DECEMBER CHANCERY BULLETIN 2017

Wishing you a Blessed Advent....

IMPORTANT DATES

Solemnity of the Immaculate Conception [Holy Day of Obligation]
Friday, Dec. 8, 2017

Lessons and Carols
Madison Diocesan Choir
Sunday, Dec. 17, 2017 at 4:00 pm
Holy Name Heights
Madison

Solemnity of the Nativity of the Lord [Holy Day of Obligation]
Monday, Dec. 25, 2017

Solemnity of Mary, Mother of God
Monday, Jan. 1, 2018

Transitional Diaconate Ordinations
May 25, 2018 at 7:30 pm
Immaculate Heart of Mary Church
Monona

The Diocesan Offices will be closed Friday, Dec. 22nd and will reopen Tuesday, January 2, 2018.

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8. Priests For Life

...and
Merry Christmas!

Parish Name: ___________________________ City: ______________________________

Prepared By: ______________________________________________________________

Daytime Phone: _____________________ Email Address: _________________________

Diocesan Sponsored Program:  

- [ ] Offertory only  
- [ ] Time, Talent, and Treasure  
- [ ] Not currently participating in a program

### Month of December, 2017

<table>
<thead>
<tr>
<th>Weekends Included</th>
<th>Offertory Income</th>
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<td>Dec. 2-3, 9-10, 16-17, 23-24, 30-31</td>
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<td>Dec. 3-4, 10-11, 17-18, 24-25</td>
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<td>Offertory Total Increase \ Decrease:</td>
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**Percentage**

- [ ] Increase
- [ ] Decrease

Please email, fax, or mail this report to *Office of Stewardship & Development*.

If you would like to receive this form in an electronic version by e-mail, or have any other questions please contact:

**Office of Stewardship & Development**

Diocese of Madison  
Office of Stewardship and Development  
Phone - 608-821-3039  
Fax - 608-709-7610  
E-mail – [stewardship@straphael.org](mailto:stewardship@straphael.org)
Repent, for the Kingdom of Heaven is at hand  
A Penance Service for Advent  
Diocese of Madison  
Advent 2017

Note  
The Rite of Penance is available separately or as part II of The Rites of the Catholic Church. The outline below is for an Advent Penance Service. See appendix II of the Rite of Penance for suggestions and examples of other services, including services for children, young people, and the sick.

If you adapt this service for your parish, be sure that the major elements are retained. Every penance service should include:

- Scripture readings (one Old Testament and / or one New Testament reading, a Psalm, and Gospel)
- Examination of Conscience
- Act of contrition and general confession of sins
- Individual confessions and individual absolution
- Proclamation of praise for God’s mercy

Contact the Office of Worship at (608) 821-3080 for assistance or more information.

Musical Suggestions  
The music provided in the leaflet is intended to assist in the celebration of Advent Penance services. It is familiar to most Catholics. Other music may be selected that is familiar to the parish. Contact the Office of Worship if you would like assistance.

Opening Hymn  
On Jordan’s bank has been printed in the people’s leaflet accompanying this material (it is in the public domain). The accompaniment is available in most parish hymnals. There are many other appropriate hymns and songs which can be used, such as Come, O long-expected Jesus, There’s a wideness in God’s mercy, Come you sinners poor and needy, The Master came to bring good news, Forgive our sins, and The King shall come when morning dawns.

Psalm 80  
The appointed Responsorial Psalm for this penance service is the same as the appointed Responsorial Psalm for the First Sunday of Advent (cycle B). You may choose any setting of Psalm 80 that your parish knows. You also may replace this with another Psalm (especially those from the season of Advent).

Gospel Acclamation  
It is best to use the acclamation used most regularly during Advent in your parish.
Proclamation of Praise  *The Magnificat (Canticle of Mary)* may be most appropriate in Advent. One popular setting is by Michael Joncas and is found in Worship (number 15), Gather (number 5), Gather Comprehensive (number 14), and Ritual Song (656). It was not reprinted in the people’s leaflet provided because of copyright restrictions. Several other versions of the *Magnificat* are available in We Celebrate and Breaking Bread and Music Issue.

The hymn *Tell Out My Soul* is a paraphrase of the *Magnificat* and is in some parish hymnals. *Holy is his name* is yet another setting of the *Magnificat* (paraphrased). Any other hymn or psalm that speaks of God’s mercy and forgiveness is also appropriate. Contact the Office of Worship if you need assistance.

Music During Confessions  Instrumental music is always appropriate and helpful as people are going to individual confession.

Electronic Files  If you would like an electronic copy of the Presider Book, Examination of Conscience, or the People’s Leaflet, please visit the Office of Worship Website at [www.madisondiocese.org/worship](http://www.madisondiocese.org/worship). A link to a PDF file is available on the home page.

Web Resources  Our Diocesan webpage will have links for resources at [www.madisondiocese.org/penance](http://www.madisondiocese.org/penance).

The USCCB has very good material that can be downloaded, including examinations of conscience, homily helps, and bulletin inserts. Go to [www.usccb.org](http://www.usccb.org). Click on “Prayer and Worship” on the content bar, then click on “Sacraments” on the sidebar. Finally, click on “Penance.” Check out the main part of the web page and the right side bar.
Introductory Rites

**HYMN OR SONG**  (All stand)

**GREETING**

Presider: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Presider: Grace to you and peace from God our Father and the Lord Jesus Christ.

All: And with your spirit.

See *The Rite of Penance*, nos. 49 and 94-96 for alternative greetings.

**INTRODUCTION**

The priest offers an introduction and may use these words.

Presider: Brothers and sisters, Jesus said that all will know we are Christians by the love we show for one another. Yet, even in the Church, there is a great deal of anger and hatred.

Let us ask God’s forgiveness for all of our sins, especially those committed by failing to love God and our neighbor as we should.

Let us pray.

Pause for silent prayer
**COLLECT**

Presider: Almighty and merciful God,
you have brought us together
in the name of your Son
to receive your mercy and grace
in our time of need.
Open our eyes to see the evil we have done.
Touch our hearts and convert us to yourself.

Where sin has divided and scattered,
may your love make us one again;
where sin has brought weakness,
may your power heal and strengthen;
where sin has brought death,
may your Spirit raise to new life.

Give us a new heart to love you,
so that our lives may reflect the image of your Son.
May the world see the glory of Christ revealed in your Church,
and come to know that he is the one whom you have sent,
Jesus Christ, your Son, our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
Amen.

For other forms of the Opening Prayer, see _The Rite of Penance_, nos.50, and 97-100.
Celebration of the Word of God
See The Rite of Penance, nos. 101-201 for other texts.

See pages 11-12 of this presider book for the Scripture readings.

READING (All sit) I John 2:3-11 (see page 11)
Whoever hates his brother is still in darkness.

PSALM Psalm 80
Lord, make us turn to you;
let us see your face and we shall be saved.
(This is the Responsorial Psalm for the First Sunday of Advent, cycle B.)

GOSPEL ACCLAMATION (All stand)

GOSPEL Matthew 3:1-12 (see page 12)
Repent, for the kingdom of heaven is at hand!

HOMILY (All sit)

EXAMINATION OF CONSCIENCE
See the attached handout or The Rite of Penance, appendix III.
Rite of Reconciliation

**GENERAL CONFESSION OF SINS (All stand)**

(For additional texts, see *The Rite of Penance* nos. 54 and 202-205.)

*Presider:* God never tires of forgiving our sins and embracing us in his love. Let us never tire of asking God for his mercy and offering mercy to all around us.

[All kneel.]

All: I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And, striking their breast, continue:

through my fault, through my fault, through my most grievous fault;

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.
All stand for the litany.

**Presider:** **Brothers and sisters,**

*let us call to mind the goodness of God our Father*

*and acknowledge our sins,*

*so that we may receive his merciful forgiveness.*

The litany may be led by priest, deacon, cantor, or lector.

Your mercy is our hope: welcome us to the Sacrament of Reconciliation.

*Lord, have mercy.*

Give us the will to change our lives, and the lives of others, by charity, good example and prayer.

*Lord, have mercy.*

As we make our confession, rescue us from slavery to sin and lead us to the freedom enjoyed by your children.

*Lord, have mercy.*

Through the sacrament of reconciliation may we grow in your peace and seek to spread it throughout the world.

*Lord, have mercy.*

In this sign of your love you forgive us our sins: may it teach us to love others and to forgive their sins against us.

*Lord, have mercy.*

Give light to our darkness and lead us by your truth.

*Lord, have mercy.*

Touch the hearts of those who have abandoned you through sin and scandal; call them back to you and keep them faithful in your love.

*Lord, have mercy.*

In your mercy free us from the past and enable us to begin a new life of holiness.

*Lord, have mercy.*

Turn to us, O Lord, and show us your mercy.

*Lord, have mercy.*

**Presider:** **Let us ask our Father to forgive our sins**

*and to bring us to forgive those who sin against us.*

**All:** **Our Father . . .**
Presider: Father,
our source of life,
you know our weakness.
May we reach out with joy to grasp your hand
and walk more readily in your ways.
We ask this through Christ, our Lord.

All: Amen.

**INDIVIDUAL CONFESSION AND ABSOLUTION**

The presider or another minister announces the stations for confession. Please encourage those assembled to remain until the end of the penance service. You may use these or similar words: “Please remain with the community of penitents after going to confession. Pray for your brothers and sisters who are present, and those who could not be with us. After we have all confessed and received absolution for our sins, we will celebrate the forgiveness of our merciful God.”

Individual priests assign a penance to the penitent.
PROCLAMATION OF PRAISE FOR GOD’S MERCY (All stand)

Presider: Brothers and sisters,
God is gracious and merciful,
slow to anger and abounding in kindness.
[Let us praise God in song.]

If a psalm, canticle, or song is not sung, a psalm may be recited. See The Rite of Penance no. 206 for additional texts.

CONCLUDING PRAYER OF THANKSGIVING

For additional texts, see The Rite of Penance nos. 57 and 207-211.

Presider: Father,
in your love you have brought us
from evil to good and from misery to happiness.
Through your blessings
give the courage of perseverance
to those you have called and justified by faith.
Through Christ our Lord.

All: Amen.
Concluding Rite

BLESSING & DISMISSAL

Presider: May the Father bless us, for we are his children, born to eternal life.

All: Amen.

May the Son show us his saving power, for he died and rose for us.

Amen.

May the Spirit give us his gift of holiness and lead us by the right path, for he dwells in our hearts.

Amen.

May almighty God bless you, the Father, and the Son, and the Holy Spirit.

All: Amen.

Presider: The Lord has freed you from your sins. Go in peace.

All: Thanks be to God.

A closing hymn is not necessary, but may be sung.
A reading from the first Letter of Saint John.

The way we may be sure that we know [God] is to keep his commandments. Whoever says, “I know him,” but does not keep his commandments is a liar, and the truth is not in him. But whoever keeps his word, the love of God is truly perfected in him. This is the way we may know that we are in union with him: whoever claims to abide in him ought to live [just] as he lived.

Beloved, I am writing no new commandment to you but an old commandment that you had from the beginning. The old commandment is the word that you have heard. And yet I do write a new commandment to you, which holds true in him and among you, for the darkness is passing away, and the true light is already shining. Whoever says he is in the light, yet hates his brother, is still in the darkness. Whoever loves his brother remains in the light, and there is nothing in him to cause a fall. Whoever hates his brother is in darkness; he walks in darkness and does not know where he is going because the darkness has blinded his eyes.

The word of the Lord.
Gospel
Matthew 3:1-12

A reading from the holy Gospel according to Matthew.

John the Baptist appeared, preaching in the desert of Judea saying,
“Repent, for the kingdom of heaven is at hand!”
It was of him that the prophet Isaiah had spoken when he said:

*A voice of one crying out in the desert,*
*Prepare the way of the Lord,*
*make straight his paths.*

John wore clothing made of camel’s hair
and had a leather belt around his waist.
His food was locusts and wild honey.
At that time Jerusalem, all Judea,
and the whole region around the Jordan
were going out to him
and were being baptized by him in the Jordan River
as they acknowledged their sins.

When he saw many of the Pharisees and Sadducees
coming to his baptism, he said to them, “You brood of vipers!
Who warned you to flee from the coming wrath?
Produce good fruit as evidence of your repentance.
And do not presume to say to yourselves,
‘We have Abraham as our father.’
For I tell you,
God can raise up children to Abraham from these stones.
Even now the ax lies at the root of the trees.
Therefore every tree that does not bear good fruit
will be cut down and thrown into the fire.
I am baptizing you with water, for repentance,
but the one who is coming after me is mightier than I.
I am not worthy to carry his sandals.
He will baptize you with the holy Spirit and fire.
His winnowing fan is in his hand.
He will clear his threshing floor
and gather his wheat into his barn,
but the chaff he will burn with unquenchable fire.”

The Gospel of the Lord.
Litany

Response: Lord, have mercy.

At the conclusion of the litany: Our Father . . .

Individual Confession and Absolution

Proclamation of Praise for God’s Mercy (stand)

Concluding Prayer

Blessing and Dismissal

Presider: May the Father bless us,
    for we are his children,
born to eternal life.
All: Amen.

Presider: May the Son show us his saving power,
    for he died and rose for us.
All: Amen.

Presider: May the Spirit give us his gift of holiness
    and lead us by the right path,
    for he dwells in our hearts.
All: Amen.

Presider: May almighty God bless you,
    the Father, and the Son,  
    and the Holy Spirit.
    Amen.

Presider: The Lord has freed you from your sins.
    Go in peace.
All: Thanks be to God.
Introductory Rites

Hymn

On Jordan's Bank

1. On Jordan's bank the Baptist's cry 
   An - noun - ces that the Lord is nigh;
2. Then cleansed be ev - ry life from sin; Make straight the way for God with - in;
3. For you are our sal - va - tion, Lord, Our refuge and our great re - ward;
4. To heal the sick stretch out your hand, And bid the fall - en sin - ner stand;
5. All praise to you, et - ter - nal Son, Whose ad - vent has our free - dom won, Whom with the Fa - ther for he brings Glad tid - ings of the King of kings.

Celebration of the Word of God

Reading

1 John 2:3-11

Responsorial Psalm

Psalm 80

Lord, make us turn to you; let us see your face and we shall be saved.

Gospel Acclamation

Gospel

Matthew 3:1-12

Homily

RITE OF RECONCILIATION

General Confession of Sins

Following the invitation, all kneel and pray together:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters,
The examination may be read silently as you prepare for your confession.

The way we may be sure that we know Jesus is to keep his commandments. Whoever says, “I know him,” but does not keep his commandments is a liar, and the truth is not in him. But whoever keeps his word, the love of God is truly perfected in him. This is the way we may know that we are in union with him: whoever claims to abide in him ought to walk just as he walked. . . for the darkness is passing away, and the true light is already shining. Whoever says he is in the light, yet hates his brother, is still in the darkness. Whoever loves his brother remains in the light, and there is nothing in him to cause a fall. Whoever hates his brother is in darkness; he walks in darkness and does not know where he is going because the darkness has blinded his eyes. (I John 2:3-6, 8b-11)

Whoever says, “I know him,” but does not keep his commandments is a liar, and the truth is not in him.

- Am I mindful of the Ten Commandments? Have I (or do I):
  - place anything above God?
  - take the Lord’s name in vain?
  - participate in Mass on Sundays and Holy Days of Obligation?
  - killed or physically harmed anyone?
  - stolen from or cheated others?
  - honor my parents? my elders?
  - been faithful to my spouse? or property?
  - lied? gossiped?
- Do I follow the Law of Love which Jesus gave us?
  - Do I love the Lord my God with all my heart, soul, and mind?
  - Do I love my neighbor as myself?
  - Am I aware of Catholic teachings? Do I affirm these teachings? If not, do I seek to learn more and pray to come to an understanding?
  - Do I pray every day?
  - Does my faith play a role in my everyday life? Does my faith make a difference in my life and the lives of those around me?
  - Am I honest with myself and with God about my own sinfulness and the damage that it does to my life in Christ? Do I acknowledge that I need God?

Whoever says he is in the light, yet hates his brother, is still in the darkness.

- Do I hate anyone?
- Am I able to truly forgive others? Or do I hang on to pain and mistrust? Do I brood over wrongs others commit? Do I resent anyone?
- Am I quick to judge others? Am I jealous of other people? Do I look down on others of different gender, orientation, race or financial status?
- Am I humble? Do I feel superior to others?
- Am I preoccupied with wanting more money? possessions? popularity?
- Am I quick to speak harshly to (or about) others—those I love as well as strangers?
- Do I judge (or hate) others because they belong to another church? Worship differently than I? Have more or less money or possessions than I have? Hold different political views than I do?
- Do I gossip? Have I ruined another’s reputation? Am I quick to pass on rumors?

Whoever hates his brother is in darkness; he walks in darkness and does not know where he is going because the darkness has blinded his eyes.

- Do I admit that I am a sinner? Do I seek forgiveness from God and from those I have wronged? Am I quick to excuse my own sins as “not so bad?”
- Do I earnestly work and pray to identify and stop behavior that is sinful?
- Am I addicted to alcohol, drugs, money or sex?
- If married, am I faithful to my spouse? If single, am I living a chaste life?
- Do I visit inappropriate websites? Do I view pornography?
- Do I rationalize behaviors that are contrary to the message of the Gospel and to Church teaching?
- Have I cheated on my taxes or taken part in financial transactions that may hurt others?
- Am I abusive—physically or emotionally—of a spouse or child? Do I try to control others?
- Am I willing to forgive others? Do I forgive myself? Do I hate myself?
- Do I seek to reconcile with others, even those who have harmed me, because of my love of God? Do I ask God for help loving those who are most difficult to love?
- Do I endure the trials of my life with trust in God? Am I willing to bear the cross of Christ? Do I ask God for help?
- What sins are holding me back from more faithfully living a life in Christ?
Survey on Advent Reconciliation Opportunities

Diocese of Madison • Office of Worship
Advent 2017

Parish Name ____________________________ City __________

Name of person filling out this form ____________________________

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The information provided below will be placed on the diocesan website (www.madisondiocese.org/penance).

Communal penance (with individual confession & absolution)

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<th>Date</th>
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Individual celebration of penance (days and times) during Advent 2017

|      |      |                                        |
|      |      |                                        |
|      |      |                                        |
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Please complete and return to:
The Office of Worship
702 S. High Point Road, Suite 225 • Madison, WI 53719
Phone (608) 821-3080 • Fax (608) 440-2811 (new number!)

You may email the information to worship@straphael.org.
Saint Michael Prayer

Saint Michael the Archangel, defend us in battle.

Be our defense against the wickedness and snares of the Devil.

May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, cast into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls.

Amen.
Prayer for the Triumph of Good and the Overcoming of Evil

Intercessions

One or more of the following intercessions are to be included as the final addition(s) to your standard General Intercessions for all Sunday (weekend) masses, and on any Solemnities in the Diocese of Madison. They may be included at other parish masses at the discretion of the celebrant.

That the Holy Spirit may grant us wisdom to discern what is Evil in our world and the strength to overcome it through prayer and God’s grace, we pray to the Lord.

Or

For an end to war and violence, abortion and euthanasia, poverty and racism, human trafficking and domestic abuse, and all acts of Satan in our world, let us pray to the Lord.

Or

For the courage to live out our Baptism in Christ even when it places us at odds with the norms of the world and sensibilities to our neighbors, we pray to the Lord.

Or

That we do not become entrapped by the lure of Satan’s snare, by the pleasure of sin or the by the complacency of self-righteousness, and that we carefully follow the guidance of the Church—Christ’s Body, we pray to the Lord.

Or

That through our prayers and deeds the Light of Christ may overcome the darkness of evil in our world, our families and our hearts, let us pray to the Lord.

Or

For heavenly protection against the evil spirits that prowl our world, let us pray to the Lord.

Or

That, through the intercession of Saint Michael the Archangel, we may be kept safe from the wickedness and enticement of the Devil.
For the grace to reject Satan, the author and prince of sin and evil, we pray to the Lord.

*Or*

For the grace to daily renounce Satan and all of his works and empty show, we pray to the Lord.

*Following the intercessions, the priest introduces the Saint Michael Prayer, which takes the place of the Collect, in these or similar words:*

We lift up these prayers to you, our good and gracious Father, asking particularly the intercession of ‘the great prince of angels and guardian of your people’:

St. Michael the Archangel…

…**defend us in battle.**
Be our defense against the wickedness and snares of the Devil.
May God rebuke him, we humbly pray,
and do thou, O Prince of the heavenly hosts, by the power of God,
cast into hell Satan, and all the evil spirits,
who prowl about the world seeking the ruin of souls.
Amen.

*The people are seated for the preparation of the gifts.*
Workshops for Extraordinary Ministers of Holy Communion

Saturday, January 13, 2018
Saint Clare of Assisi Parish (Saint Victor Church)
1760 14th Street in Monroe
9:30-11 a.m.
Snow date is Saturday, March 3 at the same time

Tuesday, February 20, 2018
Holy Name Heights (formerly the Bishop O’Connor Center)
702 South High Point Road in Madison
1-2:30 p.m.
Snow date is Thursday, February 22 at the same time

Thursday, March 8, 2018
Our Lady Queen of Peace Parish
401 South Owen Drive in Madison
6:30-8 p.m.

No workshops will be held in April.

In case of inclement weather, please visit www.madisondiocese.org/worship or call (608) 821-3081 on the day of the workshop.

Registration
(608) 821-3080  worship@straphael.org  (608) 440-2811
Office of Worship • Diocese of Madison • 702 S. High Point Road, Suite 225 • Madison, WI 53719
or register online at www.madisondiocese.org/emhc

Name ____________________________ Home Parish: ____________________________
Telephone: _________________________ Email: ________________________________

Date & Location of Workshop: ____________________________

Do you have any special needs?
• Large-Print Material
• Assistive-Listening Receiver
• Other (please specify on back)

EMHC Winter 2018
Marriage & Family

The Church needs strong and faithful couples with the courage to proclaim the truth, goodness, and beauty of God’s plan for marriage and the family.

Join the marriage prep team to work with engaged couples in your parish and around the diocese in one of our marriage prep programs:

**God’s Plan for a Joy-Filled Marriage**
- Seminar style training on the Catholic meaning of marriage and sexuality. An invitational approach for couples to better understand Church teachings on marriage and human sexuality and to entrust their relationship to Jesus Christ. Challenges couples to live chastely both before and within their marriage.

**Real Life, Real Love** – A witness and dialogue day with married couples sharing their experiences on key relationship skills including self-awareness, communication, intimacy and marriage as a faith journey.

**Beloved** – a one-on-one mentoring approach to marriage prep connecting an engaged couple with a married couple from their own parish. Includes the essential content from each of the other two programs while allowing for a more personalized marriage prep experience that fosters greater community and connection within the parish.

See the attached flyer for details on an introductory training session upcoming in January 2018 or contact John Joy about getting started immediately: john.joy@madisondiocese.org or (608) 821-4517.
Join the Marriage Prep Team

Share the beauty of God’s plan for marriage and family life with engaged couples preparing for marriage.

Requirements:
Practicing Catholic couples committed to living out the Church's teaching on marriage and willing to share the Good News of Catholic marriage with others.

For more info and registration, go to www.madisondiocese.org/jointhempteam

Questions?
Contact John Joy at john.joy@madisondiocese.org or (608) 8214517.

Introductory Training Session
for new volunteers

Friday, January 19, 2018
6:30 - 9:00 pm
Holy Name Heights, Madison

“As much as we hope our work helps engaged couples, it definitely helps our own marriage too!”
Natural Family Planning

Winter/Spring 2018
Register for in-person classes or self-paced online:
http://www.madisondiocese.org/classes-and-registration
Questions? Call 608-495-6117 or email: nfp@straphael.org

Couple to Couple League Education Course
To complete the course and learn how to use NFP, attend all three classes in one of the following series starting:

Madison - Our Lady Queen of Peace
March 10: 10 am (Classes 2 & 3 TBD @ Class 1)
June 3: 10 am (Classes 2 & 3 TBD @ Class 1)

Madison - Holy Name Heights
April 8: 1 pm (Classes 2 & 3 TBD @ Class 1)
May 12: 10 am (Classes 2 & 3 TBD @ Class 1)

Reedsburg - Instructors’ Home
Feb. 4: 1 pm (Classes 2 & 3 TBD @ Class 1)
April 21: 10 am (Classes 2 & 3 TBD @ Class 1)
June 11: 7 pm (Classes 2 & 3 TBD @ Class 1)

Lancaster - St. Clement School
March 10: 10 am: Classes 2 & 3 TBD @ Class 1

Richland Center - St. Mary
Feb. 4: 1:30 pm (Classes 2 & 3 TBD @ Class 1)

Creighton Model Education Course
To complete the course and learn how to use NFP, attend one of the following Introductory Sessions along with a series of private follow ups with your instructor.

Monona (Instructor’s Home)
Dec. 15, 2017: 7 pm
Feb. 9: 7 pm
Apr. 20: 7 pm
June 15: 7 pm

Madison - Eastside (Instructor’s Home)
Nov. 20, 2017: 7 pm
Jan. 15: 7 pm
March 19: 7 pm
May 21: 7 pm

[Note for this instructor: all 2018 follow ups are online only.]

Madison - near University (Instructor’s home)
Nov. 17, 2017: 7:30 pm
Jan. 9: 7:30 pm
March 13: 7:30 pm
May 8: 7:30 pm

Sun Prairie (Instructor’s Home)
Nov. 28, 2017: 7 pm,
Nov. 16, 2017: 8:30 pm (Online only)
Dec. 5, 2017: 8:30 pm (Online only)
Jan. 9: 7:30 pm
Feb. 15: 7:30 pm
March 6: 7:30 pm
April 12: 7:30 pm
May 1: 7:30 pm
June 7: 7:30 pm

Class Dates Are Subject to Change!
Can’t fit any of these in-person classes into your schedule or want to learn from home, try the Self-paced Online Classes.

Don’t know anything about NFP?

NFP 101: THE BASICS CLASS—
Attend one of the following presentations:
Madison - Instructors’ Home
December 7, 2017
January 4, 2018
February 1, 2018
March 1, 2018
April 5, 2018

Reedsburg - Instructors’ Home
May 1, 2018
June 4, 2018
Planificación Natural de la Familia

2018

PRIMAVERA 2018
Ovulación de Billings—
El Método del Moco Cervical
Madison– Holy Name Heights
702 S. High Point Rd.
Una serie de 4 clases a las 9:30 am

Clase introductoria: 17 de Marzo
Primer seguimiento: 31 de Marzo
Segundo seguimiento: 14 de Abril
Tercer seguimiento: 28 de Abril

OTOÑO 2018
Ovulación de Billings—
El Método del Moco Cervical
Madison– Holy Name Heights
702 S. High Point Rd.

Una serie de 4 clases a las 9:30 am

Clase introductoria: 8 de Septiembre
Primer seguimiento: 22 de Septiembre
Segundo seguimiento: 13 de Octubre
Tercer seguimiento: 27 de Octubre

Fechas de clase están sujetos a cambios

Registrarse para la clase:
Diácono Ignacio al (608) 322-0273 (cell),
o (608) 207-9328 (Inicio), o
(608) 346-6818
deje un mensaje, si no
contesta, o email:
badilloigna65@yahoo.com

NOTA: Clase introductoria es gratis
Wisconsin Pastoral Handbook Changes

December

<table>
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| E-27 | Priests  
CUEVAS, Rev. Diego O. '03  
Change:  
HC 4 Box 42702  
Hatillo, Puerto Rico  00659-8353 |

| E-37 | Rel. Men  
RELIGIOUS INSTITUTES OF WOMEN PRIESTS/BROTHERS  
Add:  
COONEN, Br. Jordan, OP  608.238.3472  
2131 Rowley Ave., Madison, 53726-3958  
Add:  
NORRIS, Very Rev. Patrick F., OP  608.238.3472  
Chaplain/Ethicist:  SSM Health St. Mary's Hospital Madison  
Prior: Blessed Sacrament Priory  
Change:  
2131 Rowley Ave., Madison, 53726-3958 |

Merry Christmas  
&  
Happy New Year!!
Living out Christmas in the New Year

How do we live out the message of Christmas in the New Year, rather than pack it away with the ornaments?

Each year the Octave Day of Christmas falls on the first day of the New Year, on which we also celebrate the Solemnity of the Blessed Virgin Mary, the Mother of God.

Her open heart and courageous “yes” to God show us how to live year-round—with hearts open to the Lord, following where He leads. We are called to place our trust in Him, to enter compassionately into the suffering of others, and to love one another as Christ loves us. Like Our Blessed Mother welcomed Jesus, we are called to cherish and protect the gift of human life, at every stage and in every circumstance.

One way to live out the message of Christmas and follow Our Lady’s example is to join 9 Days for Life, a digital pilgrimage of prayer and charitable action.

The U.S. Catholic bishops invite you to join thousands of Catholics nationwide from Thursday, January 18—Friday, January 26.

Join today at www.9daysforlife.com!
<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Message</th>
<th>Pray For</th>
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<tbody>
<tr>
<td>December 3rd</td>
<td>First Sunday of Advent</td>
<td>For Catholics: May God keep us steadfast in protecting the sacred gift of human life; We pray to the Lord:</td>
<td></td>
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<tr>
<td>December 8th</td>
<td>Solemnity of the Immaculate Conception</td>
<td>May our Blessed Mother help us trust in God, that we may peacefully care for those whose lives are entrusted to us; We pray to the Lord:</td>
<td></td>
</tr>
<tr>
<td>December 10th</td>
<td>Second Sunday of Advent</td>
<td>For those grieving after abortion: May they trust in God’s patient mercy and find healing through his Church; We pray to the Lord:</td>
<td></td>
</tr>
<tr>
<td>December 17th</td>
<td>Third Sunday of Advent</td>
<td>For those who feel lonely or abandoned: May their hearts be consoled by the genuine and loving care of others; We pray to the Lord:</td>
<td></td>
</tr>
<tr>
<td>December 24th</td>
<td>Fourth Sunday of Advent</td>
<td>For couples longing for a child: May God strengthen and comfort them as they strive to follow his plan; We pray to the Lord:</td>
<td></td>
</tr>
<tr>
<td>December 25th</td>
<td>The Nativity of the Lord</td>
<td>For new parents: May family and friends provide ongoing support as they welcome their child; We pray to the Lord:</td>
<td></td>
</tr>
<tr>
<td>December 31st</td>
<td>The Holy Family of Jesus, Mary, and Joseph</td>
<td>For families in times of illness: May they find strength and hope in the example of the Holy Family; We pray to the Lord:</td>
<td></td>
</tr>
</tbody>
</table>
Bulletin Quotes

December 3rd
“When we encounter Christ, experience his love, and deepen our relationship with him, we become more aware of our own worth and that of others.”

USCCB Secretariat of Pro-Life Activities
“How to Build a Culture of Life,” www.goo.gl/yAt6Gk

December 10th
“If you know someone who has had an abortion, express your sympathy for her loss. Assure her of God’s unconditional love, and encourage her to seek healing and forgiveness.”

USCCB Secretariat of Pro-Life Activities
“Bridges of Mercy for Post-Abortion Healing,” www.goo.gl/MpC7RG

December 17th
“He is always with us. Jesus promised this when he gave the disciples the same mission he gives to each of us: Go. … Walk with each other. Do not be afraid to embrace God’s gift of life. Whatever storms or trials we face, we are not alone. He is with us.”

USCCB Secretariat of Pro-Life Activities

December 25th
“An unexpected pregnancy can be a difficult and frightening time, and it’s important that your friend knows you are thinking of her and supporting her. … Your support might be the only support she receives. Even if we never know how, the smallest things we do can change someone’s life.”

USCCB Secretariat of Pro-Life Activities
“10 Ways to Support Her When She’s Unexpectedly Expecting,”
www.bit.ly/10WaysRespectLife

December 31st
“Your own quiet, patient presence can provide important support as your loved one prepares emotionally and spiritually for his or her passing.”

USCCB Secretariat of Pro-Life Activities
“Caring for Loved Ones at Life’s End,” www.goo.gl/fvSEYp
WORD OF LIFE - DECEMBER 2017

Bulletin Art

You are welcome to use these and other downloadable images from the online Respect Life image gallery, provided they are not altered in any way, other than the size. Thank you!

Sunday, December 10th, 2017

Featuring “Bridges of Mercy for Post-Abortion Healing”

- Bulletin Insert: English | Spanish (other formats)
- Download Image: English | Spanish

If you have any issues with file security settings, please email prolife@usccb.org.

Sunday, December 24th, 2017

Featuring “10 Ways To Support Her When She’s Unexpectedly Expecting”

- Bulletin Insert (color): English | Spanish
- Bulletin Insert (grayscale): English | Spanish
- Download Image: English | Spanish

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Viviendo la Navidad en el Año Nuevo

¿Cómo vivimos el mensaje navideño en el Año Nuevo, en lugar de empaquetarlo con los ornamentos?

Cada año, el Octavo Día de Navidad cae en el primer día del Año Nuevo, en el que también celebramos la solemnidad de la Santísima Virgen María, la Madre de Dios.

Su corazón abierto y su valiente “sí” a Dios nos muestran cómo vivir todo el año, con corazones abiertos al Señor, siguiendo a donde Él nos lleve. Estamos llamados a depositar nuestra confianza en Él, a entrar compasivamente en el sufrimiento de los demás y a amarnos unos a otros como Cristo nos ama. Al igual que Nuestra Santísima Madre dio la bienvenida a Jesús, estamos llamados a atesorar y proteger el don de la vida humana, en cada etapa y en cada circunstancia.

Una forma de vivir el mensaje de Navidad y seguir el ejemplo de Nuestra Señora es uniéndonos a 9 Días por la Vida, una peregrinación digital de oración y acción caritativa.

Los obispos católicos de los EE. UU. le invitan a unirse a miles de católicos en todo el país desde el jueves 18 de enero hasta el viernes 26 de enero.

¡Únete hoy en www.9daysforlife.com!*

*Esta página digital en inglés, pero muchos materiales están disponibles en español.
PALABRA DE VIDA – DICIEMBRE DE 2017

Intercesiones por la Vida

**3 de diciembre**
Por los creyentes católicos:
que Dios nos dé perseverancia para proteger
el don sagrado de la vida humana;

*roguemos al Señor:*

**8 de diciembre**
Que nuestra Santísima Madre
nos ayude a confiar en Dios,
para que podamos cuidar en paz por aquellos
que nos han confiado su vida;

*roguemos al Señor:*

**10 de diciembre**
Por aquellos que gimen después de un aborto:
que confíen en la misericordia paciente de Dios
y encuentren sanación en su Iglesia;

*roguemos al Señor:*

**17 de diciembre**
Por los que se sienten aislados o abandonados:
que sus corazones sientan el consuelo
del cuidado amoroso y real de los demás;

*roguemos al Señor:*

**24 de diciembre**
Por las parejas que anhelan tener un hijo:
que Dios les de fuerza y consuelo
en la búsqueda de seguir su voluntad;

*roguemos al Señor:*

**25 de diciembre**
Por nuevos padres:
que la familia y los amigos
les brinden apoyo continuo
al recibir a su hijo;

*roguemos al Señor:*

**31 de diciembre**
Por familias en tiempo de enfermedad
que sientan la fuerza y la esperanza
en el ejemplo de la Sagrada Familia;

*roguemos al Señor:*


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### Palabra de Vida – Diciembre de 2017

#### Citas para boletines

**3 de diciembre**

“Al encontrarnos con Cristo, sentimos su amor y profundizamos nuestra relación con él, somos más conscientes de nuestra propia valía y la de los demás”.

Secretariado de Actividades Pro-Vida de la USCCB

“Edificar una cultura de vida”, [www.goo.gl/j4F54Y](http://www.goo.gl/j4F54Y)

**10 de diciembre**

“Si conoce a alguien que ha tenido un aborto, exprese compasión por su pérdida. Asegúrele el amor incondicional de Dios, y animela a buscar sanación y perdón”.

Secretariado de Actividades Pro-Vida de la USCCB

“Vías de misericordia para la sanación posaborto”, [www.goo.gl/tRqZhx](http://www.goo.gl/tRqZhx)

**17 de diciembre**

“Él está siempre con nosotros. Jesús nos lo prometió cuando dio a los discípulos la misma misión que nos da a cada uno de nosotros: Vayan… Caminen juntos. Abracen el don de la vida que nos da Dios sin temor. No importa las tormentas o pruebas que enfrentemos, no estamos solos. Él está con nosotros”.

Secretariado de Actividades Pro-Vida de la USCCB


**25 de diciembre**

“Un embarazo inesperado puede ser una época difícil y aterradora, y es importante que tu amiga sepa que piensas en ella y la apoyas. … Tu apoyo puede ser el único que reciba. Aunque no nos demos cuenta, las cosas más pequeñas pueden cambiar la vida de alguien”.

Secretariado de Actividades Pro-Vida de la USCCB

“10 maneras de apoyarla cuando está esperando sin haberlo esperado”, [www.goo.gl/DYzwpm](http://www.goo.gl/DYzwpm)

**31 de diciembre**

“Su propia presencia tranquila y paciente puede ser un apoyo importante mientras su ser querido se prepara emocional y espiritualmente para la partida”.

Secretariado de Actividades Pro-Vida de la USCCB

“Cuidado de los seres queridos al final de la vida”, [www.goo.gl/5dVwWV](http://www.goo.gl/5dVwWV)

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PALABRA DE VIDA – DICIEMBRE DE 2017

Arte para boletines

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Domingo, 10 de diciembre de 2017

Destacando "Vías de misericordia para la sanación posaborto"

- Volante para el boletín: español / inglés (otros formatos)
- Bajar imagen: español / inglés

Domingo, 24 de diciembre de 2017

Destacando “10 maneras de apoyarla cuando está esperando sin haberlo esperado”

- Volante para el boletín (color): español / inglés
- Volante para el boletín (escale de grises): español / inglés
- Bajar imagen: español / inglés


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Neuroethics is a developing clinical and academic field that considers ethical issues in neuroscience. While specific topics have been addressed in depth by Catholic bioethicists, there has not been any sustained reflection on the field itself. In February 2012, Theological Studies published a brief piece titled “Neuroscience and Neuroethics” suggesting that the discipline has reached a point in its development at which it merits a philosophical-theological critique. In that issue, Andrea Vicini describes neuroethics as “a new bioethical discipline that addresses ethical questions in neurosciences” and divides the field into two broad categories: the ethical issues that arise in neuroscientific practice and the manner in which neuroscience approaches the domain of ethics.

Vicini welcomes the development of an ethical discipline focused on neuroscience and offers a challenge: “Do we need specialized ethical areas?” He is concerned that if bioethics splinters into progressive and conservative factions, the field will be developed by scholars who are not deeply trained in ethical theory. He is not the first commentator to voice these concerns. Despite a growing catalog of publications and the development of academic and research institutions, the very existence of neuroethics as a distinct bioethical discipline continues to generate controversy. Vicini correctly argues for an interdisciplinary approach that combines the necessary neuroscientific expertise with a thorough understanding of ethical tradition, since extensive training is needed to become proficient in each of these areas. Furthermore, he argues for a theological-bioethical perspective that “aims to bring to the conversation its commitment to justice, human flourishing, progress, and innovation in light of its theological vision of the person and social good.”

Contemporary Challenges

Neuroscience evolved from biology and cognitive psychology but developed as a distinct discipline beginning in the 1960s, when new technologies brought about extraordinary advances in our understanding of the brain. Major breakthroughs occurred in the 1990s, when functional neuroimaging enabled neuroscientists to observe the brains of patients as they engaged in a variety of cognitive activities. These advances continued in the early twenty-first century and include the Human Connectome Project, which seeks to understand the entire interconnectivity of the human brain. Neuroethics seeks to address the ethical issues raised by these emerging technologies.

Consequently, a broad range of theoretical and practical topics fall under the umbrella of neuroethics. Theoretical neuroethics touches on familiar issues related to bioethics, including personhood, identity, the nature of health and illness, free will, and responsibility. Forays have been made into a variety of academic areas, and substantial literature already exists in neurophilosophy and is growing in feminist neuroethics, neuroanthropology, and neurotheology. Practical neuroethics touches on many aspects of health care that involve our understanding of the brain, including the pharmacological treatment of neuropsychiatric disorders, brain–computer interfaces and sensory prosthetics, genetic therapy, and cognitive enhancement.

As a discipline, neuroethics has been dominated by neuroscientists, although philosophers and bioethicists are playing an increasingly important role in the discussion of fundamental issues, such as the nature of the human person, freedom and responsibility, and the bioethics of psychiatry and neurology. The predominance of neuroscientists is both a strength and a weakness. Because neuroscience is an empirical discipline, it is formally grounded in a physical and organic worldview. Consequently, research and practice are grounded in the examination of measurable physical phenomena. Because of this theoretical perspective, neuroscience cannot develop an ethical vision. Insofar as it has made forays into philosophy, neuroethics has typically either taken a naturalistic, physicalist approach or grounded itself in pragmatism and consequentialism. This has made it difficult for neuroethics to develop a comprehensive vision of the human person.
Catholic Neuroethics

Having developed as a scientific discipline, contemporary neuroethics has a primarily secular foundation. Consequently, Catholic bioethicists need to approach neuroethics with the insights of the Catholic intellectual tradition in general and of the Catholic bioethical tradition in particular, especially its philosophical and theological anthropology. Catholic bioethics has a long and well-developed vision of health care, grounded in “the recognition of the dignity and inalienable value of every single and unique human being called into existence.” The Ethical and Religious Directives for Catholic Health Care Services affirms that Catholic healthcare is “rooted in a commitment to promote and defend human dignity; this is the foundation of its concern to respect the sacredness of every human life from the moment of conception until death.”

In light of this tradition, I suggest three ways in which Catholic bioethics might interact fruitfully with contemporary neuroethics:

- **Theological ethics.** A coherent Catholic neuroethics would necessarily draw on Scripture, Tradition, and the magisterium to articulate its vision of the human person.
- **Philosophical Ethics.** It is vital that a Catholic neuroethics has the conceptual tools to interact with the broader religious and secular bioethical traditions. Neuroethicists must be able to convincingly articulate the Catholic perspective in the public square if they hope to engage the wider culture with the Church’s fundamental vision of the human person and medicine.
- **Philosophy of technology.** Much of the history of science in general and of medicine in particular has been driven by new technologies, which simultaneously solve problems and raise new questions. Therefore, Catholic neuroethics must articulate a clear and consistent philosophy of technology that incorporates a robust vision of the human person as the foundation for developing and using technology.

Neuroimaging

The ubiquity of neuroimaging technology illustrates one developing aspect of neuroethics. While it might appear to be a purely technical procedure that scans an individual’s brain for neurological anomalies, this technology has significant clinical and theoretical implications. Neuroimaging scans, such as CT scans and MRIs, provide detailed pictures of the brain in vivo. Functional imaging technologies, such as PETs and SPECTs, provide images of the brain as it engages in cognitive activity. For example, an MRI is not a photograph of the brain but a collection of complex computer-generated images of water density. The technology records the subatomic structure and orientation of the brain while an individual is inside a powerful magnetic field.

Without a thorough knowledge of the purpose and mechanism of neuroimaging, it is easy not to recognize that it is an inferential technology that measures the rate at which neurons use oxygen and glucose. Contemporary neuroscience conceives of the brain as a connectome, a vast interconnected network of about one hundred billion neurons and their support cells, in which each neuron is capable of developing hundreds of connections with other neurons. No neuroimage is complete, because it depicts a specific location in the brain without its full range of connections. The neuroethicist Eric Racine has done extensive research on public perceptions and misperceptions of neuroimaging data.

It is important to distinguish between the research and clinical applications of neuroimaging technology. In clinical research, data are gathered through standard protocols for the purposes of the research study. In contrast, clinical neuroimaging focuses on a specific individual, the purpose of diagnosis, and treatment recommendations. In this application, a neuroradiologist might alter the neuroimaging protocol to study a specific structural lesion in the brain.

The inclusion of neuroimaging data as evidence in criminal trials illustrates the potential ethical challenges created by the technology. For example, a defense attorney might try to convince a jury that a lesion in the frontal lobe of the defendant’s brain was responsible in a direct, causal, and deterministic way for the defendant’s criminal behavior. In other words, the defendant’s criminal responsibility would be diminished or eliminated because the crime for which he or she is being tried involved actions that were not under his or her control.

Several false assumptions underlie this approach. First, it is demonstrably false to draw a direct correlation between localized brain damage and complex human behaviors. The brain is a vast interconnected network, in which many brain regions and their pathways are involved in decision making and action. Furthermore, the assumption is grounded in neuroessentialism, which claims that brain function can fully account for human behavior because a person is his or her brain. Furthermore, countless individuals who have not committed crimes or other violent acts can have the same brain lesion as a murderer. The claim that neuroimaging can be used as the sole or even primary evidence of human freedom and its limitation—that is, of free will and responsibility—is based on deeply flawed theory and clinical practice. The technology does not justify such assertions, assumptions, and conclusions.

At this time, it would be premature to argue that there is a well-developed Catholic neuroethics. There is obviously overlap, as Catholic bioethics already addresses issues involving neurological illness. But we do not have a systematic Catholic approach to neuroethics that addresses specific ethical concerns and the underlying theoretical foundations of the field. What needs to be done? A fully conceived Catholic neuroethics would be grounded in the nature of the human person created in the image of God. From that center, it would examine the numerous issues that
arise in neurology and psychiatry as well as more fundamental philosophical and theological issues concerning the nature of the human person. It would involve sustained ethical reflection on the development and use of new technologies. This task is worthwhile and necessary, especially in light of materialistic, relativistic, and functionalistic philosophies that deny the existence of enduring truths about the human person and human nature.

Notes
1. For the Catholic perspective on a contemporary neuroethical issue, see Emily K. Trancik, “Enhancement versus Therapy in Catholic Neuroethics,” National Catholic Bioethics Quarterly 15.1 (Spring 2015): 63–72. Although the term “Catholic neuroethics” does not evince the existence of a well-developed framework, Trancik’s article represents an important step in that direction through the author’s consideration of theological anthropology, enhancement and therapy, the manner in which ethics addresses the question of technology, and the nature and limits of neuroscience.  
3. Ibid., 183.
4. Ibid.
5. Congregation for the Doctrine of the Faith, Dignitas personae (September 8, 2008), n. 37, original emphasis.

THE ETHICAL CHALLENGES OF GENE EDITING

Jozef Zalot and Rev. Tadeusz Pacholczyk

In August 2017, researchers at the Oregon Health and Science University announced that they had successfully used a gene editing technique known as CRISPR-Cas9 to repair disease-causing genes in human embryos.1 Some members of the scientific and medical communities have hailed the development as a way to ensure that life-threatening diseases are not passed on to future generations. But is gene editing always a good thing?

The Catholic Church encourages scientific research that is ethical and serves the human good. In the future, CRISPR may be used to treat people with serious genetic diseases, such as hemophilia and sickle-cell anemia. However, for research on human beings to be ethical, it must be strictly therapeutic and must respect the dignity and sacredness of human life.2 Gene-editing techniques raise profound ethical challenges in both respects.3

Ethical Concerns with Gene-Editing Research Using Human Embryos

1. Researchers using human embryos for genetic experiments are in effect treating them as objects, means to the researchers’ investigative ends, not as ends in themselves.

2. Genetic research is generally carried out on human embryos created through IVF, an intrinsically immoral means of bringing new human life into the world.

3. Genetic experiments are conducted on the embryos without their consent. Furthermore, the individuals who produce these embryos or contribute gametes to their production do not have the authority to give consent to their destruction.

4. Genetically modified embryos are deliberately destroyed after the research protocol is completed, manifesting a kill-to-cure mentality that exists among some members of the scientific community.

5. Such exploitation denigrates the intrinsic value of the embryo, denying him or her the dignity and respect proper to human persons.

Ethical Concerns with Future Applications of Gene Editing

1. No one knows the long-term consequences of human gene editing, especially when it is carried out during the early phases of human development. The process could introduce complications that we are not aware of and cannot anticipate. For this reason, all such research must first be extensively and carefully studied in animals before any human therapies are attempted.

2. Gene editing of embryos can affect the germ line, thereby introducing permanent alterations not only to the person who receives treatment but to his or her descendants as well.

3. How do we define “defect” and determine which ones to target with gene editing? Is baldness a defect? What about height or weight?

4. There has been little discussion on how the availability of gene editing will affect people with genetic disabilities. Will these individuals be pressured to

Jozef Zalot, PhD, is a staff ethicist at The National Catholic Bioethics Center. Rev. Tadeusz Pacholczyk, PhD, is the director of education at The National Catholic Bioethics Center.
undergo therapy to “cure” their condition? What will happen to people who choose not to undergo treatment, particularly when it comes to accessing medical care and social services? Similarly, will the parents of unborn children who are diagnosed with genetic disabilities be compelled implicitly or explicitly to pursue treatment? How will society view parents who decline treatment? Will their choice invite prejudice and discrimination against them and their children?

5. If gene editing is perfected, it will be used not only for therapeutic purposes but also for enhancement, that is, to engender or modify human beings with “desirable” genetic characteristics. This is clearly a move down the road to eugenics—the effort to improve the human species by eliminating “undesirable” traits and seeking out “desirable” ones. The questions to ask concerning eugenics are similar to the ones asked above: Which genetic traits are desirable, and which are undesirable? Who will make these determinations, and who will adjudicate the many competing claims that will inevitably arise from them?

If gene editing is used for enhancement, it will undermine the parent–child relationship by offering parents the ability to control their children’s biology by choosing the genetic traits that they want their children to have or not have. This power reinforces the cultural norms of individualistic autonomy and perfectionism, with children being engendered as objects to meet the needs of their parents, not as human persons of value in themselves. This raises the question of whether children will be loved for who they are or for who their parents want them to be.

Medical research is an essential part of understanding and treating diseases, including genetic disorders. We should applaud the efforts of those in the medical sciences who study the human genome with the goal of improving human health. Yet medical research is not value-free. It must always be conducted within the bounds of reason and objective moral truth. Today this cannot be said for some uses of gene editing. Because this technology is being used to exploit nascent human life and still faces profound, unanswered ethical questions, gene editing needs additional oversight and guidance within a broader and more critical ethical framework.

Notes
3. Several of these concerns are adapted from media interviews given by ethicists at The National Catholic Bioethics Center in the days following the August 2017 announcement on gene editing.
SHSST is hosting a Preaching Conference with a great line-up of dynamic presenters covering a wide range of critical topics for priests and deacons preaching in today’s Church.

Register today at www.shsst.edu/Preaching

Monday, Jan. 8

2:00 – 5:00 p.m. Registration
5:15 p.m. Evening Prayer
5:45 p.m. Dinner
7:00 p.m. Evening Session
   Conversation on important elements of an effective homily

Tuesday, Jan. 9

7:30 a.m. Mass
8:15 a.m. Breakfast
9:00 – 10:15 a.m. Keynote Address
   Preaching the Good News in Times of Bad News and Fake News
   Deacon Greg Kandra
10:15 – 10:30 a.m. Break
10:30 – 11:45 a.m. Break-out Session #1
   Insights on Preaching in a mixed Anglo/Hispanic Parish
   Fr. Michael Wolfe
   OR
   Avoiding Accidental Racism/Anti-Semitism from the Pulpit
   Fr. David Cooper and Dr. Richard Lux
   OR
Preaching and Technology (utilizing digital and multimedia communication in homiletics)
Deacon Sandy Sites

Noon – 1:30 p.m. Lunch

1:30 – 2:45 p.m. Breakout Session #2
Insights on Preaching in a mixed Anglo/Hispanic Parish
Fr. Michael Wolfe

OR

Avoiding Accidental Racism/Anti-Semitism from the Pulpit
Fr. David Cooper and Dr. Richard Lux

OR

Preaching Hope through the Funeral Rites
Deacon Steve Kramer

OR

Preaching Amid Controversy
Fr. Joe Juknialis

2:45 – 3:00 p.m. Break

3:00 – 4:15 p.m. Breakout Session #3
Preaching Hope through the Funeral Rites
Deacon Steve Kramer

OR

Preaching Amid Controversy
Fr. Joe Juknialis

OR

Preaching and Technology (utilizing digital and multimedia communication in homiletics)
Deacon Sandy Sites

4:15 – 5:15 p.m. Break

5:15 p.m. Evening Prayer

5:45 p.m. Reception followed by dinner

Wednesday, Jan. 10

Any of the conference participants still in town are invited to the following:

7:30 a.m. Mass

8:15 a.m. Breakfast
The year in review

When you reflect back on this year, where do you see the face of God?

The year in review. An annual tradition, in which we recall newsworthy events, remember people who have died, and call to mind the highlights or challenges of the year that is ending. Often, the stories are told through the perspective of the ones who tell it – sports channels tell the stories of athletes, news outlets recall the events they have covered.

Many will look back on 2017 and see sorrow, loss, and grief. Some will, from this moment on, mark time as “pre-disaster-tragedy / post-disaster-tragedy.” Alongside the moments of loss have been signs of new life – babies have been born, couples have gotten engaged or married, hearts have been moved by the service, care, and compassion of others.

Through it all, we are assured that God is with us, in every moment of every day, in the times of tragedy and loss, and those that shine with the glimmer of possibility and hope.

This is the point of Advent: we have reason to hope because God wants to be with us, and wants us to be with him. In Advent, we watch for signs of God’s love, especially when the demands of daily life are great. We watch, too, attentive to those who do not know the depths of God’s love, and for the ways we may bring Christ’s presence to them. In Advent, we prepare the way of the Lord in our hearts and minds. We wait, not only for Christmas, but for the full expression of God’s kingdom on earth in the future. Like those who precede us in faith and those who will follow, we long for the peace, consolation, encouragement, and mercy that only God can give. We turn toward God in trust, and grow to rely on his constant presence with us, at all times, in all seasons.

What about your own personal year in review? What were your greatest moments of joy, peace, and hope? In what times did you experience loss, grief, and disappointment? When you look back at the year that is ending, where do you see the face of God?
Becoming vessels of hope

“Yet, O Lord, you are our father; we are the clay and you the potter: we are all the work of your hands.” (Isaiah 64:6-7)

Have you ever worked with clay? It takes a while for clay to become pliable in the hands of the potter. The longer the potter works with the clay, the more responsive the clay becomes to the potter’s touch.

If we are to be clay in the hands of God who is the potter, we must allow ourselves to become pliable, responsive in the hands of the One who created us and fashions us in his image. We each have moments in which we are more like clay that has hardened, impervious to the potter’s touch. We are sometimes stubborn, selfish, hard-hearted. We fail to see the hands of God at work in our lives because we do not watch for him. We fail to act as we know we ought, and instead go our merry way, alone.

The season of Advent is a perfect time to return to the firm, yet gentle guidance of the potter. When you feel you are being thrown about by the difficult and demanding moments of life, remember that clay is first thrown onto the potter’s wheel before it is shaped. When you sense that you have become dry and brittle, immerse yourself in the certainty of Christ’s love in prayer.

Renew your baptismal commitment as you enter church and bless yourself at the font. Allow the water there to remind you to be soft in the potter’s hands. Participate in the Sacrament of Reconciliation. Watch for Christ in your interactions with others and in the quiet space of your heart. Know again, or more deeply than ever, the hope that is God’s love for us in Christ Jesus.

In the hands of the potter, clay becomes a beautiful vessel, able to function as the potter envisions. In the hands of the potter, we become vessels of the hope of God in Jesus Christ, through the power of the Holy Spirit.

What does God hope you will become? What does God envision you doing, as the vessel of the Holy Spirit, as one who is charged with carrying the hope of God’s love in the course of your daily life?

Watch for Christ

They watch for Christ who are sensitive, eager, apprehensive in mind, who are awake, alive, quick-sighted, zealous in honoring him, who look for him in all that happens, and who would not be surprised, who would not be over-agitated or overwhelmed, if they found that he was coming at once...

This, then, is to watch: to be detached from what is present, and to live in what is unseen; to live in the thought of Christ as he came once, and as he will come again; to desire his second coming, from our affectionate and grateful remembrance of his first. — John Henry Newman

Look for Christ where there is love. In the care of family members for one another; among friends; when you are compelled to greet a stranger or care for someone in need; in word and sacrament in the Mass; in the healing of Reconciliation.

Look for Christ in quiet. When your heart is filled with peace, especially when nothing can explain the calm you feel. When you find resolution in conflict; healing of body, mind, and spirit.

Look for Christ during difficulty. When simple things are hard; when life seems insurmountable; when your heart aches.

Look for Christ in others. Those who need care and those who give it. In the eyes of a friend who is in pain. In the lonely neighbor; the homeless person on the street; the sick and dying.

Look for Christ in unexpected places. When you least expect to experience God, remember, God is there!
A Special Resolution of the Board of Directors

The Priests for Life Board of Directors unanimously reaffirmed Fr. Frank Pavone’s role as national director and elected him to a new term.

UNANIMOUS WRITTEN CONSENT of the BOARD OF DIRECTORS OF PRIESTS FOR LIFE, INC (a New York not-for-profit corporation)

The undersigned, being all the members of the Board of Directors of Priests for Life, Inc., a New York not-for-profit corporation (the “Organization”), hereby consent in writing as of the date hereof to the adoption of the following Special Resolution, and order that this written consent be filed with the minutes of the proceedings of the Board of Directors.

WHEREAS, the Board has recognized the outstanding leadership of Fr. Frank Pavone and the enormous contribution he has made not only to the growth of this organization but to the effectiveness of entire pro-life movement in the United States and throughout the world; and,

WHEREAS, the Board acknowledges the fact that that in the year of Our Lord, 2018, Fr. Pavone will be celebrating his 30th anniversary of Priestly Ordination, as well as his 25th anniversary as National Director of Priests for Life,

NOW THEREFORE, it is hereby:

RESOLVED: We, the Board of Directors of Priests for Life, unanimously, unequivocally and enthusiastically reaffirm the role of Fr. Frank Pavone as National Director of Priests for Life, and wish to formally express our confidence in his leadership as we begin a new chapter of our ministry and prepare to address all the challenges and initiatives that lie ahead. In anticipation of the coming new year, we wish to especially express our gratitude for Fr. Pavone's thirty years as a faithful priest of the Roman Catholic Church, and his twenty five years as leader of the Priests for Life family of organizations, which includes Rachel’s Vineyard, the largest post-abortion healing ministry in the world. In reaffirming Fr. Pavone's role as National Director of Priests for Life, we wish to formally commend him for his tireless and courageous work in defense of the unborn, and his profound commitment to his calling to end abortion.

IN WITNESS WHEREOF, the undersigned have hereunto set their hands as of September 7, 2017.
Thank God for a very good year!
By Evangelist Alveda King and Eugene Vigil

When we launched Civil Rights for the Unborn (CRU) last year, we knew we had a challenge ahead of us. We were depending on your support and you didn't let us down. With your prayers, CRU has had a very busy year.

Of course, 2017 has had its challenges and successes. Our work of ending abortion is not yet finished, but we have made strides that are bringing us closer to our goal. And we couldn't have done it without all of your help and support.

CRU had been working with national pro-life groups and leaders in a variety of ways to protect your tax dollars from funding the largest abortion business in America, Planned Parenthood. As it turns out, by the grace of God, we've also had access to the White House at strategic times.

On the Planned Parenthood front, our efforts have included regularly scheduled National Prayer Conference calls, networking with pro-life leaders and organizations, regularly communicating with congressional and Trump administration teams to research laws and resolutions that will protect the most defenseless of our brothers and sisters in the womb, and soliciting the help of you, our supporters and co-pro-lifers to contact their representatives and senators in Congress to express your wish that they stop sending your tax dollars to abortion providers.

CRU has also been working with other national leaders to raise awareness of a congressional apology for slavery and segregation issued by way of House Resolution 194 in 2008. The apology included the desire “to stop the occurrence of human rights violations in the future.” We are now seeking an Abortion Apology, pointing out that abortion is a human rights violation that is occurring more than 3,000 times a day in America.

April 4, 2018 will be the 50th anniversary of the assassination of Dr. Martin Luther King, Jr. and CRU will use the anniversary to bring awareness that his dream of forming a Beloved Community has not been achieved nor will it ever be achieved as long as killing a child in the womb remains a lawful act. African-Americans in the womb are being aborted at a disproportionately higher rate compared to other groups of people. Although African Americans make up only about 12 percent of the population we make up about 35 percent of the abortions. Some have said that genocide is occurring in America today and it's being allowed to occur right in the open. And the culprit is Planned Parenthood, which targets blacks by placing 79 percent of their abortion clinics in minority communities.

“... When we truly believe in the sacredness of the human personality, we won't exploit people, we won't trample over people with the iron feet of oppression, we won't kill anybody.” Rev. Martin Luther King, Jr. 1967 Christmas Sermon

America needs to enact new laws that will protect the rights of every human being in America, born and unborn. Roe vs. Wade violates the rights of millions of human beings every year. We must change that and Civil Rights for the Unborn is working to make that happen. As Rev. Martin Luther King, Jr. once said, “It may be true that the law cannot make a man love me, but it can keep him from lynching me, and I think that's pretty important.” Abortion is womb lynching and it must be brought to an end.

Civil Rights for the Unborn also has something you can order to place in someone's stocking this Christmas (figuratively speaking). The ebook “Meet the CRU Bears,” Civil Rights for the Unborn's informative campaign book, is available for download at the Priests for Life online store at ProLifeProducts.org. Share it with your family and friends this Christmas and help us bring an end to abortion.

As the year comes to an end, we ask all of our supporters and benefactors to pray for a successful finish to this year and that in 2018 we make great strides towards accomplishing our goal of ending abortion.

Know that you are in our prayers as we pray for each other continually.

May God bless you and may God bless our efforts.

Advent: A Summons to Courage

Advent focuses our minds and hearts on the Second Coming of Christ. At a time nobody knows, He will return to earth, separate good from evil entirely, and publicly judge every person who ever lived. All the good we have done, especially at the price of ridicule, will be rewarded in the presence of
the entire human family and the saints of all time. Those who ridiculed us, especially for our pro-life stance, will be proven wrong, and will be ashamed of not having stood for life.

As Advent reminds us of these things, it strengthens us to be even bolder in speaking up for what is true and right. In the light of the eternal judgment and the Second Coming of Christ, what sacrifice is too great to make for our smallest brothers and sisters who need our help today? When we battle against the Culture of Death in its various forms, we may often pray, “Lord, rend the heavens and come down!” Why, for example, does the Lord just not appear from the sky to stop the abortions from happening?

The fact is that he did come down in the Incarnation of Jesus Christ, and through the Lord’s clear teachings continues to put the truth in our minds, and the grace in our hearts, so that we can be the ones who bear witness to life amid the Culture of Death, work tirelessly to transform that culture, and intervene to save the helpless.

In the light of the fact that he has come and will come again, let us carry out that task with unwavering courage!

This is an excerpt from Fr. Frank Pavone’s e-booklet, Christmas for the Unborn.

Order your copy at ProLifeProducts.org.

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Pray with us for Life

PrayerCampaign.org is our prayer website. Visit there often for prayer campaigns, intentions, and resources.

November Intention:
That the children who are now scheduled to be aborted may be protected.

December Intention:
That God may give eternal rest to the women who died from abortion.

- December 3-December 24, 2017: Advent Prayer for Life
- December 4-12, 2017: Our Lady of Guadalupe Novena

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Tears of the Fisherman

Pastoral Associate Kevin Burke, LSW, has just published a new book on men and abortion, entitled Tears of the Fisherman.

Tears of the Fisherman will help readers understand the wider impact of abortion on men, their relationships, families, faith and work lives.

Through case studies, personal testimony, and the author’s 20 years of experience in post-abortion counseling, you will encounter men devastated by unwanted abortions, the burden of shame and guilt carried by men who were passive at the time of the abortion decision or pressured their partners to abort, and the impact of abortion among the male prison population.

Chapters of the book explore the impact of abortion on relationships, male celebrity abortion stories, addiction and abortion loss, abortion in the African-American community, a grandfather’s story of family healing, and the recovery experience for men.

If you are a man who is confused about your abortion experience and wonder if the event had any impact on your life – this book is for you.

If you want to reach out as a friend, family member, counselor or minister, Tears of the Fisherman will equip you with sensitivity and understanding to effectively guide men to recovery and peace.

As you encounter the men in Tears of the Fisherman, you will discover that like the Apostle Peter’s painful denial of the Christ, they emerged from their journey of repentance and healing stronger, faith-filled and compassionate men.

Priests for Life is happy to make this book available as an additional aspect of our outreach of Rachel’s Vineyard and the Silent No More Awareness Campaign, the world’s largest ministries of healing after abortion.

Order Kevin’s book for only $10 using the order form at the end of this newsletter.

Proclaiming the Message of Life: Weekly Reflections from the Lectionary

A Great Christmas Gift for your Priest or Deacon

Preaching and teaching about the sanctity of life from the pulpit or other catechetical settings can be a challenging yet essential undertaking for any pastor, deacon or pro-life advocate. In Proclaiming the Message of Life, Fr. Frank Pavone systematically guides clergy and laity alike through the pro-life themes found in the Sunday readings of all three cycles of the lectionary. He also provides a clear message to all those who are passionate about supporting life at every phase. Drawing from God’s Word, he gives rich spiritual sustenance to energize, motivate and encourage you to proclaim the message of life without fear.

Order this book for $20 each or 3 for $50 using the order form at the end of this newsletter.
**Rachel’s Vineyard 2018 International Leadership Conference**

Rachel’s Vineyard, a ministry of Priests for Life, will be hosting its 2018 International Leadership Training Conference. The theme is *Touched By Mercy, Moved by Love!*

Rachel’s Vineyard currently has retreat sites in more than 70 countries and the manual has been translated into more than 25 languages. The conference promises to help build closer relationships with laborers from around the world, while also helping their leaders to develop new skills and strategies to strengthen their post-abortion healing ministries.

There will also be topics relevant to those involved in the Silent No More Awareness Campaign and classes prepared for ministering to those in leadership.

The ministry of Rachel’s Vineyard has been personally endorsed by Pope Francis, who said to Fr. Frank Pavone, worldwide pastoral director, “Rachel’s Vineyard is an excellent work; it is wonderful – move forward with that!”

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**ProLife Social Media**

Join us at Facebook.com/FatherFrankPavone for daily live videos, and see all our other social media platforms at ProLifeSocialMedia.com

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**Featured Products**

**Tears of the Fisherman**
This new book by Kevin Burke will help you understand the wider impact of abortion on men, their relationships, families, faith and work lives. #3730. $10.

**Proclaiming the Message of Life**
Makes a great Christmas gift for any Priest or Deacon. Great also for all of us to see the prolife message of the Sunday readings. #3635. $20 or 3 for $50.

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Find more great Pro Life products at ProLifeProducts.org! Order at ProLifeProducts.org or use this order form and mail to: Priests for Life, PO Box 236695 • Cocoa, FL 32923

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Name: ________________________________________
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Phone: ______________________ Email: ___________________________

☐ Send ____ Tears of the Fisherman (#3730) at $10.00 each for a total of $ ____________
☐ Send ____ Proclaiming the Message of Life (#3635) for $20.00 or 3 for $50 a total of __________

Shipping and Handling:
$0.00 to $5.00… $2.00; $5.01 to $25… $6.10; $25.01 to $50… $12.95; $50.01 to $100… $17.90; $100.01 to $200… $24.95; $200.01++ … $34.95

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