



Word of Life

December 2010

December 5th SECOND SUNDAY OF ADVENT

For unborn girls and boys:
That God, whose image they bear,
Will keep them from all harm;
We pray to the Lord:

December 8th SOLEMNITY OF THE IMMACULATE CONCEPTION

For those approaching the end of earthly life:
That they may be consoled at the hour of their death
By the prayers of Our Blessed Mother;
We pray to the Lord:

December 12th THIRD SUNDAY OF ADVENT

For school-age children:
That their parents will shield them
From all that demeans human life
And preserve the innocence of their childhood;
We pray to the Lord:

December 25th THE NATIVITY OF THE LORD

For all Christians:
That the wondrous birth of Our Lord Jesus Christ
Will awaken our hearts to the priceless gift of every child;
We pray to the Lord:

**December 26th THE HOLY FAMILY OF JESUS,
MARY AND JOSEPH**

For all families:
That love and forgiveness of Our Lord
Will be in manifest in their relationships with each other;
We pray to the Lord:



For her part, the Church has always had great respect for the elderly. ... God wills a proper respect for the dignity and worth, the health and well-being of the elderly and, through her charitable institutions ... the Church seeks to fulfill the Lord's command to respect life, regardless of age or circumstances.

~Pope Benedict XVI, Address at St. Peter's Residence, London, September 18, 2010

Becoming a voice for the child in the womb, and for the embryonic human being at risk of becoming a mere object of research, and for the neglected sick and elderly is one of many ways we can teach our fellow citizens that "The Measure of Love is to Love Without Measure." While critics want to portray the Church's witness as a narrow and negative ideology, it is just the opposite: A positive vision of the dignity of each and every human being without exception, each loved equally by God and so equally deserving of our love and our nation's respect.

~Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston and Chair of the USCCB Committee on Pro-Life Activities, Statement for Respect life Month (2010)

In many areas of public policy, the rift continues to widen between the moral principles expressed by a majority of Americans and the actions of government. For example, Americans oppose public funding of abortion by wide margins, with 67% opposing federal funding of abortion in health care in one recent poll. ... Yet in March of this year, Congress passed a health care reform law that allows for federal funding of abortion in some programs and could pressure millions of Americans to help subsidize other people's abortions through their health care premiums. Ensuring that health care reform will meet the urgent needs for which it has been proposed, and is not misused to promote abortion or to trample on rights of conscience, will be an urgent task in the coming year.

~Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston and Chair of the USCCB Committee on Pro-Life Activities, Statement for Respect life Month (2010)

The rejection of abortion has been a basic element of Catholic identity since the church's earliest days. The Didache, a manual of church morals written even earlier than the later writings of the New Testament, condemns abortion as infanticide. Athenagoras, a catechist, wrote to the Roman emperor in 177 A.D. that the church considers abortion "murder" because "the fetus in the womb is a created being and therefore an object of God's care." This tells us that opposition to the abomination of abortion is more than a partisan political position. For the Catholic, this belief goes to the heart of the mystery that Christ came into this world to reveal to us. This mystery is reflected in our country's founding document, which speaks of our being endowed by our Creator with rights that no one can take away from us or pretend that we don't have — the first of these being the right to life.

~Most Rev. José H. Gomez, Coadjutor Archbishop of Los Angeles, Column in [San Antonio's] *Today's Catholic*, Oct. 10, 2008

The ... Church is not being insensitive or heartless when she opposes human embryonic stem-cell research. She is being honest and truthful [to] point out why this kind of research is morally wrong while pointing to other forms of research which are morally good and are already demonstrating real progress. As members of the Church, we need to know the medical facts, the principles of the natural moral law and the "what" and "why" of the Church's teachings in this area. Our stance in opposing human embryonic stem cell research is not just a Catholic perspective; it is a moral perspective; it is not just a Catholic directive, but a natural moral law imperative. We are not imposing Catholic doctrine on the wider society, but we are rightfully seeking to influence decisions from a moral stance which looks to the common good.

~Most Rev. Paul S. Loverde, Bishop of Arlington, Virginia, Homily, September 25, 2010