

DIOCESE OF SUPERIOR CHANCERY BULLETIN

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MISSION STATEMENT: The Catholic Diocese of Superior is a people of diverse ethnic & cultural traditions called in unity by the love of Christ to proclaim the Gospel, celebrate the sacraments, & give witness through joyful lives of prayer & service in Northern Wisconsin & throughout the world.

THE SCHOOL OF SERVANT LEADERSHIP AUGUST 2020 – APRIL 2021

The Office of Ecclesial Ministry and Diocesan Consultation is offering its 10th year of The School of Servant Leadership and is accepting applications for the 2020-2021 Cohort. Register online at: <https://www.catholicdos.org/school-of-servant-leadership>. Contact Chris Newkirk: 715-394-0204; cnewkirk@catholicdos.org.

LABOR DAY SEPTEMBER 7, 2020

The Diocesan Offices will be closed on Labor Day, Monday, September 7, 2020. The USCCB Labor Day 2020 resources are found here: <https://www.usccb.org/events/2020/labor-day>

Labor Day is one of the four special days of prayer in the Diocese of Superior. The focus of prayer for this particular day is the promotion of human rights and equality. The Mass for the Sanctification of Human Labor may be used (Masses for Various Needs and Occasions, section II, number 26), along with readings found at Lectionary numbers 907-911.

LITURGICAL CONSIDERATIONS FOR SEPTEMBER 11, 2020

Patriot Day is observed September 11 to mark the anniversary of the 2001 terrorist attacks against the United States. The USCCB website has resources to honor the memory of those who died: <https://www.usccb.org/events/2020/patriot-day>.

Also, a “Blue Mass” may be celebrated during the week of the anniversary to honor all firefighters, police officers and emergency medical technicians who serve the local community, as well as those who have died this past year. The Mass for the Preservation of Peace and Justice may be used (Masses for Various Needs and Occasions, section II, number 30) along with readings found at Lectionary numbers 887-891.

8TH NATIONAL DAY OF REMEMBRANCE FOR ABORTED CHILDREN SEPTEMBER 12, 2020

The 8th Annual National Day of Remembrance for Aborted Children, co-sponsored by Pro-Life Society, Priests for Life, and Pro-Life Action League, calls on pro-life Americans to honor the gravesites of our aborted brothers and sisters. Solemn prayer vigils will be conducted at these gravesites, of which there are 54 across the United States, as well as at dozens of other sites dedicated in memory of aborted children. For more info: <http://abortionmemorials.com/>.

SEPTEMBER PRIESTS’ RETREAT & OCTOBER CLERGY WORKSHOP

With social distancing precautions in place due to Covid 19, the priests’ retreat, as it has been in the past, is cancelled. Information on a virtual retreat possibility has been sent to all priests.

The Clergy Workshop has also been cancelled except for the Tuesday morning of October 20th. More details forthcoming. Contact Fr. Kevin Gordon: 715-779-5501; kgordon@catholicdos.org.

CATECHETICAL SUNDAY SEPTEMBER 20, 2020

The Church celebrates Catechetical Sunday on September 20, 2020. The theme this year is “*I received from the Lord what I also handed on to you.*” On this day, catechists are formally commissioned for ministry to the community. Catechetical Sunday is a wonderful opportunity to reflect on the role that each baptized person plays in handing on the faith and being a witness to the Gospel. Catechetical Sunday is an opportunity for all to rededicate themselves to this mission as a community of faith. <https://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/catechetical-sunday/catechetical-sunday-about>.

2020/21 CATHOLIC SERVICES APPEAL (CSA)

AUGUST 15th-16th: Summer Visitor Parish Kickoff SEPTEMBER 19th-20th: General Kickoff

This year's theme is *Together in Mission...Alive in Hope!* The Catholic Services Appeal provides annual funding for over 36 programs, services, and ministries that are vital to every parish. The kickoff weekend includes a video presentation from Bishop Powers which will be shown at every Mass. An informational magazine with a pledge envelope and a letter from Bishop is mailed to every parishioner before kickoff weekend. Contact Steve Tarnowski, Dir. of Dev.: 715-394-0223; starnowski@catholicdos.org or Cathy Lovejoy, Gifts Processor: 715-394-0226, clovejoy@catholicdos.org

USCCB RESPECT LIFE PROGRAM/WEBSITE OCTOBER 2020

October is a month when the Catholic Churches in the United States increase their emphasis on the dignity of all human life from conception to natural death. The 2020 theme kicking off Respect Life Month in October is "*Live the Gospel of Life,*" and the tagline is "*to imitate Christ and follow in his footsteps*" (Evangeliium vitae 51).

Through the Diocesan Respect Life Office, each parish will receive the USCCB Respect Life packet in late August. Filled with many new ways to promote respect for life, the packet includes a planning timeline, bulletin announcements, homily helps, Facebook images, and various other resources for October. The packets are to be used by both the clergy and whoever leads respect life in the parishes. The packets are smaller encouraging the use of the digital format, found at: <https://www.respectlife.org/>.

Thank you for supporting a culture of life. Contact Bonnie Thom, Dir. of the Respect Life Office: 715-394-0206; bthom@catholicdos.org.

2020 FAITHFUL CITIZENSHIP (ENCLOSURES)

Catholics are called to participate in public life in a manner consistent with the mission of Our Lord, a mission that he has called us to share. Enclosures will help Catholics form their consciences in accordance with God's truth. Please share and post resources.

LITTLE BOOKS FOR THE LITURGICAL SEASONS

The Diocese of Saginaw, MI, has the 2020-2021 *Little Books* available to order. The mission of *Little Books* is to help people pray. It also helps to explore the depths of Scripture and deepen relationships with Christ. Visit www.littlebooks.org for further information.

40% OFF LTP RESOURCES

Liturgical Training Publications (LTP) allows for a 40% discount when ordered through the Diocesan Office of Worship. Upcoming ordering dates are September - November 2020. Preferred ordering online forms can be found on the Office of Worship website: <https://www.catholicdos.org/worship-resources>, or send orders to the Diocese via scanned email attachment or regular mail. The invoice will be emailed from the Office of Worship and must be paid directly to LTP within 30 days. A shipping fee which is \$7.00 minimum and based on weight, along with a \$4 drop shipment fee are included in the invoice. E-orders and orders placed outside of the Diocesan dates are not eligible for the Diocesan discount. Contact Paul Birch: 715-394-0233; pbirch@catholicdos.org.

INITIAL FORMATION FOR DIOCESAN-CERTIFIED LAY LEADERS OF PRAYER (ENCLOSURES)

The two required formation sessions for those seeking initial diocesan certification as lay leaders of prayer are October 16th-17th and November 20th-21st. The sessions will take place at St. Anthony of Padua Church, Park Falls. Both sessions begin Friday evening and conclude late Saturday afternoon. Each applicant must be specifically selected and recommended by their pastor, parochial administrator, parish life coordinator or parish director. All lay people who lead Sunday Celebrations in the Absence of a Priest or Weekday Communion Services in their parish buildings should be recipients of this certification. For further information, click: <https://www.catholicdos.org/formation-workshops-for-lay-leaders-of-prayer>. Contact Paul Birch: 715-394-0233; pbirch@catholicdos.org.

COVID-19

Pray. Stay home as much as possible – stay safe.
Wear masks when around others. Wash hands frequently.

ALTAR SERVER ALBS

Holy Rosary Parish in Medford, WI has some altar server albs that are in fair to good condition which are looking for a new home. Contact the parish office: 715-748-3336; bulletin@hrmedford.org.

Alb Size	Back Length	Qty.
8	38.5"	1
8	40"	2
9	42"	2
10	43"	5
11	44"	4
12	45"	5
13	48"	5
14	50"	4
15	52"	4
16	54"	2
17	55.5"	2
S	56"	1
18	58.5"	1
XL	59"	1

LEGALLY REPRINTING & LIVESTREAMING COPYRIGHTED MATERIALS

<https://www.catholicdos.org/copyright-law-and-divine-worship>.

If you have any questions pertaining to copyright in the context of Divine Worship, contact Paul Birch: 715-394-0233; pbirch@catholicdos.org.

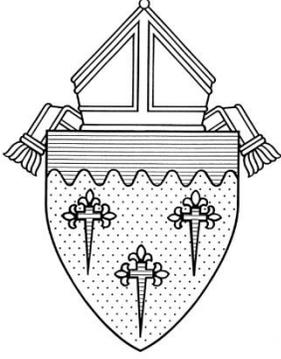
SEPTEMBER CLERGY BIRTHDAYS & ORDINATION ANNIVERSARIES

CLERGY BIRTHDAYS

09/03 REV. JOSEPH STEFANCIN
09/04 REV. JAMES HOFFMAN
09/17 REV. VIRGIL HEINEN
09/18 REV. GERALD HAGEN
09/20 VERY REV. FRANK KORDEK, OFM
09/21 REV. ANDREW RICCI
09/22 REV. SANGMOON KIM
09/23 REV. ROBERT JETTO

CLERGY ORDINATION ANNIVERSARIES

09/11 DEACON CLIFFORD EGGETT
09/12 DEACON KENNETH KASINSKI
09/15 VERY REV. JOHN GERRITTS
09/20 REV. THOMAS THOMPSON



CATHOLIC DIOCESE OF SUPERIOR

Chancery Bulletin Supplement
September 1, 2020

From the Bishop's Office (Bishop James Powers)

- United States Conference of Catholic Bishops
Intercessions: Word of Life – September 2020
- Faithful Citizenship Materials

From the Office of the Chancellor (Debra Lieberg)

- Monthly Calendar of Events – September 2020 | October 2020
- Handbook Changes – September 2020
- Clergy Prayer Calendars – September 2020 | October 2020

From the Office of Stewardship and Development (Steve Tarnowski)

- Impact Flyer – September 2020

From the Office of Worship (Paul Birch)

- Lay Leaders of Prayer, Initial Formation
- LTP Order Form 2021



A Letter to Catholics in Wisconsin on Faithful Citizenship

First in a five-part series

Dear Sisters and Brothers in Christ,

We write to you as our state recovers from a prolonged period of strife. Recent events have revealed just how fragile our lives are and how essential it is to make sacrifices for the sake of others. As another national election season will soon be upon us, we presume that elections too will look different. One constant, however, is our Catholic teaching.

As in the past, we urge you to review *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States* (www.faithfulcitizenship.org) and our summary of Catholic Social Teaching found on the reverse of this letter. Both serve to guide Catholics as they exercise their rights and duties as citizens.

We also commend to you Blessed Frédéric Ozanam, a model of what it means to be a faithful citizen. He was a university professor, politically engaged Catholic, and most important, founder of the Society of St. Vincent de Paul. The Society this year is celebrating the 175th anniversary of its foundation in the United States. In 1851, during a period of great social and political turmoil, when democracy in France seemed doomed, he wrote:

“Let us learn, first of all, to defend our belief without hating our adversaries, to appreciate those who do not think as we do, to recognize that there are Christians in every camp, and that God can be served now as always! Let us complain less of our times and more of ourselves. Let us not be discouraged, let us be better.”

Ozanam showed that our political participation must be influenced by our Catholic faith and not the other way around. May we follow his example, remembering that in the long run, and as his legacy proves, political regimes come and go, but Christian commitment to human dignity and the common good have a lasting impact. Through the exercise of our political responsibility, may we uphold the dignity of the born and unborn, especially those who are destitute, abandoned, oppressed, or vulnerable.

In another way, Ozanam has a lesson for our times, for he lived through a terrible cholera epidemic and yet with his friends continued to serve the poor of Paris. Even as we face personal challenges, we are called to look for ways to help those in need. We cannot forget those whose isolation caused by cruelty is constant and will extend beyond a time of pandemic. Now is the time to act on behalf of those who through abortion, xenophobia, racism, poverty, and materialism, society fails to recognize as fully human. May we use what we have learned during recent challenges to better model the love of Christ in what we say and do.

We urge Catholics to use this time to engage in prayer, formation, conversation, and action. Now is the time to safely reach out with love, compassion, and understanding, even to those with whom we may disagree. Please also consider aiding those who cannot vote due to fear or circumstance. Help them to learn about candidates and how to safely cast their vote. For complete information on voting options and assistance, including absentee voting information, please visit <https://myvote.wi.gov/>.

We thank you for reading this. May God bless you and may He help us rebuild a more just and loving society.

Sincerely yours in Christ,

Most Reverend Jerome E. Listecki
Archbishop of Milwaukee

Most Reverend David L. Ricken
Bishop of Green Bay

Most Reverend Donald J. Hying
Bishop of Madison

Most Reverend William P. Callahan, OFM Conv.
Bishop of La Crosse

Most Reverend James P. Powers
Bishop of Superior

July 2020

The Principles of Catholic Social Teaching

Catholic social teaching (CST) is one of our Church's greatest treasures. Since the time of the Apostles, Church leaders have sought to relate the Gospel to the conditions of their age. Jesus's call in Matthew 25 to be good and faithful servants who serve the hungry and the thirsty, welcome the stranger, clothe the naked, and visit the ill and the incarcerated – all these and more are the basis for this social teaching. From the late nineteenth century to the present day, popes, councils, and bishops have condensed this teaching into the four fundamental principles described below. These four principles and related themes from CST provide a moral framework that does not easily fit liberal or conservative ideologies or political party platforms. They are nonpartisan and nonsectarian, reflecting fundamental ethical principles that are common to all people.

Through the Wisconsin Catholic Conference (WCC), the bishops of Wisconsin have created four bulletin inserts which cover CST in greater detail (www.wisconsinatholic.org under "Faithful Citizenship Resources"). The U.S. Conference of Catholic Bishops (USCCB) has produced a national statement, *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States* (rev. 2019) (<http://www.usccb.org/issues-and-action/faithful-citizenship>), from which the descriptions below are taken. The most comprehensive summary of Catholic social teaching can be found in the *Compendium of the Social Doctrine of the Church*, available on the Vatican website (www.vatican.va) or from booksellers.

The Dignity of the Human Person

Human life is sacred. The dignity of the human person is the foundation of a moral vision for society. Direct attacks on innocent persons are never morally acceptable, at any stage or in any condition. In our society, human life is especially under direct attack from abortion, which some political actors mischaracterize as an issue of "women's health." Other direct threats include euthanasia and assisted suicide (sometimes falsely labelled as "death with dignity"), human cloning, in vitro fertilization, and the destruction of human embryos for research. Catholic teaching about the dignity of life calls us to oppose torture, unjust war, and the indiscriminate use of drones for violent purposes; to prevent genocide and attacks against noncombatants; to oppose racism; to oppose human trafficking; and to overcome poverty and suffering. Nations are called to combat evil and terror without resorting to armed conflicts except as a last resort after all peaceful means have failed, and to end the use of the death penalty as a means of protecting society from violent crime.

Common Good

The common good refers to the social and community dimension of the moral good. Human dignity is respected and the common good is fostered only if human rights are protected and basic responsibilities are met. Every human being has a right to access those things required for human decency – food and shelter, education and employment, health care and housing, freedom of religion and family life. Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society. Every economic system serves the dignity of the human person and the common good when it respects the dignity of work and protects the rights of workers. Employers contribute to the common good through the services or products they provide and by creating jobs that uphold the dignity and rights of workers – to productive work, to decent and just wages, to adequate benefits and security in their old age, to the choice of whether to organize and join unions, to the opportunity for legal status for immigrant workers, to private property, and to economic initiative. Workers also have responsibilities – to provide a fair day's work for a fair day's pay, to treat employers and co-workers with respect, and to carry out their work in ways that contribute to the common good. The common good also includes caring for God's creation and for the poor who suffer "the gravest effects of all attacks on the environment."

Subsidiarity

The human person is not only sacred but also social. Full human development takes place in relationship with others. The family – based on marriage between a man and a woman – is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. It should be defended and strengthened, not redefined, undermined, or further distorted. Respect for the family should be reflected in every policy and program. It is important to uphold parents' rights and responsibilities to care for their children, including the right to choose their children's education. Every person and association has a right and a duty to participate actively in shaping society and to promote the well-being of all, especially the poor and vulnerable. The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions, yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.

Solidarity

Solidarity recognizes that we are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Loving our neighbor has global dimensions and requires us to eradicate racism and address the extreme poverty and disease plaguing so much of the world. Solidarity also includes pursuing peace and justice, and showing a preferential option for the poor, who include unborn children, orphans, persons in poverty, persons with disabilities, the elderly and terminally ill, victims of injustice and oppression, immigrants and refugees, and prisoners.



FAITHFUL CITIZENSHIP 2020

This series has been prepared by the Wisconsin Catholic Conference as a guide for those who wish to inform their consciences in order to participate more fully in the political process. To learn more about the U.S. Conference of Catholic Bishops' *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org and www.wisconsinatholic.org.

Second in a five-part series

Forming Consciences

With separation of church and state, why does the Catholic Church engage political issues?

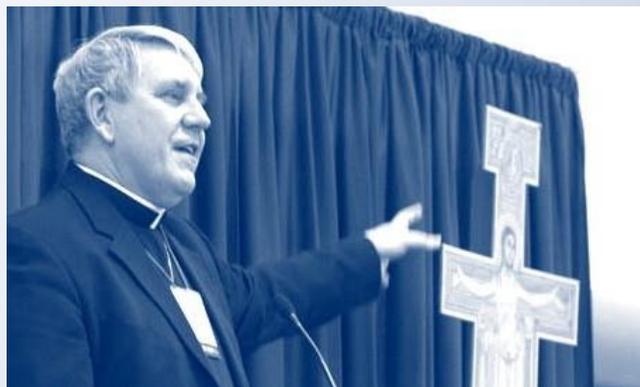
As Pope Francis explains, “The Church’s pastors, taking into account the contributions of the different sciences, have the right to offer opinions on all that affects people’s lives, since the task of evangelization implies and demands the integral promotion of each human being. ... An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and all of us are brothers and sisters. If indeed ‘the just ordering of society and of the state is a central responsibility of politics’, the Church ‘cannot and must not remain on the sidelines in the fight for justice’.” (*Evangelii Gaudium*, 182-3)

In addition, “the United States Constitution protects the right of individual believers and religious bodies to participate and speak out without government interference, favoritism, or discrimination.” (*FCFC*, 11)

Aren’t Catholics supposed to follow their individual conscience when voting?

Yes, but the key is that the individual conscience must be well-formed. As Pope Francis has written, “We should recognize how in a culture where each person wants to be bearer of his or her own subjective truth, it becomes difficult for citizens to devise a common plan which transcends individual gain and personal ambitions.” (*Evangelii Gaudium*, 61)

For Catholics, conscience presupposes some knowledge of a higher moral law. This higher or divine law comes to us from Scripture, Church teaching, and the natural law.



Why doesn’t the Church endorse candidates?

As a moral voice in the public square, the Church must remain independent of any political party, faction, or candidate. Within the Church, clergy and laity have different but complementary roles. The charism of the clergy is to preach the Gospel message so that all may form their consciences properly.

The charism of the laity is to transform the culture. In the political arena, lay men and women do this by voting, serving in public office, supporting or opposing candidates, forming political parties, educating voters, and developing or influencing public policy between elections.

THE CHURCH IS NOT A POLITICAL POWER, IT’S NOT A PARTY, BUT IT’S A MORAL POWER. SINCE POLITICS FUNDAMENTALLY SHOULD BE A MORAL ENTERPRISE, THE CHURCH IN THIS SENSE HAS SOMETHING TO SAY ABOUT POLITICS.

(Pope Benedict XVI, Interview en route to Mexico, March 23, 2012)

WHEN NECESSARY, OUR PARTICIPATION SHOULD HELP TRANSFORM THE PARTY TO WHICH WE BELONG; WE SHOULD NOT LET THE PARTY TRANSFORM US IN SUCH A WAY THAT WE NEGLECT OR DENY FUNDAMENTAL MORAL TRUTHS OR APPROVE INTRINSICALLY EVIL ACTS.
(FCFC, 14)

What are fundamental moral issues that need to be addressed?

As the U.S. bishops explain in *Forming Consciences for Faithful Citizenship (FCFC)*, the challenges facing our nation are many. However, as the 2019 FCFC “Introductory Note” points out, the following areas are particularly pressing:

- Abortion because it directly attacks life itself.
- The inhumane treatment and lack of due process for immigrants at our border, the heightened barriers for those seeking refuge and asylum, and xenophobia.
- Racism, which continues to fester, as the bishops of the United States have written in their recent pastoral letter, *Open Wide Our Hearts*.
- Religious freedom both at home and abroad.
- Poverty, both domestically and internationally.
- Violence, whether by guns, war, or capital punishment.
- The family based on marriage between a man and a woman and upholding the rights of children in that regard.
- Care for God’s creation, especially those most impacted by climate change—the poor—and protection for our common home.

To learn more about the U.S. Conference of Catholic Bishops’ *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org and www.wisconsinatholic.org.

What if no party or candidate adequately addresses these moral issues?

“Catholics often face difficult choices about how to vote. This is why it is so important to vote according to a well-formed conscience that perceives the proper relationship among moral goods. A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to sub-human living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter’s intent is to support that position. In such cases a Catholic would be guilty of formal cooperation in grave evil. At the same time, a voter should not use a candidate’s opposition to an intrinsic evil to justify indifference or inattentiveness to other important moral issues involving human life and dignity.” (FCFC, 34)

“There may be times when a Catholic who rejects a candidate’s unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons. Voting in this way would be permissible only for truly grave moral reasons, not to advance narrow interests or partisan preferences or to ignore a fundamental moral evil.” (FCFC, 35)

“When all candidates hold a position in favor of an intrinsic evil, the conscientious voter faces a dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods.” (FCFC, 36)

“In making these decisions, it is essential for Catholics to be guided by a well-formed conscience that recognizes that all issues do not carry the same moral weight and that the moral obligation to oppose policies promoting intrinsically evil acts has a special claim on our consciences and our actions. These decisions should take into account a candidate’s commitments, character, integrity, and ability to influence a given issue. In the end, this is a decision to be made by each Catholic guided by a conscience formed by Catholic moral teaching.” (FCFC, 37)



FAITHFUL CITIZENSHIP 2020

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Third in a five-part series

Life & Dignity of the Human Person



Copyright: http://www.123rf.com/profile_idmanjoe

Why is protecting the unborn of such great importance?

As Pope Francis explains, “Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenceless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. ... [T]his defence of unborn life is closely linked to the defence of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development.” (*Evangelii Gaudium*, 213)

HUMAN BEINGS ARE ENDS IN THEMSELVES AND NEVER A MEANS OF RESOLVING OTHER PROBLEMS. ONCE THIS CONVICTION DISAPPEARS, SO DO SOLID AND LASTING FOUNDATIONS FOR THE DEFENCE OF HUMAN RIGHTS....

(Pope Francis, *Evangelii Gaudium*, 213)

What about other human rights?

“The right to life implies and is linked to other human rights – to the basic goods that every human person needs to live and thrive. All the life issues are connected, for erosion of respect for the life of any individual or group in society necessarily diminishes respect for all life. The moral imperative to respond to the needs of our neighbors – basic needs such as food, shelter, health care, education, and meaningful work – is universally binding on our consciences and may be legitimately fulfilled by a variety of means. Catholics must seek the best ways to respond to these needs.” (*FCFC*, 25)

“Catholic teaching about the dignity of life calls us to oppose torture, unjust war, and the indiscriminate use of drones for violent purposes; to prevent genocide and attacks against noncombatants; to oppose racism; to oppose human trafficking; and to overcome poverty and suffering. Nations are called to protect the right to life by seeking effective ways to combat evil and terror without resorting to armed conflicts except as a last resort after all peaceful means have failed, and to end the use of the death penalty as a means of protecting society from violent crime. We revere the lives of children in the womb, the lives of persons dying in war and from starvation, and indeed the lives of all human beings as children of God. We stand opposed to these and all activities that contribute to what Pope Francis has called ‘a throwaway culture.’” (*FCFC*, 45)

Poverty & Economic Justice

What is a just economy?

The Church calls on us to use all our spiritual, moral, and intellectual energies to create a new order – “a society of free work, of enterprise and of participation. Such a society is not directed against the market, but demands that the market be appropriately controlled by the forces of society and by the State, so as to guarantee that the basic needs of the whole of society are satisfied.” (St. John Paul II, *Centesimus Annus*, 35)

“Economic decisions and institutions should be assessed according to whether they protect or undermine the dignity of the human person. Social and economic policies should foster the creation of jobs for all who can work with decent working conditions and just wages. Barriers to equal pay and employment for women and those facing unjust discrimination must be overcome. Catholic social teaching supports the right of workers to choose whether to organize, join a union, and bargain collectively, and to exercise these rights without reprisal. It also affirms economic freedom, initiative, and the right to private property.” (FCFC, 73)

Why is there a growing gap between the rich and the poor?

As Pope Francis has written, “This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. ... Debt and the accumulation of interest also make it difficult for countries to realize the potential of their own economies and keep citizens from enjoying their real purchasing power. To all this we can add widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions.” (*Evangelii Gaudium*, 56)

To learn more about the U.S. Conference of Catholic Bishops’ *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org and www.wisconsinatholic.org.

What can we do about poverty?

Jesus told us that the poor will always be with us. But this does not absolve us from our responsibility to help liberate those living in poverty. “Welfare policy should reduce poverty and dependency, strengthen family life, and help families leave poverty through work, training, and assistance with child care, health care, housing, and transportation. Given the link between family stability and economic success, welfare policy should address both the economic and cultural factors that contribute to family breakdown. It should also provide a safety net for those who cannot work. Improving the Earned Income Tax Credit and child tax credits, available as refunds to families in greatest need, will help lift low-income families out of poverty.” (FCFC, 75)

THE DIGNITY OF EACH HUMAN PERSON AND THE PURSUIT OF THE COMMON GOOD ARE CONCERNS WHICH OUGHT TO SHAPE ALL ECONOMIC POLICIES.

(Pope Francis, *Evangelii Gaudium*, 203)

What are the effects of consumerism?

As Pope Francis has written, “Human beings are themselves considered consumer goods to be used and then discarded. We have created a ‘throw away’ culture which is now spreading. ... To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us.” (*Evangelii Gaudium*, 53-54)



FAITHFUL CITIZENSHIP 2020

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Fourth in a five-part series

Religious Liberty

Why is religious liberty vital?

As the *Catechism of the Catholic Church* teaches, the right to religious freedom and freedom of conscience is “based on the very nature of the human person, whose dignity enables him freely to assent to the divine truth...” (no. 2106) This freedom must never be coerced, for to do so is to injure human beings in their relationship with God.

As Pope Francis has explained, “Our various religious traditions serve society primarily by the message they proclaim. They call individuals and communities to worship God, the source of all life, liberty and happiness. ... Our rich religious traditions seek to offer meaning and direction, ‘they have an enduring power to open new horizons, to stimulate thought, to expand the mind and heart’ (*Evangelii Gaudium*, 256). They call to conversion, reconciliation, concern for the future of society, self-sacrifice in the service of the common good, and compassion for those in need. At the heart of their spiritual mission is the proclamation of the truth and dignity of the human person and all human rights.” (Speech at Independence Mall in Philadelphia, September 26, 2015)



Franco Origlia/Getty Images

What is the state of religious liberty in the U.S.?

“In the United States, religious freedom generally enjoys strong protection in our law and culture, but those protections are now in doubt. For example, the longstanding tax exemption of the Church has been explicitly called into question at the highest levels of government, precisely because of her teachings on marriage. Catholics have a particular duty to make sure that protections like these do not weaken but instead grow in strength. This is not only to secure the just freedom of the Church and the faithful here but also to offer hope and an encouraging witness to those who suffer direct and even violent religious persecution in countries where the protection is far weaker.” (*FCFC*, 72)

What about the rights of nonbelievers?

As Pope Francis has written, “As believers, we also feel close to those who do not consider themselves part of any religious tradition, yet sincerely seek the truth, goodness and beauty which we believe have their highest expression and source in God. We consider them as precious allies in the commitment to defending human dignity, in building peaceful coexistence between peoples and in protecting creation.” (*Evangelii Gaudium*, 257).

FROM ENDING THE SLAVE TRADE, TO
SECURING CIVIL RIGHTS, FROM
ERECTING HOSPITALS AND SCHOOLS,
TO HELPING THE UNBORN, THE
HOMELESS, AND THE HUNGRY —
PEOPLE OF FAITH HAVE LED THE WAY.

Immigration & Solidarity

Why is the Church committed to immigration reform?

As the Wisconsin bishops wrote in their 2012 pastoral letter, *Traveling Together in Hope*:

“As Catholics, we uphold the sanctity and dignity of every human life, from conception to natural death. We affirm that every human being is created in God’s image through His boundless love. Just as we work to protect the innocent unborn, 40 million of whom have already lost their lives, so we cannot turn our backs on the 12 million immigrants in our midst who long to live freely and fully.”

What about people who are in our country illegally?

Wisconsin’s bishops acknowledge that the rule of law is essential to maintaining a stable society. However, they explain that Americans “have to acknowledge that some of our foreign and domestic policies and practices have contributed to the illegal entry of immigrants. Our nation’s incessant demand for inexpensive goods and services is one of the driving forces behind the export of American jobs and the hiring of immigrant workers. Our nation is a magnet for immigrants because there is work here and because of the international disparity in wages. Our aging population needs younger workers.” (*Traveling Together in Hope*)

What immigration reform does the Church support?

“Comprehensive reform . . . should include a broad and fair legalization program with a path to citizenship; a work program with worker protections and just wages; family reunification policies; access to legal protections, which include due process procedures; refuge for those fleeing persecution and violence; and policies to address the root causes of migration. The right and responsibility of nations to control their borders and to maintain the rule of law should be recognized but pursued in a just and humane manner.” (*FCFC*, 81)



George Martell/The Pilot Media Group (cropped/shaded)

What more can be done to help those fleeing poverty, violence, and persecution?

As Pope Francis explains, “The Church stands at the side of all who work to defend each person’s right to live with dignity, first and foremost by exercising the right not to emigrate and to contribute to the development of one’s country of origin. This process should include, from the outset, the need to assist the countries which migrants and refugees leave. This will demonstrate that solidarity, cooperation, international interdependence and the equitable distribution of the earth’s goods are essential for more decisive efforts, especially in areas where migration movements begin, to eliminate those imbalances which lead people, individually or collectively, to abandon their own natural and cultural environment.” (Pope Francis, *Message for World Day of Migrants and Refugees*, 2016)

To learn more about the U.S. Conference of Catholic Bishops’ *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org and www.wisconsinatholic.org.



FAITHFUL CITIZENSHIP 2020

This series has been prepared by the Wisconsin Catholic Conference as a guide for those who wish to inform their consciences in order to participate more fully in the political process. To learn more about the U.S. Conference of Catholic Bishops' *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org and www.wisconsinatholic.org.

Fifth in a five-part series

Marriage & Family

Why are marriage and family essential?

“The family founded upon marriage is the basic cell of human society. The role, responsibilities, and needs of families should be central national priorities. Marriage must be defined, recognized, and protected as a lifelong exclusive commitment between a man and a woman, and as the source of the next generation and the protective haven for children. The institution of marriage is undermined by the ideology of ‘gender’ that dismisses sexual difference and the complementarity of the sexes and falsely presents ‘gender’ as nothing more than a social construct or psychological reality, which a person may choose at variance with his or her biological reality (see *Compendium of the Social Doctrine of the Church*, no. 224). As Pope Francis has taught, ‘the removal of [sexual] difference creates a problem, not a solution’ (General Audience, April 22, 2015). ... This affirmation in no way compromises the Church’s opposition to unjust discrimination against those who experience ‘deep-seated homosexual tendencies,’ who ‘must be accepted with respect, compassion, and sensitivity’ (*Catechism of the Catholic Church*, no. 2358).” (FCFC, 70)

Which public policies help families?

“Policies on taxes, work, divorce, immigration, and welfare should uphold the God-given meaning and value of marriage and family, help families stay together, and reward responsibility and sacrifice for children. Wages should allow workers to support their families, and public assistance should be available to help poor families to live in dignity. Such assistance should be provided in a manner that promotes eventual financial autonomy.” (FCFC, 70)



George Martell (cropped/shaded)

What rights do children have?

“Pope Francis has stressed, ‘Children have a right to grow up in a family with a father and a mother capable of creating a suitable environment for the child’s development and emotional maturity’ (Address on the Complementarity Between Man and Woman, Nov. 17, 2014). Children who may be placed in foster care or with adoptive parents have a right to be placed in homes with a married man and woman, or if not possible, in environments that do not contradict the authentic meaning of marriage. Child welfare service providers, consistent with their religious beliefs, have a right to place children in such homes rather than in other environments. We oppose contraceptive and abortion mandates in public programs and health plans, which endanger rights of conscience and can interfere with parents’ right to guide the moral formation of their children.” (FCFC, 71)

Care for Creation

What can we do to protect the natural environment and to assist the poor?

“Protecting the land, water, and air we share is a religious duty of stewardship and reflects our responsibility to born and unborn children, who are most vulnerable to environmental assault. ... There are many concrete steps we can take to assure justice and solidarity between the generations. ... Our Conference offers a distinctive call to seriously address global climate change, focusing on the virtue of prudence, pursuit of the common good, and the impact on the poor, particularly on vulnerable workers and the poorest nations. The United States should lead in contributing to the sustainable development of poorer nations and promoting greater justice in sharing the burden of environmental blight, neglect, and recovery. It is important that we address the rising number of migrants who are uprooted from their homeland as a consequence of environmental degradation and climate change. They are not currently recognized as refugees under any existing international convention and are thus not afforded legal protections that ought to be due to them.”
(FCFC, 86)



Carlos ZGZ (cropped/shaded)

What about ensuring that fewer people are born into poverty?

As Pope Francis explains, “Instead of resolving the problems of the poor and thinking of how the world can be different, some can only propose a reduction in the birth rate. At times, developing countries face forms of international pressure which make economic assistance contingent on certain policies of ‘reproductive health’ To blame population growth instead of extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption. Besides, we know that approximately a third of all food produced is discarded, and ‘whenever food is thrown out it is as if it were stolen from the table of the poor’. Still, attention needs to be paid to imbalances in population density, on both national and global levels, since a rise in consumption would lead to complex regional situations, as a result of the interplay between problems linked to environmental pollution, transport, waste treatment, loss of resources and quality of life.” (Laudato Si’, 50)

**ALONG WITH THE IMPORTANCE OF
LITTLE EVERYDAY GESTURES, SOCIAL
LOVE MOVES US TO DEVISE LARGER
STRATEGIES TO HALT
ENVIRONMENTAL DEGRADATION AND
TO ENCOURAGE A ‘CULTURE OF CARE’
WHICH PERMEATES ALL OF SOCIETY.**

(Pope Francis, *Laudato Si’*, 231)

To learn more about the U.S. Conference of Catholic Bishops’ *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org and www.wisconsinatholic.org.



A Letter to Catholics in Wisconsin on Faithful Citizenship

Dear Sisters and Brothers in Christ,

We write to you as our state recovers from a prolonged period of strife. Recent events have revealed just how fragile our lives are and how essential it is to make sacrifices for the sake of others. As another national election season will soon be upon us, we presume that elections too will look different. One constant, however, is our Catholic teaching.

As in the past, we urge you to review *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States* (www.faithfulcitizenship.org) and our summary of Catholic Social Teaching found on the reverse of this letter. Both serve to guide Catholics as they exercise their rights and duties as citizens.

We also commend to you Blessed Frédéric Ozanam, a model of what it means to be a faithful citizen. He was a university professor, politically engaged Catholic, and most important, founder of the Society of St. Vincent de Paul. The Society this year is celebrating the 175th anniversary of its foundation in the United States. In 1851, during a period of great social and political turmoil, when democracy in France seemed doomed, he wrote:

“Let us learn, first of all, to defend our belief without hating our adversaries, to appreciate those who do not think as we do, to recognize that there are Christians in every camp, and that God can be served now as always! Let us complain less of our times and more of ourselves. Let us not be discouraged, let us be better.”

Ozanam showed that our political participation must be influenced by our Catholic faith and not the other way around. May we follow his example, remembering that in the long run, and as his legacy proves, political regimes come and go, but Christian commitment to human dignity and the common good have a lasting impact. Through the exercise of our political responsibility, may we uphold the dignity of the born and unborn, especially those who are destitute, abandoned, oppressed, or vulnerable.

In another way, Ozanam has a lesson for our times, for he lived through a terrible cholera epidemic and yet with his friends continued to serve the poor of Paris. Even as we face personal challenges, we are called to look for ways to help those in need. We cannot forget those whose isolation caused by cruelty is constant and will extend beyond a time of pandemic. Now is the time to act on behalf of those who through abortion, xenophobia, racism, poverty, and materialism, society fails to recognize as fully human. May we use what we have learned during recent challenges to better model the love of Christ in what we say and do.

We urge Catholics to use this time to engage in prayer, formation, conversation, and action. Now is the time to safely reach out with love, compassion, and understanding, even to those with whom we may disagree. Please also consider aiding those who cannot vote due to fear or circumstance. Help them to learn about candidates and how to safely cast their vote. For complete information on voting options and assistance, including absentee voting information, please visit <https://myvote.wi.gov/>.

We thank you for reading this. May God bless you and may He help us rebuild a more just and loving society.

Sincerely yours in Christ,

Most Reverend Jerome E. ListECKI
Archbishop of Milwaukee

Most Reverend David L. Ricken
Bishop of Green Bay

Most Reverend Donald J. Hying
Bishop of Madison

Most Reverend William P. Callahan, OFM Conv.
Bishop of La Crosse

Most Reverend James P. Powers
Bishop of Superior

July 2020

The Principles of Catholic Social Teaching

Catholic social teaching (CST) is one of our Church's greatest treasures. Since the time of the Apostles, Church leaders have sought to relate the Gospel to the conditions of their age. Jesus's call in Matthew 25 to be good and faithful servants who serve the hungry and the thirsty, welcome the stranger, clothe the naked, and visit the ill and the incarcerated – all these and more are the basis for this social teaching. From the late nineteenth century to the present day, popes, councils, and bishops have condensed this teaching into the four fundamental principles described below. These four principles and related themes from CST provide a moral framework that does not easily fit liberal or conservative ideologies or political party platforms. They are nonpartisan and nonsectarian, reflecting fundamental ethical principles that are common to all people.

Through the Wisconsin Catholic Conference (WCC), the bishops of Wisconsin have created four bulletin inserts which cover CST in greater detail (www.wisconsinatholic.org under "Faithful Citizenship Resources"). The U.S. Conference of Catholic Bishops (USCCB) has produced a national statement, *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States* (rev. 2019) (<http://www.usccb.org/issues-and-action/faithful-citizenship>), from which the descriptions below are taken. The most comprehensive summary of Catholic social teaching can be found in the *Compendium of the Social Doctrine of the Church*, available on the Vatican website (www.vatican.va) or from booksellers.

The Dignity of the Human Person

Human life is sacred. The dignity of the human person is the foundation of a moral vision for society. Direct attacks on innocent persons are never morally acceptable, at any stage or in any condition. In our society, human life is especially under direct attack from abortion, which some political actors mischaracterize as an issue of "women's health." Other direct threats include euthanasia and assisted suicide (sometimes falsely labelled as "death with dignity"), human cloning, in vitro fertilization, and the destruction of human embryos for research. Catholic teaching about the dignity of life calls us to oppose torture, unjust war, and the indiscriminate use of drones for violent purposes; to prevent genocide and attacks against noncombatants; to oppose racism; to oppose human trafficking; and to overcome poverty and suffering. Nations are called to combat evil and terror without resorting to armed conflicts except as a last resort after all peaceful means have failed, and to end the use of the death penalty as a means of protecting society from violent crime.

Common Good

The common good refers to the social and community dimension of the moral good. Human dignity is respected and the common good is fostered only if human rights are protected and basic responsibilities are met. Every human being has a right to access those things required for human decency – food and shelter, education and employment, health care and housing, freedom of religion and family life. Corresponding to these rights are duties and responsibilities – to one another, to our families, and to the larger society. Every economic system serves the dignity of the human person and the common good when it respects the dignity of work and protects the rights of workers. Employers contribute to the common good through the services or products they provide and by creating jobs that uphold the dignity and rights of workers – to productive work, to decent and just wages, to adequate benefits and security in their old age, to the choice of whether to organize and join unions, to the opportunity for legal status for immigrant workers, to private property, and to economic initiative. Workers also have responsibilities – to provide a fair day's work for a fair day's pay, to treat employers and co-workers with respect, and to carry out their work in ways that contribute to the common good. The common good also includes caring for God's creation and for the poor who suffer "the gravest effects of all attacks on the environment."

Subsidiarity

The human person is not only sacred but also social. Full human development takes place in relationship with others. The family – based on marriage between a man and a woman – is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. It should be defended and strengthened, not redefined, undermined, or further distorted. Respect for the family should be reflected in every policy and program. It is important to uphold parents' rights and responsibilities to care for their children, including the right to choose their children's education. Every person and association has a right and a duty to participate actively in shaping society and to promote the well-being of all, especially the poor and vulnerable. The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions, yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.

Solidarity

Solidarity recognizes that we are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Loving our neighbor has global dimensions and requires us to eradicate racism and address the extreme poverty and disease plaguing so much of the world. Solidarity also includes pursuing peace and justice, and showing a preferential option for the poor, who include unborn children, orphans, persons in poverty, persons with disabilities, the elderly and terminally ill, victims of injustice and oppression, immigrants and refugees, and prisoners.

CIVILIZE IT



DIGNITY BEYOND THE DEBATE

2020

What does it mean to form my conscience?

Catholics have a long tradition of engagement in the public square. Sometimes that engagement requires making difficult moral decisions that impact our own lives and those of others. Our conscience can help guide the decisions we make. The Second Vatican Council guides us: “Always summoning [one] to love good and avoid evil, the voice of conscience can when necessary speak to [one’s] heart more specifically: do this, shun that” (*Gaudium et Spes* 16). However, our conscience doesn’t just come to us when we are born. We must work throughout our lives to form it through prayer, learning, and conversation.

How do I form my conscience?

It takes time to form our consciences so that we can make well-reasoned judgments about particular, real-life situations. The Church teaches that it is important to work continually on conscience formation so we can be prepared to make decisions whenever the opportunity arises. Some specific ideas to form your conscience are:

- 1) Begin by **being open to the truth** and what is right.
- 2) **Study Sacred Scripture** and the **teaching** of the Church.
- 3) **Examine the facts** and **background information** about various choices and be discerning in where we gather information.
- 4) **Prayerfully reflect** to discern the will of God (*Forming Consciences for Faithful Citizenship*, no. 18).

Additionally, it is important to consider how

our community of faith can help us form good consciences through some of these steps:

- 1) Seek the **prudent advice** and **good example** of trusted leaders and others to support and enlighten our conscience.
- 2) Learn about the **authoritative teaching** of the Church.
- 3) Pray for the **gifts of the Holy Spirit** to help us develop our conscience.
- 4) Regularly partake in an **examination of conscience** to hear God’s voice in your life.¹

Doing the work of forming our consciences can seem daunting. Fortunately, we have many church teachings that can help us in this important task. *Forming Consciences for Faithful Citizenship* is an important resource for U.S. Catholics and helps us prayerfully reflect on how we can apply Church teaching in our civic life. “Conscience is not something that allows us to justify doing whatever we want, nor is it a mere “feeling” about what we should or should not do. Rather, **conscience is the voice of God resounding in the human heart**, revealing the truth to us and calling us to do what is good while shunning what is evil.”²

Here are some questions for further reflection:

1. When has my conscience guided me to “do good and avoid evil”?
2. What are some key resources I can use to form my conscience?
3. Forming conscience is a “lifelong task.” What do I do to *regularly* form my conscience? What more should I do?

¹ Catechism of the Catholic Church (2nd ed.). Washington, DC: Libreria Editrice Vaticana–United States Conference of Catholic Bishops (USCCB), 2000, no 1777

² USCCB. *Forming Consciences for Faithful Citizenship*. Washington, DC: 2015, no. 17





FAITHFUL CITIZENSHIP 2020

To learn more about the U.S. Conference of Catholic Bishops' *Forming Consciences for Faithful Citizenship (FCFC)*, visit www.faithfulcitizenship.org. For additional questions, see the Wisconsin Catholic Conference 5-part Faithful Citizenship series at www.wisconsinatholic.org.

Our Call as Catholic Citizens

What are fundamental moral issues that need to be addressed?

As the U.S. bishops explain in *Forming Consciences for Faithful Citizenship (FCFC)*, the challenges facing our nation are many. However, as the 2019 *FCFC* "Introductory Note" points out, the following areas are particularly pressing:

- Abortion because it directly attacks life itself.
- The inhumane treatment and lack of due process for immigrants at our border, the heightened barriers for those seeking refuge and asylum, and xenophobia.
- Racism, which continues to fester, as the bishops of the United States have written in their recent pastoral letter, *Open Wide Our Hearts*.
- Religious freedom both at home and abroad.
- Poverty, both domestically and internationally.
- Violence, whether by guns, war, or capital punishment.
- The family based on marriage between a man and a woman and upholding the rights of children in that regard.
- Care for God's creation, especially those most impacted by climate change—the poor—and protection for our common home.

IT IS IMPORTANT FOR ALL CITIZENS "TO SEE BEYOND PARTY POLITICS, TO ANALYZE CAMPAIGN RHETORIC CRITICALLY, AND TO CHOOSE THEIR POLITICAL LEADERS ACCORDING TO PRINCIPLE, NOT PARTY AFFILIATION OR MERE SELF-INTEREST."

(*FCFC*, 41)

Why is protecting the unborn of such great importance?

As Pope Francis explains, "Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenceless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this.... [T]his defence of unborn life is closely linked to the defence of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development." (*Evangelii Gaudium*, 213)

What about other human rights?

"The right to life implies and is linked to other human rights – to the basic goods that every human person needs to live and thrive. All the life issues are connected, for erosion of respect for the life of any individual or group in society necessarily diminishes respect for all life. The moral imperative to respond to the needs of our neighbors – basic needs such as food, shelter, health care, education, and meaningful work – is universally binding on our consciences and may be legitimately fulfilled by a variety of means. Catholics must seek the best ways to respond to these needs." (*FCFC*, 25)

"Catholic teaching about the dignity of life calls us to oppose torture, unjust war, and the indiscriminate use of drones for violent purposes; to prevent genocide and attacks against noncombatants; to oppose racism; to oppose human trafficking; and to overcome poverty and suffering. Nations are called to protect the right to life by seeking effective ways to combat evil and terror without resorting to armed conflicts except as a last resort after all peaceful means have failed, and to end the use of the death penalty as a means of protecting society from violent crime. We revere the lives of children in the womb, the lives of persons dying in war and from starvation, and indeed the lives of all human beings as children of God. We stand opposed to these and all activities that contribute to what Pope Francis has called 'a throwaway culture.'" (*FCFC*, 45)

What is a just economy?

“Economic decisions and institutions should be assessed according to whether they protect or undermine the dignity of the human person. Social and economic policies should foster the creation of jobs for all who can work with decent working conditions and just wages. Barriers to equal pay and employment for women and those facing unjust discrimination must be overcome. Catholic social teaching supports the right of workers to choose whether to organize, join a union, and bargain collectively, and to exercise these rights without reprisal. It also affirms economic freedom, initiative, and the right to private property.” (FCFC, 73)

What is the state of religious liberty in the U.S.?

“In the United States, religious freedom generally enjoys strong protection in our law and culture, but those protections are now in doubt. For example, the longstanding tax exemption of the Church has been explicitly called into question at the highest levels of government, precisely because of her teachings on marriage. Catholics have a particular duty to make sure that protections like these do not weaken but instead grow in strength. This is not only to secure the just freedom of the Church and the faithful here but also to offer hope and an encouraging witness to those who suffer direct and even violent religious persecution in countries where the protection is far weaker.” (FCFC, 72)

What immigration reform does the Church support?

“Comprehensive reform ... should include a broad and fair legalization program with a path to citizenship; a work program with worker protections and just wages; family reunification policies; access to legal protections, which include due process procedures; refuge for those fleeing persecution and violence; and policies to address the root causes of migration. The right and responsibility of nations to control their borders and to maintain the rule of law should be recognized but pursued in a just and humane manner.” (FCFC, 81)

What can we do to protect the natural environment and to assist the poor?

“Protecting the land, water, and air we share is a religious duty of stewardship and reflects our responsibility to born and unborn children, who are most vulnerable to environmental assault. ... The United States should lead in contributing to the sustainable development of poorer nations and promoting greater justice in sharing the burden of environmental blight, neglect, and recovery. It is important that we address the rising number of migrants who are uprooted from their homeland as a consequence of environmental degradation and climate change. They are not currently recognized as refugees under any existing international convention and are thus not afforded legal protections that ought to be due to them.” (FCFC, 86)



Franco Origlia/Getty Images (cropped)

Which public policies help families?

Policies on taxes, work, divorce, immigration, and welfare should uphold the God-given meaning and value of marriage and family, help families stay together, and reward responsibility and sacrifice for children. Wages should allow workers to support their families, and public assistance should be available to help poor families to live in dignity. Such assistance should be provided in a manner that promotes eventual financial autonomy. (FCFC, 70)

To learn more about the U.S. Conference of Catholic Bishops' *Forming Consciences for Faithful Citizenship* (FCFC), visit www.faic.org and www.wisconsinatholic.org.

FAITHFUL CITIZENSHIP 2020

“In the Catholic tradition, responsible citizenship is a virtue and participation in political life is a moral obligation.”

Faithful Citizenship

Forming Consciences for Faithful Citizenship: A Catholic Call to Political Responsibility from the Catholic Bishops of the United States (2019), discusses the moral dimensions of public policies and the responsibility that all Catholics share to form their consciences in light of their faith.

As the Catholic bishops of Wisconsin, we urge you to exercise your fundamental right to vote, but equally important, to become actively engaged in the life of your community. Bring to bear all the wisdom and experience that Catholic social teaching and our faith have to offer. Ask yourself and those who govern our nation, “Does this social program, economic plan, or public policy respect the dignity of the person, created in the image and likeness of God? Does it further the common good?”

The questions on the right are intended to help guide you in your efforts to make moral and prudential decisions about candidates and public policies. Please use them when contacting candidates for local and state public office.

To obtain more information on Catholic social teaching, public policy issues, and ideas for engaging *Faithful Citizenship*, please contact the **Wisconsin Catholic Conference** (608-257-0004) or your **local diocesan office at the number below**:

Green Bay Living Justice: 920-272-8321

La Crosse Ministries and Social Concerns: 608-791-0161

Madison Respect Life and Social Justice: 608-821-3002

Milwaukee Dignity of the Human Person & Social Justice Ministry:
414-758-2286

Superior Ecclesial Ministries & Diocesan Consultation: 715-394-0204

To find out who is running for office in your area, obtain an absentee ballot, or locate other voting information, visit <https://myvote.wi.gov> or call 1-866-VOTE-WIS (8683-947). To find your county or city clerk’s office, visit <https://elections.wi.gov/clerks/directory> or click on the link at the bottom of myvote.wi.gov.

Candidate Questions

Every Human Life Is Created in God’s Image and therefore Sacred

Where does the candidate stand on:

- Protecting human life from conception to natural death?
- Preserving state limits on abortion?
- Preserving the state ban on assisted suicide and euthanasia?
- Prohibiting research that uses aborted fetal parts or human embryos?
- Banning the cloning of human embryos?
- Addressing and eliminating racism?
- Treating all refugees and immigrants with dignity and respect?
- Ensuring that the state protects religious liberty and freedom of conscience for all?

The Family Is the Domestic Church

Where does the candidate stand on:

- Protecting the fundamental understanding of marriage as the lifelong and faithful union of one man and one woman?
- Increasing support for pregnant women in need?
- Respecting parents as the first and primary educators of their children?
- Expanding educational choice for all families?
- Expanding tax incentives for families that utilize private schools?
- Allowing a state tax credit for adoption expenses?

God Has a Special Love for the Poor and Vulnerable; Workers Collaborate in the Development of God’s Creation

Where does the candidate stand on:

- Increasing the state minimum wage to keep pace with inflation?
- Assuring basic support for people living in poverty?
- Maintaining access to health care for low-income persons?
- Increasing funding for safe and affordable housing?
- Providing treatment instead of incarceration to non-violent drug and alcohol offenders?
- Supporting the right of workers to organize collectively?

Respect for the Creator Is Shown by Our Care for His Creation

Where does the candidate stand on:

- Supporting farmers and business owners who implement environmentally sound management practices?
- Promoting conservation and alternative, renewable energy sources?
- Protecting our state’s natural resources?

Wisconsin Voter Information



MyVote Wisconsin Website

MyVote Wisconsin (<https://myvote.wi.gov/en-us>) is the State of Wisconsin's official source for voting. There you can register to vote, check your voter registration status, find your polling place, see what's on your ballot, request an absentee ballot, and check provisional ballot status. You can also call the Election Commission's HelpDesk at (608) 261-2028, Toll-Free (866) VOTE-WIS (8683-947), or email Elections@wi.gov.

To confirm that you are on the pre-printed poll list at your designated polling station, contact your city or county clerk. To find your clerk, visit <https://elections.wi.gov/clerks/directory> or click on the link at the bottom of myvote.wi.gov.

Absentee Voting

Registered Wisconsin voters may request an absentee ballot, but must first verify that they are registered to vote. This can be done at <https://myvote.wi.gov/en-us/VoteAbsentee>. If you are not registered or your name or address has changed, you will need to register or update your registration before requesting an absentee ballot (members of the military do not need to be registered to request an absentee ballot). Please allow sufficient time to both confirm registration and request an absentee ballot. Also make certain to be aware of deadlines for requesting an absentee ballot in advance of an election.

Voter Photo ID Required

A photo ID is now required to receive a ballot in all regular and special elections. To learn if you have the right photo ID, how to get a free state ID card for voting, and what exceptions there are to the new law, visit **Bring It to the Ballot** (<http://bringit.wi.gov/>).

Voter Registration

For those organizing voter registration drives, please contact your local city or county clerk for guidance by going to <https://elections.wi.gov/clerks/directory> or clicking on the link at the bottom of myvote.wi.gov.

FAITHFUL CITIZENSHIP 2020

Candidate Questions

&

Wisconsin Voter Information



Guidelines for Church Involvement in Electoral Politics

(Condensed Version)

The Wisconsin Catholic Conference (WCC), which is the public policy arm of the state's Roman Catholic bishops, first issued the *Guidelines for Church Involvement in Electoral Politics* in 1983. The *Guidelines* are intended to encourage Catholics and other citizens to become involved in election campaigns and the discussion of public policy issues. In addition, they clarify what activities and efforts are appropriate for Church officials and agencies during a political campaign.

Copies of the full version of the *Guidelines* may be obtained by contacting the **Wisconsin Catholic Conference**, 131 W. Wilson St., Suite 1105, Madison, WI 53703, Phone: 608-257-0004, Web: www.wisconsincatholic.org.

The Church's Role in Politics

The Church has both a duty and a right to call attention to the moral and religious dimensions of public issues. As it does this, it applies Gospel values as a norm against which social policies and political activities are measured. It also shares its vision of how our call as believing Christians compels us to work for the transformation of society in ways that make it more just. In specific terms this means the Church and its people can do several things:

- Educate Catholics and others regarding the teachings of the Church and the responsibilities of its members;
- Analyze issues for their moral and social dimensions;
- Measure policies against the values of the Gospel;
- Participate with other citizens in the debate over public policies; and,
- Speak out with courage, skill, and concern on issues involving human rights, social justice, and the life of the Church in society.

Mission of the Church Is Religious, Not Political

For reasons that are both theological and legal, the Church's involvement in public life does not extend to endorsing candidates for election to public office nor calling for their defeat.

Recommended Church Activities

1. Publish and distribute issue materials without reference to specific candidates or political parties.
2. Support voter registration and "get-out-the-vote" campaigns.
3. Encourage Catholics, as citizens, to become involved in political activities.
4. Organize committees for political education.
5. Develop legislative networks to review legislative activity and monitor the positions of elected officials. Such monitoring should be ongoing and not limited exclusively to an election campaign.

6. Make Church facilities available for multi-issue candidate forums whether hosted by parishes, diocesan groups, or other neutral organizations.
7. Encourage attendance at public forums.
8. Develop parish committees to help those with disabilities and/or elders to vote (e.g., rides to the polls, information on absentee voting).
9. Assist non-English speaking persons with registering to vote and learning about issues; provide materials in their native language.
10. Organize letter-writing campaigns on legislative issues.
11. Develop special outreach programs to help the disadvantaged in the electoral process.

Partisan Political Activities Not Allowed

The following activities are not recommended for persons acting in an official Church capacity (i.e., diocesan officials and agencies, clergy, religious, parish councils, parish organizations, and other Church affiliates).

1. Endorsing or opposing political candidates or parties, or actively engaging in political campaigns for or against any candidate or party (e.g., homily, newsletter, etc.).
2. Permitting the preparation, collation, or distribution on Church premises of any flyers or other printed materials that favor or oppose a candidate or a party.
3. Using diocesan or parish bulletins or web sites to support, promote, endorse, or oppose any particular political party or candidate.
4. Evaluating candidates in writing or in speech. Types of objectionable evaluations include the following:
 - Labeling a candidate in a manner that removes objectivity by not allowing readers/listeners to evaluate a candidate's position for themselves, such as "pro-life" or "anti-school aid."

- Using plus (+) or minus (-) signs to rate a candidate, which implies an endorsement or opposition.
 - Rating candidates on a scale of “one to ten,” for example; or otherwise saying, “X is good, Y is better.”
 - Issuing “marked” sample ballots that tell people how to vote.
5. Giving Church money or any monies arising from Church-related sources to candidates for political office or holders of political office.
 6. Using Church facilities in any manner that would connote endorsement of a political candidate.

Publishing or Distributing Candidate’s Positions

Parishes and other diocesan agencies or organizations must take great care when publishing or distributing materials that attempt to report candidates’ voting positions on specific issues or their voting records.

1. All surveys or questionnaires of candidates’ positions for state or federal elections must be prepared or approved by the United States Conference of Catholic Bishops (USCCB) or WCC if they are distributed on Church property (including parking lots).

The following must be true of any survey or questionnaire approved by the WCC:

- It must be objectively worded and objectively compiled. (The survey/questionnaire must not make value judgments about the issue or the response, but should confine itself to describing the issue or vote in question and the candidate’s position.)
 - Its results must be accurately reported and free of bias.
 - It must cover a broad range of issues of interest or concern to the Church.
 - It cannot be distributed in the 10 days preceding a primary or general election because this may prevent candidates or parties from responding to inaccuracies or misrepresentations of their positions.
 - It cannot be prepared by an organization that supports or opposes a particular candidate or party.
2. Diocesan or parish bulletins, brochures, or other publications containing reports of candidates’ positions on these issues should point out that the diocese or parish does not endorse candidates and that the material is distributed to inform and educate voters.

3. Those seeking approval of materials prepared by an organization or individual other than the USCCB, WCC, or local diocese should submit materials to the WCC at least two weeks prior to the intended date of distribution.
4. It is advisable that organizations engaging in this activity establish a practice of publishing the ongoing record of public officials and legislative bodies at regular intervals, rather than doing so exclusively during an election campaign.

Publishing or Distributing Voter Education Materials

Parishes and other diocesan agencies or organizations must also be careful regarding use of voter education materials prepared or distributed in the context of an election campaign, even if they do not mention candidates by name.

Whenever possible, materials prepared by the USCCB, WCC, or local diocese should be used for voter education efforts. However, since no publication or series will address every issue of interest to Catholic citizens, the use of other materials may be appropriate. Such materials may be used subject to the following guidelines:

1. Prior to being distributed on Church property (including parking lots) or used in some other official capacity, all materials designed to educate voters regarding state or national elections must either be 1) prepared by the Holy See, USCCB, WCC, or local diocese, or 2) approved by the WCC.
2. Materials to educate voters about issues related to municipal or county elections or referenda must be prepared or approved by the local diocese.
3. The materials may not advocate a position that is opposed to one taken by the Holy See, USCCB, WCC, or local diocese.
4. Materials prepared by an organization or individual other than the Holy See, USCCB, WCC, or local diocese should be submitted to the WCC for approval at least two weeks prior to the intended date of distribution.

Publishing or Distributing Public Policy Materials

Even outside of elections, parishes must ensure that bulletin inserts or other materials in the parish that involve public policy matters do not support a position in contradiction with the published position of the Holy See, USCCB, WCC, or local diocese. If in doubt, a determination will be made by the diocese, which may consult with the Holy See, the USCCB, or the WCC, as necessary.



WISCONSIN CATHOLIC CONFERENCE

FOR IMMEDIATE RELEASE

August 3, 2020

BISHOPS SHARE RESOURCES ON FAITHFUL CITIZENSHIP

The Wisconsin Catholic Conference (WCC), the public policy voice of Wisconsin's bishops, is distributing two series of resources to help Catholics reflect on their duties as faithful citizens. Catholics are encouraged to utilize these resources as they navigate the election process and fulfill their responsibilities as voters.

The first and longer five-part series includes focused resources on notable topics:

1. Letter from the Wisconsin Catholic Bishops/Overview of Catholic Social Teaching
2. Forming Consciences
3. Life & Dignity of the Human Person/Poverty & Economic Justice
4. Religious Liberty/Immigration & Solidarity
5. Marriage & Family/Care for Creation

The shorter three-part series includes general, overarching resources:

1. Letter from the Wisconsin Catholic Bishops/Overview of Catholic Social Teaching
2. Forming Consciences from the U.S. Conference of Catholic Bishops (USCCB)
3. Select quotes from the WCC's five-part series

Additional resources outside of both series include:

1. Candidate Questions & Wisconsin Voter Information
2. WCC Guidelines for Church Involvement in Electoral Politics

As in years past, the WCC materials are based on the U.S. bishops' statement, *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States* (www.faithfulcitizenship.org). While the series and resources are designed for parish bulletins, they can also be reproduced on a parish website or on posters.

WCC Executive Director Kim Vercauteren observed that "our unique Catholic voice is vital in a time of increasing political polarization. I hope these resources motivate Catholics to deepen their understanding of Catholic social teaching and get engaged, not just around elections, but throughout the year."

In their letter, the Wisconsin bishops urge similar awareness and action:

"Even as we face personal challenges, we are called to look for ways to help those in need. We cannot forget those whose isolation caused by cruelty is constant and will extend beyond a time of pandemic. Now is the time to act on behalf of those who through abortion, xenophobia,

racism, poverty, and materialism, society fails to recognize as fully human. May we use what we have learned during recent challenges to better model the love of Christ in what we say and do.”

The bishops close their letter by urging Catholics to engage in prayer, formation, conversation, and action. They also urge individuals to accompany their neighbors and others who may need assistance in voting.

The WCC’s resources are provided to parishes through the diocesan offices responsible for respect life and social concerns. They are also available on the WCC website at www.wisconsinatholic.org.

- 30 -

For more information, contact Barbara Sella at 608-257-0004.

CALENDAR OF EVENTS

DIOCESE OF SUPERIOR

September 2020

Monday	09/07/20	LABOR DAY <i>Diocesan offices closed</i>
Friday	09/11/20	SCHOOL OF SERVANT LEADERSHIP
Saturday	09/12/20	Location: St. Anthony, Tony Contact Chris Newkirk: 715-394-0204; cnewkirk@catholicdos.org
Sunday	09/13/20	WALKING WITH MOMS IN NEED: A YEAR OF SERVICE Announcement of Inventory Results Contact Bonita Thom: 715-394-0206; bthom@catholicdos.org
Tuesday	09/15/20	VIRTUAL FALL REGIONAL WORKSHOP Will be held virtually Contact Grace Geisler: 715-234-5044; ggeisler@catholicdos.org
Monday	09/14/20	CANCELLED PRIEST'S RETREAT
Thursday	09/17/20	
Thursday	09/17/20	ST. PIUS PRIEST FUND MEETING Location: To be determined Contact Rev. Andrew Ricci: 715-392-8111; rector@superiorcathedral.org
Sunday	09/20/20	CATECHETICAL SUNDAY Theme: <i>I received from the Lord what I also handed on to you.</i> Contact Grace Geisler: 715-234-5044; ggeisler@catholicdos.org
Monday	09/21/20	VIRTUAL FALL REGIONAL WORKSHOP Contact Grace Geisler: 715-234-5044; ggeisler@catholicdos.org
Saturday	09/26/20	LAY MINISTRY ENRICHMENT Location: St. Anthony, Tony Contact Chris Newkirk: 715-394-0204; cnewkirk@catholicdos.org
Saturday	09/26/20	POWER AND PURPOSE, ENCOUNTERING THE HOLY SPIRIT Location: Our Lady of Sorrows, Ladysmith Contact Mary Joan Sutton: 715-441-9699; maryjoansutton@gmail.com

CALENDAR OF EVENTS

DIOCESE OF SUPERIOR

October 2020

Tuesday	10/06/20	PROFESSIONAL DEVELOPMENT DAYS Location: St. Joseph Parish Hall, Hayward Contact Chris Newkirk: 715-394-0204; cnewkirk@catholicdos.org
Friday	10/09/20	SCHOOL OF SERVANT LEADERSHIP
Saturday	10/10/20	Location: St. Anthony, Tony Contact Chris Newkirk: 715-394-0204; cnewkirk@catholicdos.org
Friday	10/16/20	LAY LEADER OF PRAYER INITIAL FORMATION
Saturday	10/17/20	Location: St. Anthony, Park Falls Contact Paul Birch: 715-394-0233; pbirch@catholicdos.org
Tuesday	10/20/20	CLERGY WORKSHOP Sunday, Monday – cancelled; Tuesday morning – leave open Contact Rev. Kevin Gordon: 715-779-5501; kgordon@catholicdos.org
Friday	10/30/20	FALL CONFERENCE Details forthcoming

WISCONSIN PASTORAL HANDBOOK CHANGES

Additions/Changes

September 2020

The following underlined sections are changes to the 2020 Wisconsin Pastoral Handbook;

Red = Delete, **Green** = Add, **Blue** = Change

F-6	SUPERIOR TRIBUNAL/JUDICIAL VICAR <u>Diocesan Adjutant Judicial Vicar: Rev. Adam J. Laski; 715-394-0231</u> <u>alaski@catholicdos.org</u>	Add Add
F-7	DIOCESAN FINANCE COUNCIL <u>Jane Phelps</u>	Delete
F-10	PARISHES BIRCHWOOD, ST. JOHN THE EVANGELIST Associate Pastor: <u>Rev. Samuel F. Schneider</u> Associate Pastor: <u>Rev. Adam J. Laski</u>	Delete Add
F-12	PARISHES CRESCENT LAKE, SACRED HEARTS OF JESUS AND MARY Parochial Administrator: <u>Rev. Randall Knauf, OFM Cap</u> Parochial Administrator: <u>(Open)</u>	Delete Add
F-12	PARISHES DANBURY, OUR LADY OF PERPETUAL HELP Parochial Administrator: <u>Rev. Randall Knauf, OFM Cap</u> Parochial Administrator: <u>(Open)</u>	Delete Add
F-13	PARISHES DOBIE, OUR LADY OF LOURDES Associate Pastor: <u>Rev. Samuel F. Schneider</u> Associate Pastor: <u>Rev. Adam J. Laski</u>	Delete Add
F-13	PARISHES EAGLE RIVER, ST. PETER THE FISHERMAN <u>Pastoral Associate</u>	
F-15	PARISHES GLIDDEN, MOST PRECIOUS BLOOD <u>Deacon: Tim Mika</u>	Add
F-15	PARISHES HAUGEN, HOLY TRINITY Associate Pastor: <u>Rev. Samuel F. Schneider</u> Associate Pastor: <u>Rev. Adam J. Laski</u>	Delete Add
F-16	PARISHES HIGHBRIDGE, ST. ANTHONY <u>Deacon: Tim Mika</u>	Add

F-18	PARISHES MELLEN, MOST HOLY ROSARY <u>Deacon:</u> <u>Tim Mika</u>	Add
F-22	PARISHES RICE LAKE, ST. JOSEPH Associate Pastor: <u>Rev. Samuel F. Schneider</u> Associate Pastor: <u>Rev. Adam J. Laski</u>	Delete Add
F-22	PARISHES SANBORN, ST. ANNE <u>Deacon:</u> <u>Tim Mika</u>	Add
F-26	PARISHES WEBSTER, ST. JOHN THE BAPTIST Parochial Administrator: <u>Rev. Randall Knauf, OFM Cap</u> Parochial Administrator: <u>(Open)</u>	Delete Add
F-26	PARISHES WOODRUFF, HOLY FAMILY Parish Admin.: <u>Nancy McCabe</u> Parish Admin.: <u>(Open)</u>	Delete Add
F-28	PRIESTS Anderson, Rev. Barg G. 715-808-5317 Retired <u>20 East John St. Unit 2, Rice Lake, WI 54868</u>	Change
F-29	PRIESTS <u>Knauf, Rev. Randall OFM Cap</u>	Delete entire entry – Time in DOS up
F-30	PRIESTS Laski, Rev. Adam J. '15 <u>Associate Pastor:</u> <u>St. Joseph Church, 111 Marshall St., Rice Lake, 54868</u> <u>Also Serves:</u> <u>St. John the Evangelist, Birchwood;</u> <u>Our Lady of Lourdes, Dobie; Holy Trinity, Haugen</u> <u>Res:</u> <u>2411 23rd St., Rice Lake, 54868</u> Adjutant Judicial Vicar: DOS, PO Box 969, Superior, 54880; 715-394-0231	Add Add Add Add
F-31	PRIESTS Schneider, Rev. Samuel F. '17 <u>715-234-2032</u> <i>'Associate Pastor through Also Serves'</i> <u>Released from the Diocese to U.S. Navy as Military Chaplain</u>	Delete Delete Add
F-31	PRIESTS <u>Tupa, Rev. Michael J. '91</u>	Delete
F-34	DEACONS Mika, Timothy Serves: Our Lady of the Lake, Ashland; St. Peter, Dauby; St. Mary, Odanah; St. Florian, Ino; SS Peter & Paul, Moquah; <u>Most Holy Rosary, Mellen;</u> <u>Most Precious Blood, Glidden; St. Anne, Sanborn; St. George, Clam Lake</u>	Add Add

SEPTEMBER 2 20

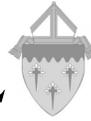
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DIOCESE OF SUPERIOR, WI—DAYS OF PRAYER FOR CLERGY, RELIGIOUS & LAY LEADERS

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Rev. Kevin Farrell	2 Very Rev. Kevin Gordon	3 Rev. William Green	4 Rev. Patrick Hardy	5 Rev. Virgil Heinen
6 Rev. James Hoffman	7 Rev. James Horath	8 Rev. Eugene Hornung	9 Rev. Joseph Kleinheinz	10 Rev. Robert Koszarek	11 Rev. Ronald Levra	12 Rev. David Lusson
13 Rev. Dennis Meulemans	14 Rev. Dennis Mullen	15 Rev. William Murphy	16 Rev. Dave Oberts	17 Rev. Jerome D'Souza, CMF	18 Rev. Jojappa Madanu	19 Rev. Lourduraju Madanu
20 Rev. Louis Reddy Maram Reddy	21 Rev. Joseph Kumar Mayakuntla	22 Rev. Showri Jojappa Pasala	23 Rev. Balaraju Policetty	24 Rev. Papi Reddy Yeruva	25 Rev. Hrudaya Raju Sunkara	26 Rev. Joseph Raj Alluri
27 Rev. Vijay Kumar Madani	28 Rev. Maria Joseph Kodiganti	29 Rev. Aloysius Royan Anthony	30 Rev. Sunil Kumar Thumma			

Debra Lieberg, Chancellor;
Secretary to the Bishop
Shayla French, Admin Assistant
Phone 715-395-0205
Fax: 715-395-3149
Diocese of Superior
PO Box 969
Superior, WI 54880

Eternal Father, Thank you for all the clergy, seminarians, religious women, staff and lay leaders in our Diocese. I lift them all up to you, but especially, (name) today. Sanctify him. Heal and guide him. Continue to mold him into the likeness and holiness of Your Son, Jesus, the Eternal High Priest. May his life be pleasing to You. In Jesus' Name I pray. Amen

OCTOBER 2020



DIocese OF SUPERIOR, WI—DAYS OF PRAYER FOR CLERGY, RELIGIOUS & LAY LEADERS

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 Rev. Mariadas Vallabhaneni	2 Rev. Lee Flaherty, CPPS	3 Very Rev. Frank Kordek, OFM
4 Rev. Ronald Olson, OFM Conv	5 All Deacons in the Diocese	6 All Women Religious	7 All Seminarians & for an increase in Vocations	8 All DOS & parish staff	9 All Deceased Diocesan Clergy & Rel. Order men & women who served in DOS.*	10 Most Rev. James Powers
11 Rev. Edwin Anderson	12 Rev. John Anderson	13 Rev. Michael Crisp	14 Very Rev. John Gerritts	15 Rev. Gerald Hagen	16 Rev. Gerald Harris	17 Rev. Michael Hayden
18 Very Rev. Gregory Hopefl	19 Rev. Philip Juza	20 Rev. Don Kania	21 Very Rev. Christopher Kemp	22 Rev. Sangmoon Kim	23 Rev. James Kinney	24 Rev. Adam Laski
25 Rev. John Long	26 Rev. Patrick McConnell	27 Rev. Eugene Murphy	28 Rev. David Neuschwander	29 Rev. Shaji Pazhukkathara	30 Rev. Richard Rhinehart	31 Rev. Andrew Ricci

Debra Lieberg, Chancellor &
Bishop's Secretary
Shayla French, Admin. Assistant
Phone 715-395-0205
Fax: 715-395-3149
Diocese of Superior
PO Box 969
Superior, WI 54880

Eternal Father, Thank you for all the clergy, seminarians, religious women, staff and lay leaders in our Diocese. I lift them all up to you, but especially, (name) today. Sanctify him. Heal and guide him. Continue to mold him into the likeness and holiness of Your Son, Jesus, the Eternal High Priest. May his life be pleasing to You. In Jesus' Name I pray. Amen

**Eternal rest grant unto them, O Lord, & let perpetual light shine upon them. May they rest in peace. Amen*

IMPACT

Bring faith to life.

Find life in faith.

Impact this Month

Pray with this passage from the letter to the Philippians this month. Use the questions below to guide your reflection.

Brothers and sisters: If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but also everyone for those of others. (Philippians 2:1-5)

What strikes you in this passage?

What is most challenging?

What is described that you feel is a strength for you?

How does this passage describe what Jesus did and what Christ calls you to do?

Called to Jesus' heart of love



For my thoughts are not your thoughts, nor are your ways my ways, says the Lord.

Who do you aspire to be?

Who do you admire? What is your goal in life? If we are honest with ourselves, most of us can admit that we look up to those who are successful in the eyes of others. The powerful, prosperous, sought-after. The voice of the world tells us our goal should be to be more like them. Even those of us who in our hearts do not seek worldly success may dream of financial security or a life of ease. Consciously or not, we spend much of our lives looking for a way to be admired and secure. Jesus shows us a different way.

Jesus' way is a heart of love. From this immense love of God flows compassion, mercy, forgiveness, humility. Jesus lived as one among us, showing us how to follow his way. He sought out the poor and lonely, attended to the sick and vulnerable, forgave sinners, and responded to suffering with compassion. Jesus literally put his life on the line for the sake of others. In Christ, power is found in love. In Jesus' way, the most prosperous among us are the ones who value the last and the least. To follow Jesus is to find security not in worldly possessions but in the very heart of God.

Is it any wonder that Jesus so confounded the people of his time, or that the gospel continues to challenge people today? How will you be filled with and follow Jesus' heart of love?



Hold nothing back

The feast of the Exaltation of the Holy Cross, celebrated on September 14, provides a reminder that throughout our lives, in every circumstance, **we are to turn to the cross, and the love of Christ which the cross signifies.**

Jesus held nothing back. On the cross, he gave himself completely. And as a result, we have gained everything: salvation, mercy, forgiveness, love, and hope.

We are not to be passive recipients of these great gifts!

The cross beckons us to take up the life of the steward which Jesus so completely models. Having been given much, we must give greatly in return, by sharing our faith, time, resources, and talents. At times, such giving will make us uncomfortable; we may risk rejection and we will be called to sacrifice. Jesus' undying love on the cross calls each of us to give without counting the cost, to find life by holding nothing back.

Each of us bears a different cross, and we bear our crosses differently. For some, the cross is the burden of loss or illness, unemployment, disappointment, or loneliness. For others, the cross is the realization of God's great love for humanity, and the

Jesus' gaze burns with love

When we stand before Jesus crucified, we see the depth of his love which exalts and sustains us, but at the same time, unless we are blind, we begin to realize that Jesus' gaze, burning with love, expands to embrace all his people. We realize once more that he wants to make use of us to draw closer to his beloved people. He takes us from the midst of his people and he sends us to his people; without this sense of belonging we cannot understand our deepest identity.

—Pope Francis, *The Joy of the Gospel*, 268



recognition of how we are called to love greatly in return. At times, we take up our cross willingly, but often, our crosses are thrust upon us. We must take up our cross with God's grace, understanding that Jesus freely bore his cross, and walks with us as we strive to bear ours.

The cross also reminds us that the resurrection awaits those who willingly enter into Christ's passion and death as disciples and stewards. In dying to self, we rise with Christ to new life. In giving as good stewards, we share the life and light of Christ with the world.

Faith 2020

by Leisa Anslinger

This year is different. In other years, at other moments in life, it was easy to get in our zone and go through the motions of life on our own. We navigated the trials, celebrated the joys, had moments of doubt, flashes of insight. Yet these were mostly the stuff of individual or family life. Or perhaps the life of a community in a time of natural disaster.

This year is different. Because this year, we are collectively enduring - a pandemic, economic turmoil, racial unrest, wildfires, storms - and none of these things is abstract. Each has an impact, each is felt by thousands of us, tens of thousands of us around the world.

This year is different. We stay apart and cover our faces in order to show our care for one another. We study the positions of political candidates more closely than ever before. We pray - for those who are sick, those affected by the forces of nature, and for first responders, with faith that prayer really does matter. We reach out, through the phone, web call, social media, giving to local charity.

Let us make this year truly different. May this year be the one in which we recognize the face of God in the face of others, even behind a mask. May this be the year in which we take to heart our call to be Christ's presence in the world. Let this be the year in which our attitudes and actions reflect who we are and Whose we are.

DIOCESE OF SUPERIOR

LAY LEADER OF PRAYER APPLICATION

NAME

Please circle: Mr. Mrs. Ms. Deacon aspirant Sister

HOME ADDRESS

TELEPHONE (Home)

_____ (Work) _____

E-MAIL ADDRESS

PARISH

_____ CITY _____

MARITAL STATUS (check one):

Single Married Divorced/Separated Never Married

OCCUPATION

PLACE OF WORK

HIGHEST LEVEL
OF EDUCATION

Regarding the following questions, simple brevity is the only expectation:

1. Please list any formal classes or workshops in theology, liturgy or scripture that you have attended.

2. Why do you wish to become a lay leader of prayer?

3. What skills do you have that will enable you to become an effective lay leader of prayer?

4. In what ways do you currently serve your parish community?

5. How does the celebration of the Eucharist enrich and nourish your life?

6. What do you perceive to be the role of the lay leader of prayer in the parish?

Signature of candidate

Date

Brief recommendation of your pastor, parish life coordinator or parish director:

Lay leaders of prayer are to be chosen in view of the consistency of their way of life with the Gospel and in the expectation of their being acceptable to the community of the faithful.

Signature of pastor, parish life coordinator or parish director

Date

LAY LEADER OF PRAYER

INITIAL FORMATION

FOR THOSE SELECTED FOR TRAINING TOWARD DIOCESAN CERTIFICATION

TWO REQUIRED FRIDAY/SATURDAY SESSIONS:

October 16 -17 *and* November 20 - 21, 2020

BOTH FRIDAYS BEGIN WITH REGISTRATION AT 6:30 P.M. AND END 9:15 P.M.
BOTH SATURDAYS BEGIN WITH BREAKFAST AT 8:00 A.M. AND END AT 3:45 P.M.

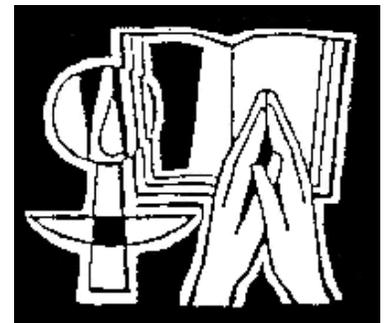
SESSIONS TAKE PLACE AT ST. ANTHONY OF PADUA CHURCH, PARK FALLS
276 SOUTH 5TH AVENUE—715-762-4494

PRESENTERS:

Sr. Marla Lang-FSPA, Pat Pintens and Paul Birch

THIS TRAINING IS DESIGNED FOR THOSE WHO:

- Have been selected by their pastors, parish life coordinators or parish directors to function as lay leaders of prayer in their parishes in order to lead or assist with:
 - Sunday Celebrations in the Absence of a Priest in the parish church
 - Weekday Communion Services in the parish church
 - Aspects of parish Funeral Liturgies
- Are currently functioning in those capacities in their parishes without diocesan certification and who wish to become certified.



THESE WORKSHOPS ARE PARTIALLY FUNDED THROUGH THE GENEROSITY OF CATHOLIC HOME MISSIONS

-----DETACH-----

-----DETACH-----

❖ 2020 INITIAL FORMATION ❖ REGISTRATION FORM ❖ 10/16-17 & 11/20-21 ❖

REGISTRATION FEE is \$80.00 per person and covers the cost of meals, refreshments, and handouts. Each attendee needs to provide the information below along with the fee. **These should be received at the Chancery no later than Friday, September 25.** For multiple registrants, please duplicate the form.

Name _____ Home Phone # _____
Please circle - Mr. Mrs. Ms. Deacon Sister _____ Include area code

E-mail _____

Home Address _____ City _____ Zip Code _____

Parish _____ Pastor _____

Each participant is asked to cover the cost of overnight accommodations should they be needed.

Make checks payable to the Office of Worship

Please mail to: Diocese of Superior, Office of Worship, P.O. Box 969, Superior, WI 54880

Directions to 276 South 5th Avenue, Park Falls:

In Park Falls, from U.S. Highway 13 (South 4th Avenue):

- turn west on 1st Street South (the church and former school building are ahead of you)
- turn right at the next intersection (pass by the church building on your right)
- turn east on 2nd Street south, and then turn right into the parking lot behind the church

Why do I have to be certified by the diocese to function as a lay leader of prayer?

- Though it is not unheard of that people assist in this way at their parishes without diocesan certification, ideally the appointment of such ministers is made by the *Bishop* for a *definite time*. Those without diocesan certification lack this specific connection with Bishop Powers and his oversight regarding their period of certification.

Besides attendance at the required initial formation sessions, what else do I need to do to become certified?

- A completed application form, signed by your pastor, parish life coordinator or parish director—indicating that you have been chosen by your parish for this training.
- Successful completion of two assignments:
 - A video recording of the applicant functioning as a lay leader of prayer in a mock *Sunday Celebration in the Absence of a Priest* in their parish church.
 - An essay relating your experience functioning in this way for the video recording.

Why do I have to be specifically chosen by my pastoral leader to become a lay leader of prayer?

- Lay leaders of prayer are to be chosen in view of their consistency of their way of life with the Gospel and in the expectation of their being acceptable to the community of the faithful.
- Your pastoral leader also is the one designated to re-authorize your certification at four-year intervals, and assigns/approves all ongoing formation.

Once I become certified, how long does my period of certification last?

- Four years.

What is involved in the lay leader of prayer re-certification process?

- At four year intervals your pastoral leader is sent a letter which asks:
 - Does the individual lay leader of prayer benefit from functioning as such in their parish?
 - Does the parish benefit from the individual functioning in that way?
 - Has the individual been diligent in participating in two ongoing formation opportunities per year aimed at helping them improve in their ministry?
- If the answer is yes to all three questions and the pastoral leader wants the individual to be recertified, they indicate this on the letter and return it to the chancery. The individual is then recertified for another four year period.

If I will not often function as a lay leader of prayer on a Sunday, why does the assignment require this format for my video recording?

- For uniformity in training, it would be best for all attendees to use the same format for the recording.
- Because without warning you may at some time be required to function on a Sunday, it would be good for you to be familiar with that rite.
- All the skills required for leading a Sunday Celebration would be very useful to you as a lay leader of prayer.

FOR MORE INFORMATION, CONTACT PAUL BIRCH: pbirch@catholicdos.org OR 715-394-0233

❖ REGISTRATION FORM ❖ SIDE TWO ❖

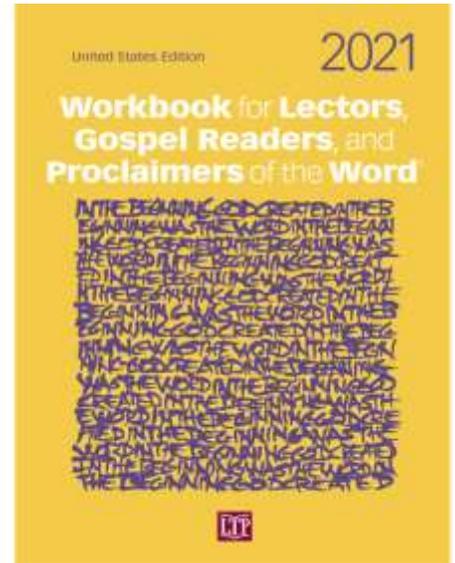
Please check which aspect(s) of functioning as a lay leader of prayer most closely matches the vision your pastor, parish life coordinator or parish director has for your involvement in your parish:

- _____ Leading Sunday Celebrations in the Absence of a Priest in the Parish Church
- _____ Leading Weekday Communion Services in the Parish Church
- _____ Assistance with parish Funeral Liturgies

Please include a question or two you may have regarding serving your parish as a lay leader of prayer:

As you look ahead to plan for the 2020-2021 Liturgical Year (B), remember to contact the Office of Worship to order these popular resources available from Liturgy Training Publications (LTP), at a discount to parishes in the Diocese of Superior:

- At Home with the Word 2021 (AHW21)
- Workbook for Lectors and Gospel Readers (WL21)
- Sourcebook for Sundays and Seasons 2021 (SSS21)
- Keeping the Seasons for Advent and Christmas 2021
- Keeping the Seasons for Lent Triduum and Eastertime 2021
- Children's Liturgy of the Word 2020-2021 (CLW21)
- The 2021 Liturgical Calendar (available as a paper poster, laminated poster or notebook 11x17)
- RCIA Resources, Prayer books . . . much more



For other resources offered click www.LTP.org or request the LTP catalog, available by calling 1-800-933-2000

LTP provides resources that are practical and a useful aid for your ministry and faith. It is our hope that the resources will help those who are involved in pastoral liturgy. These resources are available through the Office of Worship at a discount of up to 40% to the parishes within the Diocese of Superior (*exceptions apply to a few items – e-orders and some discounts are 20% or 25%*)

PAYMENT PROCESS: when you order please include the ORDER CODE (example: WL21) of each resource, the quantity, and the shipping address for delivery. Note all LTP orders will be sent from the Office of Worship to LTP drop shipped to your home/parish office as available. **After shipment a copy of the invoice will be sent to you as soon as possible.** LTP shipping charges are 10% of order value or actual cost, whichever is higher, plus a handling fee of \$4.00 per drop ship delivery address.

Full payment of your order should be made to the LTP within 30 days of receipt.

