Diocese of Madison

Chancery Bulletin

February 2018

Important Dates
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Ash Wednesday
February 14, 2018

Rite of Election
February 18, 2018 at 3:00 pm
St. John the Baptist Church
Waunakee

Palm Sunday
March 25, 2018

Easter
April 1, 2018

Presbyteral Assembly XXXVIII
September 16-19, 2018
Chula Vista Resort
Wisconsin Dells

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Remember that you are dust,
And to dust you shall return.
~ Ecclesiastes 3:20
Lent 2018 begins with the observance of Ash Wednesday. The Catholic Church asks each member to preserve the penitential character and purpose of Lent by attending to the following fast and abstinence regulations.

**Lent fasting and abstinence rules for Catholic**

* Catholics who have celebrated their 14th birthday are bound to abstain from meat on Ash Wednesday and all Fridays in Lent, including Good Friday.

* Catholics who have celebrated their 18th birthday and are under 59 years of age are bound to fast on Ash Wednesday and Good Friday.

* Ash Wednesday and Good Friday Fasts: only one full meatless meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one’s needs, but together they should not equal another full meal. Eating between meals is not permitted. When health or ability to work would be seriously affected, the law does not oblige.

* Catholics should not lightly excuse themselves from these prescribed minimal penitential practices.
LENT, TRIDUUM & EASTER
FREQUENTLY ASKED QUESTIONS

The Diocese of Madison Office of Worship
January 25, 2018

LENT

May the Eucharistic Prayers for Reconciliation be prayed during Mass on the Sundays of Lent?
Yes. The Roman Missal states that these are particularly appropriate during Lent. There are no restrictions regarding their use on Sundays except that the proper Lenten Sunday Preface must be used. For more information see the section in the Roman Missal where the Eucharist Prayers for Reconciliation are located.

Are baptisms permitted during Lent?
Yes. According to the Rite of Baptism for Children, infants are to be baptized within the first weeks after birth (8.3) and, of course, baptism when one is in danger of death may happen on any day. The Rite further states, “To bring out the paschal character of baptism, it is recommended that the sacrament be celebrated during the Easter Vigil or on a Sunday (9).” If celebrated on a Sunday in Lent or Easter, the Mass proper to that Sunday is used. Since Easter seems a particularly appropriate time for baptism, with the parent’s permission you may wish to celebrate the baptism on a Sunday of Easter, especially during Mass (9). Other restrictions regarding ritual Masses are noted in The General Instruction of the Roman Missal (GIRM), no. 372.

Are weddings permitted during Lent?
Yes. Wedding Masses are permitted with the exception of those days noted in GIRM 372. The couple should be advised to take the penitential aspect of the season into account, particularly with regard to music and decorations. According to the Order of Celebrating Matrimony (32) “The celebration of Marriage on Friday of the Passion of the Lord and Holy Saturday is to be avoided altogether.”

May we empty the baptismal font or holy water receptacles for the season of Lent?
No. According to a letter from the Congregation for Divine Worship and Discipline of the Sacraments (March 14, 2000; Prot. N. 569/00/L), this is not permissible. The letter offers two reasons:

1. The liturgical legislation in force does not foresee this innovation, which ... is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.

2. The encouragement of the Church that the faithful avail themselves frequently of the [sic] of her sacraments and sacramentals is to be understood to apply also to the season of Lent. The “fast” and “abstinence” which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church. The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).
May we have flowers in the sanctuary during Lent?
No, with exceptions. Flowers may be used on Solemnities, Feasts and the Fourth Sunday of Lent (Laetare Sunday). According to the *Order of Celebrating Matrimony* (32), the couple should be advised to take into consideration the special nature of the liturgical seasons. It seems reasonable to interpret this to allow floral arrangements at weddings, but they should not be lavish nor should they remain in the sanctuary for Sunday Mass. Flowers also may be in the sanctuary at funerals.

Are there musical requirements during Lent?
Yes. According to the Roman Missal (Lent, no. 4) “the use of musical instruments is allowed only as to support the singing.” This does not apply to Solemnities, Feasts and the Fourth Sunday of Lent (Laetare Sunday). As noted above regarding flowers, instrumental music may be used at weddings with regard for the penitential character of the season. In general, Lenten music should employ less ornate accompaniments and solo instrumental pieces should not be used.

Do we sing or say the Gloria on Solemnities?
Yes. The rubrics call for the singing/recitation of the Glory to God on Sundays (outside of Advent and Lent) as well as Solemnities and Feasts (GIRM 53). The Solemnity of Saint Joseph (March 19) falls on a Monday this year and is celebrated as a solemnity. Since March 25 is Palm Sunday this year, the Solemnity of the Annunciation of the Lord is transferred to the next free liturgical day, which is Monday, April 9, 2018.

May laypeople distribute ashes on Ash Wednesday?
Yes. Lay people may assist in the distribution of ashes, but the blessing of ashes is reserved to the priest or deacon (see *Book of Blessings*, 1659). As with Extraordinary Ministers of Holy Communion, priests and deacons who are present should always distribute and then, if needed, lay people may be invited to assist.

When do we veil statues & crosses?
According to the Roman Missal (see Fifth Sunday of Lent), crosses and statues may be veiled beginning on the Fifth Sunday of Lent. Crosses are unveiled following the Celebration of the Lord’s Passion on Good Friday and statues are unveiled prior to the start of the Easter Vigil. The United States Conference of Catholic Bishops Secretariat for Divine Worship has issued a useful FAQ paper on this topic. You can access it via the Office of Worship website (www.madisondiocese.org/worship). Please note that the veiling of crosses and statues is not mandatory.

Who may read the Passion on Palm Sunday?
According to the Roman Missal (Palm Sunday, 21):

> The narrative of the Lord’s Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon, or, if there is no Deacon, by a Priest. It may also be read by lay readers, with the part of Christ, if possible, reserved to a Priest. [In the Diocese of Madison, the part of Christ is to be read/chanted by a Deacon or Priest.]

> Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

The Gospels appointed for the day are to be used. A text similar to the Gospel or including accounts from several of the Gospels may not be used. The Passion is not to be reenacted as a drama or play within the liturgy.
THE EASTER TRIDUUM

HOLY THURSDAY

Please note that answers marked with an asterisk (*) are quoted directly from the USCCB’s “Eighteen Questions on the Paschal Triduum.”

When should the tabernacle be emptied?
The tabernacle should be empty before the start of the Evening Mass of the Lord’s Supper.

When should the Holy Water fonts be emptied?
According to a letter from the Congregation for Divine Worship and Discipline of the Sacraments (March 14, 2000; Prot. N. 569/00/L), “The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).”

When may Holy Communion be taken to the sick during the Triduum?
Holy Communion may be brought to the sick and dying at any time on Holy Thursday and Good Friday. On Holy Saturday, Holy Communion may only be given as viaticum (Communion to the dying) (Roman Missal: Holy Saturday, no. 3).

May flowers adorn the altar on Holy Thursday?
Yes (See Roman Missal: Holy Thursday, no. 5).

*May another Mass besides the Mass of the Lord’s Supper be celebrated on Holy Thursday?
Ordinarily, no other Mass may be celebrated on Holy Thursday [with the exception of the Chrism Mass]. However, by way of exception, the local Ordinary may permit another Mass in churches and oratories to be celebrated in the evening, and, in the case of genuine necessity, even in the morning. Such Masses are provided for those who in no way are able to participate in the evening Mass.

*How are the Holy Oils, consecrated and blessed at the Chrism Mass, to be received in the parish?
A reception of the oils may take place before the Mass of the Lord’s Supper. The oils, in suitable vessels, can be carried in procession by members of the assembly. A link to this text is available at the Office of Worship’s website.

May we have Communion under both forms on Holy Thursday?
Yes. Communion under both forms seems especially appropriate on this day.

GOOD FRIDAY

*When should the Good Friday Celebration of the Lord’s Passion take place?
Normally it should take place in the afternoon, at about 3:00 PM, to enable people to assemble more easily. However, pastoral discretion may indicate a time shortly after midday, or in the late evening, though never later than 9:00 PM. Depending on the size or nature of a parish or other community, the local Ordinary may permit the service to be repeated.
May a deacon officiate at the Celebration of the Lord’s Passion?
[No.] Although the Celebration of the Lord’s Passion appears to be a service of the Word with the distribution of Holy Communion, the Roman Missal does not permit a deacon to officiate at the celebration. Historically, even though the Eucharist is not celebrated on this day, the liturgy of Good Friday bears resemblance to a Mass. At one time it was called the “Mass of the Presanctified” (referring to the pre-consecrated hosts used at Communion, even when only the priest received Communion). This also is reflected in the prescribed vestiture for the priest: stole and chasuble. The liturgy of Good Friday, as an integral part of the Triduum, is linked to the Holy Thursday Mass of the Lord’s Supper and the Easter Vigil on Holy Saturday. While there may be cases where a parish with multiple churches or chapels (e.g., mission churches or a cluster of parishes under one pastor) might rotate the liturgies among the various locations, it would not be appropriate for a community to celebrate only part of the Triduum.

Does the Church encourage any other liturgical celebrations on Good Friday?
On this day the Office of Readings and Morning Prayer could appropriately be celebrated with the participation of the people in the churches. Note that Evening Prayer is only prayed by those who do not participate in the Celebration of the Lord’s Passion.

Do devotions have a particular importance on Good Friday?
The Directory on Popular Piety and the Liturgy (2002) provides the proper perspective in paragraphs 142-145. Clearly the central celebration of this day is the Good Friday Celebration of the Lord’s Passion. In no way should manifestations of popular piety, either by the time or manner in which they are convoked, substitute for this solemn liturgical action. Nor should aspects of the various acts of piety be mixed with the Good Friday celebration, creating a hybrid. In recent times, Passion processions, celebrations of the Stations of the Cross, and Passion Plays have become more common. In such representations, actors and spectators can be involved in a moment of faith and genuine piety. Care should be taken, however, to point out to the faithful that a Passion Play is a representation which is commemorative and they are very different from “liturgical actions” which are anamnesis, or the mysterious presence of the redemptive event of the Passion.”

How does the Adoration of the Holy Cross on Good Friday begin?
The Adoration of the Holy Cross begins with one of two forms of the Showing of the Holy Cross. The First Form begins as the deacon or another suitable minister goes to the sacristy and obtains the veiled Cross. Accompanied by two ministers with lighted candles, the veiled Cross is brought to the center of the sanctuary in procession. The priest accepts the Cross and then, standing in front of the altar and facing the people, uncovers the upper part of the Cross, the right arm, and then the entire Cross. Each time he uncovers a part of the Cross, he sings the acclamation, Behold the wood of the Cross. In the Second Form of the Showing of the Holy Cross, the priest or deacon goes to the church door, where he takes up the uncovered Cross. Accompanied by two ministers with lighted candles, he processes to the sanctuary, stopping at the door of the church, in the middle of the church, and before entering the sanctuary, to sing the acclamation, Behold the wood of the Cross.

How is the cross venerated by members of the congregation on Good Friday?
After the showing of the Cross, the priest or deacon may carry the Cross to the entrance of the sanctuary or another suitable place. The first person to adore the Cross is the priest celebrant. If circumstances suggest, he takes off his chasuble and his shoes. The clergy, lay ministers and the faithful then approach the Cross. The personal adoration of the Cross is an important feature in this celebration and every effort should be made to achieve it. The rubrics remind us that “only one Cross” should be used for adoration. If the numbers are so great that all cannot come forward, the priest, after some of the clergy and faithful have adored the Cross, can take it and stand in the center before the altar. In a few words he invites the people to adore the Cross. He then elevates the Cross higher for a brief period of time while the faithful adore it
in silence. It should also be kept in mind that when a sufficiently large Cross is used even a large community can reverence it in due time. The foot of the Cross as well as the right and left arm can be approached and venerated. Coordination with ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion.

**THE EASTER VIGIL**

*When should the Easter Vigil take place?*

The Vigil, by its very nature, must take place at night. It is not begun before nightfall and should end before daybreak on Easter Sunday. The celebration of the Easter Vigil takes the place of the Office of Readings of Easter Sunday. The Easter Vigil begins and ends in darkness. It is a nocturnal vigil, retaining its ancient character of vigilance and expectation, as the Christian people await the Resurrection of the Lord during the night. Fire is blessed and the paschal candle is lighted to illumine the night so that all may hear the Easter proclamation and listen to the word of God proclaimed in the Scriptures. For this reason the Solemn Beginning of the Vigil (*Lucernarium*) takes place before the Liturgy of the Word. Since sunset varies at different locations throughout the country, local weather stations can be consulted as to the time of sunset in the area, keeping in mind that twilight concludes (i.e., nightfall occurs) somewhat later.

Sunset on Holy Saturday, March 31, 2018 will be at 7:22 p.m. in Madison. Generally, nightfall occurs 30-45 minutes after that time. In the Diocese of Madison, the Easter Vigil may begin at 8 p.m. (or later).

*What considerations should be given for the paschal candle used at the Easter Vigil?*

This candle should be made of wax, never be artificial, be replaced each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world. The paschal candle is the symbol of the light of Christ, rising in glory, scattering the darkness of our hearts and minds. Above all, the paschal candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choice of size, design, and color should be made in relationship to the sanctuary in which it will be placed.

*In the case of mission churches and cluster parishes, can multiple paschal candles be used for the Service of Light?*

The Roman Missal, not envisioning the pastoral situation of mission churches or cluster parishes, specifies that only one paschal candle is used. To accommodate the particular circumstances, the Secretariat of Divine Worship might suggest that the candles from the mission churches or other parish churches could be present at the Easter Vigil, having been prepared in advance, and blessed alongside the main candle (perhaps having deacons or other representatives holding them). In keeping with the rubrics, for the lighting and procession only one candle should be lit (the principal one, or the one which will remain in that particular church). As the other candles in the congregation are lit, the other paschal candles could be lit and held (but not high, in order to maintain the prominence of the one principal candle) by someone at their place in the assembly. Once all the candles are extinguished after the singing of the *Exsultet*, the other paschal candles are put aside. On Easter Sunday morning, those candles could be taken to each of the missions and carried, lit, in the entrance procession at the first Mass at each church and put in place in the sanctuary.

*Who may chant the Easter Proclamation (Exsultet)?*

A Deacon should chant the Exsultet, if he is able to do so well. If not, and if the priest can not chant well, a lay person with the proper skill may do so. The intent is for this to be chanted, so every effort should be
made to have it sung by someone who can sing well and be understood by all. (See Roman Missal: The Easter Vigil in the Holy Night, nos. 18 and 19.)

**How many readings should be proclaimed at the Easter Vigil?**

One of the unique aspects of the Easter Vigil is the recounting of the outstanding deeds of the history of salvation. These deeds are related in seven readings from the Old Testament chosen from the law and the prophets and two readings from the New Testament, namely from the Apostle Paul and from the Gospel. Thus, the Lord meets us once again on our journey and, “beginning with Moses and all the prophets” (Lk 24:27) opens up our minds and hearts, preparing us to share in the breaking of the bread and the drinking of the cup. The faithful are encouraged to meditate on these readings by the singing of a responsorial psalm, followed by a silent pause, and then by the celebrant’s prayer. Meditation on these readings is so significant for this night that we are strongly urged to use all the readings whenever it can be done. Only in the case of grave pastoral circumstances can the number of readings be reduced. In such cases, at least three readings from the Old Testament should be read, always including Exodus 14.

*Does the pastor need to request the permission of the Bishop to Confirm a previously-baptized adult Catholic at the Easter Vigil?*

No. The Bishop must grant permission for pastors to Confirm, but Bishop Morlino has done so through “Faculties and Norms for Priests and Deacons in the Diocese of Madison (March 20, 2008)” (see Part III):

By virtue of the authority given to him by the Code of Canon Law (1983), the Most Reverend Bishop grants the following faculties within the confines of the parish to which they are assigned unless otherwise stated:

5. To pastors or parochial vicars, to administer validly and licitly the Sacrament of Confirmation to adult Catholics within the parish at the Easter Vigil without the written permission of the Bishop… (emphasis in original)

*How is the First Communion of the neophytes to be emphasized during the Easter Vigil?*

The celebrant, before he says, Behold the Lamb of God, may make a brief remark to the neophytes about their first Communion and about the importance of so great a mystery, which is the climax of initiation and the center of the Christian life. This is a night when all should be able to receive Holy Communion under both forms.

In the Diocese of Madison, Communion may be given under both forms according to the discretion of the Pastor. Even if the whole assembly does not receive under both forms, the neophytes may be offered the Precious Blood.

**Easter Sunday**

*What directions are given for the celebration of Masses on Easter Sunday?*

Mass is to be celebrated on Easter Day with great solemnity. A full complement of ministers and the use of liturgical music should be evident in all celebrations. On Easter Sunday in the dioceses of the United States, the rite of the renewal of baptismal promises may take place after the homily, followed by the sprinkling with water blessed at the Vigil, during which the antiphon Vidi aquam, or some other song of baptismal character should be sung. (If the renewal of baptismal promises does not occur, then the Creed is said. The Roman Missal notes that the Apostles' Creed, “the baptismal Symbol of the Roman Church,” might
be appropriately used during Easter Time.) The holy water fonts at the entrance to the church should also be filled with the same water. On the subsequent Sundays of Easter, it is appropriate that the Rite for the Blessing and Sprinkling of Water take the place of the Penitential Act.

**Do we need to include the Easter Sequence?**
Yes. According to the GIRM (64) it is required on Easter Sunday and on Pentecost. It is optional on the weekdays of the Easter Octave and on Divine Mercy Sunday. Sequences are ancient texts based upon non-Biblical poetry. The Sequence for Easter is one of only four that has remained in the Church’s repertoire for centuries and it tells the account of Mary Magdalene and Jesus in the garden. It may be sung by the entire congregation, the choir or a cantor and most hymnals have a setting for the Easter Sequence. Every effort should be made to sing the Sequence.

**Where is the paschal candle placed during Easter Time?**
The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer. After Easter Time the candle should be kept with honor in the baptistery, so that in the celebration of Baptism the candles of the baptized may be lit from it. In the celebration of funerals the paschal candle should be placed near the coffin to indicate Christ’s undying presence, his victory over sin and death, and the promise of sharing in Christ’s victory by virtue of being part of the Body of Christ (see *Order of Christian Funerals*, no. 35). The paschal candle should not otherwise be lit nor placed in the sanctuary outside Easter Time. [editor’s note: Please notice the Paschal Candle is not removed until after Mass(es) on Pentecost Sunday. The older practice of removing it on Ascension Day is no longer the norm.]
2 — Presentation
3 — St. Blaise
5 — St. Agatha
6 — St. Paul Miki & Companions
10 — St. Scholastica
14 — Ash Wednesday
  *Day of Fasting & Abstinence*
16 — *Day of Abstinence*
21 — St. Peter Damian
22 — The Chair of St. Peter
23 — St. Polycarp *Day of Abstinence*
St. Blaise (†316) is a popular saint down to this day despite the fact that we know little about him. He is best known today for the Blessing of Throats that takes place at Mass. It’s a good day to pray for teachers, singers and others who rely on their voices!

St. Agatha (died around 251) is one of the few saints mentioned in the Roman Canon (Eucharistic Prayer No. 1). While her life was short (perhaps 20 years), she is known for her unwavering faith even in the face of torture. Her cruel captors removed her breast with pincers while in captivity. Because of that, many pray to her as patron of those who have breast cancer. Today, ask the Lord to watch over all those who are ill, especially those with breast cancer. Also ask for the same zeal that he gave St. Agatha to keep the faith!

St. Paul Miki (1562-97) and his 25 companions are Japanese saints crucified in Nagasaki on February 5, 1587. As they hung on their crosses, they sang together an ancient prayer of praise called the Te Deum. Google that prayer and say it today.

Imagine having two saints in the family! St. Scholastica (c. 480-547) is the sister of another saint—Benedict of Nursia (whose feast we celebrate on July 11). They are the founders of the Benedictine Order. Pray for the people in your family today, asking God to make them holy.

On this day in 1858, while gathering flowers with her sister and a friend, Bernadette Soubirous saw a vision of the Blessed Mother near Lourdes, France. Today there is a shrine at Lourdes visited by people from throughout the world, often seeking healing. Many parishes have outdoor shrines to Our Lady of Lourdes, set in a garden in a way similar to the way she appeared to St. Bernadette. Pray the rosary today. If you don’t remember how, look online for help.

Lent begins today. This is one of the most solemn days of the Church year. We come face to face with the fact that we are sinners. Our only hope is in God’s mercy which he generously pours out on us. Make sure that if you don’t have a Lenten plan for prayer, fasting and almsgiving that you take some time today to do so. Go to church today and leave the ashes on your head as a silent witness of your faith. This year, Ash Wednesday falls on the popular Valentines day. Plan ahead and eat your chocolate on Fat Tuesday!

St. Peter Damian (1007-1072) had many talents and was a generous man, not only donating to the poor but dining with them at his own table. He was a great teacher and preacher and for this he was given the title of Doctor of the Church. Consider how you respond when meeting someone with severe needs of any time. Do you acknowledge and welcome them or do you judge them?

Today’s feast bears the unusual name, the Chair of Peter. The feast has been celebrated by the Church since at least the middle of the fourth century. The Latin word for chair is cathedra which gives name to Cathedral as the place housing the chair of a Bishop. This feast also celebrates the unity in the Church through the College of Bishops. Today is a good day to pray for the pope and bishops.

St. Polycarp (69-155) was a disciple of Saint John himself. Because he lived at a time when the Apostles themselves were being martyred, he worked to make sure that the true message of Jesus was not changed by the feelings of the times. He was a stalwart teacher and was martyred for the faith. St. Polycarp is considered the first martyr to have a “cultic following,” which means that those who followed him continued to venerate him long after his martyrdom.

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 February, 2018**

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<th>Weekends Included</th>
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<td>This month in 2018: four weekends</td>
<td>Feb. 3-4, 10-11, 17-18, 24-25</td>
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<td>This month in 2017: four weekends</td>
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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**
The Diocese of Madison’s
St. Thérèse of Lisieux Lecture Series Presents

Interior Peace: How to Find and Communicate Peace
with Fr. Jacques Philippe

March 20, 2018, at 7:30 PM
Holy Name Heights’
Bishop O’Donnell Chapel
702 S. High Point Rd., Madison

Jacques Philippe, a Spiritual Guide for the Interior Life

With over 500,000 copies sold in 18 languages, Fr. Jacques Philippe's writings on themes such as prayer, interior freedom, and peace of heart have become classics of modern Catholic spirituality.

“Many have already benefitted from Fr. Jacques Philippe’s writings on the spiritual life—and with good reason.” — Fr. Benedict J. Groeschel, CFR

No cost & No reservations necessary
Please let us know if you plan to join us on March 20th at:
madisondiocese.org/stls

For more information about Fr. Philippe, visit frjacquesphilippe.com

The St. Thérèse of Lisieux Lecture Series is made possible through the generous donations of passionate and faithful members of the Diocese of Madison

madisondiocese.org communications@madisondiocese.org
The FOCCUS Pre-Marital Inventory is a self-assessment tool designed to help engaged couples learn more about themselves by promoting discussion, reflection, and dialogue on a range of topics known to be important to lifelong marriage. The inventory is facilitated by clergy and volunteer couples in parishes throughout the Diocese.

The training workshop is designed for new FOCCUS facilitators and serves as a refresher for trained facilitators. Training topics include:

- What is FOCCUS?
- Understanding the engaged couple
- How to administer and score the Inventory and facilitate couple dialogue

FOCCUS Facilitator Training is offered by a certified FOCCUS trainer and provides information and skill development to help understand the personalized Couple Report and utilize the FOCCUS facilitator manual. At the conclusion of the training, new facilitators are certified and registered through FOCCUS, Inc.

Who Should Attend? Priest, deacons, individuals and couples who are new to FOCCUS or need a refresher course.

Cost?
- For 2-evening training: $60 per individual or $70 per couple
- For Saturday training: $70 per individual or $80 per couple

Cost includes a $50 FOCCUS Facilitator Manual and lunch for Saturday classes. Each facilitator or facilitating couple must have a 4th Ed. FOCCUS manual (Catholic edition). The FOCCUS 2000 manual is now outdated.

Register Online at www.madisondiocese.org/focuss

For more info, contact John Joy at (608) 821-4517
or john.joy@madisondiocese.org

Online Training available in English and Spanish

Available directly from FOCCUS. It includes the same information as above but in an online PowerPoint presentation. Does not include any interactive training with instructors.

Online training costs $100 and is purchased directly from FOCCUS, Inc.

Diocese of Madison, Marriage Preparation Program
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 - St. Paul Catholic Univ. Center**
Feb. 17: 1 pm (Classes 2 & 3 TBD @ Class 1)

**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)**
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)**
Jan. 9: 7:30 pm
March 13: 7:30 pm
May 8: 7:30 pm

**Sun Prairie (Instructor’s Home)**
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

**Online Only**
Jan. 18: 8:30 pm
Feb. 6: 8:30 pm
March 15: 8:30 pm
April 17: 8:30 pm
May 10: 8:30 pm

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

Winter/Spring 2018
Register for in-person classes or self-paced online:

[http://www.madisondiocese.org/classes-and-registration](http://www.madisondiocese.org/classes-and-registration)

Questions? Call 608-495-6117 or email: nfp@straphael.org

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**.
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:
badillogigna65@yahoo.com

NOTA: Clase introductoria es gratis
Marriage Benefits Everyone . . .

- **Economically:** Married men and women have more wealth and financial stability.
- **Personally:** Men and women in a stable marriage live longer lives and have better health and greater personal happiness.
- **For Children:** Children who are raised by a married mother and father perform better in school and have less trouble with the law, teen pregnancy, and addiction.

For resources to prepare for marriage or strengthen your marriage and family, visit:

- [www.foryourmarriage.org](http://www.foryourmarriage.org)
- [www.portumatrimonio.org](http://www.portumatrimonio.org)

For videos, study guides and catechesis on why marriage is unique, visit: [www.marriageuniqueforareason.org](http://www.marriageuniqueforareason.org).

For national studies and statistics as well as resources for your marriage, visit: [www.nationalmarriageweekusa.org](http://www.nationalmarriageweekusa.org)

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Celebrated the beauty and sanctity of marriage with *Humanae Vitae* (1968-2018):

- Married love particularly reveals its true nature and nobility when we realize that it takes its origin from God, who “is love” (no. 8).
- “Marriage . . . [is] ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents’ welfare” (no. 9; GS, no. 50).
- “The fundamental nature of the marriage act, . . . renders [husband and wife] capable of generating new life—and this as a result of laws written into the actual nature of man and of woman” (no. 12).
WHO:
Men of all ages interested in discovering God’s vocational path for their lives in a prayerful, informative, and relaxed environment.

WHAT:
An evening with Fr. Greg and a guest speaker,
Activity in Gymnasium, social, food, prayer and group discussion.

WHEN:
Fridays
February 9th, March 30 (good Friday)
April 13th, May 11, June 8th
Beginning at 6:30PM and ending around 9:00PM

WHERE:
Holy Name Heights, 702 South High Point Road, Madison WI

For more information:
Rev. Gregory Ihm, Office: 608-821-3095
or Lorie Ballweg, 608-821-3089 Toll Free: 1-800-833-8452

Email: vocations@madisondiocese.org
For Single Catholic Women ages 17-30

For more information or to register, visit:
www.altonfranciscans.org/events

Contact Sr. M. Karolyn at (618)463-2757 or vocations@altonfranciscans.org

Can’t make it? Save the date for our next retreat: October 19-21, 2018
Featured this Month…

Wednesday, February 7 – Wednesday, February 14: National Marriage Week

ForYourMarriage.org Resources
- Celebrate National Marriage Week 2018
- Marriage Resource Center: For Parishes & Press

Bulletin Inserts
- Celebrate National Marriage Week (Color)
- Seven Considerations While Navigating Infertility (Color / Grayscale)
- Healing within Marriage from an Abortion (Color)

Sunday, February 11, 2018: 26th World Day of the Sick

Prayer Resources
- Blessing of the Sick
- Prayers for Those Who Are Sick (Includes prayers, litanies, and intercessions)

Bulletin Inserts
- Caring for Loved Ones at Life’s End (Color / Grayscale)
- Supporting Families Who Receive a Prenatal Diagnosis (Color / Grayscale)
Intercessions for Life

February 4th
For those nearing the end of life:
May God grant them strength
to have faith in his loving mercy;
*We pray to the Lord:* 

February 11th
For those who suffer from illness:
May they be comforted and cared for
by loved ones following Christ’s example;
*We pray to the Lord:* 

February 18th
In this Lenten season,
may God show us the way
of compassionate respect
for all human life;
*We pray to the Lord:* 

February 25th
For our culture:
May we listen to God
and follow His call
to cherish every person’s life;
*We pray to the Lord:* 

First Sunday of Lent

Sixth Sunday in Ordinary Time

Second Sunday of Lent
Bulletin Quotes

February 4th
“The dying process is a sacred time—a final season to seek closure in this life and prepare for the next in the hope of sharing in Christ's Resurrection. As you enter into this season with your friend or family member, ask God to accompany both of you.”

USCCB Secretariat of Pro-Life Activities
“Caring for Loved Ones at Life’s End,” www.usccb.org/endoflifecare

February 11th
“The Church affirms the inviolable dignity of every person, regardless of the duration or extent of the person's incapacity or dependency. Nothing diminishes the unchangeable dignity and sanctity of a person's life, or the obligation to protect and care for it.”

USCCB Secretariat of Pro-Life Activities
“Catholic Considerations for Our Earthly Passing”
www.usccb.org/end-of-life-considerations

February 18th
“Many parents want perfect children. Our culture is obsessed with perfection—a superficial perfection. Photos are airbrushed, and social media sites depict seemingly perfect lives. God calls us to seek perfection, too. He does not call us, however, to perfection of appearance or abilities, but to perfection in love.”

USCCB Secretariat of Pro-Life Activities
“A Perfect Gift,” www.usccb.org/perfect-gift

February 25th
“Sometimes our actions speak for themselves; other times, words are needed. Whatever the situation, Jesus knows how to speak to each person's heart; we simply need to follow where he leads.”

USCCB Secretariat of Pro-Life Activities
“How to Build a Culture of Life,” www.usccb.org/culture-of-life
WORD OF LIFE - FEBRUARY 2018

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, February 4th, 2018

Featuring “Caring for Loved Ones at Life’s End”

- Bulletin Insert: Color | Grayscale
- Download Image: English | Spanish

Sunday, February 18th, 2018

Featuring “A Perfect Gift”

- Bulletin Insert: Color | Grayscale
- Download Image: English | Spanish
PALABRA DE VIDA: FEBRERO DE 2018
¡Se recomiendan fechas, pero se pueden utilizar estos materiales en cualquier momento!

https://portumatrimonio.org

Este mes presentamos...

Miércoles, 7 de febrero al miércoles, 14 de febrero: Semana Nacional del Matrimonio
ForYourMarriage.org Recursos (solo en inglés)
- Celebra la Semana Nacional del Matrimonio 2018
- Centro de Recursos para el Matrimonio: Para parroquias y prensa

Folletos para el boletín
- Celebra la Semana Nacional del Matrimonio (Color, solo en inglés)
- Siete consideraciones al afrontar la infertilidad (Color / escala de grises)
- La sanación en el matrimonio después de un aborto (Color)

Domingo, 11 de febrero de 2018: XXVI Jornada Mundial del Enfermo
Materiales para la oración (solo en inglés)
- Bendición de los enfermos
- Oraciones para los enfermos (incluye oraciones, letanías e intercesiones)

Folletos para el boletín
- Cuidado de los seres queridos al final de la vida (color / escala de grises)
- Para apoyar a familias con un diagnóstico prenatal (color / escala de grises)

¡Mira, baja y solicita los materiales del Programa Respetemos la Vida 2017-2018! www.usccb.org/respectlife

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PALABRA DE VIDA: FEBRERO DE 2018

Intercesiones por la Vida

4 de febrero 5º Domingo del Tiempo Ordinario
Por los que se acercan al final de su vida:
Para que Dios les conceda fortaleza
para tener fe en su amorosa misericordia;
*rogueamos al Señor:

11 de febrero 6º Domingo del Tiempo Ordinario
Por quienes sufren una enfermedad:
para que sean consolados y cuidados
por seres queridos siguiendo el ejemplo de Cristo;
*rogueamos al Señor:

18 de febrero Primer Domingo de Cuaresma
En este tiempo de Cuaresma,
para que Dios nos muestre el camino
del respeto compasivo
por toda vida humana;
*rogueamos al Señor:

25 de febrero Segundo Domingo de Cuaresma
Por nuestra cultura:
para que escuchemos a Dios
y sigamos su llamado
de atesorar la vida de todas las personas;
*rogueamos al Señor:

¡Mira, baja y solicita los materiales del Programa Respetemos la Vida 2017-2018! www.uscch.org/respectlife
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<table>
<thead>
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<th><strong>4 de febrero</strong></th>
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<td>“El proceso de la muerte es un tiempo sagrado, una estación final para buscar el cierre de esta vida y prepararse para la siguiente en la esperanza de participar en la Resurrección de Cristo. Al entrar a esta estación con su familiar o amigo, pida a Dios que los acompañe a los dos”.</td>
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Secretariado de Actividades Pro-Vida de la USCCB  
“Cuidado de los seres queridos al final de la vida”  

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<th><strong>11 de febrero</strong></th>
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<td>“La Iglesia afirma la dignidad inviolable de toda persona, independientemente de la duración o extensión de la incapacidad o dependencia de la persona. Nada disminuye la inmutable dignidad y santidad de la vida de una persona, ni la obligación de protegerla y cuidarla”.</td>
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Secretariado de Actividades Pro-Vida de la USCCB  
“Consideraciones católicas para nuestra partida a la otra vida”  

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<th><strong>18 de febrero</strong></th>
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<td>“Muchos padres quieren hijos perfectos. Nuestra cultura está obsesionada con la perfección, una perfección superficial. Se retocan las fotos, y las redes sociales describen vidas supuestamente perfectas. Dios también nos llama a buscar la perfección. Sin embargo, no nos llama a la perfección de la apariencia o de la capacidad, sino a la perfección en el amor”.</td>
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Secretariado de Actividades Pro-Vida de la USCCB  

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<th><strong>25 de febrero</strong></th>
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<td>“A veces nuestras acciones hablan por sí mismas; otras veces, las palabras son necesarias. Pero Jesús siempre sabe hablar al corazón de cada uno; basta con ir por donde él nos conduce”.</td>
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Secretariado de Actividades Pro-Vida de la USCCB  

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¡Mira, baja y solicita los materiales del Programa Respetemos la Vida 2017-2018! [www.usccb.org/respectlife](http://www.usccb.org/respectlife)

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PALABRA DE VIDA: FEBRERO DE 2018

Arte para boletines

_Usted puede usar estas y otras imágenes para bajar de la galería de imágenes en Internet de Respetemos la Vida con la condición de que no se modifiquen de ningún modo, excepto en el tamaño. ¡Gracias!_

Domingo, 4 de febrero de 2018

Presenta “**Cuidado de los seres queridos al final de la vida**”

- Folleto para el boletín: color / escala de grises
- Bajar imagen: en español / en inglés

![Cuidado de los seres queridos al final de la vida](https://example.com/cuidado_de_los_seress_queridos_al_final_de_la_vida)

Domingo, 18 de febrero de 2018

Presenta “**Un Regalo Perfecto**”

- Folleto para el boletín: color / escala de grises
- Bajar imagen: en español / en inglés

![Un regalo perfecto](https://example.com/un_regalo_perfecto)

¡Mira, baja y solicita los materiales del Programa Respetemos la Vida 2017-2018! www.usccb.org/respectlife

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Janet Morana’s new book – Shockwaves – brings attention to all abortion victims

Following up her best-selling book Recall Abortion (Saint Benedict Press, 2013), Priests for Life Executive Director Janet Morana has just published Shockwaves: Abortion’s Wider Circle of Victims (Catholic Book Publishing, 2017) to draw attention to the many groups of people impacted by every abortion.

In 2015, the Silent No More Awareness Campaign, which Janet co-founded with Anglicans for Life President Georgette Forney, launched the Shockwaves project as an educational outreach and to offer healing resources to those suffering from the loss of a child to abortion – mothers and fathers, grandparents, siblings, pro-life advocates, even the abortion providers themselves.

The Shockwaves book focuses in on each of these groups, with testimonies from those personally devastated by abortion; research by Canadian psychiatrist Dr. Philip Ney who has done ground-breaking work on abortion trauma and healing, and personal observations gleaned from Janet’s almost 30 years in the pro-life movement.

In his endorsement for the book, Colorado Springs Bishop Michael Sheridan called the book “a great new tool to help us understand how many people are wounded by abortion, and how we can accompany them toward healing!”

EWTN’s Father Mitch Pacwa, S.J., said “This book vividly sets forth how an abortion that requires a relatively short amount of time is the epicenter of a deadly earthquake whose aftershocks spread far throughout the lives of the mothers, fathers, families and the whole of society.”

To order the book, go to www.ShockwavesTheBook.com

Priests for Life undercover project shows third-trimester abortion is legal in the United States on healthy babies carried by healthy moms

Priests for Life and Abortion Free New Mexico, for the last several months, have been working together on a project to expose the every-day reality of second- and third-trimester abortion in the United States.

In more than a dozen phone calls to abortion businesses in Pennsylvania, New Mexico, Colorado, Maryland, Washington State and Washington, D.C., pro-life activist Tara Shaver, posing as a healthy pregnant mom, was able to schedule appointments for healthy babies up to 32 weeks.

All of these calls can be heard at PriestsforLife.org/lateterm-abortion.

The abortion industry routinely feeds the mainstream media the lie that these late term abortions, if they exist at all, are only performed when the mother’s life is at risk or the baby is badly deformed.

But as these calls demonstrate, mothers are able to schedule second and third-trimester “terminations” after asserting that there is nothing wrong with the baby.

None of the clinic staffers seem surprised or dismayed to be scheduling appointments for healthy mothers carrying healthy babies way beyond the point of viability. One of the calls was to the office of abortionist Leroy Carhart in Bethesda, MD. Here is an excerpt of the conversation with the caller who indicated she was 26 weeks pregnant:

**Clinic:** “Do you have any major medical problems at all?”
**Caller:** “No”
**Clinic:** “Is there anything wrong with you or your pregnancy?”

continues on page 2…
Caller: “No”  
Clinic: “At 26 weeks it’s $7000… We can see you up until 28 weeks; if there’s no medical reason, after 28 weeks it’s a case by case basis.”

In a call to Southwestern Women’s Options, an abortion mill in Albuquerque, the caller, scheduling a 29-week abortion, was told that there is a priest affiliated with the “Religious Coalition for Reproductive Choice,” who comes to the clinic regularly to give spiritual help during the procedure. “We don’t know how we’d do without them, really,” the clinic worker declared.

Even people who identify as pro-choice reject abortion late in pregnancy. As a 2017 Knights of Columbus/Marist poll revealed, almost six in 10 Americans support the protection of babies in the womb after 20 weeks of pregnancy. This includes 56 percent of people who identify themselves as “pro-choice,” and 49 percent of those who identify as Democrats.

The United States is one of just seven nations in the world that permit abortion after 20 weeks, but we have an opportunity in 2018 to put an end to this outrage.

The House has already passed the Pain-Capable Unborn Child Protection Act and the Senate will take up the bill this session. President Trump has said he would sign it. This bill, which does have some exceptions, would protect babies from 20 weeks on from the pain of a dismemberment abortion, ordinarily performed in the second trimester. It would also eliminate third-trimester abortions.

We are asking all friends of Priests for Life to take action in two ways; first, by spreading the links to these phone calls on their social media platforms, and second, by contacting their U.S. Senators and urging them to vote for the Pain-Capable Unborn Child Protection Act, S. 1922.

Guidance on these action steps, and the opportunity to sign up for future action alerts, is at www.StopAbortionNow.org.

Donate to Save Lives!

Priests for Life is not funded by Church entities, but by ordinary people like you! Please help us save lives by donating at our secure site, www.priestsforlife.org/donate, or sending a check made out to “Priests for Life” to:

Priests for Life, PO Box 236695, Cocoa, FL 32923.

You can also sign up to be a monthly donor, which helps us plan future events more effectively! See the options on our website, or call 321-500-1000 for assistance!

And you can remember us in your will and other forms of planned giving. Find out more about joining our Priests for Life Legacy Family at www.PriestsForLifeLegacy.com or call (321) 500-1000.

Thank you in advance for your generosity!

Connect with us on Social Media:
See a full list of our platforms at www.ProLifeSocialMedia.com

facebook.com/fatherfrankpavone  
facebook.com/SilentNoMoreJanet  
twitter: @frfrankpavone  
instagram.com/frfrankpavone  
snapchat: frfrankpavone  
youtube.com/frfrankpavone  
pinterest.com/priestsforlife  
flickr.com/frfrankpavone  
frfrankpavone.tumblr.com  
linkedin.com/in/fatherfrankpavone  
www.plus.google.com/+FatherFrankPavone  
soundcloud.com/priests-for-life
The Dilatation and Evacuation (D&E) Abortion Procedure

Analysts of public opinion widely acknowledge that the public debate on partial-birth abortion, beginning in 1995, caused many Americans to re-evaluate their assessment of whether abortion should be legal in all circumstances. A key element of the public debate was the fact that illustrations of the procedure were shown on national television and in print ads.

Since then, Priests for Life has engaged in educational efforts to show diagrams of the most common second-trimester abortion procedure, dilatation and evacuation (D&E). The diagram you see above was developed by medical illustrators with the advice and input of physicians. (The images were obtained through Nucleus Medical Media, Inc. and may only be reproduced with their permission.)

Following are some quotes from medical and legal sources about the D&E procedure, which is performed legally across the United States.

“Dilatation and evacuation has become one of the two most frequently used methods of abortion in the second trimester” (Berger et al, ed., Second Trimester Abortion: Perspectives After a Decade of Experience, Martinus Nijhoff Publishers, 1981, p.120). [Note: According to the Alan Guttmacher institute, 11% of abortions are performed at 13 weeks or more, by any procedure, which would translate into approximately 116,600 per year.]

“Second-trimester D&E abortions are performed on an outpatient basis in both hospitals and free-standing clinics…Most surgeons rely on large forceps to evacuate the products of conception” (Berger, op cit., p.121-128).

The following account of D&E is part of sworn testimony given in US District Court for the Western District of Wisconsin (Madison, WI, May 27, 1999, Case No. 98-C-0305-S), by Dr. Martin Haskell, an abortionist:

“And typically when the abortion procedure is started we typically know that the fetus is still alive because either we can feel it move as we’re making our initial grasps or if we’re using some ultrasound visualization when we actually see a heartbeat as we’re starting the procedure. It’s not unusual at the start of D&E procedures that a limb is acquired first and that that limb is brought through the cervix and even out of the vagina prior to disarticulation and prior to anything having been done that would have caused the fetal demise up to that point.”

“When you’re doing a dismemberment D&E, usually the last part to be removed is the skull itself and it’s floating free inside the uterine cavity…So it’s rather like a ping-pong ball floating around and the surgeon is using his forceps to reach up to try to grasp something that’s freely floating around and is quite large relative to the forceps we’re using. So typically there’s several misdirections, misattempts to grasp. Finally at some point either the instruments are managed to be place around the skull or a nip is made out of some area of the skull that allows it to start to decompress. And then once that happens typically the skull is brought out in fragments rather than as a unified piece…”

Note: Diagrams and other information about the D&E procedure can be viewed at: www.priestsforlife.org/resources/medical/deexplanation.htm. For more details on what abortion looks like, see www.Unborn.info.
New in 2018 – PFL TV!

Priests for Life has embarked on a project to consolidate all our online video content in a new branded product called PFL TV.

In the coming months we will develop an internet channel that will be the place to go for Facebook Live videos by Father Frank Pavone, Janet Morana, Alveda King, Father Stephen Imbarrato, Bryan Kemper and other members of the Priests for Life team; on-the- road features and events; interviews; press releases; news announcements and more.

All of this content will be available at www.PriestsForLife.org.tv, and visitors there already can see pro-life commercials produced by our ministry in the past; testimonies from the Silent No More Awareness Campaign; Father Frank’s “Pro-Life Straight Talk” video series, and highlights of past initiatives like the Pro-life Freedom Rides.

All of the content will be available for pro-life groups and individuals to share and use in their own efforts to abolish abortion.

Stay tuned!

Featured Products

Shockwaves: Abortion’s Wider Circle of Victims
by Janet Morana
This new book by Janet Morana shines a bright light on the undeniable truth of abortion, that it impacts everyone – not only the mothers and fathers.

Proclaiming the Message of Life
by Fr. Frank Pavone
Makes a great gift for any priest or deacon for Sanctity of Life Sunday or the January commemoration of Roe v. Wade.

Find more great Pro Life products at ProLifeProducts.org!

Order at ProLifeProducts.org or use this order form and mail in the enclosed envelope to Priests for Life
• PO Box 236695 • Cocoa, FL 32923 •

Shipping & Handling

We would appreciate an extra donation to cover the costs of shipping and handling.

Thank you.

Name: _______________________________________
Address: _______________________________________
City: ____________________________ State: ___________ Zip: ____________
Phone: ___________________________
Email: ___________________________

☐ Send _____ Shockwaves: Abortion’s Wider Circle of Victims (#3764) at $10.00 each for a total of $ __________

☐ Send _____ Proclaiming the Message of Life (#3635) for $20.00 each or 3 for $50 for a total of $ __________

☐ Additional Donation $ __________

Total Donation $ __________
☐ I made my check payable to: Priests for Life.
☐ Please charge my contribution to my credit card:
☐ VISA ☐ MASTERCARD ☐ AMERICAN EXPRESS ☐ DISCOVER
Card #: _______________________________________
Exp: ____/_____
Signature: _______________________________________
It’s time for change

Lent is a season in which to repent and change and grow.

Let's be honest. None of us is perfect. We all have areas in our lives that need to change. We may be too focused on ourselves, personal pleasure, or the drive to accumulate material things. We often ignore the needs of the poor, fail to reach out in love and service, or shun those who are different from ourselves. Or, we may simply be so caught up in the daily swirl of activities that we do not take time for God or consider how we might act or grow as a follower of Jesus.

Growing as a disciple is all about change. It’s about looking at where we are in relationship to God and discerning what steps to take to get closer to Jesus’ way of love. Being a disciple is about conversion – becoming more like Christ, day-by-day, decision-by-decision.

This month, we begin the season of Lent, our annual time of spiritual spring cleaning. Lent is a season in which we renew our commitment to living and growing as Christians. Lent is also a time in which we admit that we sin – the word “sin” actually means to “miss the mark” where God and God’s ways are concerned. During Lent, we more intentionally turn away from sin, those times we miss the mark, and turn toward God. The Lenten practices of prayer, fasting and giving help us to re-focus our priorities, to change our hearts and minds in order to live and grow in faith.

We do not do this alone. We are assured of God’s constant love and the Holy Spirit’s presence. We draw on the grace of the sacrament of Reconciliation, embracing Christ’s mercy and forgiveness. We are formed and nourished in the Eucharist. We find strength in the company of other Christians within the faith community. Let us make this Lenten season the time for change, for the better.

For more: www.CatholicLifeandFaith.net/Everyday-Impact

February, 2018

Impact

Bring faith to life. Find life in faith.

Constantly, 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.

God’s love is always there. The Spirit of wisdom and courage helps people seek pardon and be mindful, in the face of all their forgetting, that the most important work of their lives is to be Jesus’ disciples.

Thus, the stewardship of disciples is not reducible only to one task or another. It involves embracing, cultivating, enjoying, sharing—and sometimes also giving up—the goods of human life.

(SDR, p.28)
MORE OR LESS

We might think of Lent as a season of less and more. Less focus on stuff; more on giving of time or attention. Less time absorbed in self; more in prayer and serving the needs of others. Less of unnecessary things; more on the most important ones, which usually aren’t things at all.

We often think of Lent as a time to "give up" something, which leads us to less of a favored food or activity, and which ideally gives us more of an experience of sacrifice, and more time or money for another.

Will your Lenten practice this year lead you to be less distracted, more prayerful, less stressed, and more trusting in God’s goodness?

May this Lent be a season of "less is more": as you free yourself from whatever keeps you from following Jesus, may you find more of all that you truly need: grace, forgiveness, mercy, compassion. And may you share these gifts with others. As you do so, you will surely also discover the grace of the Spirit of God within you, empowering you to act as a person of Christ in the world.

This Lent, let us make "less is more" our motto as we repent and change and grow in faith.

IMPACT THIS MONTH

Take time this month to reflect on the ways you are and are not living as a faithful follower of Jesus. Resolve to turn away from sin and toward God. Embrace the Lenten practices of prayer, fasting, and giving as you repent, change, and grow as a disciple and steward.

BRING FAITH TO LIFE

Sometimes it is difficult to think about God’s will. Our fierce human independence balks at the idea of someone else’s will being important, even if it is God whose will we are considering. Yet each of us has moments in which we sense what we are called to do: dreams of making a contribution in the life of another; a simple act of kindness that could make a real difference; a sense of purpose or fruitfulness in which we may find meaning in life; a desire to show compassion, share mercy, forgive another, or give of ourselves in a new and substantial way. St. John XXIII understood these interior promptings that are glimmers of the will of God: “Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.”
Prenatal Testing and the Denial of Care

Bridget Mora

“I felt betrayed. I felt as though they lied to us to get the blood test done,” said Joy Keith, whose son Oliver “was no longer a candidate for heart surgery because of his trisomy diagnosis.”1 When an ultrasound taken at eighteen weeks revealed brain cysts that could be signs of trisomy 13 or trisomy 18, doctors recommended a blood test to confirm the diagnosis.2 Trisomy 13 and 18 are genetic disorders that are caused by chromosomal abnormalities.

The Keiths, who had refused an amniocentesis because of the risk of miscarriage, reluctantly agreed to the blood test only after their doctor said that a diagnosis would ensure that the proper medical team was assembled to administer emergency treatment at birth. Little did the Keiths know that this test, which was proposed to help Oliver, would ultimately be the reason that doctors refused to consider him as a candidate for heart surgery or even basic care like fetal monitoring during labor.3

Why Undergo Prenatal Testing?

Doctors and parents may have very different motivations when it comes to prenatal screening. Parents often agree to prenatal tests without enough knowledge about their purpose to give genuine informed consent. Parents may not understand the difference between screening and diagnostic tests4 or be prepared for the consequences of a poor diagnosis or prognosis.

Very few genetic conditions can be treated prenatally, so if a disability is found, the “cure” proposed by the medical team is frequently abortion. In our utilitarian culture, prenatal screening has increasingly become a search-and-destroy mission to detect and eliminate babies with disabilities as early in pregnancy as possible.5 Pressure to abort quickly, before they have had time to process a poor diagnosis and grieve the loss of the healthy child they expected, can throw parents off their usual moral compass.

In fact, a study funded by Natera, the manufacturer of the Panorama NIPT (noninvasive prenatal testing), found that despite its high cost, NIPT is cost-effective because it identifies children with expensive special needs, especially those who have a high-survival-rate condition like Down syndrome.6 In other words, abortion following a poor prenatal diagnosis makes NIPT a “good investment” for insurance companies and providers.

Most parents are simply looking for reassurance that their baby is healthy.

Parents—and sometimes even health care professionals—are not always clear on the difference between prenatal screening tests and prenatal diagnostic tests. Screening can indicate only that a baby may have a particular condition, whereas a positive result on a diagnostic test confirms that the baby does have the condition.

Prenatal blood tests indicate probability only. Tests like amniocentesis and chorionic villus sampling, which carry a small risk of miscarriage, are needed to confirm a diagnosis. In other words, a positive result on a prenatal screening blood test does not definitively mean that the baby has a genetic anomaly.

Newer Noninvasive Prenatal Testing

One screening test of particular concern is cell-free fetal DNA testing (also called NIPT), which is offered in the first trimester of pregnancy. These are expensive brand-name tests, with prices running into thousands of dollars. Insurance may not pay for the tests, which are aggressively marketed to expectant parents, including mothers who are considered at low risk of having a baby with a genetic condition. NIPT is typically used in place of the older triple and quad screen tests.

Promoted as being up to 99 percent accurate, independent laboratory studies have found that a positive result on NIPT can be incorrect 50 percent of the time or more.7 The FDA does not regulate NIPT, and manufacturer claims have not been verified. The rarer the condition and the younger the mother, the less likely it is that a positive NIPT result will be accurate. For example, the American College of Obstetricians and Gynecologists estimates that a positive NIPT result for trisomy 13 in a twenty-five-year-old mother is correct only 9 percent of the time, meaning that 91 percent of positive results for that group could be false.8

Bridget Mora is the community education and communications coordinator for Be Not Afraid, a nonprofit that supports parents experiencing a prenatal diagnosis and carrying to term.
Despite these serious limitations, adverse NIPT results all too frequently lead parents to have an abortion or doctors to alter treatment.

If a disability or potential disability is detected, the pressure to abort quickly may become intense. Although most parents undergo prenatal screening or testing with no plan to abort on the basis of the results, 80 percent decide to abort after being told their unborn baby has a severe congenital anomaly. Counseling from physicians is often directive, and parents may be encouraged to terminate on the basis of the doctor’s personal biases. A survey conducted by the American College of Obstetricians and Gynecologists found that 90 percent of the doctors who responded considered abortion to be a justifiable response to uniformly fatal anomalies. Sixty-three percent considered abortion to be a justifiable response to nonfatal anomalies.

Parents, however, want a better option than abortion. When offered perinatal hospice support, about 80 percent of parents in the United States choose to carry their child to term. In a survey conducted by Be Not Afraid, a nonprofit organization that provides comprehensive support to parents who are carrying their baby to term after an adverse prenatal diagnosis, 100 percent of respondents said they would encourage other parents in their situation to carry to term. Carrying to term is physically safe for mothers, and parents may be encouraged to terminate on the basis of the doctor’s personal biases. A survey conducted by the American College of Obstetricians and Gynecologists found that 90 percent of the doctors who responded considered abortion to be a justifiable response to uniformly fatal anomalies. Sixty-three percent considered abortion to be a justifiable response to nonfatal anomalies.

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Prenatal Diagnosis and Denial of Care

The Keiths “felt like Ollie was being discriminated against because he had trisomy 18.” This experience is not unique. On numerous occasions, parents who refused to abort a baby with a confirmed or suspected congenital anomaly found that their child was denied treatment that would be offered to other babies, including the most routine procedures, such as fetal monitoring during labor and an emergency cesarean section for fetal distress. In the case of the Keiths, their son Oliver was denied routine care during labor as well as the heart surgery that the same doctors had been a candidate for a routine heart repair, following the trisomy 18 diagnosis, because of a judgment about the value of her life, not because of any change in her medical condition.

Babies with developmental disabilities are often denied surgery not because they are poor candidates for the procedure but because the medical community does not deem their lives worth saving: “All I wanted was for them to offer Ollie what they would offer any other baby. If surgery was necessary, then do it. I felt like Ollie was being discriminated against because he had trisomy 18. I felt like they didn’t think he was worthy of being saved or able to be saved.”

Looking back on her son’s brief life, Joy has no regrets about her decision to give Oliver every chance at life she could: “He was beautiful and loved, and it was a privilege to fight for him to get the care he needed. I am so thankful we were chosen to be Ollie’s parents.”

“Incompatible with Life”

Other parents face a different type of obstacle. When a prenatal ultrasound revealed that Kayelee Childers had an atrial septal defect (ASD) and a ventricular septal defect (VSD), her parents, Jesse and Natalie, prepared themselves for their baby girl to have heart surgery several months after birth. VSDs are the most common congenital heart defect in newborns, and according to the American Heart Association, the long-term prognosis following repair is excellent.

Doctors at the regional children’s hospital told the parents that additional scans after Kayelee’s birth would clarify the severity of her heart defects, but surgery could probably wait until she was about four months old. Her parents were led to believe that she would automatically be a candidate for routine VSD and ASD repair. Everything changed after Kayelee’s birth on January 12, 2017: “They told us they couldn’t keep our daughter in the NICU anymore because they needed the room for another baby. That was a very hard thing to hear.”

The Childers declined prenatal genetic screening during Natalie’s pregnancy, because they knew that the results would not change how they felt about their baby. However, genetic tests were ordered after doctors observed that baby Kayelee clenched her fists and displayed other traits of trisomy 18 after birth. The results that came in two days later changed the entire course of Kayelee’s short life.

It never occurred to Kayelee’s parents that the results of the genetic tests would prevent the treatment of Kayelee’s heart condition. But following the trisomy 18 diagnosis, the hospital staff informed them that their baby was no longer a candidate for heart surgery, not because her heart condition had changed since the ultrasound but because she had trisomy 18. Baby Kayelee was not denied surgery because she was too small or unable to breathe independently or because of the complexity of her case. She was denied treatment because she had trisomy 18. The disability disqualified Kayelee from heart surgery because of a judgment about the value of her life, not because of any change in her medical condition.

Parents who receive a serious prenatal or neonatal diagnosis are often told that their baby’s disabilities are “incompatible with life” or that the baby has a “fatal fetal anomaly.” The label “incompatible with life” often reflects a physician’s judgment of quality of life, not an actual medical diagnosis. Whatever the intention of the individual using it, the language dehumanizes the baby and may encourage abortion or the withdrawal of life-sustaining care. This is why a group of medical professionals launched the Geneva Declaration on Perinatal Care, a global statement calling for the use of the term to end. “Incompatible with life” becomes a self-fulfilling prophecy when parents carry their baby to term and treatments offered to other babies are withheld from theirs. It simply is not known at this point what the survival rate would be for babies with trisomy 13 and 18 if medically indicated treatments were fully considered in each case.

Natalie Childers said that from the moment of diagnosis, “everything was a downward spiral.” Although Kayelee had been a candidate for a routine heart repair, following the trisomy 18 diagnosis, her parents were told to stop
treatment and let her die. The medical team never asked Natalie and Jesse what their wishes were for Kayelee’s care.

In the NICU, baby Kayelee was receiving prostaglandin to manage the aortic stenosis in her heart. Prostaglandin is commonly administered to keep blood vessels open in infants with congenital heart defects who are awaiting surgery or other repair. Physicians wanted to discontinue the prostaglandin that was helping Kayelee’s heart to function, and they told her parents there was nothing more that could be done for her, because her diagnosis was incompatible with life.

Hospital staff then said that since they had decided there was nothing else they could do for Kayelee, they would no longer be able to keep her. The Childers said that one of the most frustrating aspects of their daughter’s medical care was that physicians “gave up so easily. They just wanted to move [Kayelee] out.”

A Search for Life-Saving Surgery

Kayelee’s parents refused to discontinue the prostaglandin and, on the advice of a family member who was a NICU nurse, insisted that Kayelee be transferred to another hospital. Unlike the hospital where Charlie Gard was treated, Kayelee’s hospital was willing to release her, although physicians were unwilling to refer her to another children’s hospital. Babies with trisomy 13 or 18 are able to obtain heart surgeries in some states, so a referral might have offered Kayelee a chance at life.

Kayelee was transferred to a smaller community hospital near her family’s home. However, this facility did not have the necessary pediatric cardiology services to repair Kayelee’s heart and therefore was only a temporary solution while her parents desperately searched for a hospital willing to perform the surgery. Ultimately, the baby girl with “the biggest blue eyes and cute little nose” died in her mother’s arms on February 2, 2017. No heart repair was performed.

Why Are These Babies Denied Care?

Lack of up-to-date information about a particular disability can affect the counseling physicians offer parents following a prenatal or neonatal diagnosis. Far too many parents have been told to take their baby home to die instead of being referred to a specialist to determine an appropriate course of care.

Speaking at the Perinatal Conference in Dublin in 2016, neonatologist Martin McCaffrey of the University of North Carolina discussed the inconsistencies between physician training and lived experiences with babies who have trisomy 13 and 18. He cited a 2016 study published in the American Journal of Medical Genetics that found that babies who survived the first year of life had more than an 80 percent chance of living until age five. This finding was at odds with his medical school training, in which he was taught that babies with trisomy 13 or 18 always died. In fact, the five-year survival rate for babies with trisomy 18 (12.3 percent) is similar to the five-year survival rate for patients with lung cancer (10–17.7 percent). Yet patients with lung cancer are aggressively treated, while babies with chromosomal anomalies are routinely denied potentially life-saving or life-extending treatment.

Physicians’ aversion to risk is another factor that contributes to their decision to deny surgical care to babies with disabilities. In April 2017, the Journal of Thoracic and Cardiovascular Surgery reported that “a recent poll of pediatric cardiac surgeons in the United Kingdom suggested that public reporting also may be associated with risk aversion in this population. Slightly less than one-third of surgeons in the anonymous poll reported recommending nonsurgical treatment because they feared the impact of mortality on their publicly reported outcomes.”

Informed Consent Is Essential

Babies whose diagnoses are labeled “incompatible with life” are also at risk for being denied basic life-saving treatment under medical centers’ futility policies. This was the case for Simon Crosier, a baby with trisomy 18 who died after being denied resuscitation. After his death, Simon’s parents learned that a DNR (do-not-resuscitate) order had been placed in his chart without their consent or knowledge. The Crosiers were also deeply dismayed to discover that their baby had been provided only “comfort” feeding, an insufficient amount of food to sustain life. As Simon’s mother, Sheryl Crosier, said, “If Simon hadn’t stopped breathing, he would have been starved to death.”

The Crosiers’ loss has turned into a legislative victory intended to prevent more lives from being lost because of secret DNR orders. Simon’s Law requires that parents be informed verbally and in writing before a DNR is placed in their child’s file and that they be given the opportunity to consent to or decline the DNR. Procedures are in place for court hearings to settle disputes between families and medical providers. Additionally, the law mandates that any patient may request and obtain a copy of a medical facility’s futility policy. Simon’s Law was signed by Kansas governor Sam Brownback in April 2017.

Parents deserve straightforward, accurate, and current medical information about their child’s condition to empower them to be informed partners in their child’s medical treatment. When Kayelee Childers was diagnosed with trisomy 18, the genetic counselor handed her family a brochure about her condition, informed them that Kayelee had only a slim chance of living to one year, and left the room. Natalie Childers said they were “shocked that they didn’t get more detail from the geneticist” or have a chance to ask questions. There was “no counseling, no compassion, and we were never asked for our input.”

In the wake of Kayelee’s death, her parents remain frustrated at how quickly doctors gave up on her after her genetic diagnosis. As Kayelee’s mother said, “Hospitals should be doing anything they can to save a life, to promote life.” Yet all too often, the label “incompatible with life” becomes a justification to abandon attempts to preserve or prolong life, making it a self-fulfilling prophecy.
Notes


3. Ibid.


9. NBC News, “Prenatal Tests Have High Failure Rate.”


15. Keith, “Gift of Oliver.”

16. This information was provided by Tracy Winsor, co-founder of Be Not Afraid. See also Martin McCaffrey, “Dr. Martin McCaffrey Speaking at the Perinatal Conference in Dublin, 2016,” December 1, 2016, YouTube video, 36:40, https://www.youtube.com/watch?v=9_wxmlUQLQo.

17. Keith, email message to author.

18. Ibid.

19. Ibid.


23. Natalie Childers, telephone interview with author.

24. Ibid.

25. Ibid.


32. Natalie Childers, telephone interview with author.

33. Ibid.
Matt Walsh

Satan’s Tactic for Christian America:
Don’t Awaken Their Courage!

February 9
St. Mary of Pine Bluff
3673 Country Road P
Cross Plains, WI 53528

6:00pm - Adoration & Confession
7:00pm - Matt Walsh
8:00pm - Benediction
8:20pm - Social

Offering: $10 per person at the door

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