

Respect Life Grant Application Guidelines

Please read all the information below before applying for a Respect Life Grant. If you have questions or need more information, please call the Respect Life Office at (501) 664-0340, ext. 326.

Diocese of Little Rock Respect Life Grants are available to groups and organizations that promote a consistent ethic of life. Funds may be used for pro-life work in any of the areas described below. A grant applicant is not required to be involved in all pro-life issues, but must neither publicly challenge nor oppose life concerns that are not its own first priority.

Areas of Pro-Life Activity

1. Education and Public Information: Pro-life work involves education that leads to a deeper respect for human life and public information that creates awareness of the threats to human life and human dignity inherent in abortion, research that destroys human embryos, euthanasia, assisted suicide, infanticide and capital punishment.

2. Pastoral Care: Pro-life work involves outreach and services to pregnant women including prenatal & post natal care, adoption & foster care services, counseling and spiritual assistance educational opportunities, compassionate understanding and support for victims of rape, abuse and violence, education in chastity and natural family planning; care for all who have been involved in an abortion; care for those who are disabled, sick, and dying, and their families and caregivers; care for those who have lost loved ones to violent crime; and care for those in prison sentenced to death.

3. Public Policy: Pro-life work includes efforts to restore legal protection to unborn children, protect those vulnerable to pressure to end their lives by assisted suicide, supports legislation that promotes morally acceptable alternatives to abortion, supports legislation that promotes palliative care, supports efforts to end the death penalty, and efforts to restrict the practice of abortion, human cloning and research that destroys human embryos.

4. Prayer and Worship: Pro-life work is directed to participation in the sacramental life of the Church and in programs of communal and individual prayer, so that the culture of death that surrounds us today will be replaced by a culture of life and love. Especially at the parish level, this work includes special care for those who have suffered the loss of a child through miscarriage, abortion, or other cause. This work also brings those who seek to build a culture of life together at diocesan and national gatherings.

What does it mean to promote a consistent ethic of life?

A wide spectrum of issues touches on the protection of human life and the promotion of human dignity. ... Among important issues involving the dignity of human life with which the Church is concerned, abortion necessarily plays a central role. Abortion, the direct killing of an innocent human being, is *always* gravely immoral; (*The Gospel of Life*, no. 57) its victims are the most vulnerable and defenseless members of the human family. It is imperative that those who are called to serve the least among us give urgent attention and priority to this issue of justice.

This focus and the Church's commitment to a consistent ethic of life complement one another. A consistent ethic of life, which explains the Church's teaching at the level of moral principle — far from diminishing concern for abortion and euthanasia or equating all issues touching on the dignity of human life — recognizes instead the distinctive character of each issue while giving each its proper place within a coherent moral vision.

To focus on the evil of deliberate killing in abortion and euthanasia is not to ignore the many other urgent conditions that demean human dignity and threaten human rights. Opposing abortion and euthanasia "does not excuse indifference to those who suffer from poverty, violence and injustice. Any politics of human life must work to resist the violence of war and the scandal of capital punishment. Any politics of human dignity must seriously address issues of racism, poverty, hunger, employment, education, housing and health care." (*Living the Gospel of Life*, no. 23)

We pray that Catholics will be advocates for the weak and the marginalized in all these areas. 'But being 'right' in such matters can never excuse a wrong choice regarding direct attacks on innocent human life. Indeed, the failure to protect and defend life in its most vulnerable stages renders suspect any claims to the 'rightness' of positions in other matters affecting the poorest and least powerful of the human community.'" (*Living the Gospel of Life*, no. 23)

Source: U.S. Conference of Catholic Bishops, [Pastoral Plan for Pro-Life Activities](#), November 2001