

Stewardship Bulletin Inserts for November / December 2008

November 2, 2008 (Commemoration of the Faithfully Departed)

STEWARDSHIP THOUGHT

In today's Gospel, Jesus says to the Galilean crowds, "For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day." As stewards of the Gospel, we are challenged to spread this good news to others.

November 16, 2008 (33rd Sunday in Ordinary Time)

STEWARDSHIP THOUGHT

God's stewards are like the industrious and reliable servants in today's Gospel, prudently using and multiplying the gifts entrusted to them by God.

November 30, 2008 (1st Sunday of Advent)

STEWARDSHIP THOUGHT

We are the servants of God, each with his or her own task. We will be judged good stewards if, at the Lord's coming, we are ready and conscientiously pursuing the tasks to which we have been called.

December 7, 2008 (2nd Sunday of Advent)

STEWARDSHIP THOUGHT

John the Baptist's call to repentance is echoed in the U.S. Bishops' pastoral letter on stewardship: "Christians must beg God for the grace of conversion; the grace to know who they are, to whom they belong, how they are to live – the grace to repent and change and grow, the grace to become good disciples and stewards.

December 21, 2008 (4th Sunday of Lent)

STEWARDSHIP THOUGHT

It is through Mary's "Yes" – "I am the handmaid of the Lord. Let it be done to me as you say." – that the promise of God's Kingdom enduring forever is fulfilled. Do you say "Yes" to God?

November 9, 2008 (Dedication of the Lateran Basilica in Rome)

STEWARDSHIP THOUGHT

In today's second reading, St. Paul writes to the Corinthians, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are is holy." Are you a good steward of "God's temple?"

November 23, 2008 (Our Lord Jesus Christ the King)

STEWARDSHIP THOUGHT

When the Son of Man comes in glory, may we be among those who have fed the hungry, welcomed the stranger, and clothed the naked. For Jesus tells us clearly that it is those who have demonstrated good stewardship by sharing their gifts with the less fortunate who will receive God's blessing and inherit the kingdom.

December 14, 2008 (3rd Sunday of Advent)

STEWARDSHIP THOUGHT

All the people in today's readings- the prophet Isaiah, St. Paul, St. John the Baptist – seemed to understand clearly and rejoice in what God was calling them to be and to do. Do I?

December 28, 2008 (Holy Family)

STEWARDSHIP THOUGHT

"Whatever you do," says St. Paul to the Colossians, "...do it in the name of the Lord Jesus. Give thanks to God the Father through him." And so it is that we offer our gifts in the Eucharist "through Him, with Him, and in Him, in the unity of the Holy Spirit..."

Respect Life Bulletin Quotes
November 2008
USCCB Secretariat for Pro-Life Activities

November 2nd **COMMEMORATION OF THE FAITHFUL DEPARTED**

Abortion kills an unborn, developing human life. It is always gravely evil, and so are the evasions employed to justify it. Catholics who make excuses for it—whether they're famous or not—fool only themselves and abuse the fidelity of those Catholics who do sincerely seek to follow the Gospel and live their Catholic faith.

Archbishop Charles J. Chaput, O.F.M.Cap. and Bishop James D. Conley, On the Separation of Sense and State, Aug. 25, 2008

November 9th **DEDICATION OF THE LATERAN BASILICA**

A new generation of Christians is being called to help build a world in which God's gift of life is welcomed, respected and cherished—not rejected, feared as a threat and destroyed. A new age in which love is not greedy or self-seeking, but pure, faithful and genuinely free, open to others, respectful of their dignity, seeking their good, radiating joy and beauty. A new age in which hope liberates us from shallowness, apathy and self-absorption which deaden our souls and poison our relationships. ... The Lord is asking you to be prophets of this new age, messengers of his love, drawing people to the Father and building a future of hope for all humanity.

Pope Benedict XVI, Homily at World Youth Day, July 20, 2008

November 16th **33RD SUNDAY IN ORDINARY TIME**

When does a new human life begin? ... While ancient thinkers had little verifiable knowledge to help them answer this question, today embryology textbooks confirm that a new human life begins at conception.

Cardinal Justin Rigali and Bishop William E. Lori, Statement Regarding Church Teaching on Abortion, Sept. 9, 2008

November 23rd **OUR LORD JESUS CHRIST THE KING**

Which living members of the human species should be seen as having fundamental human rights, such as the right not to be killed? The Catholic Church's answer is: Everybody. No human being should be treated as lacking human rights, and we have no business dividing humanity into those who are valuable enough to warrant protection and those who are not.

Cardinal Justin Rigali and Bishop William E. Lori, Statement Regarding Church Teaching on Abortion, Sept. 9, 2008

November 30th **FIRST SUNDAY OF ADVENT**

Over and above all the compelling reasons that nature gives us to respect, protect, love and serve life -- every human life -- the Incarnation... confirms us in an even deeper certitude. The eternal Son of God who took flesh from the Virgin Mary, was born and lived and died for our salvation has uplifted all humanity to a further dignity and destiny: to share in His divine life forever -- in the communion of the Most Blessed Trinity.

Cardinal Justin Rigali

**Office of Pro-Life, Marriage and Family Ministry
Diocese of Youngstown
Natural Family Planning Bulletin Quotes**

November 2nd COMMEMORATION OF THE FAITHFUL DEPARTED

The contraceptive mentality of today's culture sees fertility as disease and babies as burdens, but we forget that children are a blessing, and within each child is a God-given mission to be great and to do great things.

Jessica Smith

November 9th DEDICATION OF THE LATERAN BASILICA

There are many different reasons that couples choose to learn Natural Family Planning — some like its high effectiveness rate, others appreciate that it is safe and healthy for the woman, and still others are glad to find a method of spacing births that fits with their religious beliefs.

Couple to Couple League

November 16th 33RD SUNDAY IN ORDINARY TIME

NFP is not simply a "method" which serves as an alternative to contraception, but a way of life, a new mentality, and indeed a spirituality.

California Association of Natural Family Planning

November 23rd OUR LORD JESUS CHRIST THE KING

Contraception is the prevention of life while abortion is the taking of life. But both come from a common root: the willful separation of the unitive and procreative aspects of sex. Widespread contraception tends to require abortion as a backstop. And the contraceptive mentality of unwanted babies tends to reduce objections to abortion to the emotional or aesthetic. There is a technological link, too, in that many so-called contraceptives, such as the IUD, are abortifacient.

Charles E. Rice

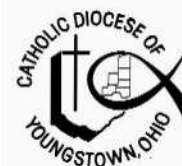
November 30th FIRST SUNDAY OF ADVENT

The slogan of the contraceptionists is that no unwanted baby ought ever to be born. The deeply personal and liberating truth at the heart of the Church's teaching is that no human person ought to be unwanted.

William E. May

A Will for Living

by Stephen L. Mikochik



In 2005, the President's Council on Bioethics (PCBE) issued a report critical of living wills in advance care planning. It questioned whether patients could knowingly elect to forgo life support in advance of a hypothetical future in which they might become incapacitated. Instead it called for greater use of proxy directives (appointing family members or friends to make medical decisions for incapacitated patients) as they offered the best hope for accommodating the known wishes and best interests of such people.

Absent from the PCBE's report, however, was any discussion of the questions living wills raised for people already disabled, especially whether their wills should include instructions to forgo life support. Those concerns are unique and some comment about the use of living wills by such people is warranted. Before taking up that task, I will first explain some key terms and then outline the analysis the PCBE put forward.



“Advance directives” are declarations by which individuals provide directions for their future medical care in the event they become incompetent. Through written “instruction directives” or “living wills,” individuals set forth their preferences for or against certain therapeutic treatments and the considerations

that should govern provision of their future medical care. Living wills can be quite specific, particularly concerning the provision or withdrawal of medically assisted food and hydration, CPR, mechanical ventilation, kidney dialysis and other life-sustaining procedures.

“Proxy directives” or “health care powers of attorney” are documents in which individuals designate an agent to make treatment decisions for them if they become incapacitated.

With the advent of life-sustaining techniques, people became worried that such interventions would merely prolong their dying in an undignified fashion that could drain their families' financial resources. The “living will” was advanced during the 1960's to address these concerns.

Advocates for living wills argue that they promote autonomy by enabling patients to avoid overtreatment and costly procedures that could drain resources they want to leave for family and friends. Living wills also keep decision-making on the patient's shoulders, relieving family members of the stress and discord that could result if decisions to forgo treatment were theirs.



The PCBE, however, contended that living wills could not meet the goals their advocates set for them. They may not accurately reflect a person's preferences since individuals are asked to predict their reactions to a host of maladies they cannot anticipate and medical interventions they may not understand. Treatment choices often change over time, yet individuals may neglect to alter their living wills to reflect such change. Finally, there is evidence that incompetent patients often receive care inconsistent with their instructions.

The PCBE concluded that living wills could not ensure genuinely informed consent because that requires a grasp of facts no one can truly know in advance.

Hope and Trust in Life!
Respect Life

The PCBE thus called for patients to place their trust in another's judgment to make the best treatment decisions for them, taking both their prior wishes and present circumstances into account by means of proxy directives. Such directives take seriously patients' desires to shape their future treatment by enabling the family or friends they select to make such choices, while "emphasiz[ing] less the importance of self determination and correspondingly more the importance of solidarity and interdependence."



But disabled people can internalize society's negative attitudes about their conditions and consequently choose in living wills to forgo life-support. This is most evident at the onset of a traumatic injury when individuals first experience the loss of capacity. With pain management and rehabilitation, however, these feelings often dissipate, especially when the worth of their lives is vindicated through meaningful employment or by families, friends and faith communities who appreciate their gifts. Yet they would never experience that positive change if their instructions to forgo life support became effective first. And such directives can lie around like loaded guns ready to discharge even after that change has occurred.

Even people with long-standing disabilities may remain vulnerable to the suggestions of others that their lives are not worth living. Physicians may state that the patients' "quality of life" is low. Families may make disabled members feel guilty about the burden of care the family must bear. Disabled people may elect to forgo life support in a living will under the misguided notion that they are acting selflessly.

Advocates claim that the control over end-of-life care is valuable for disabled people because they are often the victims of dependence. By forgoing life support, such individuals act autonomously and thus affirm their human worth. Yet it is a curious kind of autonomy that liberates only by having people make themselves dead. This does not empower disabled people; it constitutes a final surrender to helplessness.

Giving designees broad discretion to make on-the-spot treatment decisions is also an imperfect solution. They may not respect the lives and wishes of the disabled people they represent. They may think the disabled life is not worth continuing or seek some pecuniary gain by the person's death.

Perhaps a better approach is for both disabled and able-bodied people to complete advance directives that presume in favor of life-support while permitting proxies to forgo such treatment should it become fruitless. That is, proxies should discontinue life-sustaining measures only if death is inevitable and imminent, the measures cause intractable suffering, or the financial burden the treatment imposes on families is truly excessive in light of its limited benefit for sustaining patients' lives.



The PCBE observed: "We should not too readily acquiesce in a vision that isolates us in the time of our dependency, or a vision that rests on the false notion that individuals can precisely determine and manage every facet of their lives until the very end." Disabled people should never accede to a vision of health care planning that disparages the lives they have lived. Any advance directive should clearly display a presumption in favor of a will for living.

Stephen L. Mikochik is a professor at Temple University Law School where he teaches First Amendment and Jurisprudence. Before joining the Temple faculty, he served as a trial attorney with the Civil Rights Division, U.S. Department of Justice. He is presently Chair-Elect of the National Catholic Partnership on Disability and is himself blind.

DIOCESAN MAILINGS AND COLLECTION DATES – 2009

	<u>Contact</u>	<u>Info sent to parishes</u>	<u>Parish promotion</u>	<u>Collection</u>
VOCATION AWARENESS WEEK January 11-16	Vocation Office	December, 2008	January	(none)
WEEK OF PRAYER FOR CHRISTIAN UNITY January 18-25	Nancy Yuhasz	August, 2008	January 10/11	(none)
CATHOLIC EXPONENT CAMPAIGN	Lou Jacquet	January	February	(none)
THE CHURCH OVERSEAS	Brian Corbin Nancy Yuhasz Bro. T.A. Dolan Bro. T.A. Dolan	January 19	February 7/8	February 14/15
• Catholic Relief Services Collection				
• Aid to Eastern Europe				
• Holy Father/Peter's Pence				
• Latin America				
RICE BOWL	Brian Corbin	January	February 25	April 9
HOLY LAND	Nancy Yuhasz	March 16	April 4/5	April 10
BISHOP'S APPEAL FOR CHURCH AND CHARITY	Pat Palombo	March	April 25/26	May 2/3 May 9/10, May 16/17: Commitment & Follow-up
THE CHURCH AT HOME	Brian Corbin Nancy Yuhasz Nancy Yuhasz	May 11	May 30/31	June 6/7
• Campaign for Human Development				
• Catholic Communications				
• Catholic University/Newman Apostolate				
CATECHETICAL SUNDAY	Barbara Walko	June	September 19/20	(none)
RESPECT LIFE MONTH	Melinda Knight	September	October	(none)
MISSION SUNDAY	Bro. T.A. Dolan	September	October 10/11	October 17/18
• Propagation of the Faith				
• Home Mission				
RETIREMENT FUND FOR RELIGIOUS	Sr. Joyce Candidi	October	November 21/22	November 28/29