### Important Dates

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>50th Wedding Anniversary Celebration</td>
<td>Sunday, August 12, 2018 @ 2:00 pm</td>
<td>St. Francis Xavier Parish, Cross Plains</td>
</tr>
<tr>
<td>Assumption of Bl. Virgin Mary</td>
<td>August 15, 2018</td>
<td></td>
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<tr>
<td>Holy day of Obligation</td>
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<tr>
<td>Presbyteral Assembly XXXVIII</td>
<td>September 16-19, 2018</td>
<td>Chula Vista Resort, Wisconsin Dells</td>
</tr>
<tr>
<td>Solemnity of All Saints</td>
<td>November 1, 2018</td>
<td></td>
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<tr>
<td>Holy day of Obligation</td>
<td></td>
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<tr>
<td>Diaconate Ordination</td>
<td>December 7, 2018</td>
<td>St. Paul Catholic Student Center, Madison</td>
</tr>
<tr>
<td>Solemnity of the Immaculate Conception</td>
<td>Saturday, December 8, 2018</td>
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</tr>
<tr>
<td>Priest Ordination</td>
<td>December 14, 2018</td>
<td>Divine Mercy Parish, Sauk City</td>
</tr>
<tr>
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<td></td>
</tr>
</tbody>
</table>

### Table of Contents

1. Office of Stewardship & Development:  
   - August Offertory Report
2. Office of Worship:  
   - August Saints  
   - EMHC Workshops  
   - Holy Days of Obligation 2018-20  
   - Resources for Prayer  
   - Voice Class Flyer
3. Office of the Vicar General:  
   - Handbook Changes  
   - August Intercessions for Life
4. Christopher West Cor Project
5. Priests For Life
6. Impact
7. Forming Consciences for Faithful Citizenship

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The Diocese of Green Bay invites all bishops and priests in the State of Wisconsin for an October 9, 2018 day of prayer at Our Lady of Good Help Shrine in Champion. Register for this special day of prayer at Wisconsin Priests Marian Day, or telephone 920-272-8341. Registration deadline is Tuesday, September 25, 2018.

Parish Name: __________________________ City: __________________________

Prepared By: __________________________________________________________

Daytime Phone: _________________________ Email Address: ___________________

Diocesan Sponsored Program: □ Offertory only □ Time, Talent, and Treasure

□ Not currently participating in a program

**Month of August, 2018**

<table>
<thead>
<tr>
<th>Weekends Included</th>
<th>Offertory Income</th>
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<tbody>
<tr>
<td>This month in 2018: four weekends</td>
<td>Aug. 4-5, 11-12, 18-19, 25-26</td>
</tr>
<tr>
<td>This month in 2017: four weekends</td>
<td>Aug. 5-6, 12-13, 19-20, 26-27</td>
</tr>
<tr>
<td>Offertory Total Increase \ Decrease:</td>
<td></td>
</tr>
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</table>

**Percentage**

- □ Increase
- □ Decrease


$________

Please email, fax, or mail this report to *Office of Stewardship & Development.*

If you would like to receive this form in an electronic version by e-mail, or have any other questions please contact:

**Office of Stewardship & Development**
Diocese of Madison
Office of Stewardship and Development
Phone - 608-821-3039
Fax - 608-709-7610
E-mail – stewardship@straphael.org
<table>
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<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td>St. Alphonsus Liguori</td>
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<td></td>
<td>St. John Vianney</td>
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<td>5</td>
<td>6</td>
<td>7</td>
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<td>9</td>
<td>10</td>
<td>11</td>
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<tr>
<td>St. Alphonsus Liguori</td>
<td>Transfiguration</td>
<td>St. Dominic</td>
<td>St. Teresa Benedicta of the Cross</td>
<td>St. Lawrence</td>
<td>St. Clare</td>
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<tr>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
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<tr>
<td>18th Sunday in Ordinary Time</td>
<td>Transfiguration</td>
<td>St. Maximilian Kolbe</td>
<td>Assumption of the BVM</td>
<td>Holy day of obligation</td>
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<tr>
<td>19</td>
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<td>22</td>
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<td>25</td>
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<tr>
<td>19th Sunday in Ordinary Time</td>
<td>St. Bernard</td>
<td>St. Pius X</td>
<td>Queenship of the BVM</td>
<td>St. Rose of Lima</td>
<td>St. Bartholomew</td>
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<td>28</td>
<td>29</td>
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<td>31</td>
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<tr>
<td>21st Sunday in Ordinary Time</td>
<td>St. Monica</td>
<td>St. Augustine</td>
<td>Passion of St. John the Baptist</td>
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</tbody>
</table>

**August 1 is the fifteenth anniversary of the Installation of Bishop Morlino as Madison’s fourth Bishop. Please keep him in your prayers.**

transfiguration of Christ. Carl Bloch (1834-90)
Living with the Saints

1 St. Alphonsus Liguori (1696-1787) was a master writer, painter, musician and theologian. Today also is the fifteenth anniversary of Bishop Robert Morlino’s installation as the Fourth Bishop of Madison. Pray for Bishop Morlino and all bishops today.

9 & 14 In August we acknowledge two saints who died in the infamous Nazi Concentration Camp of Auschwitz. St. Teresa Benedicta of the Cross (1891-1942) was born to Jewish parents and was named Edith Stein. She converted to Catholicism and took a new name as a Discalced Carmelite nun. St. Maximilian Kolbe (1894-1941) was a Franciscan priest who calmly volunteered to take the place of a married man with children who was to be executed by the Nazis. Today, pray for the souls of all who suffered and died in concentration camps. Take some time on these days to read about the Holocaust. If you have relatives who lived at that time or served in the military, ask them some questions. Polls show that nearly half of Americans believe that the Holocaust has been exaggerated or even fabricated. As Christians we need to know and proclaim the Truth, especially in the face of such evil.

4 St. John Vianney (1786-1859) was a holy French parish priest who was tireless in his praise of God, devotion to the Blessed Mother and love for his parishioners. He spent hours in the confessional each day hearing the confessions of people who came to him from throughout France. Go to confession today or on another day this week (even if you haven’t done so for years...pray that St. John Vianney will guide you!).

6 The Gospels describe the Transfiguration of Jesus occurring on a mountain where Jesus, Peter, James and John had gone to pray. Suddenly, Jesus was joined by Moses and Elijah and his glory shown as a tremendously bright light. Centuries later (in 1945) Divine Providence determined another blinding light would shine on this day. This time there was no glory, only death from the world’s first atomic bombing of Hiroshima, Japan. Pray that the glory of the Prince of Peace always shines forth in our lives so that wars and divisions may cease.

8 St. Dominic (1170-1221) founded the Dominican Order (The Order of Preachers). Through his own preaching and that of his order, devotion to the Rosary spread during his time. Pray the rosary today, asking God to blessed all in the Dominican Order.

10 St. Lawrence the Deacon (225-258) was martyred by being placed on a hot grill. Tradition holds that at one point he said, “I’m done on this side. You may turn me over.” This is why he is patron of both chefs and comedians (and many others). Our Diocese has many deacons involved in ministry. Pray for them today.

11 St. Clare (1194-1253) lived in Assisi and was captivated by Francis and his rule of evangelical service and love of poverty. She founded a community now called the Poor Clares. Why did both St. Francis and St. Clare love poverty? Think about this today.

15 Today the Church commemorates the Assumption of the Blessed Virgin Mary into heaven. It is a holy day of obligation. While this feast’s roots date back to the fifth century, the doctrine of the Assumption of Mary became a dogma in 1950 during the papacy of Pope Pius XII. It commemorates the bodily assumption of Mary into heaven following her earthly death. Each time we profess our faith we declare our belief that our bodies will be resurrected at the last day. It’s a great mystery to us! Make sure that you get to Mass today!

27 & 28 St. Monica (322-387) was the mother of one of the great doctors of the Church, St. Augustine (354-430). Monica prayed for her wayward son for nearly twenty years and he eventually was converted. Today, pray for the souls of all who suffer from a son or daughter who doesn’t seem interested in knowing God. Ask God to touch their hearts and convert them to a life in Christ.

29 The liturgical calendar commemorates both the birth (June 24) and death (today) of St. John the Baptist. Perhaps this is because Jesus said, “Among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he” (Matthew 11:11). Read the account of his martyrdom today (see Mark 6:17-29). Ask the saint’s intercession to live a bold Christian life.

There are so many saints in August that we can’t say something about each one this month! On days in which nothing is noted in this handout, go to Saints and Angels online and read about the saints life.
Workshops for Extraordinary Ministers of Holy Communion

Wednesday, September 19, 2018  
Sacred Hearts Parish in Sun Prairie  
221 Columbus Street  
7-8:30 p.m.

Saturday, September 22, 2018  
Saint Thomas Aquinas Parish  
602 Everglade Drive in Madison  
9:30-11 a.m.

Saturday, October 6, 2018  
Nativity of Mary Parish in Janesville  
313 East Wall Street  
9-10:30 a.m.

Saturday, October 20, 2018  
Saint Mary of the Immaculate Conception Parish in Portage  
307 West Cook Street  
9-10:30 a.m.

Saturday, October 20, 2018  
Saint Thomas Aquinas Parish  
602 Everglade Drive in Madison  
9:30-11 a.m.

Registration

☎️ (608) 821-3080  📧 worship@straphael.org  ☎️ (608) 440-2811
Office of Worship • Diocese of Madison • 702 S. High Point Road, Suite 225 • Madison, WI 53719
or register online at www.madisondiocese.org/emhc

Name: ___________________________  Home Parish: ___________________________

Telephone: _________________________  Email: ___________________________

Date & Location of Workshop: ___________________________

Do you have any special needs?
  • Large-Print Material
  • Assistive-Listening Receiver
  • Other (please specify on back)

EMHC August 2018
2018

Monday, January 1 (Solemnity of Mary, Mother of God) is not a holy day of obligation since it falls on a Monday. The funeral Mass may be celebrated.

Sunday, May 13 (Solemnity of the Ascension, observed) is transferred to this Sunday.*

Wednesday, August 15 (Solemnity of Assumption of the Blessed Virgin Mary) is a holy day of obligation. The funeral Mass may not be celebrated.

Thursday, November 1 (Solemnity of All Saints) is a holy day of obligation. The funeral Mass may not be celebrated.

Saturday, December 8 (Solemnity of the Immaculate Conception) is a holy day of obligation even though it falls on a Saturday (Patronal Feast of the United States of America). Please note the requirements for wedding & funeral Masses.

Tuesday, December 25 (Christmas) is a holy day of obligation.

2019

Tuesday, January 1 (Solemnity of Mary, Mother of God) is a holy day of obligation. The funeral Mass may not be celebrated.

Sunday, June 2 (Solemnity of the Ascension, observed) is transferred to this Sunday.*

Thursday, August 15 (Solemnity of Assumption of the Blessed Virgin Mary) is a holy day of obligation. The funeral Mass may not be celebrated.

Friday, November 1 (Solemnity of All Saints) is a holy day of obligation. The funeral Mass may not be celebrated.

Monday, December 9 (Solemnity of the Immaculate Conception—observed). When December 8th falls on a Sunday, the Solemnity of the Immaculate Conception is transferred to Monday. While the day remains a solemnity, the faithful are not obligated to attend Mass.

Wednesday, December 25 (Christmas) is a holy day of obligation.

2020

Wednesday, January 1 (Solemnity of Mary, Mother of God) is a holy day of obligation. The funeral Mass may not be celebrated.

Sunday, May 24 (Solemnity of the Ascension, observed) is transferred to this Sunday.*

Saturday, August 15 (Solemnity of Assumption of the Blessed Virgin Mary) is not a holy day of obligation in 2020 since it falls on a Saturday. Please note the requirements for wedding & funeral Masses.

Sunday, November 1 (Solemnity of All Saints) is celebrated in place of the Ordinary Time Sunday.

Tuesday, December 8 (Solemnity of the Immaculate Conception) is a holy day of obligation (Patronal Feast of the United States of America). The funeral Mass may not be celebrated.

Friday, December 25 (Christmas) is a holy day of obligation.

In the Extraordinary Form of the Roman Rite the Solemnity of the Ascension is not transferred and is celebrated on Thursday of the Sixth Week of Easter (as is dictated by the pre-Conciliar liturgical calendar).
Notes on Wedding Masses
Please note that when a **Solemnity** falls on a Saturday, the prayers & readings from the Mass of the Day are to be used for Wedding Masses. This is true regardless of whether or not the Solemnity is a holy day of obligation. The parts proper to the Wedding Mass (for example the consent, blessing of rings, vows) are, of course, always used. The nuptial blessing and special blessing may be used according to the circumstances. (For more information see the introduction to the *Rite of Marriage*; GIRM, 372.) This will have an impact on the following Saturdays:

- Saturday, December 8, 2018 (The Solemnity of the Immaculate Conception)
- Saturday, April 27, 2019 (Saturday within the Octave of Easter)
- Saturday, June 29, 2019 (Solemnity of Sts. Peter and Paul)
- Saturday, November 2, 2019 (Commemoration of All Souls)
- Saturday, August 15, 2020 (Assumption of the Blessed Virgin Mary)

If a Wedding is celebrated outside of Mass on a solemnity, there are no restrictions regarding the Scripture or prayers.

Notes on Funeral Masses
The Funeral Mass “may be celebrated on any day except for Solemnities that are holydays of obligation, Thursday of Holy Week (Holy Thursday), the Paschal Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law” (GIRM, 380). On days when the Funeral Mass may not be celebrated, the Funeral Liturgy Outside Mass may be used (see *Order of Christian Funerals*, no. 177).

Please note that the nature of the Masses of the Dead is such that a Funeral Mass should not be “combined” with a solemnity. For example, one wouldn't want to sing the Gloria at a funeral, but if someone tried to “combine” a funeral Mass with the Mass for the Solemnity of the Immaculate Conception, that's exactly what would happen. So you could celebrate a Baptism or a Wedding during the Mass of Immaculate Conception (using the texts of the Mass of the Day), but not the funeral rites.

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**Diocese of Madison**  
**Office of Worship**  
702 S. High Point Road, Suite 225  
Madison, WI 53719  
(608) 821-3080 | worship@straphael.org  
www.madisondiocese.org/worship
Dear Priests, Deacons and Lay Leaders of the Diocese,

I wanted to alert you to some resources for prayer regarding immigration during this difficult time in our nation. As you know, many have allowed politics to form their conscience in this and many other areas of public and personal morality. We need to remind our people that we should turn to God, rather than politicians and pundits, for aid and assistance. The Holy Spirit grants wisdom, truth and the courage to proclaim Christ both in and out of season!

The Roman Missal offers several options in the section Masses for Various Needs and Occasions: Part II, for Civil Needs. These prayers are designed to be used for Masses, but they certainly are useful for meetings and personal prayer as well. Some useful texts:

21. For the Nation or State (collect only)
22. For Those in Public Office (collect only)
23. For a Governing Assembly (collect only)
24. For the Head of State or Ruler (collect only)
29. For the Progress of Peoples (full Mass texts)
30. For the Preservation of Peace and Justice (two sets of full Mass texts)
32. For Refugees and Exiles (full Mass texts)

In general, these Masses for Various Needs and Occasions may be used on any Ordinary Time weekday. The readings of the day may be used or readings associated with the particular Mass may be chosen from Volume IV of the Lectionary. The vestments may be the color of the day (generally green) or, in the case of more penitential celebrations, violet. For more information on their use, see GIRM chapter VII.


I think it is important that we keep the plight of those who are oppressed both in our own country and abroad in constant prayer. Oppression takes many forms: religious or ethnic persecution, racism, abject poverty, famine, terror, violence and war (to name a few). Sometimes when I pray at night I try to pray in solidarity with those fathers—just like me—who live in fear for their families day after day. Will they have enough food and water? Is a terrible disease spreading in my area? Have rebels kidnapped my daughters or killed my sons? Where can I go for help? What can I do? Millions of mothers, fathers, and families ask these and even harder questions daily. One of the great mysteries of faith is that God has created the entire human family with the express command to love him above all things and to love neighbor as we love ourselves.

Please let me know if I can be of further assistance.

Sincerely in Christ,

Pat Gorman

Patrick Gorman
Diocese of Madison
Office of Worship

702 S. High Point Road, Suite 225
Madison, WI 53719
(608) 821-3080
worship@straphael.org
www.madisondiocese.org/worship
Voice Class for Cantors & Choir Members

Calling all cantors & choir members!

Treat yourself to some voice lessons this summer! Multiple students will study together the basics of singing (no solos will be required). Sessions will be led by Patrick Gorman, director of the Diocesan Choir assisted by Amy Yanzer, director of music and liturgy at Our Lady Queen of Peace Parish and a professional collaborative musician.

This is open to choir members and cantors in the Diocese of Madison. Class size is limited to 20 participants. If there is greater interest, we’ll consider adding an additional class in the fall.

Sign up for one class or all four.
Register early since the size of the class is limited to twenty participants.

Tuesday, July 17, 2018  Tuesday, August 14, 2018
Tuesday, July 31, 2018  Tuesday, August 28, 2018

All sessions begin at 7 p.m.

Schedule
Group Voice Class from 7-8 p.m.
Individual training (voluntary) may be scheduled in 15 minute increments from 8-9 p.m.
No registration fee. Donations will be accepted at each session.

All sessions are in the air-conditioned auditorium of Holy Name Heights

Register online at www.madisondiocese.org/VoiceClass or complete the form below.

Name______________________________

Parish_____________________________ Email or phone __________________________

I would like to attend (check one)

☐ All four classes or ☐ Classes on the following dates ________________________________
## Wisconsin Pastoral Handbook Changes

### August

<table>
<thead>
<tr>
<th>PAGE</th>
<th>CHANGE</th>
</tr>
</thead>
</table>
| E-5  | Diocesan Officials  
Bishop of Madison  
**Change:** Priest Secretary and Master of Ceremonies: **Rev. Scott Emerson** |
| E-10 | Parishes  
**ASHTON**  
St. Peter  
**Change:** **Pastor:** Rev. Christopher Gernetzke |
|       | **BELMONT**  
St. Philomena  
**Change:** **Parochial Admin:** Rev. Joseph Michael Tarigopula |
| E-12 | Parishes  
**CLINTON**  
St. Stephen  
**Change:** **Pastor:** Rev. Msgr. Daniel Ganshert |
|       | **COTTAGE GROVE**  
St. Patrick  
**Change:** **Pastor:** Rev. Brian Dulli |
| E-13 | Parishes  
**DODGEVILLE**  
St. Joseph  
**Change:** **Pastor:** Rev. Tafadzwa Kushamba |
| E-14 | Parishes  
**GREEN LAKE**  
Our Lady of the Lake  
**Change:** **Parochial Admin:** **Rev. Michelu Ragola** |
| E-15 | Parishes  
**JANESVILLE**  
St. William  
**Change:** **Pastor:** **Rev. James Leeser** |
E-16 Parishes

**LA VALLE**
Change: Holy Angels

**LIME RIDGE**
Change: (See Holy Angels Parish, La Valle)

**LORETO**
Change: (See Holy Angels Parish, La Valle)

E-17 Parishes

**MADISON**
St. Maria Goretti
Change: Parochial Vicar: Rev. Anthony Thirumalareddy
Add: Parochial Vicar: Rev. Drew Olson - summer only

Our Lady Queen of Peace
Remove: In Residence: Rev. William A. Nolan

Change: Rel Ed Dir/RCIA: Kay Schacte
Remove: Early childhood Ed: Jane Theissen, 608-231-4580, Tiffany Schneider

Change: Parish Admin: Jeanne McLellan

E-18 Parishes

**MADISON**
Change: St. Paul Catholic Student Center
Add: Parochial Vicar: Rev. Andrew Showers
Remove: Parochial Vicar: Rev. Mark Miller

**MARKESAN**
Holy Family
Change: Pastor: Rev. Mark Miller

**MARTINSVILLE**
St. Martin of Tours
Change: Pastor: Rev. Christopher Gernetzke

E-19 Parishes

**MINERAL POINT**
Congregation of St. Mary/St. Paul

**MONTELLO**
St. John the Baptist
Change: Parochial Admin: Rev. Savio Yerasani
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<tr>
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<th><strong>PARDEEVILLE</strong></th>
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<tr>
<td><strong>Remove:</strong></td>
<td>St. Faustina or 920-398-3146</td>
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<tr>
<td><strong>Add:</strong></td>
<td>St. Mary OF THE Immaculate Conception</td>
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<tr>
<td><strong>Add:</strong></td>
<td>Deacon: Steve Letourneaux</td>
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<tr>
<th><strong>RIDGEWAY</strong></th>
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<td>Sacred Hearts of Jesus and Mary</td>
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<td>Parochial Vicar: Rev. Grant Theis &lt;summer only&gt;</td>
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<tr>
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<tr>
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<th>Priests</th>
<th><strong>DULLI, Rev. Brian D. ’08</strong></th>
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<tr>
<td><strong>Change:</strong></td>
<td>Pastor: St. Patrick Parish</td>
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<tr>
<td><strong>434 N. Main St., PO Box 400 Cottage Grove, 53527-0400</strong></td>
<td></td>
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</table>
EMERSON, Rev. Scott J. '15
Priest Secretary and Master of Ceremonies to Bishop Robert C. Morlino
Holy Name Heights
702 S. High Point Rd., Suite 225, Madison 53719

GANSHERT, Rev. Msgr. Daniel T. '74
Pastor: St. Stephen Parish
716 Slu-Lar Ln., PO Box 399, Clinton 53525-0399

GERNETZKE, Rev. Christopher E. '15
Pastor: St. Peter Parish, Ashton

IBE, Rev. Sanctus K. '00
Pastor: Holy Angels Parish, La Valle

KUSHAMBA, Rev. Tafadzwa R. '15
Pastor: St. Joseph Parish
405 S. Dacotah St., Dodgeville 53533-1799

Lee, Rev. Peter J. '18
Parochial Vicar: St. Cecilia Parish
603 Oak St., Wisconsin Dells 53965

LEESER, Rev. James R. '14
Pastor: St. William Parish
456 n. Arch St., Janesville 53548-3444

MILLER, Rev. Mark W. '12
Pastor: St. Faustina Parish
318 S. Main St., Pardeeville 53954
Pastor: Holy Family Parish, Markesan

NARISETTI, Rev. Balaswamy '02

NOLAN, Rev. William A. '85
In-Residence: 418 S. Owen Dr., Madison 53711

OLSON, Rev. Drew G. '18
Parochial Vicar: St. Maria Goretti Parish
5313 Flad St., Madison 53711
Add:
RAGOLA, Rev. Michelu '03
Parochial Admin: Our Lady of the Lake Parish
530 Ruth St., PO Box 215, Green Lake 54941-9566

RESOP, Rev. Michael A. '79
Remove:
Parochial Admin: St. Stephen Parish
716 Shular Ln., PO Box 399, Clinton 53525

E-31

Priests

Change:
SELLAM, Rev. Paulraj '01
Parochial Vicar: St. John the Baptist Parish
209 South St., Waunakee 53597-1396
Parochial Vicar: St. Mary of the Lake, Westport

SHOWERS, Rev. Andrew J. '17
Parochial Vicar: St. Paul Catholic Student Center
723 State St., Madison 53703

TARIGOPULA, Rev. Joseph Michael '94
Parochial Admin: St. Mary/St. Paul Parish
224 Davis St., Mineral Point 53565-1113
Parochial Admin: St. Philomena Parish, Belmont

Add:
THIES, Rev. Grant R. '18
Parochial Vicar: Sacred Hearts of Jesus & Mary Parish
221 Columbus St., Sun Prairie 53590-2297

Add:
THIRUMALAREDDY, Rev. Anthony Reddy '08
(Diocese of Warangal, India)
Parochial Vicar: St. Maria Goretti Parish
5313 Flad St., Madison 53711

Change:
YERASANI, Rev. Savio '09
(Diocese of Nellore, India)
Parochial Admin: St. John the Baptist Parish
277 E. Montello St., Montello 53949-9705
Parochial Admin: Good Shepherd Parish, Westfield

E-32

REGISTRY OF ORDINATION CLASSES

Priests

Add:
2018
Peter J. Lee
Drew G. Olson
Grant R. Thies
E-34  Deacons
Add:  FOGARTY, Thomas
      Holy Angels Parish
      PO Box 166, La Valle 53941

Add:  SCHMEZLER, Christopher '18
      St. Bernard Parish, Madison
      2438 Atwood Ave., Madison 53704

E-35  RELIGIOUS INSTITUTE PRIESTS/BROTHERS
Remove:  KORDEL, CRL, Rev. Marcin '05
Remove:  LOCH, Rev. Aaron, LC
Remove:  O'MEARA, Rev. Thomas, OP
Add:  SPILLANE, Rev. David, LC'
      Chaplain, Oaklawn Academy
      432 Liguori Rd., Edgerton 53534

E-36  Religious Institutes of Men/Women-
      Diocesan Offices/Agencies
ADMINISTRATIVE OFFICE OF THE BISHOP
Priest Secy and Master of Ceremonies to the Bishop:
Change:  Rev. Scott J. Emerson

E-37  Diocesan Offices/Agencies
      CATHOLIC SCHOOLS
Add:  Asst Supt: Charlie McGrath

E-39  Diocesan Offices/Agencies
      Parish Administrative Services
      Dir: Mr. John Kolasinski, OP
Add:  Accountant: Mr. Russell Yount 608-821-3022
      russell.yount@madisondiocese.org

E-40  Diocesan Offices/Agencies
      STEWARDSHIP AND DEVELOPMENT
Remove:  Major Gifs Coord: David Chodorowski 608.821.3041

E-43  Charitable Institutions-Senior Living Facilities
      EDUCATIONAL AND RETREAT CENTERS
      BARABOO
      Durward's Glen Retreat and Education Center
      Dir: Jennifer Rheese-Fuller
Intercessions for Life

August 5th

For married couples considering adoption:
May the Holy Spirit guide their discernment,
grant them peace, and make possible his holy will;
*We pray to the Lord:*

August 12th

For young people:
May they discover the freedom and peace
that comes from following Jesus’ call to purity;
*We pray to the Lord:*

August 19th

For the times we are pressured
to compromise respect for human life:
May the Lord strengthen
our courage and resolve;
*We pray to the Lord:*

August 26th

May friends and families of women
who are unexpectedly pregnant
provide loving, life-affirming support
for both mother and child;
*We pray to the Lord:*
Bulletin Quotes

**August 5th**

“We felt we had no control, but God reminded us again that He is always in control and that we could trust in Him. ... Andrew* is two years old now, and... we can’t imagine loving a child whom we conceived more than we love Andrew.”

*Name changed for privacy.

“An Adoption Love Story,” 2014-15 Respect Life Program
USCCB Secretariat of Pro-Life Activities

**August 12th**

“[W]e know what true, authentic love looks like. It looks like the man on the Cross. This deep, pure love that motivated Jesus to offer his life for ours, is the love that will answer the longing in our hearts, if we let it.”

“10 Surprising Tips for Love the Culture Won’t Tell You”
2015-16 Respect Life Program, USCCB Secretariat of Pro-Life Activities

**August 19th**

“Never tire of firmly speaking out in defense of life from its conception and do not be deterred from the commitment to defend the dignity of every human person with courageous determination. Christ is with you: be not afraid!”

Address of John Paul II to the Bishops and Apostolic Administrators of Albania on their “Ad Limina” Visit, February 3, 2001 © 2001 Libreria Editrice Vaticana. Used with permission. All rights reserved.

**August 26th**

“Perhaps one of your friends has become pregnant unexpectedly. As someone who has been there, I encourage you to support your friend in her new journey of being a mother. Not sure how to help or what to say?” Learn more at [www.usccb.org/support-here](http://www.usccb.org/support-here).

“10 Ways to Support Her When She’s Unexpectedly Expecting”
2015-16 Respect Life Program, USCCB Secretariat of Pro-Life Activities
WORD OF LIFE - August 2018

Bulletin Art

You are welcome to use these and other downloadable images from the online Respect Life image gallery, provided they are not altered in any way, other than the size. Thank you!

Sunday, August 12th, 2018
Featuring “10 Surprising Tips for Love the Culture Won’t Tell You”

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

Sunday, August 26th, 2018
Featuring “10 Ways to Support Her When She’s Unexpectedly Expecting”

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

Intercesiones por la Vida

5 de agosto 18° Domingo del Tiempo Ordinario
Por las parejas casadas que considerando adoptar:
para que el Espíritu Santo guíe su discernimiento,
les conceda paz, y haga posible su santa voluntad;
roguemos al Señor:

12 de agosto 19° Domingo del Tiempo Ordinario
Por los jóvenes:
para que descubran la libertad y la paz
que proviene de seguir el llamado de Jesús a la pureza;
roguemos al Señor:

19 de agosto 20° Domingo del Tiempo Ordinario
Por las veces que nos sentimos presionados
a poner en peligro el respeto por la vida humana:
que el Señor fortalezca
nuestro valor y determinación;
roguemos al Señor:

26 de agosto 21° Domingo del Tiempo Ordinario
Para que los amigos y familiares de las mujeres
que quedan embarazadas sin haberlo esperado
brinden un apoyo amoroso y que afirme la vida
para la madre y el bebé;
roguemos al Señor:
PALABRA DE VIDA: AGOSTO DE 2018

Citas para el boletín

5 de agosto
“Sentimos que no teníamos control, pero Dios nos recordó otra vez que Él siempre está en control y que podíamos confiar en Él. ... Andrew tiene dos años, y... no podemos imaginar amar a un niño que concebimos más de lo que amamos a Andrew”.
*Se cambió el nombre por cuestiones de privacidad.
“Relato de Una Adopción de Amor”
Programa Respetemos la Vida 2014-15, Secretariado de Actividades Pro-Vida de la USCCB

12 de agosto
“Sabemos a lo que se parece el amor verdadero y auténtico. Se parece al Hombre en la cruz. Ese amor profundo y puro que motivó a Jesús a ofrecer su vida por la nuestra, es el amor que responde al anhelo de nuestros corazones, si lo permitimos”.
“10 sorprendentes consejos para amar que la cultura no te dará”
Programa Respetemos la Vida 2015-16, Secretariado de Actividades Pro-Vida de la USCCB

19 de agosto
“No os canséis de alzar con firmeza vuestra voz en defensa de la vida desde su concepción, y no os apartéis de vuestro compromiso de tutelar con valiente determinación la dignidad de toda persona humana.”
Discurso del Santo Padre Juan Pablo II a los Prelados de la Conferencia Episcopal de Albania en Visita “Ad Limina”, 3 de febrero de 2001 © 2001 Libreria Editrice Vaticana. Se utiliza con permiso. Todos los derechos reservados.

26 de agosto
“‘Tal vez una de tus amigas haya quedado embarazada inesperadamente. Como alguien que ha pasado por eso, te animo a que apoyes a tu amiga en su nueva senda de ser madre. ¿No sabes cómo ayudar o qué decir?’ Aprende más en www.bit.ly/apoyarla.”
“10 Maneras de apoyarla cuando está esperando sin haberlo esperado”
Programa Respetemos la Vida 2015-16, Secretariado de Actividades Pro-Vida de la USCCB

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PALABRA DE VIDA: AGOSTO DE 2018

Arte del boletín

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Domingo, 12 de agosto de 2018
Presenta “10 sorprendentes consejos para amar que la cultura no te dará”

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

Domingo, 26 de agosto de 2018
Presenta “10 Maneras de apoyarla cuando está esperando sin haberlo esperado”

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

¡Mire, baje y solicite los materiales del Programa Respetemos la Vida 2017-18! www.usccb.org/respectlife

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The modern world has sought – with rapid success – to redefine human sexuality. The result has been not only a new sexual ethic, but a new definition of our humanity and a new social order. Founded by Christopher West and inspired by John Paul II’s Theology of the Body, The Cor Project aims to reframe questions of human existence in such a way that the divine plan for man and woman can be perceived and embraced in all its beauty and splendor. This is a project of the heart (“cor” is Latin for heart), attracting men and women who are yearning for more than what our culture’s approach to happiness and fulfillment has to offer. Join the project!

**Mission:** To equip men and women to learn, live, and share the beauty of the divine plan for human life, love, and sexuality in a new evangelization.

**Vision:** The Cor Project envisions a culture of true human flourishing flowing from hearts liberated to recognize the innate dignity of every human being and live the beautiful gift of sexuality as the call to divine love it was created to be.

---

*Made For More is an evening of visual beauty, live music, and reflection that will open your senses to the secret of God revealed in all of creation and orient your whole life toward the satisfaction of your deepest longings...*

**2018-19 TOUR DATES**

**2018**

- Sept. 26 | Houston, TX [TICKETS HERE]
- Oct. 3 | Colorado Springs, CO [TICKETS HERE]
- Oct. 16 | Chico, CA [TICKETS HERE]
- Oct. 23 | Menomonee Falls, WI [TICKETS HERE]
- Oct. 24 | Wauwatosa, WI [TICKETS HERE]
Programs:

- The Cor Membership
- Made for More Live Event

Team:

Christopher West
Founder & President
contact@corproject.com

Bill Howard
Media Director
bill@corproject.com

Jason Clark
Executive Vice President
jason@corproject.com

Elizabeth Busby
Prayer Team Coordinator
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Michele Sankus
Cor Membership
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Priests for Life cuts ribbon at new Florida HQ:
“Today, we start a new chapter”
By Leslie Palma-Simoncek
Priests for Life Communications Director

Titusville Vice Mayor Matt Barringer lived on Staten Island, N.Y., for a year so he knows a few things about the smallest borough of New York City. The bagels are different in Central Florida. “Not better, not worse,” he said. “Just different.” And the bridges do not require such high tolls!

Barringer had an opportunity to show off his Staten Island knowledge on April 28, when he spoke at the grand opening celebration for Priests for Life, which relocated its main office from Staten Island to Titusville in September 2017.

Quoting Thomas Jefferson when he said the “preservation of life” is the most important function of government, the vice mayor said, “We in Titusville stand by these core principles and we welcome the organization Priests for Life, and its members and associates, with open arms to our community. We as a city wish you prosperity in your efforts.”

Rep. Bill Posey (R-8th) and Florida State Rep. Erin Grall also attended the ceremony, and Carol Fondo of the Titusville Chamber of Commerce brought along a giant pair of scissors to help cut the ribbon outside the building at 5211 South Washington Ave.

In his remarks, Congressman Posey said the right to life “is an important civil right” that should be seen as “a current-day, modern-day civil right just like the others”, and he thanked Father Frank Pavone, Priests for Life national director, and his organization for “fighting the horrible injustice” of abortion. Ms. Grall, who introduced a bill in the Florida legislature to protect unborn children from dismemberment abortion, noted that her district (54) is located just an hour and 10 minutes away from Priests for Life headquarters.

continues on page 2...

Priests for Life Hires
Additional Social Media Developer to Take Online Presence to New Levels

Fr. Frank Pavone, National Director of Priests for Life, announced today a new phase of the social media growth of the Priests for Life Family of Ministries. “We are proud to welcome on our staff a new colleague who will bring to new heights our social media outreach. Robert Collins will serve on our team full-time, working closely with our Youth Outreach Director, Bryan Kemper, who oversees our social media outreach, and with our entire social media team. Rob has a proven track record in social media, including through his very successful Facebook page “Catholicity.”

continues on page 2....

Priests for Life offering Voter Training Seminars

How can you advance the culture of life in this year’s important midterm elections?

How can you effectively mobilize your fellow citizens to vote in an informed, responsible way?

What is the message of the Catholic Church to voters?

Please join us for online Vote for Life Campaign Training Seminars which Priests for Life will present, and learn the answers to these questions. There will be several seminars between now and October online and on the ground, and we encourage you to attend as many as possible. Online webcasts will be held from 9 to 10pm ET on Mon July 16,

continues on page 3....
“I look forward to continuing this fight with all of you,” she said.

Rev. Keith Capizzi, pastor of Club Zion Community Church in Cocoa Beach, and Rev. Larry Linkous, pastor of the New Life Christian Fellowship Church in Titusville, also made remarks during the 45-minute ceremony under a hot sun in the front parking lot. Pastor Linkous declared that he has “become a fan” of Priests for Life, and that anyone who spends time with this ministry and its leadership team will likewise become fans, because of the focus and passion that Priests for Life demonstrates. Alveda King, director of Civil Rights for the Unborn for Priests for Life and a niece of the Rev. Dr. Martin Luther King, led the “Pledge of Allegiance” and the singing of the “Star-Spangled Banner.”

In his remarks, Father Pavone called the battle to end abortion “the fundamental moral imperative” facing Americans today. “This ministry exists precisely to bring about that awareness and the action that needs to flow from that awareness,” he said.

Priests for Life is a family of a dozen ministries that reach out to youth, the African-American and Latino communities, priests and other clergy, seminarians and lay people. Priests for Life is a registered Non-Governmental Organization at the United Nations and has close contact with the Vatican through its office in Rome. Rachel’s Vineyard, the world’s largest ministry for healing after abortion, is part of Priests for Life, and the Silent No More Awareness Campaign, a mobilization of thousands of women and men who speak publicly about their abortion regret, is a joint project of Priests for Life and Anglicans for Life.

Janet Morana, executive director of Priests for Life and Silent No More’s co-founder, oversaw every detail of the year-long renovation of the 20,000-square-foot building and organized the opening day festivities for some 150 people with the help of the newly hired local staff.

“We have been able to hire top-notch people from Titusville and other communities, and we are still looking to hire more people for key positions,” she said. “And we always need volunteers.”

More than 40 pro-life leaders from as far away as California and Washington State gathered with Father Pavone and his pastoral team for a four-hour strategy session following the ribbon-cutting. Dinner followed in the outdoor patio of the former Patch building.

“If we have a facility, you have a facility,” Father Pavone told the pro-life leaders and pastors. “Today, we start a new chapter.”

A slightly edited version of this article was printed in the Hometown News.

Priests for Life Hires- continued from Page 1

We look forward to significant new growth on our Priests for Life platforms.”

Priests for Life has already made a significant mark in social media, with dozens of different platforms on multiple apps, which can all be seen at www.ProLifeSocialMedia.com. Because Priests for Life is a family of ministries, incorporating works like Rachel’s Vineyard, Silent No More, the work of Evangelist Alveda King, and more, we network people on social media through each of these specific efforts.

Moreover, Priests for Life, through its work serving the other leaders of the pro-life movement, has assisted many organizations to develop their social media presence, and has facilitated joint action among pro-life groups to increase their effectiveness.

“This is the beginning of a new chapter of our work,” Fr. Frank explained. “Pro-choice commentators like Robin Marty have already publicly acknowledged that the pro-life side does a better job at mobilizing people on social media. Now, that trend will accelerate even more.”

Rob, on joining Priests for Life this week, wrote the following message:

Hello! I am very excited to be coming on board with Priests for Life as the Social Media Manager. I’d like to share a little about myself, my past, and my passion. I was born in Regina, Saskatchewan, Canada, but have the rare privilege to have dual citizenship, as my father was an American citizen when I was born. I feel like James Bond with two passports.

After graduating from high school, I spent three years discerning a vocation to become a Roman Catholic Priest at the Seminary of Christ the King in Mission, British Columbia, Canada. This time was very pivotal for me, as this formative Benedictine education I received would become the core of my adult life. In the seminary, I started a seminarian pro-life prayer group, and at a conference for priests, deacons and seminarians in Steubenville, Ohio, I ran into Fr. Frank Pavone. His passion and his words changed my life. From then on, I knew that wherever life took me, I would do whatever I could to end abortion and the culture of death.

After discerning that God was not calling me to the priesthood, I met and married my beautiful wife Heather. We have two amazing little girls, Mary Faustina (11) and Gianna Maria (9). My family is very active in our faith and devoted to the pro-life cause. We have done many sidewalk prayers at abortion mills as a family and have a daily social media ministry dedicated to promoting pro-life. My wife is a prolife artist and a devoted homeschooling mother.

I have been working with social media management for over a decade and personally reach over 50 million people on my various social media platforms. I have run hundreds of campaigns and multiple-platform strategies in both corporate and ecclesial circles. I have been working with Fr. Frank Pavone and Fr. Stephen Imbarrato on my social media platforms, which they post regularly on. I am now honored to be able to do this full time with Priests For Life and have the opportunity to bring their prolife social media to the next level. My goals for Priests For Life are HUGE! I embark in this position with a drive and determination that will promote the culture of life and touch millions of people, bringing the Priests for Life message to the masses. - May 20, 2018
...Voter Training Seminars continued from Page 1

Thu Aug 9, Tue Aug 21, Mon Sept 10 and Wed Oct 24. The in-person seminars will be offered in Lancaster, PA on Fri Aug 3, Troy, MI on Fri Aug 17, Cincinnati, OH on Wed night Sept 5 and Thu morning Sept 6, and at our Florida headquarters in Titusville on Saturday, Sept 8 and again on Sept 29.

Find more information and sign up at www.ElectionWebcast.org.
Each seminar will have a core of similar material but also some differences such as:
1) Different special guests for each seminar;
2) A shift in focus on various election activities, depending on how close we are to Election Day;
3) Varying commentary based on any new resources or developments in the news.

The seminars will review
What the Church teaches about political responsibility
How to evaluate the issues
How to educate and mobilize voters
What Churches and tax-exempt groups can do about elections
How to understand the differences between the party platforms (www.VotingInfo.net)
Distribution of voter guides
Voter Registration and Early voting
How to get people to the polls on Election Day
How to activate and inform other voters online
And much more...


New Zealand/Australia – “Social Justice Begins in the Womb” Tour
By Bryan Kemper, Youth Outreach Director

No sooner had I landed after 40 hours of traveling from Dayton, OH, to Auckland, New Zealand, than I was already getting ready to board another flight to my first stop on our speaking tour. I grabbed a coffee at the airport with Kate Marie Cormack from Voice for Life New Zealand and Hillary Keift from Hillary’s Law and we boarded a flight to Whangarei.

We started with a luncheon and talk for local pastors. I was greeted with a traditional Maori greeting and welcome songs. The Maori are the indigenous people of New Zealand and have a wonderful rich culture. The Maori hosts sang praise songs and prayed for me before my talk. It was an amazing way to start the tour.

After a great time with the pastors and an evening talk to the general public, I was feeling extremely encouraged by the reception we had there. Over the next seven days it was early morning flights to each city for lunch meetings with pastors and local leaders, then evening talks in each town.

My second day I was treated with a trip to the Hobbiton where “Lord of the Rings” and “The Hobbit” were filmed, then flown to North Auckland for my second evening talk. I was blessed to see a local pastor and his church so open to host a pro-life event and embrace the message and urgency of the movement. A young woman came with her two children and told us her eyes were opened that night and she has been going crazy on social media since – a very loud voice for life.

My third stop was in Taranaki on the North Island. This was honestly one of the most humbling and special nights of my life. After I spoke I was brought back up on stage where the local Maori people honored me with a ceremony draping me with a Maori Korowai, a traditional cape made of feathers reserved for Chiefs, Elders and Dignitaries. I was prayed over and given the Korowai as they embraced the message of life. I also met a young Maori girl named Rawinia who caught fire that night for the unborn. Her mother and her were friends of one of my hosts, Hillary, and have committed to being very involved with pro-life.

The next four nights I was in Hawks Bay, Dunedin, Wellington and Christchurch, where we had amazing meetings with local pastors and filled-to-capacity evening events. Every stop was crowded with people who were excited to get involved with the pro-life movement in New Zealand and wanting to know how they can be more active. I talked to a lot of people about social media activism as well as other ways to get involved with local groups like Voice for Life and Hillary’s Law.

Each night Kate would share about Voice for Life and its projects, including a summer internship for young adults that she helps run. Hillary would tell the story of her daughter being taken from school for a secret abortion and her subsequent suicide attempt from depression after the abortion. I was honored to be joined by these two women who are committed to the pro-life cause and volunteered their time to go on this whirlwind tour with me.

Our last stop was Christchurch where I got to see some old friends, including the parents of Andy Moore who first brought me to New Zealand years ago and has since moved to the U.S. He works full-time with the Susan B. Anthony List as a social media manager and contributes so much to the pro-life movement.

I departed New Zealand the next morning to fly to Melbourne, Australia, to meet up with Kathy Clubb, the mother of former Stand True intern Josh and an active Missionary of the Gospel of Life (the pro-life spirituality program of Priests for Life). Kathy and I joined two members of Parliament from Victoria, Australia, for lunch at Parliament. We met with Bernie Finn and Rachel Carling-Jenkins to discuss the pro-life movement in Australia and in the U.S. Bernie hosted me several years ago for a dinner and the March for Babies there in Melbourne.

That night I gave a talk in Melbourne for Youth for Life Australia and again was excited to see so many old friends from past visits there as well as a couple of friends from Ireland who are part of Youth Defence in their country.

I had such an amazing time Down Under and cannot wait to go back and fight alongside of these amazing people for the end of abortion. It’s always so encouraging to see groups from other countries and to experience their resolve to end abortion.

Oceans may separate us but we are joined in spirit and passion for life.
Donate to Save Lives!
Priests for Life is not funded by Church entities, but by ordinary people like you! Please help us save lives by donating at our secure site, ProLifeDonation.org, or sending a check made out to “Priests for Life” to Priests for Life, PO Box 236695, Cocoa, FL 32923

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

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

Thank you in advance for your generosity!

ProLifeDonation.org

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

Resources for the 2018 Elections

Abolishing Abortion
Fr. Frank calls us all to sacrifice everything to rise up to the most urgent, top priority moral challenge of our day: To end abortion.

Voting with a Clear Conscience brochure
Explains our moral obligation to vote and take an active role in the nation’s political process.

Ten Responses to Pro-Abortion Politicians brochure
Answers the worn-out arguments often used by pro-abortion politicians.

Election Prayer for Life prayer card
We would appreciate an extra donation to cover the costs of shipping and handling. Thank you.

Name: ________________________________________
Address: ______________________________________
City: _________________________ State: ____________ Zip: ______________
Phone: ______________________ Email: ___________________________
☐ Send _____ Abolishing Abortion (#3573) at $15 each for a total of $______.
☐ Send _____ Voting with A Clear Conscience (#3469) at $.20 each or 100 for $10.00 for a total of $______.
☐ Send _____ Pack(s) of 100 Election prayer cards (#2472) at $5 each for a total of $______.
☐ Send _____ Ten Responses to Pro-Abortion Politicians (#1659) at $.20 each or 100 for $10.00 for a total of $______.
☐ I made my check payable to: Priests for Life.
☐ Please charge my contribution to my credit card:
☐ VISA ☐ MASTERCARD ☐ AMERICAN EXPRESS ☐ DISCOVER
Card #:_________________________________________ Exp:__/____
Signature:________________________________________
“I am the bread of life,” Jesus said to those who sought him after the multiplication of loaves and fish. “The bread that I will give is my flesh for the life of the world.” In many ways, Jesus’ words are as confounding now as then. The crowd was not sure what to make of it all. Some left. Others were filled with awe. Simon Peter spoke for the Twelve when he said, “Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God.” (Jn 6:24-60)

Like the disciples who gathered on the hillside, we, too, may be confounded by the Lord. Every time we participate in the Eucharist, we hear the Lord’s voice in the proclamation of the readings and the homily. We share in the Lord’s presence in Holy Communion. How is it possible that the bread and wine become Christ’s body and blood? How can we, unworthy though we are, receive this precious gift?

Those who remained with Jesus did not allow themselves to stumble on the incredible mystery of God’s love they experienced in Jesus, but rather risked putting their faith in him. Even though they did not understand, they reflected on what they saw and heard, the moments of forgiveness, healing, and love, and trusted that their experience was real and true. They became convinced that Jesus is the Holy One of God. We can learn from them and do likewise. We can reflect on what we hear and experience in the liturgy and the goodness that surrounds us, and put our faith in Christ, the Holy One of God, who gives himself for the life of the world.

Lord, to whom shall we go? You alone have the words of eternal life.

At Sunday Mass this month, we sing Psalm 34 with its refrain, “Taste and see the goodness of the Lord.”

We see and experience the Lord’s goodness each and every day - in the love of family and friends; the beauty of creation; the kindness of strangers; the unexpected and unearned moments of grace; the recognition of our gifts and talents; the feeling of closeness in serving others; and in a very special way, in receiving Holy Communion.

Reflect on this throughout the coming weeks. In what ways do you see and experience the goodness of the Lord?
“Goodness always tends to spread. Every authentic experience of truth and goodness seeks by its very nature to grow within us, and any person who has experienced a profound liberation becomes more sensitive to the needs of others. As it expands, goodness takes root and develops. If we wish to lead a dignified and fulfilling life, we have to reach out to others and seek their good...The Gospel offers us the chance to live life on a higher plane, but with no less intensity: ‘Life grows by being given away, and it weakens in isolation and comfort. Indeed, those who enjoy life most are those who leave security on the shore and become excited by the mission of communicating life to others’.”

—Pope Francis, The Joy of the Gospel, 9,10

Goodness overflows

On August 26, we hear how Joshua gathered the people together to renew their covenant with the Lord, asking them to declare their commitment to serve God rather than the idols of the nations that surrounded them. Joshua stated, “As for me and my house, we will serve the Lord.” (Jos 24:1-2a, 15-17, 18b) We, too, are called to declare and live our faith in God, boldly renouncing the idols that lure us away from God and God’s ways and living abundantly in the Word of God.

Any time we think about our food sources, especially at this time of growing and harvest in North America, we have a beautiful analogy for abundance. What we put into our soil is what we see in our fruit. If we tend the soil of our lives with God’s word, humility, love, and attentiveness, our roots, stems and leaves will stay strong when the storms of life roll through. Furthermore, abundance is not always quantity, but quality. When a crop is well-rotated and a soil is well-fertilized its fruit will be sweet if not always plentiful. When we place our trust in the Lord our fruits are not always more time or more energy, but more patience and deeper understanding.

The people whom Joshua gathered had experienced the abundance of the Lord, from their escape from slavery in Egypt, water that flowed from the rock, manna that gave them daily nourishment, and entry into the promised land. In seeing the hand of God in the circumstances of their lives, they responded by putting their faith in the One whose goodness they had known, “Therefore we also will serve the Lord, for he is our God.”

Like a bucket, life eventually overflows and overwhelms, but the question is what flows from your bucket? Stress, anger, sadness, despair? Or instead love, charity, humility and patience? See God’s hand in the goodness that surrounds you. Let this recognition grow within you, draw you to the One who provides it, and respond by sharing and serving others with glad and generous hearts. You, too, know the Lord’s abundant goodness!
What is Conscience?

In *Forming Consciences for Faithful Citizenship* (no. 17), the Catholic Bishops of the United States Conscience remind us:

“The Church equips its members to address political and social questions by helping them to develop a well-formed conscience. ...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.”

Conscience is a judgment of practical reason that helps us to recognize and seek what is good, and to reject what is evil (*Catechism of the Catholic Church*, no. 1778, 1796).

Conscience does not simply “come to us”!
Throughout our lives, we have to spend time forming our consciences so that we can make well-reasoned judgments about particular situations.

How Do I Form My Conscience?

As the bishops note in *Forming Consciences for Faithful Citizenship*, we need to form our consciences in an ongoing manner. How do we do this?

1) When examining any issue or situation, we must begin by being open to the truth and what is right.
2) We must study Sacred Scripture and the teaching of the Church.
3) We must examine the facts and background information about various choices.
4) We must prayerfully reflect to discern the will of God (*Forming Consciences for Faithful Citizenship*, no. 18).

The United States Catholic Catechism for Adults adds:

5) The prudent advice and good example of others support and enlighten our conscience.
6) The authoritative teaching of the Church is an essential element.
7) The gifts of the Holy Spirit help us develop our conscience.
8) Regular examination of conscience is important as well (p. 314).
Reflections on Conscience

From the *Catechism of the Catholic Church*

1777 Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.

1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law.


Reflections on Conscience Formation

From the *Catechism of the Catholic Church*

1784 The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults.

1785 In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.

3 Cf. Ps 119:105. 4 Cf. Dignitatis Humanae 14.

Reflection Questions

1. What is conscience?
2. When has my conscience guided me to “do good and avoid evil”?
3. What are some key resources I can use to form my conscience?
4. Forming conscience is a “lifelong task.” What do I do to regularly form my conscience? What more should I do?
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 2015 FCFC “Introductory Note” points out, nine areas are particularly pressing at this time:

- The ongoing destruction of over one million innocent human lives each year by abortion.
- Physician-assisted suicide.
- The redefinition of marriage – the vital cell of society – by the courts, political bodies, and increasingly by American culture itself.
- The excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor.
- The deadly attacks on fellow Christians and religious minorities throughout the world.
- The narrowing redefinition of religious freedom, which threatens both individual conscience and the freedom of the Church to serve.
- Economic policies that fail to prioritize the poor, at home and abroad.
- A broken immigration system and a worldwide refugee crisis.
- Wars, terror, and violence that threaten every aspect of human life and dignity.

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 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 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 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)

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)

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)

To learn more about the U.S. Conference of Catholic Bishops’ Forming Consciences for Faithful Citizenship (FCFC), visit www.faithfulcitizenship.org and www.wisconsincatholic.org.
Dear Sisters and Brothers in Christ,

In his 2015 address to the Bishops of the United States, Pope Francis urged us to “confront the challenging issues of our time”:

The innocent victim of abortion, children who die of hunger or from bombings, immigrants who drown in the search for a better tomorrow, the elderly or the sick who are considered a burden, the victims of terrorism, wars, violence and drug trafficking, the environment devastated by man’s predatory relationship with nature – at stake in all of this is the gift of God, of which we are noble stewards but not masters. It is wrong, then, to look the other way or to remain silent.

While it is our duty as bishops to proclaim this message of human dignity and common good, it is the work of the laity to translate this message into concrete economic, political, and social policies. One, but by no means the only, way of doing this is by voting.

Therefore, as another election season approaches, we write to encourage all Catholics to reflect on their role as faithful citizens. In an age marked by divisiveness and confusion about what is true and good, it is all the more necessary to return to the Church’s guiding principles. To this end, the U.S. bishops have written *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States* ([www.faithfulcitizenship.org](http://www.faithfulcitizenship.org)). We urge all parishes to make this document available and to facilitate presentations and discussions on what it means to be a faithful citizen.

Pope Francis asks, “How can we know if something comes from the Holy Spirit or if it stems from the spirit of the world or the spirit of the devil? The only way is through discernment, which calls for something more than intelligence or common sense. It is a gift which we must implore. If we ask with confidence that the Holy Spirit grant us this gift, and then seek to develop it through prayer, reflection, reading and good counsel, then surely we will grow in this spiritual endowment.” (*Gaudete et Exsultate*, 166)

Catholic social teaching, a summary of which is on the reverse of this letter, is crucial to proper discernment. Its proper application can lead to finding effective solutions for many of today’s most pressing problems. This is why it is so vital for the laity to know and live this teaching. Some people may disagree at times with this social teaching, but they acknowledge that it is consistent. As Catholics we support the unborn child and the mother. We support individual rights and the common good. We support the rule of law and mercy.

Despite the challenges we will face in living the Gospel, we are called as Catholics to be joyful, bold, and courageous. Let our faith, hope, and love become so attractive that others will be drawn to what we stand for and to those we serve.

We thank you for reading this and for your Christian witness. May the Lord bless you and keep you. May He look upon you kindly and give you peace.

Sincerely yours in Christ,

Most Reverend Jerome E. Listecki
Archbishop of Milwaukee

Most Reverend David L. Ricken
Bishop of Green Bay

Most Reverend William P. Callahan
Bishop of La Crosse

Most Reverend Robert C. Morlino
Bishop of Madison

Most Reverend James P. Powers
Bishop of Superior

July 2018
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.wisconsincatholic.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. 2015) (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.
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 that 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)

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.

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.

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)
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 2015 FCFC “Introductory Note” points out, nine areas are particularly pressing at this time:

- The ongoing destruction of over one million innocent human lives each year by abortion.
- Physician-assisted suicide.
- The redefinition of marriage – the vital cell of society – by the courts, political bodies, and increasingly by American culture itself.
- The excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor.
- The deadly attacks on fellow Christians and religious minorities throughout the world.
- The narrowing redefinition of religious freedom, which threatens both individual conscience and the freedom of the Church to serve.
- Economic policies that fail to prioritize the poor, at home and abroad.
- A broken immigration system and a worldwide refugee crisis.
- Wars, terror, and violence that threaten every aspect of human life and dignity.

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

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 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)

**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)

**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)

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

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).
**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.”

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**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)

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**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*)

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**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)

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

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)

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)

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.wisconsincatholic.org.
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)

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)