us that "Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted. . . Palliative care is a special form of disinterested charity. As such it should be encouraged." (#2279)

To assist Catholics to better understand the Church's teaching on end of life issues and to provide guidance for those who wish to provide their caregivers with a formal expression of their desire to follow the ethical and religious directives that have been promulgated by the Bishops of the United States, I am providing the following information for use as an Advance Medical Directive in the form of a Health Care Power of Attorney that conforms to the statutes of the State of Arizona.

"*Human life is sacred* because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstances claim for himself the right directly to destroy an innocent human being." (CCC # 2258)

Sincerely yours in Christ,

Thomas J. Olmsted

+ Thomas J. Olmsted
Bishop of Phoenix

Introduction

The attached document has been prepared by the Medical Ethics Board of the Diocese of Phoenix for use as an Advance Medical Directive in the form of a Health Care Power of Attorney. This document is in accord with the Statutes of the State of Arizona and is an adaptation of the National Right to Life Committee's "Will to Live." After careful study and consultation we do not believe that a "Living Will" is an effective or necessary document. Thus we are not encouraging the use of "Living Will" documents.

The attached Advance Medical Directive was developed following guidelines from several major Church documents: the fifth edition of the "Ethical and Religious Directives for Catholic Health Care Services" (USCCB) and "Responses to Certain Questions of the USCCB Concerning Artificial Nutrition and Hydration" (Congregation for the Doctrine of the Faith). Pertinent excerpts from these documents are as follows:

Ethical and Religious Directives for Catholic Health Care Services- Fifth Edition Part Five

Issues in care for the seriously ill and dying

Introduction

...The Church's teaching authority has addressed the moral issues concerning medically assisted nutrition and hydration. We are guided on this issue by Catholic teaching against euthanasia, which is "an action or omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated". While medically assisted nutrition and hydration are morally obligatory in certain cases, these forms of basic care should in principle be provided to all patients who need them, including patients diagnosed as being in a "persistent vegetative state" (PVS), because even the most severely debilitated and helpless patient retains the full dignity of a human person and must receive ordinary and proportionate care.

Directives

55. Catholic health care institutions offering care to persons in danger of death from illness, accident, advanced age, or similar condition should provide them with appropriate opportunities to prepare for death. Persons in danger of death should be provided with whatever information is necessary to help them understand their condition and have the opportunity to discuss their condition with their family members and care providers. They should also be offered the appropriate medical information that would make it possible to address the morally legitimate choices available to them. They should be provided the spiritual support as well as the opportunity to receive the sacraments in order to prepare well for death.
56. A person has a moral obligation to use ordinary or proportionate means of preserving his or her life. Proportionate means are those that in the judgment of the patient offer a reasonable hope of benefit and do not entail an excessive burden or impose excessive expense on the family or the community.
57. A person may forgo extraordinary or disproportionate means of preserving life. Disproportionate means are those that in the patient's judgment do not offer a reasonable hope of benefit or entail an excessive burden, or impose excessive expense on the family or the community.

58. In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally. This obligation extends to patients in chronic and presumably irreversible conditions (e.g., the "persistent vegetative state") who can reasonably be expected to live indefinitely if given such care. Medically assisted nutrition and hydration become morally optional when they cannot reasonably be expected to prolong life or when they would be "excessively burdensome for the patient or [would] cause significant physical discomfort, for example resulting from complications in the use of the means employed." For instance, as a patient draws close to inevitable death from an underlying progressive and fatal condition, certain measures to provide nutrition and hydration may become excessively burdensome and therefore not obligatory in light of their very limited ability to prolong life or provide comfort.
59. The free and informed judgment made by a competent adult patient concerning the use or withdrawal of life sustaining procedures should always be respected and normally complied with, unless it is contrary to Catholic moral teaching.

Fifth Edition of the Ethical and Religious Directives for Catholic Health Care Services USCCB

Responses to Certain Questions of the United States Conference of Catholic Bishops Concerning Artificial Nutrition and Hydration

First question: *Is the administration of food and water (whether by natural or artificial means) to a patient in a "vegetative state" morally obligatory except when they cannot be assimilated by the patient's body or cannot be administered to the patient without causing significant physical discomfort?*

Response: Yes. The administration of food and water even by artificial means is, in principle, an ordinary and proportionate means of preserving life. It is therefore obligatory to the extent to which, and for as long as, it is shown to accomplish its proper finality, which is the hydration and nourishment of the patient. In this way suffering and death by starvation and dehydration are prevented.

Second question: *When nutrition and hydration are being supplied by artificial means to a patient in a "permanent vegetative state", may they be discontinued when competent physicians judge with moral certainty that the patient will never recover consciousness?*

Response: No. A patient in a "permanent vegetative state" is a person with fundamental human dignity and must, therefore, receive ordinary and proportionate care which includes, in principle, the administration of water and food even by artificial means.

Responses to Certain Questions of the United States Conference of Catholic Bishops Concerning Artificial Nutrition and Hydration Congregation For The Doctrine Of The Faith August 1, 2007

What is an Advance Medical Directive? The term "Advance Medical Directive" refers to treatment preferences and the designation of a surrogate decision maker in the event that a person should become unable to make medical decisions on his or her behalf.

What is a Living Will? This is a written document that specifies what types of medical treatment are desired should the individual become incapacitated. A living will can be general or very specific. The most common statement in a living will is to the effect that:

- If I suffer an incurable, irreversible illness, disease, or condition and my physician determines that my condition is terminal, I direct that life-sustaining measures that would serve only to prolong my dying be withheld or discontinued.

More specific living wills may include information regarding an individual's desire for such services such as analgesia (pain relief), antibiotics, hydration, feeding, CPR (cardiopulmonary resuscitation) and the use of life-support equipment including ventilators.

What is a Health Care Power of Attorney? A Health Care Power of Attorney (sometimes referred to as a Medical Power of Attorney) authorizes an agent to make health care decisions for an individual when he or she is no longer capable of making them. Most states allow for a Living Will and a Health Care Power of Attorney to be combined into one document.

Why do we feel that a Living Will is not necessary? A Living Will is only helpful if an individual knows ahead of time the manner in which they are going to be incapacitated or die, whereas a Health Care Power of Attorney provides the means to deal with any and all medical situations. Thus, appointing an agent using a Health Care Power of Attorney allows for greater flexibility.

What is the most important aspect of a Health Care Power of Attorney? The choice of your AGENT, the one who will become your advocate when you are incapacitated, is crucial. A good agent is one who knows your wishes and desires, shares your moral and ethical beliefs and will advocate for you when necessary. This could be your spouse, your children, a sibling or a good friend.

If I am sick or dying am I required to do "all that is considered medically possible?" No. There are many situations when you or your agent can decide to not partake in a surgical or medical procedure if it cannot be expected to provide you with a significant benefit or relief of symptoms. The Directives in the preface of this document will be helpful in these considerations.

How can my Agent or I know which procedures to choose and which to refuse? You cannot, nor are you expected to, know the answers to all possible situations. However, you are encouraged to know the Church teachings on these matters, or at least the parameters for decision making. Then, if further questions were to arise you could consult a priest, deacon or lay person who you trust to help make a specific decision.

Arizona Health Care Power of Attorney

Form

I,

(print your name)

Address _____ City _____

State _____ Zip _____ Telephone _____

As Principal, Hereby Designate:

(print agent's name)

Address _____ City _____

State _____ Zip _____ Telephone _____

as my health care agent to make any health care decisions for me consistent with the instructions below.

If the person I designated above refuses or is not able to act for me, I designate the following persons (each to act alone and successively, in the order named):

A. _____

(print successor agent's name)

Address _____ City _____

State _____ Zip _____ Telephone _____

B. _____

(print second successor agent's name)

Address _____ City _____

State _____ Zip _____ Telephone _____

as my health care agent to make any health care decisions for me consistent with the instructions below.

This designation shall become effective only when I become incapable of making and communicating my own health care decisions. Any prior designation is revoked.

General Presumption for Life

1. I direct my health care provider(s) and health care agent to make health care decisions consistent with the teaching of the Roman Catholic Church and with my general desire for the use of medical treatment that would preserve my life, as well as for the use of medical treatment that can cure, improve, or reduce or prevent deterioration in, any physical or mental condition.
 2. Food and water are not medical treatment, but basic necessities. I direct my health care provider(s) and health care agent to provide me with food and fluids orally, intravenously, by tube, or by other means to the full extent necessary both to preserve my life and to assure me the optimal health possible.
 3. I direct that medication to alleviate my pain be provided, as long as the medication is not used in order to cause my death.
 4. I also direct that I be provided basic nursing care and procedures to provide comfort care.
 5. I reject, however, any treatments that use an unborn or newborn child, or any tissue or organ of an unborn child, who has been subject to an induced abortion. This rejection does not apply to the use of tissues or organs obtained in the course of the removal of an ectopic pregnancy.
 6. I also reject any treatments that use an organ or tissue of another person obtained in a manner that causes, contributes to, or hastens that person's death.
 7. The instructions in this document are intended to be followed even if suicide is alleged to be attempted at some point after signing.
 8. I request and direct that medical treatment and care be provided to me to preserve my life without discrimination based on my age, physical or mental disability or the "quality" of my life. I reject any action or omission that is intended to cause or hasten my death.
 9. I direct my health care provider(s) and health care agent to follow the above policy, even if I am judged to be incompetent.
 10. During any time I am judged to be incompetent, my agent is authorized to make medical decisions on my behalf, consistent with the above policy, after consultation with my health care provider(s), utilizing the most current diagnoses and/or prognosis of my medical condition, in the following situations with the written special conditions.
-

When My Death is Imminent

If I have an incurable illness or injury, and I will die imminently – meaning that a reasonably prudent physician, knowledgeable about the case and the treatment possibilities with respect to medical conditions involved, would judge that I will live only a week or less even if the lifesaving treatment or care is provided to me – the following may be withheld or withdrawn:

All medical and surgical treatments and tests except pain relief, food and hydration.

Signature

Date

I also desire to receive the Sacraments of the Catholic Church from a Catholic Priest

Signature

Date

When I Am Terminally Ill

Final state of Terminal Condition. If I have an incurable terminal illness or injury and even though death is not imminent I am in the final stage of that terminal condition – meaning that a reasonably prudent physician, knowledgeable about the case and the treatment possibilities with respect to the medical conditions involved, would judge that I will live only three months or less, even if lifesaving treatment or care is provided to me – the following may be withheld or withdrawn:

Any medical or health care procedure that will not, in the best judgment of agent, being fully informed by my health care provider(s), provide definite relief of symptoms with the exception of pain relief, food and hydration.

Signature

Date

If I Am Pregnant

Special Instructions for Pregnancy. If I am pregnant, I direct my health care provider(s) and health care agent to use all lifesaving procedures for myself with none of the above special conditions applying if there is a chance that prolonging my life might allow my child to be born alive. I also direct that lifesaving procedures be used even if I am legally determined to be brain dead if there is a chance that doing so might allow my child to be born alive. Except as I specify by writing my signature in the box below, no one is authorized to consent to any procedure for me that would result in the death of my unborn child.

If I am pregnant, and I am not in the final stage of a terminal condition as defined above, medical procedures required to prevent my death are authorized even if they may result in the death of my unborn child, provided every possible effort is made to preserve both my life and the life of my unborn child. No action may be taken that constitutes a direct action against the life of my unborn child.

Signature

Date

HIPAA WAIVER OF CONFIDENTIALITY FOR MY AGENT

(Initial) I intend for my agent to be treated as I would be with respect to my rights regarding the use and disclosure of my individually identifiable health information or other medical records. This release authority applies to any information governed by the Health Insurance Portability and Accountability Act of 1996 (aka HIPAA), 42 USC 1320d and 45 CFR 160-164.

This health care directive is made under section 36-3221, Arizona Revised Statutes, and continues in effect for all who may rely on it except those to whom I given notice of its revocation

Signed this _____ day of _____, 20_____

Signature _____

Address _____ City _____ State _____ Zip _____

SIGNATURE OF WITNESS OR NOTARY PUBLIC:

NOTE: At least one adult witness OR a Notary Public must witness the signing of this document and then sign it. The witness or Notary Public CANNOT be anyone who is: (a) under the age of 18; (b) related to you by blood, adoption, or marriage; (c) entitled to any part of your estate; (d) appointed as your representative; or (e) involved in providing your health care at the time this form is signed.

A. Witness

I affirm that was present for and witnessed the signing of this Health Care Power of Attorney by the Principal, who appeared to be of sound mind and free from duress. In the event the Principal was physically unable to sign or mark this document, I verify that he/she directly indicated to me that this Health Care Power of Attorney expressed his/her wishes and that he/she intended to adopt the Health Care Power of Attorney at this time.

I understand the requirements of being a witness and I confirm the following:

- I am not currently designated to make medical decisions for this person.
- I am not directly involved in administering health care to this person.
- I am not entitled to any portion of this person's estate upon his or her death under a will or by operation of law.
- I am not related to this person by blood, marriage or adoption.

Signature of Witness _____

Address _____ City _____ State _____ Zip _____

Date _____

B. Notary Public (NOTE: If a qualified witness signs your form, you do not need a notary to sign):

STATE OF ARIZONA)
 ss.
County of _____)

The undersigned, being a Notary Public certified in Arizona, declares that the person making this Health Care Power of Attorney has dated and signed or marked it in my presence and appears to me to be of sound mind and free from duress. I further declare I am not related to the person signing above by blood, marriage or adoption, or a person designated to make medical decisions on his/her behalf. I am not directly involved in providing health care to the person signing. I am not entitled to any part of his/her estate under a will now existing or by operation of law. In the event the person acknowledging this Health Care Power of Attorney is physically unable to sign or mark this document, I verify that he/she directly indicated to me that this Health Care Power of Attorney expresses his/her wishes and that he/she intends to adopt the Health Care Power of Attorney at this time.

WITNESS MY HAND AND SEAL this _____ day of _____, 20____.

Notary Public

[Imprint Notary Seal]

My Commission Expires

COUNSELORS

Westby, Nikki, LPC
2312 E. Campbell Ave.
Phoenix, AZ 85016

St. Thomas the Apostle Parish
(602) 954-9089 x 1114
Catholic

Brown-Gilpin, Marci (LCSW)
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42802 N Ericson Lane
Anthem, AZ 85086
602-819-6787
www.counselingseasons.com
Catholic

Christian Family Care Center
3603 N. 7th Ave
Phoenix, AZ 85013
602-234-1935
www.cfcare.org
Non-Catholic organization willing to
adhere to Catholic teachings

Dunaway, Marian
Private Practice
6615 N. Scottsdale Rd., Suite 110
Scottsdale, AZ 85253
602-810-1369
arizonatherapy@aol.com
Catholic

Counselors Specializing in Post-Abortion Healing

Krull, Teri (LCSW, LLC)
Registered Play Therapist
2345 South Alma School Rd.
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480-917-7792
www.playtherapy.tv
terikrull@playtherapy.tv
Non-Catholic organization willing to
adhere to Catholic teachings

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34406 N. 27th Dr., Building 6.
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623-293-2557
www.denanburke.com
Non-Catholic organization willing to
adhere to Catholic teachings

**Macaulay, Duncan (MPA, MDIV,
LPC)**
Private Practice
2432 W. Peoria Ave., #1227
Phoenix, AZ 85071
(Also has offices at Our Lady of Joy,
St. Bernadette & St. Timothy
Parishes)
602-826-1982
480-775-5200

McHale, Judith (M.A., LPC)
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4500 N 32nd St. Suite 215
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judithmchale1@cox.net
Catholic

**Phoenix Christian Counseling
Associates**
3101 W. Peoria Ave., Suite 101
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www.pcca-az.org

Non-Catholic organization willing to
adhere to Catholic teachings
Other Languages: Spanish

Sokol, Jean (LCSW, MSW)
Sokol Counseling & Consultation,
LLC
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Tempe, AZ 85282
480-522-4113
jeansokollcsw@yahoo.com
Catholic

Froelicher, Kari (M.A., LPC)
Breaking Free Christian Counseling
315 Apache St.
Wickenburg, AZ 85390
928-232-9280
kari@godlycounseling.com
www.Godlycounseling.com

COUNSELORS

Counselors Specializing in Marriage & Family Therapy

Maureen Christensen, PhD., LMFT—Mesa, AZ—St. Timothy Parish
Phone: 602-955-1095

Donna Turner—Chandler, AZ—Founder of Dymphna Counseling
Phone: 480-908-4988
Location: 2950 S. Alma School Rd

Duncan McCauley—Mesa, AZ—Located at St. Timothy Parish
Phone: 480-775-5200

Sammy Bryant—Family Strategies Counseling Center
Phone: (480) 668-8301 X 1019
<http://www.familystrategies.org/samuel-bryant.html>

Nikki Westby, LPC—Little Flower Ministries,
Works out of St. Thomas the Apostle Parish
Phone: 602-954-9089 x 1114 Email: zestywestby@yahoo.com

Dr. Gabrielle Lawrence—Scottsdale—Health for Relationships
Phone: 480-607-5030 Website: www.health4relationships.com
Location: 5040 E. Shea Blvd.

Dr. Gary Pizzitola/Alberta Pizzitola—N. Phoenix—St. Joan of Arc parish
Phone: 602-743-4303 Email: HolyCatholicMarriage@gmail.com

Jim and Jane Santa Cruz—Glendale
Phone: 602-843-4003 Website: www.santacruzcounseling.com
Location: 43rd Ave and Peoria area

Kari Froelicher—Wickenburg/West Valley
Phone: 928-232-9280 Website: www.godlycounseling.com

NFP-ONLY HEALTHCARE PROVIDERS

NFP-Only Healthcare Providers state that they will not perform, prescribe, or refer for contraception, sterilization, in vitro fertilization, or abortion. They support the use of Natural Family Planning by their patients and are happy to be shown your NFP charts.

William Chavira, MD, F.A.C.O.G. Board Certified Obstetrics and Gynecology	600 W. Thomas Rd., Phoenix AZ 85013 602-234-9611	Refers and supports many NaproTechnology protocols English and Spanish http://drchavira.com/
Morning Star Obstetrics and Gynecology Clint Leonard, MD, F.A.C.O.G. Lisa Clouse McDaniel, PA-C Sarah Adamo, PA-C Mariel McDonald, PA-C	3499 S. Mercy Road, Gilbert AZ 85297 480-355-8525	Family of the America's and Creighton ovulation method and Sympto-Thermal NFP classes are offered by certified instructors. All providers use NaproTechnology principles in their gynecological care. NFP classes are often covered by insurance. English and Spanish www.morningstarobgyn.com
Deidre A. Wilson, D.O., CFCMC Natural Fertility Treatment Center	8705 N Central Ave Suite B Phoenix, AZ 85020 (877) 219-5782 azfertilitycare@gmail.com	Dr. Wilson is committed to providing high quality, low cost health care to women and their families. <ul style="list-style-type: none">• Well Woman Exams with Pap Smear• Pregnancy Testing• AIDS / HIV Testing• Sexually Transmitted Disease Testing (Female/Male)• Gynecological concerns• NaProTechnology Consultation www.naturalfertilitytreatmentaz.com
Dr. Lori Carrillo, M.D. F.A.C.O.G. AZ Obstetrics and Gynecology	Phone: 480-835-1716 Fax: (480) 290-7094 1520 South Dobson Road Suite 316 Mesa, Arizona 85202	Provides high quality gynecologic and obstetric care for families in Mesa and the surrounding valley. * Deliver at Banner Desert Medical Center in Mesa *Supportive of vaginal birth after cesarean(VBAC) * Covers most of her own * Ultrasounds and lab work in office www.azobgyn.net
Dr. Patrick Knowles, M.D. Family Practice Honor Health Medical Group	Phone: 602-371-3100 Fax: 602-371-0050 9327 N. 3 rd St., Suite 100 Phoenix, Arizona 85020	Well-woman services provided
Dr. Hoai-Trinh Nguyen, MD Mesa Pediatrics - San Tan Office	3592 South Atherton Blvd. #101 Gilbert, AZ 85234 Phone: 480-214-2170 Fax: 480-214-2171	Provides general pediatric care
Dr. Susan Sandmann-Uy, M.D. Family Practice Banner Good Samaritan Medical Center	Phone: 602-243-7277 Fax: 602-927-1092 1492 S. Mill Ave. Ste. 312 Tempe, Arizona 85281	Well-woman services provided