



A Catholic Response to Gender Identity Theory

Archbishop Sample's Update to the Faithful

My Brothers and Sisters,

I'd like to provide an update on “A Catholic Response to Gender Identity Theory”, available at archdpdx.org/gender. Many have expressed gratitude for the clarity this document provides on Church teachings. We are proud of this document and pleased with all the feedback we've received from Catholics throughout the Archdiocese. We are grateful to God for teaching us, through His Church, the truth about the human person. Although it addresses Catholic schools, I encourage everyone to read the document and to prayerfully reflect on it.

I want to address some inaccurate media reports that have led to some confusion:

1. Recent changes at the Department of Catholic Schools are not in any way tied to the Gender Identity Theory document or its related controversy.
2. There are no plans to close any school. Our Catholic schools are an essential part of our mission of evangelization. The importance of the mission and our dedication to our families is unchanging.
3. No student has been excluded from any Catholic school or parish. Our doors are open to everyone and always will be. As Catholics, we joyfully abide by the Church's teachings and moral principles when we are forming the consciences of our children. This includes those moral principles articulated in the Gender Identity Theory document.

God gives us free will to embrace or reject Catholic teaching, but as your Archbishop, I implore you to examine your conscience and turn to the truth. Please know that you are loved by God, and by me. May the Spirit of God fill you with His love, His joy, and His hope.

In Christ,

Archbishop Alexander K. Sample

Church Teachings on End of Life

Fr. Paul Raftery, OP

One of our parishioners recently asked about care for those at the end of life and what the Church teaching is on medical treatment; what treatment is common and expected, called “ordinary means” of treatment, and what is optional, or “extraordinary.”

Moral dilemmas can come up with conditions like these:

- a family member who has entered into a prolonged coma or a “persistent vegetative state” because of a tragic accident or illness. The person needs constant care, but has an otherwise healthy body, not needing life-sustaining equipment, like a respirator.
- a person with terminal illness, whose bodily functions are shutting down altogether and is either conscious or unconscious, e.g., an elderly person at the end of life.

It is important to know that both these conditions require food and hydration, what are always “ordinary means” of caring for the sick. For the first example, the comma or the “permanent vegetative state,” since the body is basically healthy, a means of providing regular food intake would also be required, i.e., a feeding tube. For the second, since the body is shutting down, the food would be provided as long as a person is able to swallow. After that hydration would be still done through IV.

The principle is that one does all that is necessary to give the basics of food and water. Despite what some in the medical profession say these days, food and water are never extraordinary means of life support! One could only make a decision not to provide nourishment when the body of a terminally ill person is becoming so weak it simply cannot take food anyway, i.e., a person near death choking on the food given. Otherwise, food and water are always to be provided.

Other forms of care beyond these are extraordinary, and a decision about them is up to the patient (or someone with power of attorney): resuscitation, respirator, dialysis, technically even pain medication (although everyone would want it).

Depriving a person of ordinary means of food and water, when the body is perfectly able to make use of these basics, is considered to be actively depriving a person of life. It is, in fact, euthanasia, an intentional taking of innocent life.

But for extraordinary means of treatment, when the body is actively dying on its own, and the medical treatment is used to prolong life or to provide comfort for the dying—there can be a decision to let the body continue its natural decline. There is in this case no failure to provide the basic needs of the body: warmth, hygiene, food, water.

A great resource for these and other medical issues is available at the website for the [National Catholic Bioethics Center](#).

Bike for Vocations

One couple is traveling across the country to support vocations!

One couple is traveling across the country to encourage prayer and raise awareness for vocations to the priesthood. They will be arriving in the Columbia River Gorge on July 5th where they will be joined by Vocations Director, Fr. Peter Julia. Together, they will bike a three-hour leg of the journey to St. Stephens in Portland for a special reception and Holy Hour for vocations. Call the parish office at St. Stephen's for exact times: (503) 234-5019. If you are one of the many who pray for vocations to the priesthood and for our seminarians, thank you and God bless! We hope you can join us for this special evening of prayer.

[Read the Blog](#)

UPCOMING EVENTS

Mon. July 10 Tim Staples: <i>"What's All the Fuss About Mary?"</i>	Tue. July 11 Fr. Theodore Lange: <i>"Be Still in the Presence of Love."</i>	Wed. July 12 Dominican Sisters of Mary, Mother of the Eucharist: <i>"It is the Cause, not the Death, that Makes the Martyr."</i>	Thur. July 13 Bishop Peter Smith: <i>"What is God Doing? God's Unfolding Work of Redemption and How it is Shaped for Different Times."</i>
			

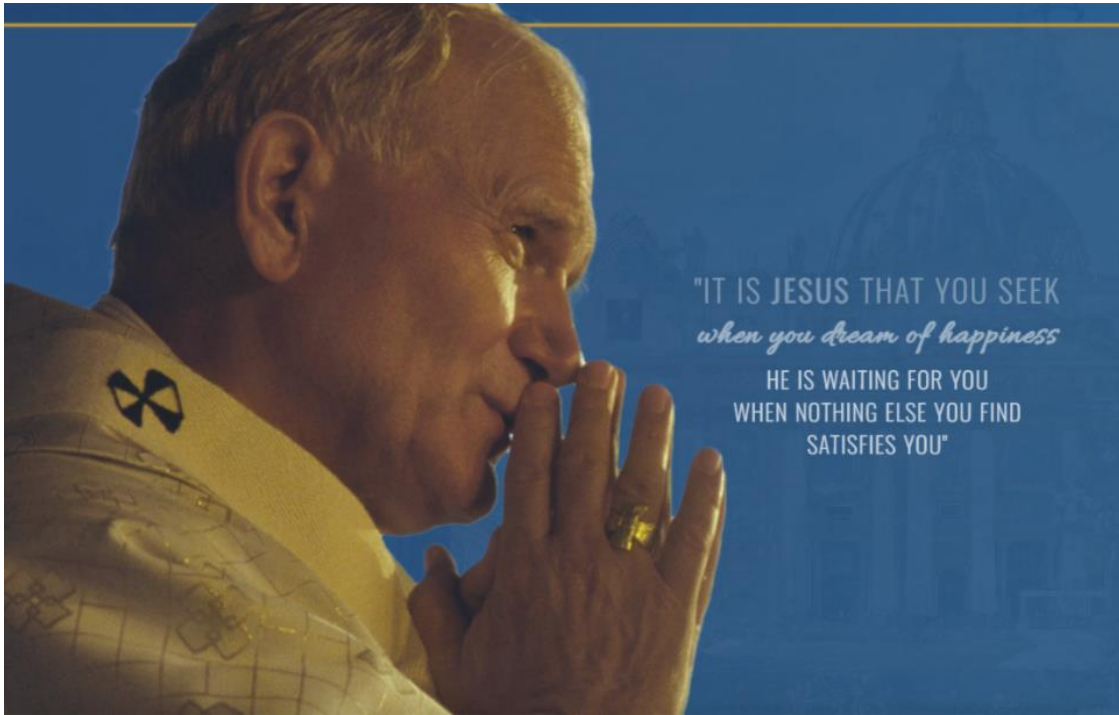
New!

Our Lady of Peace Retreats Evening Lecture Series

Evening Lecture Series Four Nights & Four Inspiring Talks: Come to the Summer Institute Evening Lecture Series hosted by the Franciscan Missionary Sisters of Our Lady of Sorrows at Our Lady of Peace Retreat in Beaverton. The Series runs: July 10-13, from 7:15-9:15 pm each evening, \$10 per lecture donation.

[Register](#)





Healing the Whole Person Weekend

November 30 - December 2, 2023

Join us on this journey to wholeness as we enter into the heart, face the pains and wounds within, and allow Christ's divine love to bring the healing we ardently desire.

Experience Jesus in His mission of healing! Physical, spiritual and emotional healing, central to the Church's life and 2,000 year tradition, come to life in this teaching. Led by renown speakers and authors Dr. Bob Schuchts, Sr. Miriam James Heidland SOLT & Bart Schuchts, the uniquely engaging format will help you see and experience God's healing love through teaching, prayer, personal reflection, Adoration, worship, and the Sacraments.

Healing the Whole Person is the basis for Dr. Bob Schucht's best-selling book "Be Healed" and takes place only four times each year in parish settings across the US.

[Learn More](#)

[Be the first to know when registration opens!](#)



Saint Borromeo's Blessing

Named for our patron saint of Catechists, this column is dedicated to reacquainting us with important theological, doctrinal, philosophical, canonical, and liturgical concepts found in the Catechism.

St. Charles Borromeo, pray for us!

Witnesses to the Truth

By following Christ, we consent to "live in the truth." This means that as disciples of Christ we have an obligation to speak the truth and to witness to God's truth in our daily lives. The Catechism teaches us that to "witness is an act of justice that establishes the truth or makes it known." This doesn't mean that we speak the truth with an aim of being right or winning a debate. If that is our motivation, then we are demonstrating arrogance and pride, which is a sin. We are called to love one another, and to speak truth in order to help others, not to win arguments. Proclaiming the truth in love could mean people dislike you. But we are not Christians to be liked. Remember that this week we celebrate the feasts of multiple martyrs of the Church: St. Irenaeus, Saint Peter, Saint Paul, and the First Martyrs of the Holy Roman Church. Each of those names in the calendar are a reminder of blood spilled for speaking truth (and why the red chasubles are worn on their feast days). These martyrs teach us to always witness to God's truth and demonstrate that truth through your love of others and your commitment to Christ.

To Bear Witness to the Truth

2471 Before Pilate, Christ proclaims that he "has come into the world, to bear witness to the truth."²⁶⁶ The Christian is not to be "be ashamed then of testifying to our Lord."²⁶⁷ In situations that require witness to the faith, the Christian must profess it without equivocation, after the example of St. Paul before his judges. We must keep "a clear conscience toward God and toward men."²⁶⁸

²⁶⁶ John 18:37

²⁶⁷ Timothy 1:8

²⁶⁸ Acts 24:16

Catechism of the Catholic Church

Know someone who would be interested in our newsletter? Share this link with friends and family so they can sign up to receive Church Alive too!

