

Economic Justice Pastoral To Be in Brochure Format

In the Fall of 1986, the Bishops of Kentucky's four Catholic dioceses published a pastoral statement called *Faces of Poverty: Status of the Poor in Kentucky*. In an accompanying letter they wrote, "As members of the National Conference of Catholic Bishops, we have been part of the process of drafting the pastoral letter 'Economic Justice for All.' In that document we stated that 'as pastors we have seen first hand the faces of poverty in our midst' (paragraph No. 169, third draft).

Now, as the Catholic bishops of Kentucky, we invite you to see what we have seen: the faces of poverty in Kentucky."

Nearly twenty years have passed since *Faces of Poverty* was released and Kentucky still struggles to cope with the needs of its people, especially the working poor whose children suffer because of lack of medical insurance while living in substandard housing.

Now Kentucky's bishops are continuing to invite Catholics to "respond to the needs of the poor and powerless among us" through the issuance of a new series of eight brochures called *Economic Justice in 21st Century Kentucky: Holding Ourselves Accountable*.

In their introductory letter found in the "Resource" brochure, the bishops write, "We are called to examine the 'signs of the times' and to apply the Good News of Jesus in responding to them. As the 21st Century unfolds, people across Kentucky note that our Commonwealth's economy is changing rapidly and deeply. They recognize that economic factors drive many aspects of their personal and social lives."

These brochures build on Vatican II's *Gaudium et Spes*, written 40 years ago. It stated that we have "an inescapable duty to make ourselves the neighbor of every person."

The bishops hope "to continue the dialogue about the Gospel and economics." And so, rather than writing another long



document, "we chose this format [brochures] for easy use in many settings."

The "Resource" brochure contains a brief summary of the six basic moral principals that govern economic life which guided the development of this series of documents. In addition, there are lists of helpful websites and some print resources.

The Bishops have suggested some uses for the brochures in parishes and schools, as well as a sample format for adult discussion and hints to foster sharing ideas and opinions in small group settings.

Each of the other seven brochures focuses on a theme of Catholic Social Doctrine and relates it to a specific area of life in Kentucky for users to consider. Scripture passages and quotes from Church documents highlight the theme of each of these seven brochures.

In late Summer, the Conference is distributing a complete set of *Economic Justice in 21st Century Kentucky* to each parish and school in the State. This will include all eight brochures in both color and black and white formats. These will also be available on the Conference's website: www.ccky.org.

As people find ways to use these brochures effectively, CCK hopes they will share this information with the office so it can be placed on the website for the benefit of others.

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“We Are All Really Responsible For All.”

Charitable Gaming in the Commonwealth

By Ed Monahan
Executive Director



Ed Monahan
Executive Director
Catholic Conference of Kentucky

Our Catholic faith teaches that gambling is moral. Gambling becomes immoral when done in excess causing harm to oneself or others or when it undermines the common good. Kentucky should obtain its needed revenue from a progressive tax system, not from expanded gambling.

Many Catholic churches and schools financially benefit from festivals and events that involve gambling. One third of charitable gaming licenses issued in Kentucky are to Catholic charities. These charities use the proceeds to invest in Catholic ministries. Churches use funds from these events to supplement the weekly offering. Schools use proceeds to maintain lower tuitions. But these funds are supplemental and can be an unsteady source of income.

The Church does not oppose gambling as a matter of public policy but it does oppose expansion of gambling and the further professionalization of gambling because of its harm to the common good.

The *Catechism of the Catholic Church* (2d edition), Section 2413 states: “Games of chance (card games, etc.) or wagers are not in themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others. The passion for gambling risks becoming an enslavement. Unfair wagers and cheating at games constitute grave matter, unless the damage inflicted is so slight that the one who suffers it cannot reasonably consider it significant.”



CCK IS A MEMBER OF CITIZENS AGAINST GAMBLING EXPANSION, (CAGE) A COALITION OF CITIZENS AND ORGANIZATIONS SHARING A CONVICTION THAT EXPANDED GAMBLING, IN THE FORM OF CASINOS, RIVERBOATS, AND VIDEO LOTTERY, WILL BE CONTRARY TO THE BEST INTERESTS OF THE COMMONWEALTH OF KENTUCKY. CAGE IS NON-SECTARIAN AND DOES NOT REPRESENT ANY POLITICAL PARTY.

As a matter of public policy, the Church desires a system that provides reasonable and commonsense regulation of gaming in Kentucky. It is important that gaming operations be regulated and policed to insure that charities do receive the money generated and that the gaming is conducted fairly and honestly.

The Office of Charitable Gaming (OCG) within the Department of Public Protection of state government provides an important system of oversight. The OCG’s 2003 Annual Report states, “The Office continues to seek ways to assist the charities in gaming while policing the industry to ensure that the charities do not fall prey to those seeking to use charitable gaming as a means to make money for themselves and not the charity.”

Charitable gaming involves a lot of Kentuckians and a lot of money. Attendance at charitable gaming events in 2003 was over 5.3 million people. In 2003, the charitable gaming money taken at the door before payouts or expenses were deducted, the “handle,” totaled \$588.4 million. The total payout statewide was \$497.2 million or 85% of the statewide gross handle. Of the \$91.2 million retained by the charities, \$51.3 million or 56.29% went to the works of the charities and the remainder went for expenses of conducting the gaming.

Why is the Church opposed as a matter of public policy to the expansion and professionalization of gambling in Kentucky if the Church has the largest number of gaming licenses in the state? The Catholic Conference of Kentucky opposes expanded gambling because the social costs are intolerable and the common good suffers in such significant ways when gambling becomes highly professionalized.

Research shows that electronic forms of gambling (Electronic Gambling Devices --EGDs; Video Lottery Terminals--VLTs; video poker and video keno) are especially addictive, and are called the “crack cocaine” of gambling. It is the fastest growing addiction among young adults, ages 30 and under. Research indicates that families and communities are hurt by for profit,

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See *Gambling*, page 3.

GAMBLING | *Conference Opposes Expanded Gambling; Supports Fair and Equitable Tax System*

Continued from page 2.

professional gambling that occurs through casinos and VLTs. These vehicles bring about gambling in excess with harm caused to people and communities. The American Psychological Association recognizes compulsive gambling as a disease. The Kentucky Council on Compulsive Gambling receives an increasing number of calls each year. If, as some predict, 1% of those who frequent casinos become compulsive gamblers, we could have 30,000 such gamblers in Kentucky. That would be a high social cost to our moral fabric.

The Catholic Conference of Kentucky, along with the Kentucky Council of Churches, and a number of other organizations, oppose the professionalization and expansion of gambling because:



1. Gambling should not be used as a replacement for a just tax system that requires citizens to pay their fair share for the state's needs. Becoming dependent on gambling revenue for a percentage of general fund dollars would be an imprudent long-term revenue strategy.

2. Gambling does not serve as an economic stimulus for a community. More accurately it drains dollars from a community because some 80% of revenues will come from people who live within a 50 mile radius of a casino or riverboat. It is a predatory

economic enterprise, replacing local restaurants and entertainment venues, and destroying the life's work of many small local business owners.

3. Social costs have been estimated by academic economics professors, teaching at major universities, to cost a state approximately \$3 for every \$1 of revenue they generate. Each pathological and problem gambler is said by social scientists to have a negative impact on as many as 15 people.

One of the Church's permanent principles, which constitutes the heart and soul of its social doctrine, is the promotion of the common good. The common good is "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." *Gaudium et Spes* (1966). The human and social damage caused by expanded, professionalized gambling undermines the fulfillment of people. The common good is undercut.

Volunteers staff Catholic gaming. Catholic gaming events are focused on a charitable goal, and its events are limited in duration. Professionalized gambling is an industry of a whole other category with many damaging collateral social consequences. As a state, we should not become addicted to gambling as an economic development device or as a source of revenue for state needs when the odds of long-term sustainability are so problematic. There are sounder ways of economic development; there are more progressive ways of raising state revenue.

The proceeds of expanded, professionalized gambling are fool's gold.

Kentucky Council on Compulsive Gambling

P.O. Box 4595 ■ Frankfort, KY 40604-4595 ■ 502-223-1823

Web site: www.kycpg.org ■ E-mail: ky@ncpgambling.org

If you or someone you know has a gambling problem:

CALL 1-800-GAMBLER©

Toll free and completely confidential. Help is available.

To schedule a speaker for your organization, call 502-223-1823 in Frankfort

Catholic Conference Social Concerns Committee

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Sr. Ruth Kettman, CSJ

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Mary Alice Pratt
Rev. John Rausch

Louisville

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Plan Now For 2006 Catholics@theCapitol

Though the committee planning the 2006 gathering of Catholics@theCapitol has not set the date, it will take place during the next meeting of the General Assembly.

To have the greatest impact on legislation, CCK will schedule the event in late February or early March.

Last year 100 Faithful Citizen advocates from parishes all around the Commonwealth participated by visiting Frankfort and taking a Gospel inspired message to their State Senators and State Representatives.

Please begin planning to attend the 2006 event and ask a friend or two to join you in advocating for public policies that reflect Gospel values.

Catholic Conference Pro-Life Committee

Covington

Robert Greene
Rev. Ronald Ketteler, Chair
Sr. Dorothy Schuette, OSB

Lexington

Rev. John Moriarty
Rev. Mr. Jim Paris

Louisville

Helen Rothgerber
Rev. Tony Smith

Owensboro

Rev. Richard Meredith

The mission of the Pro-Life Committee is to advise the Bishops of Kentucky on matters pertaining to the dignity and preservation of human life in all its stages.

The Committee is charged with examining critical issues of the day and encouraging cooperation among all pro-life people.

The Committee develops plans and programs which will inspire the people of God to live and give visible witness to their faith within the Church and in the community.

The Committee assists in the development of a public policy effort that advocates for the protection of human life in all its stages.

U. S. Bishops Urge Action on Several Issues

The United States Conference of Catholic Bishops (USCCB) recently unveiled campaigns on issues ranging from peace in the Middle East to justice for immigrants. They also address comprehensive health care reform, ending the use of the death penalty, and the development of U.S. policies that foster economic and social development for people living in poverty throughout the world. Finally, a campaign to provide facts about legal abortion aims to keep Catholics well-informed on this important human life issue.

International Campaigns

◆ **Catholic Campaign Against Global Poverty:** www.usccb.org/sdwp/globalpoverty/

Working with Catholic Relief Services, USCCB invites Catholics to focus on three areas of U.S. economic policy: a) **trade** policies that overcome poverty and promote human development; b) supporting effective **aid** programs that foster long-term development and empowerment of the poor; and c) eliminating the **debt** of the poorest countries to reduce poverty and promote human dignity. This campaign is rooted in Jesus' special concern for the "least" among us.

◆ **Catholic Campaign for Peace in the Holy Land:**

www.usccb.org/sdwp/international/holylandpeace.htm

This unprecedented interreligious initiative engages Jewish, Christian and Muslim religious leaders and communities in a coordinated effort to promote a just peace in the Middle East. This campaign flows from the call of Christ to be peacemakers. Peace in the Middle East is essential to stabilization of the whole region, reducing the indescribable suffering of both the Israel and Palestinian peoples. The Catholic Church can make a unique contribution to this effort due to its strong relationship with local Jewish, Muslim, and Christian leaders.

National Campaigns

◆ **Health Care For All:** www.usccb.org/sdwp/national/health1.htm

In the debate about health care insurance, the bishops ask that policy makers keep in mind the following criteria and apply them to policy proposals: a) respect for life — whether the proposal preserves and enhances human life from conception to natural death; b) priority concern for the poor — are the health care needs of poor persons given priority and will they receive quality health care; c) universal access to comprehensive benefits, i.e., benefits sufficient to maintain and promote good health; and d) pursuing the common good and pursuing pluralism — whether the religious and voluntary sectors are involved in all aspects of health-care and do proposals respect the ethical and religious values of consumers and providers.

◆ **Justice for Immigrants: A Journey of Hope. The Catholic Campaign for Immigration Reform:**

www.usccb.org/mrs

The immigration system is broken and badly needs repair. Comprehensive immigration reform is the goal of this multi-year campaign which has several objectives: a) to educate people about the benefits of immigration to the nation; b) to strengthen public opinion about the positive contributions of immigrants; c) to advocate for just immigration laws which promote legal status and legal pathways for migrant workers and their families; and d) to organize Catholic legal service networks to help immigrants access the benefits of any reforms. The bishops want to try and change the law "so that immigrants can support their families in dignity, families can remain united, and the human rights of all are respected," stated Cardinal Theodore McCarrick when announcing the campaign.

◆ **Catholic Campaign to End the Use of the Death Penalty:**

www.usccb.org/sdwp/national/deathpenalty/

Support for the use of the death penalty has diminished, especially among Catholics, as reported in the last issue of WITNESS. About this campaign, Gail Quinn, Executive Director of the Secretariat for Pro-Life Activities, said, "This cause unites our pro-life and social justice convictions in defense of human life and dignity. We are called to respect human life in all stages, and in all circumstances. I hope that Catholics will increasingly speak to their belief that the use of the death penalty in this nation must cease. We pledge to be an integral part of carrying out this campaign."

◆ **Second Look Project:** www.secondlookproject.org

The bishops want people to have good information. This campaign presents basic facts about legal abortion that much of the public does not understand and encourages people to take a "second look" at their views on abortion. This project is innovative because it presents the facts about legal abortion and lets them speak for themselves. The Second Look Project offers information to help people make informed decisions based on fact rather than emotion.

Pennsylvania Does it Right

Harry Borders
Executive
Director
KLEA



In May 2001, Pennsylvania approved an education bill that was signed into law and created the first education tax

credit that benefited both the public and non-public schools in the state.

Several states have enacted legislation that granted tax credits to individuals whose donations to scholarship organizations created opportunities for needy parents to send their children to a school of their choice.

The Pennsylvania model targeted the business community by necessity since the Pennsylvania Constitution prohibits the individual taxpayer from claiming such a tax credit.

As it turns out, the business community adopted the new tax credit immediately and to this day the same companies, which number some 1,200 strong continue to participate in the program.

The original cap for this tax credit was set at \$30,000,000 per fiscal year with \$20,000,000 being targeted toward scholarship organizations to benefit non-public school students and \$10,000,000 of the aggregate amount to benefit the public schools.

A business firm with a tax liability to the state may claim a tax credit not to exceed 75% of the amount contributed during the taxable year by the business firm. Such credits may not exceed \$100,000 annually.

A scholarship organization is a 501(c)(3) non-profit organization, which distributes at least 80% of its annual receipts to a scholarship program designed to provide tuition to eligible students to attend a non-public school. Each Catholic diocese participates in this important program as well as many other religious and non-religious groups.

An educational improvement organization is defined as a 501(c)(3) non-profit organization, which distributes at least 80% of its receipts as grants to a public school for innovative educational programs.

Public schools have used their share of the funds for programs normally not funded by state and local taxes. Since the tax credits were on a first come first serve basis,

there was much interest in increasing the cap so that other businesses could join in since none of the original firms had dropped out. Later legislation has raised that cap to \$40,000,000. Firms that donate a second and succeeding year are eligible for a 90% deduction and our information indicates that both public and non-public schools claim all of the fund available in any given year.

In recent years, Arizona and Florida have enacted business tax credits similar to Pennsylvania's and all three are recognized as states to emulate, as well they should be, since the programs work extremely well.

There is a secondary benefit for the State of Pennsylvania that officials describe as unintended, but nonetheless, welcomed. To some extent the business tax credit acts as a recruiting tool to help bring industry to Pennsylvania and it is believed to encourage existing businesses to expand within the Commonwealth since the credit is business friendly indeed.

The contributions to schools, both public and non-public, help assure a well-educated workforce that industry needs to compete in today's economy. For years businesses have praised the Catholic schools for sending them well-educated workers ready to contribute immediately or detour through college or technical school to enhance their ability to satisfy a business need. Arizona and Florida may share the same recruiting benefit but I don't know that for sure.

KLEA's interest in school choice issues is central to what we do. Our founding in 1991 by Kentucky's Catholic Bishops mandates that we advocate on behalf of our schools to procure State and Federal funds so our schools may thrive for future generations.

To date our efforts include securing \$30,000,000 in bus subsidies and several victories in the legislature that benefit our parents, students and schools.

But the real measure of legislative success will be the enactment of a school choice measure that sixteen states now enjoy and a large number of other states are working on.

The KLEA Advisory Board is now working on ideas that are seeds which we nurture to produce a rich harvest for all involved in Catholic education.

Catholic Conference Education Committee

Covington

Dr. Lawrence Bowman
Very Rev. William Cleves

Lexington

Patrick Guentert
Sr. Bernadette McManigal, BVM

Louisville

Rev. Joseph Atcher, O. Carm.
Chairperson
Dr. Sue Grenough
Leisa Speer

Owensboro

Patricia Blair
James Mattingly

The Education Committee of the Catholic Conference of Kentucky is a statewide advisory committee to the Kentucky Roman Catholic Bishops which

- ◆ Identifies educational issues of importance relating to Catholic schools, public schools and lifelong religious formation;
- ◆ Plans and networks the direction of Catholic education in Kentucky;
- ◆ Serves as a resource to the CCK Executive Director on the legislative and legal issues affecting all education in Kentucky.

Catholic Conference Ecumenical Committee

Covington

Rev. Ronald Ketteler

Lexington

Rev. Mr. Mark Stauffer

Louisville

Rev. William Hammer

Owensboro

Rev. Tony Bickett
Rev. Michael Clark

Enlightened by faith and guided by love, the CCK Ecumenical Committee seeks to:

- ◆ involve the whole Church, faithful and clergy alike, in promotion of spiritual ecumenism working toward unity among Catholics and among Christians;
- ◆ work with the Kentucky Council of Churches to increase ecumenical dialogue among leaders and members of the various churches and ecclesial communities;
- ◆ promote study leading to doctrinal understanding;
- ◆ and serve as instruments through which common action can be taken on matters related to social services and the formation of public policy.

Ecumenical Dialogue

a path to truth, love, and reconciliation

By Rev. Ronald Ketteler

In 2001, Cardinal Walter Kaspar reported on the activities of the Pontifical Council for Promoting Christian Unity (PCPCU) and the current state of ecumenical progress. Facing new challenges four decades after the Second Vatican Council, the President of the PCPCU refers to the ecumenical climate as “ecumenism in a changing situation.”

According to Cardinal Kaspar, this moment in the ecumenical movement can be described as a “crisis” in the classic sense of the term, i.e., a time of “a challenge and a time for decision.”

Notwithstanding the historical achievements of decades of ecumenical dialogue to date, Cardinal Kaspar believes that ecumenical progress itself is paradoxical. In a word, the very remarkable successes of ecumenism to some degree may have contributed to an ecumenical malaise.

The ecumenical enthusiasm of the pioneering days has been waning. In particular, new generations of post-conciliar Catholics are not aware of the past church-dividing doctrinal conflicts and alienation at the historical roots of Christian disunity.

The challenge of the present moment, then, calls for a renewed vision, one that inspires “ecumenical push and verve” at the catechetical and homiletic levels, a spiritual renewal as well as theological renewal.

More than ever, at the beginning of a new Millennium, ecumenical hope must be supported by patience, “the little sister of hope.”

The “stage of dialogue” has marked ecumenical ventures since the 1960s, the time when the Catholic Church officially entered into the movement. The late Father John Hotchkin (d. 2001), a veteran ecumenist, accented the need for ongoing dialogue: “(t)he work of one stage continues even as that of a subsequent stage gets underway.” As a matter of reality, then, the deeper awareness of being “more united” intensifies the need for continuing dialogue rather supplanting it.

Ut Unum Sint (That All May Be One), Pope John Paul II’s 1995 landmark encyclical on ecumenism, presents a theological synthesis on the theological nature of dialogue. (UUS nn. 28-40).

After defining prayer as the “soul” of ecumenical renewal, Pope John Paul II immediately identifies prayer as the foundation and support of “dialogue.” In turn, the Holy Father conceives ecumenical dialogue as a multifaceted reality constituted by elements that overlap and interpenetrate the dynamics of dialogue.

Overall, following the teaching of Pope Paul VI in *Ecclesiam Suam* (1964), Pope John Paul II broadens the meaning of dialogue beyond a

purely “cognitive” exercise to a concept of an “existential engagement” of the whole person. In a word, dialogue is an “exchange of gifts,” not simply one of ideas, a search for truth that involves the “subjectivity” of the communities in dialogue. (UUS n. 29).

The distinct but integrated dimensions of dialogue fall into four categories:

1) *Dialogue of “charity”*: Charity both must initiate and permeate the process. Participants must be accepted as authentic partners. Trust, which must ground the project, is rooted in a mutual “desire for reconciliation, for unity in truth.” (UUS n. 29).

2) *Dialogue of “truth”*: Ecumenical dialogues are not superficial exercises in public relations. The process of dialogue should be focused on the discernment of truth in the context of fidelity to apostolic tradition. (UUS n. 32).

3) *Dialogue as an “examination of conscience”*: Sins against unity dictate the need for conversion. Personal sin as well as social sin embedded in sinful structures can “still contribute to division and the reinforcing of division.” (UUS n. 34).

4) *Dialogue of “conversion”*: Since the spirit of conversion is a key theme in the *Decree on Ecumenism*, ecumenical dialogue must also take the shape of “a dialogue of conversion.”

On the relationship between dialogue and conversion, Pope John Paul II introduces an engaging insight into his analysis of dialogue — the distinction between the *horizontal* and *vertical planes* of dialogue.

The *horizontal line* of dialogue involves the reciprocal sharing of doctrinal viewpoints and of spiritual gifts. While such meetings and exchanges are essential, the *vertical line* is crucial for opening the process to the presence of Christ, the reconciliation of Christians, “the One” who is “Redeemer of the World and the Lord of History.”

In a special way, the acknowledgment of sinfulness and guilt carves out an interior space “where Christ, the source of the church’s unity can effectively act, with the power of his Spirit, the Paraclete.” (UUS n. 35).

In a paper on the purpose of ecumenical dialogue, Cardinal Kaspar encapsulates the inseparable bond between the “dialogue of love” with the “dialogue of truth”: “Love without truth is void and dishonest; truth without love is hard and repelling.” Authentic love can only originate in a matrix of truth.

Despite disillusion of some about the lack of finality in interchurch dialogues, Cardinal Kaspar observes: “What we have achieved after centuries of fruitless polemics is brotherhood, and that is really not nothing.”

Bishops Welcome Strangers in Our Land; CCK Hispanic Committee Formed

By Rev. Patrick Delahanty

In 2004 Kentucky's four Roman Catholic Bishops authorized the formation of a new committee of the Catholic Conference to focus on public policy issues that affect the growing population of Spanish speaking persons in Kentucky. The Bishops took this action as a result of events set forth below.

During the 2002 session of the General Assembly lawmakers in Kentucky approved new driver license regulations that require non-citizens to use different procedures than citizens when applying for driver licenses. Kentucky residents who are in the United States without authorization are not able to acquire a driver license in Kentucky.

In response, the Conference filed a formal complaint with the Office of Civil Rights for the United States Department of Transportation, asking that this Office investigate the Kentucky Department of Transportation to ensure that non-English speaking immigrants be served in a linguistically appropriate fashion as required by Title VI of the Civil Rights Act of 1964 and Executive Order 13166. That investigation is still pending.

Another issue that drew the Bishops' attention were reports about the needs of Spanish speaking women facing difficult pregnancies and needing support through the Opportunities for Life program sponsored by the Kentucky Bishops. How to provide for their care prompted the OFL staff to search for the best way to address this new need.

The Conference decided to host a summit meeting of persons working pastorally with the Hispanic/Latino community throughout the state. This included priests, religious, lay leaders, professional social workers, and others who worked to provide for the pastoral needs of this community.

Seventy participants gathered in Frankfort in November 2003 and spent a day reviewing what was actually happening in each of the four dioceses to address pastoral needs and, also, what participants hoped could happen. Participants rated the day a great success and welcomed the opportunity to mingle with persons from outside their own communities and hear what others were doing to reach out to the Hispanic/Latino community.

In addition to this Kentucky specific set of

circumstances, the U. S. Bishops and the Bishops of Mexico had already approved a significant pastoral statement concerning migration between these two nations.

Approved by both bishops' conferences in 2002, *Strangers No Longer: Together on the Journey of Hope* makes this point: "We judge ourselves as a community of faith by the way we treat the most vulnerable among us. The treatment of migrants challenges the consciences of elected officials, policymakers, enforcement officers, residents of border communities, and providers of legal aid and social services, many of whom share our Catholic faith." (SNL, p. 6).

The Catholic Conference of Kentucky Hispanic Committee met for the first time on December 9, 2004. After introductions, members chose Fr. Tom Smith from Louisville to be the first chairperson.

Most of the committee members are responsible for parish activities or are members of parishes serving the Hispanic Community. Three members are Directors of Hispanic ministry in their respective dioceses: Sr. Sandra Delgado, Ms. Concepcion Vaghayanegar (who has moved to Florida and her replacement has not been announced), and Ms. Patti Murphy.

Committee members identified several issues affecting their work: Hispanic Catholics often feel unwelcome; the undocumented worry about driving without licenses, but need to get to work, to church, to hospitals; how can we educate the broader Catholic community about the needs of these migrant people. Materials of the Catholic Conference translated into Spanish would be one avenue to welcome this community.

Members decided to draft a mission statement for discussion at the next committee meeting. That discussion did take place and the statement, approved by the four bishops at their May 2005 Board meeting, is in the adjacent column.

In establishing this committee, Kentucky's Bishops joined with their brothers throughout the country in stating, "We are committed to the new evangelization of our continent and to the search for new ways of leading our peoples to encounter Christ, who is 'the path to conversion, communion and solidarity' (EA, no.7)." (SNL, p. 101).

Catholic Conference Hispanic Committee

Covington

Rev. John Cahill
Very Rev. William Hinds
Sr. Juana Mendez, SC

Lexington

Sr. Regina Marie Baker, CDP
Sr. Sandra Delgado, OP
Victor Orellana

Louisville

Jose Neil Donis
Rev. Thomas Smith, OFM Conv

Owensboro

Rev. Ken Mikulcik
Patti Murphy
Sr. Beatriz Taneco, MAG

Para servir a la población Hispana de Kentucky, el comité Hispano de la Conferencia Católica de Kentucky se compromete a:

- ◆ Recomendar a los obispos de Kentucky la toma de acciones sobre legislaciones, política pública y asuntos pastorales;
- ◆ Amplificar las voces de los Católicos Hispanos;
- ◆ Integrar la presencia Hispana en la vida de la Iglesia Católica y la sociedad;
- ◆ Desarrollar culturalmente los recursos apropiados para el desarrollo de programas de liderazgo a la luz de los documentos de la Iglesia;
- ◆ Y a trabajar en el espíritu de la Pastoral de Conjunto entre nosotros mismos y con otros miembros de los comités de CCK.

Catholics throughout Kentucky have joined the Catholic Conference in advocating for government policies that reflect Gospel values. Please add your voice in asking legislators to work for the common good of all Kentuckians.

Become a Catholic Conference of Kentucky Faithful Citizen Advocate.

<http://capwiz.com/ccky/mlm/signup/>



Sample Bulletin Announcement

The Catholic Conference of Kentucky is the public policy arm of the four Kentucky Bishops. They have created an advocacy network, a tool to help effect change in Frankfort and Washington by bringing Gospel values and the Church's teachings on social justice and a consistent ethic of life to bear on public policies. Your voice and the voices of Catholics across the Commonwealth are important in this effort to advance the common good. When you sign up for this service, you will receive periodic alerts about opportunities to communicate with your legislators. The service is free and you can unsubscribe at any time. With each legislative alert, you choose whether or not you wish to communicate on a particular issue. This is an easy way to have the opportunity to exercise one's faithful citizenship in a very concrete manner. To sign up or to find more information about the Catholic Conference of Kentucky, log on at www.ccky.org.

**Opportunities For Life
Kentucky's Pregnancy
Hotline
1-800-822-5824**



**CATHOLIC
CONFERENCE
OF KENTUCKY**

1042 Burlington Lane
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502-875-4345
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Kentucky League for
Educational Alternatives
502-875-8010

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502-223-5330

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