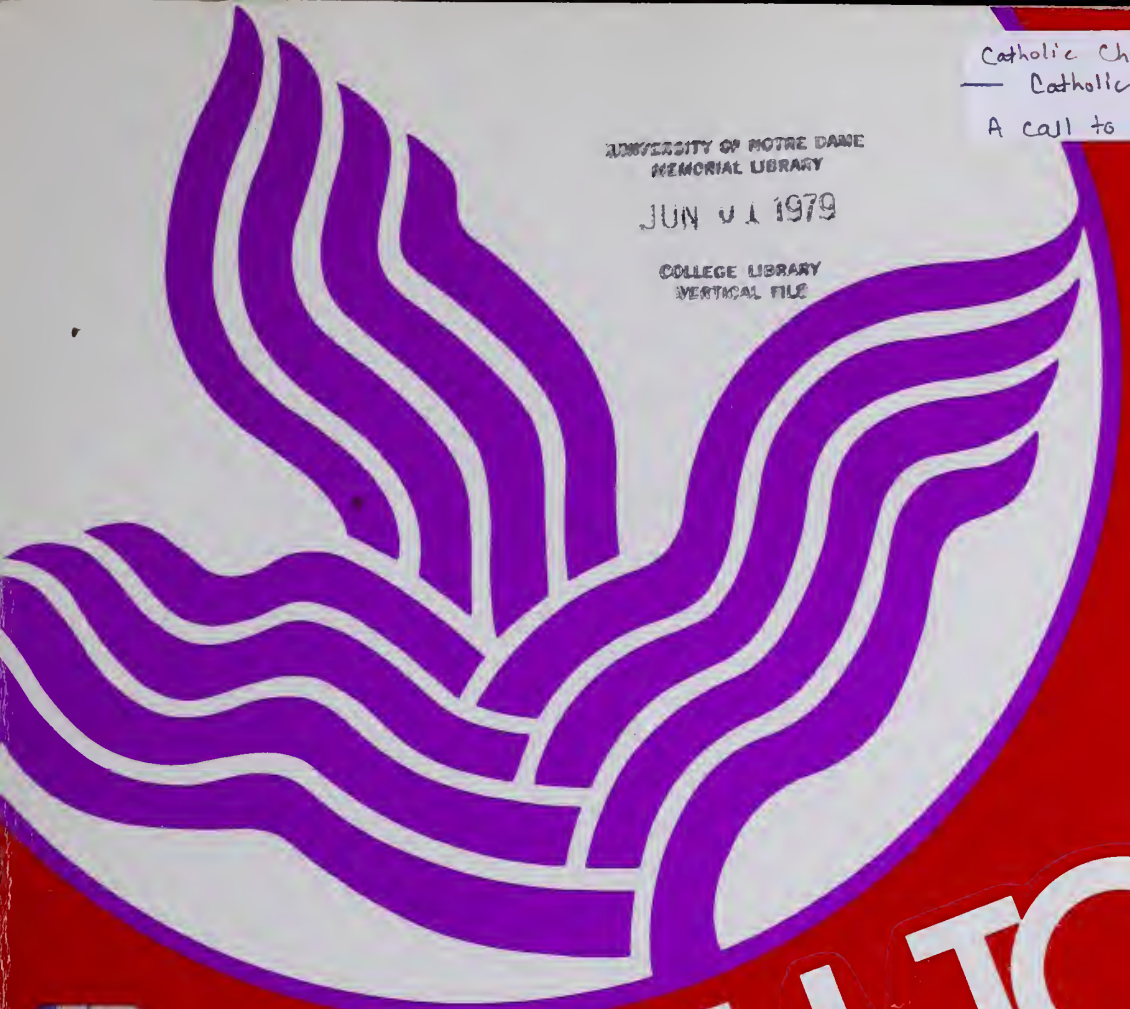


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A CALL TO ACTION

An Agenda for the Catholic Community
Resources for Parish and Diocesan Programs

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A CALL TO ACTION

An Agenda for the Catholic Community
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Acknowledgements

A special word of recognition is in order for several organizations and individuals involved in the publication of this resource book. In a particular way, we wish to acknowledge the generosity of the Our Sunday Visitor Foundation of Huntington, Indiana, which provided a grant to the National Conference of Catholic Bishops for the printing of *A Call to Action: An Agenda for the Catholic Community*.

Great credit is due to the Creative Services office of the United States Catholic Conference for the editing and design of this material.

We would also like to acknowledge the personal role of the Most Rev. Thomas Kelly, OP, General Secretary

of the NCCB/USCC, in encouraging and guiding the work of publication.

Finally, and most importantly, we offer our gratitude to the many dedicated staff and committee members associated with *A Call to Action* and to the many individual Catholics who took part in this historic program.

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In 1975, the Catholic bishops of the United States initiated a program of consultation designed to involve all segments of the Catholic community in setting forth the major issues of justice confronting the Church and society.

The program was designed under the leadership of His Eminence John Cardinal Dearden, Archbishop of Detroit, to mark the Catholic observance of the nation's bicentennial anniversary. It was, in part, comprised of seven national hearings which were held in different parts of the country and a program of parish discussions. The hearings and discussions, called the Liberty and Justice for All program, were organized according to eight categories: Church, Nationhood, Humankind, Ethnicity and Race, Neighborhood, Work, Family, Personhood. Within this context, the consultation focused on such questions as those dealing with family life, internal Church matters, neighborhood problems, the needs of minorities, human rights and economic justice.

In early 1976, the concerns and recommendations raised in the Liberty and Justice for All program were reviewed and summarized by teams of bishops, priests, religious and laity. A series of preliminary documents on each of the eight discussion categories was prepared by these study groups and provided the basis for the next phase of the bicentennial program. This consisted of a national convocation entitled *A Call to Action*, held in Detroit, Michigan, on October 21-23, 1976.

The product of this historic assembly, in which 1,340 delegates represented 152 dioceses and 92 national Catholic organizations, is found in 182 recommendations made by the delegates to the National Conference of Catholic Bishops. These resolutions were designed to provide the basis for a five-year program of social action and renewal in the Catholic Church in the United States.

In early May of 1977, the Catholic bishops, meeting in plenary session in Chicago, issued a preliminary response to the work of the *Call to Action* conference.

First, the bishops assigned each of the 182 proposals to committees of the NCCB and its affiliate organization, the United States Catholic Conference, for study and action. Second, the bishops established an ad hoc committee which, working in concert with other committees of the National Conference of Catholic Bishops/United States Catholic Conference, would design and propose a five-year program of action which would take into account the recommendations of the *Call to Action* conference. The Most Rev. John R. Roach, Archbishop of St. Paul-Minneapolis, is chairman of the new committee. And finally, the bishops issued a 1,400 word reflection on the consultation program.

In this statement, the bishops speak out clearly and affirmatively on several major concerns voiced during the program, including the need for shared responsibility in the Church; for ongoing renewal of parish life; for greater attention to family concerns; for programs and structures to serve the great human needs which are present within and beyond the Catholic community today.

The response of the bishops is a call to all believers to work for the building up of the Christian community. It is an invitation to join in the mission of justice at the global, national, diocesan and parish levels.

This response is presented here with the many other key documents relating to the Detroit assembly, *A Call to Action*. Together, this material is intended to serve as a resource and agenda for the Catholic community as it takes up the challenge set forth in the bishops' bicentennial consultation on justice.

In publishing *A Call to Action: An Agenda for the Catholic Community*, we hope that it will help familiarize people with the goals and results of the bicentennial program, as well as inspire a greater appreciation of the human and spiritual needs of our day. Most of all, we hope that it will stimulate further discussion and action.

Introduction

Most Rev. Thomas C. Kelly, General Secretary, National Conference of Catholic Bishops/
United States Catholic Conference



A CALL TO ACTION



A PEOPLE
CALLED TO
ACTION

Part I



The Process Begins: Liberty and Justice for All

OPENING STATEMENT OF THE FIRST LIBERTY AND JUSTICE FOR ALL HEARING WASHINGTON, D. C., FEBRUARY 3, 1975

John Cardinal Dearden, Archbishop of Detroit – Chairman, NCCB Ad Hoc Committee for the Bicentennial

Let me begin by bidding you all a very warm welcome to these hearings. I hope it will not seem an exaggeration for me to suggest that, in years to come, today may be seen as marking an historic occasion in the life of the Catholic Church in the United States and, perhaps, in the life of our nation. Today we inaugurate a process of reflection which, with God's help, may contribute to a larger movement of national renewal centered upon the observance of the American bicentennial.

Obviously, it is beyond our power to predict with certainty the evaluation which the future will make of this occasion. Yet it is equally certain that the ultimate significance of the process we are initiating will be determined in large measure by the intelligence, energy and commitment of those of us gathered here today and those who will gather in similar conferences to follow. This process of reflection is filled with promise; but the fulfillment of the promise depends upon us and upon many, many others. Ultimately, it depends upon the response of the Catholic people of this country.

If we can listen closely to their concerns and share intimately in their lives, I am convinced that they will join us in an effort to secure for all persons everywhere a greater degree of peace, justice and human fulfillment in the last quarter of the 20th century.

In the bicentennial effort which we are beginning today, the bishops of the United States invite others to join in the widest possible sharing of assessments of how the American Catholic community can contribute to the quest of all people for liberty and justice. This invitation results from our conviction that, while all men and women have a responsibility for building a decent future

for humankind, Catholics have a special responsibility. The statement on "Human Rights and Reconciliation," issued last October by Pope Paul in conjunction with the Synod of Bishops, reminds us that, "while the truths about human dignity and rights are accessible to all, it is in the Gospel that we find their fullest expression and our strongest motive for commitment to their preservation and promotion."

The Gospel message calls upon all who count themselves as followers of Christ to live with and for their brothers and sisters, especially the poor and the oppressed. Work for justice is not an optional element of Christian life but an integral element of the Christian vocation which must inform all phases of Christian living.

This has always been true, but its truth is brought home to us today with peculiar force. In our times, humankind finds itself poised at a turning-point in history, a moment when choice and decisions made now will profoundly affect the future course of history.

The human race has always been one family, but today technology lends our oneness a uniquely urgent quality. Is the human family to be a family of those who respect and love one another — or a family of fratricides? For weal or for woe, our fate is bound up with the fate of others. One can ignore human interdependence and the responsibility it entails, but one cannot escape its consequences. The technology, which opens up to us the possibility of abolishing the ancient scourges of poverty, ignorance and oppression, also makes possible even more profound tyranny and injustice. Indeed, it threatens the very existence of human life

on this planet.

At such a moment decent people cannot remain silent, unconcerned or uncommitted. Far less can those who profess belief in Jesus Christ—Christ who came so that all might have life, and have it more abundantly.

In the effort we inaugurate today, we seek the help of our fellow Catholics, and all our fellow citizens, in setting concrete goals and objectives for the American Catholic community. This request fully reflects the legacy of those who have gone before us.

Until rather recently Catholics have been among the poorest Americans. Indeed, even today many of our people—especially our Spanish-speaking Catholics—suffer severe deprivation. Our forebears came to America to give their sweat and blood to the building of the nation. They were prominent among those masses of people who built the canals and railroads, who worked in the new factories of the emerging American industrial colossus, who filled the ghettos of our cities. Our people have known, and many still know, the bottom rung of the economic ladder. For us poverty, unemployment and discrimination have been, not statistics or abstraction, but the realities of life.

Yet, in our own way we have been, like most Americans and most people everywhere, both sinners and sinned against, oppressors and oppressed, agents and victims of injustice. We have always loved the Christ who demanded that we live our lives with and for the poorest of the poor. But at times we have interpreted that demand too narrowly, limiting it in practice to our own community and slow to extend the same concern to those outside it. In view of our history, this is understandable. But it is clear that such a limited response will no longer suffice. For the nature of human suffering today forces us to turn our attention beyond our own community. Today, as citizens of a democratic society and members of an interdependent human community, we must assume our full share of responsibility for the economic, political and cultural betterment of all persons.

Speaking as an American Catholic bishop, I assure you that the bishops do not stand apart from the Catholic community in the United States. We are products of that community, formed and influenced by the same history that has molded the rest of the Church in this country. Because this is so, we look to our fellow Catholics and our fellow Americans to help us determine how best we can perform our service of leadership and fulfill our responsibilities in these times.

As bishops, however, we also have a responsibility to communicate to our Catholic people the insights gained from our special experiences. During and since the Second Vatican Council we have enjoyed the opportunity of frequent dialogue and interaction with our counterparts around the world, as well as with the Holy Father and the representatives of the Holy See. We have learned much about the way in which our country,

and the Church in our country, are perceived abroad. Some of what we have learned has been disquieting and helped open our eyes to aspects of American life not readily grasped by many Americans. Our concern for the practice of justice by our nation is certainly shaped by the fact that we are Americans, but it is also powerfully conditioned by the fact that we are Catholics and, therefore, members of a unique transnational society and committed to the ideals of the Gospel.

In the process we are beginning together, we are asked to share our thoughts about America and the Church in America, so that American Catholics may more fully and responsibly participate in the life of our nation. It is my hope that all of us who take part in this effort will focus our attention on our common vocation as Christians, particularly on our common obligation to assist all people to achieve more decent and more human lives.

Our goal should be to awaken a new vision and sense of purpose in our community, to develop forms of Christian work and ministry appropriate to these new-found purposes and appropriate to the scope and depth of the problems we face. To do this requires self-criticism; we must be credible and authentic in our own teaching and action for justice. The integrity of our work will depend upon our willingness to make our ecclesial life a witness to liberty and justice and to the possibilities of love, friendship and service which liberty and justice create.

The tasks of renewing the Church and participating in the renewal of our nation and our world are not separate; they are part of one Christian vocation. And the pursuit of such objectives may, among other things, help draw together individuals and groups within the Church who at present find themselves divided over questions of policy and style.

None of us knows how the present deep and growing disparity in the distribution of the world's resources is to be remedied. But construction of a more rational and humane resources policy for this nation and the world is a task of great magnitude. We trust that as we move ahead in this undertaking other American Catholics will join us in studying the nature of our present economic and social system and shaping responses to the problems which confront us.

None of us here today knows with certainty where the road on which we are starting will lead. There is no detailed blueprint for the building of a just and peaceful human community, and none will be discovered. Inevitably, people of good will differ over immediate priorities and styles and forms of action. All of us who set out on this road take risks—among them the risk that we might be wrong, and also the risk that we may end up in places we did not expect to visit. As Christians, however, we believe that the risks are worth taking and we are not alone. We are, in fact, heirs to a promise that the struggle for truth, justice, charity and freedom will bring with it satisfaction and fellowship and joy. As heirs

to that promise we should be the most confident, steadfast and good-natured of companions and co-workers.

In that spirit let us begin. We ask the blessing of God on ourselves and on those who will join us in this enterprise in the future. Let us turn our attention as fully as we can to the goal of liberty and justice for all.

The pattern of this conference, as you understand, is in the form of a hearing, which means that presentations

will be made by invited guests and the panelists will, in turn, through their questioning, hope to probe and resolve issues that are raised or suggested or implied or overlooked in the presentations. The format is familiar to you, and we think that it has the effect of bringing to us the opportunity of listening and of deepening our understanding of issues that need to be probed.



The Call to Action Conference

OPENING ADDRESS DETROIT, MICHIGAN, SEPTEMBER 21, 1976

John Cardinal Dearden, Archbishop of Detroit – Chairman, NCCB Ad Hoc Committee for the Bicentennial

The journey to this day and this place has been long. You have come to Detroit in October of the bicentennial year, 10 years after Pope Paul VI issued his "Call to Action" urging us to take up the cause of justice in the world, and two years after our own bishops summoned us to consider our responsibilities for the preservation and extension of the national promise of "liberty and justice for all." We are here to participate in an extraordinary assembly of the American Catholic community. This assembly has been convened to respond to the needs of our people as these have been revealed through two years of discussions, hearings and reflection. All of us are here to assist the American Catholic community to translate its sincere commitment to liberty and justice into concrete programs of action designed to make those ideals a living reality in Church and society. We will do all this in a setting of prayerful reflection on the call of the Holy Spirit. Our central preoccupation here should be how we can more authentically as a Christian community live our faith in God and His Son, bearing witness to our confidence in Him and our awareness of His image in every person, and, together as a Church and individually as workers, citizens and Church members, serve the cause of justice and human development.

Never before has there been an attempt to bring together in this way representatives of the whole ecclesial community of the United States: bishops, priests, religious and laity. Yet, this extraordinary assembly is not a radical departure from our traditions. Our first bishop, John Carroll, initiated a policy of practical collegiality among the American hierarchy which resulted in seven provincial and three plenary councils of Baltimore between 1829 and 1884. In these meetings, the bishops and archbishops of the country, working closely with the Roman authorities, legislated for the Church in

America. The hierarchy cooperated to insure that, despite the rapid expansion of the nation across the continent and the even more rapid growth of the Catholic people from the polyglot nationalities of Europe, the American Church would remain one in spirit, practice and discipline. In the latter part of the century, in 1889 and 1893, national assemblies of the laity met to discuss what role the lay people of the Church could play in spreading the Gospel and providing a fuller and freer life for all Americans. The enthusiasm spurred by these meetings did not last. Later efforts to bring about unity through federation of hundreds of lay organizations met with only modest success. Yet, there was a tradition of fostering regional, sectional and ethnic diversity, and out of it to form a unified Church which could communicate among the groups and regions, and lead to mutual enrichment and provide a basis for united action.

Our efforts at renewal require both an affirmation of our rich pluralism and a strong national organization, and both must take account of the pressing needs of our own people and the people of our country and our world. To forward these objectives, the American Catholic bishops decided to dedicate the Church's bicentennial celebration to the theme of justice. With the help of many people, we formulated a unique plan: we would hold a series of regional hearings, where teams of bishops would sit and listen to the concerns of our people on issues of justice in the Church and in the world. These hearings were a marvelous experience. At each of the hearings—held in six different cities: Washington, San Antonio, Minneapolis, Atlanta, Sacramento and Newark—we heard clearly the cries of people for a chance to raise their families in peace and dignity, pass on their distinctive cultural traditions to their children, find a responsible government and a responsive Church. Later, in a special hearing at Maryknoll, New

York, we heard a number of invited guests from around the world tell us of the issues of human rights, economic justice and human survival in nations struggling for development and liberation. The hearings were an exhilarating and challenging experience for all who took part. People today, rich and poor, are often studied by scholars and pollsters; their needs, hopes and concerns are defined by questionnaires or by computers. Only rarely are they asked directly to speak up and be heard; so rarely, in fact, that many greet the invitation with understandable skepticism. Yet, that is what we have tried to do, in our perhaps inefficient way. We are left with an enormous sense of responsibility and an equally strong feeling that there is great power in the spirit and faith of the people who appeared before us. The human resources of our Church and our nation are vast; our task is to carry forward, today, together, the work that has been begun — to unlock the structures of Church and world so that the spirit and energy of our people can flourish and contribute to renewing our communities. No one who sat through those 21 days of hearings could doubt that it can be done and that it must be done.

The regional hearings presented a model of a listening, learning and caring Church. We hoped that the model would be reproduced in parishes and dioceses around the country. And we were right. More than half the nation's dioceses sponsored parish discussions. These and other dioceses held their own regional and diocesanwide meetings to hear the voice of the people and, in some cases, to begin formulating new goals and objectives for the local churches. From parishes around the country came over three-quarters of a million responses, listing the people's own perception of the major issues before us and their recommendations to deal with those issues. Of course, it was not a scientific sample; many sections of the country held no program; even where there was a program, the level of participation depended upon many factors. Together with the testimony of the regional hearings, this massive body of material represents the hopes and fears, the anxieties and the aspirations of many of our people.

Today it rests in the cold form of "feedback sheets" and computer printouts; yet, it is far more than that, for each document represents the personal investment of the people who took part. They deserve our full attention, and our measured, responsible, serious and sincere consideration.

Since the end of the consultation, teams of bishops, scholars and people active in the ministry of the Church have been examining the results, trying to piece together from the complex fabric of testimony and parish reports some sense of the major concerns that emerge, some summary of the issues of most pressing importance to the Catholic people. On the basis of their reading of this mass of material they have framed some proposals for our consideration. Though a very full agenda for action, these recommendations do not cover

all the hundreds of issues raised or the thousands of actions proposed. Instead they suggest some priorities, and begin the process of moving all of us towards a compassionate, realistic and effective response to the voices of our people. It is our task to consider these proposals, to accept them, reject them, revise them, frame our response to the problems on the basis of our experience, our considered judgment and, most of all, in the light of the Gospel.

I will not try to evaluate any or all of these proposals here. Yet a few comments are in order. For one thing, there appears to be an overwhelming acceptance of this process. Throughout America, wherever Catholics were asked, they expressed their desire to share responsibility for the Church and the nation. They like parish and diocesan pastoral councils; they criticize their shortcomings, but they want these new structures. They want to work closely with their priests and bishops, and they want their leaders to trust them and be accountable to them for the use of Church resources. Everywhere this program took place the participants were respectful, even deferential, towards Church leaders, modest in their demands, wary of quick judgment on questions they perceive as theological or doctrinal. They spoke of the existence of injustice in the Church, but they did not fix blame. They urged all Catholics to work together to make the Church a more fitting witness to the truths that it proclaims. Anyone who attended these programs at any level knows that they were conducted not in a spirit of complaining or faultfinding, but with a strong affirmation by our people of their Church, of Vatican II and of one another. The agenda that emerges is the agenda of a hopeful, energetic, self-confident people, determined to keep trying.

But there are problems. We have as a people made less progress than we all had hoped in learning and making our own the teaching of our Church during and since Vatican II. There are many who do not yet know what the Council taught, even more, perhaps, who have little understanding of the social message of the Church as it has developed in recent years. Perhaps because of the pressures arising from life in our advanced industrial society, many of our people are not certain that their Church should even be discussing issues of justice and liberty. We Catholics are always prepared to respond with warmth, generosity and compassion to people in need. We are not always so quick to seek out those responsible for suffering or those abuses of society which cause those needs to arise. While the bishops have often spoken clearly on matters of social justice, the hearings and parish discussions indicate that not only have we not often been heard, but that we have not always convinced our people that we take our words with complete seriousness ourselves. As pastors, we bishops must be alarmed at the failures of our community to share more fully the works of justice; as Catholics, all of us must be dismayed at our common failure

to make our tradition of social action a living reality at all levels of our community. To remain a vital resource for the Church, our tradition must be studied and applied to ever-changing situations, which themselves must be analyzed with the help of the social sciences and with respect for personal experience. And study and reflection must lead to action; that is the hardest part.

In addition, many Catholics have become skeptical of the ability of Church leaders to take them seriously. Again and again the listener heard people say that while they would speak up, they were doubtful anyone would really listen and would really try to respond. Many have had the experience of failure, and they are becoming more and more convinced that their leaders in the Church, like their leaders in the community, really don't care what they think. Perhaps it is the ambiguities that have surrounded the development of parish councils; perhaps expectations of laity and religious have outstripped the ability of priests and bishops to deliver; perhaps the Church simply cannot carry all the hopes which people place in it. In any event the same deepening fatalism which grips American culture generally affects the Church; if we fail to respond to the needs expressed, fail even to demonstrate convincingly that, while we cannot solve all the problems, we do care, then we will reinforce the conviction that it simply can't be done, that we can't really become a community of faith and friendship as Vatican II said we should.

The needs, anxieties and hopes expressed throughout the last two years are addressed to the bishops, but through the bishops they are addressed to all the Catholic people, to the nation and the world. They challenge all of us to respond by becoming a more caring, a more faithful, and more responsible community of men and women. Our response must come in our hearts, and then back home in our local communities. The National Conference of Catholic Bishops is going to consider the results of this meeting. I would hope that their response will be full and candid, continuing the process of dialogue, joining their voice with those who have already spoken, seeking to incorporate what has happened during the last two years into the ongoing life of the Church. All of us will try, as best we can, to join in the tasks that will be outlined at this conference; all of us will try, where we disagree, to express clearly the reasons for our disagreement and provide mechanisms for ongoing communication. If we do this job assigned to us by our Church, I am certain that not only will the bishops respond, but we will have made significant progress toward the renewal of our Church and the restoration of confidence in the American promise of liberty and justice for all.

Some may be surprised that a program designed to focus our attention on the concrete responsibilities of American Catholics in response to the "call to action" for justice of Pope Paul and the Synod of Bishops should end up giving a great deal of attention to such

matters as pastoral renewal, accountability and responsibility within the Church, and personal growth and development. Yet, this surely could not have been unanticipated. In opening the initial hearing in Washington in February of last year, I stated that the "integrity of our work will depend upon our willingness to make our ecclesial life a witness to liberty and justice and to the possibilities of love, friendship and service which liberty and justice create." To renew the Church and to participate in the transformation of the world are not separate and distinct tasks; every major document of the renewal makes that clear. Rather, they are two sides of the same coin of clarifying our faith and the demands which it makes upon us.

Even more practically, we must see that these tasks go together. We cannot preach a justice to the world that we do not practice ourselves; we cannot demand recognition of the dignity and worth of every human person by governments in combating war and torture and hunger while even one person in our own community is homeless or hungry or mistreated. Of course, none of us can expect to attain an individual perfection before doing our best to live the Christian life in the community; but, neither can we expect others to respond to our prescriptions and challenges if we are not trying with all that is in us to practice what we preach. Nor is it out of place to suggest that only as we build in our urban neighborhoods, in our rural communities, in our homes and places of work a way of life which is a source of joy and happiness for ourselves will we be able to be something more in the nation than moralistic prophets of doom. One guesses that the ancient world knew that Christians loved one another by the fact that they seemed at least relatively happy and content with their lives and with one another. In our own country the friendship and support our immigrant forebears found in their parishes and religious associations certainly had something to do with their success in building new lives for themselves, sharing in the building of this great nation. We are, in a very real sense, the heirs of their common endeavors. The record of our hearings and discussions demonstrates that our people possess a degree of fairness, compassion and commitment which would stand well against any comparative test. Much pain and anguish was expressed, to be sure, but the people who attended and testified and talked with one another were not hopeless or joyless or lacking in energy, talent or friendly faces. They were, on the contrary, welcoming and sharing and caring people. And they, and we, are that way because we have learned in our families and Church that no matter what the world may say of us, we are, in fact, of infinite worth and value because our creator cares for us and we have through our Church the gift of His Spirit.

The trap, of course, is to conclude that our experience of faith and God and sacrament and friendship is sufficient, that our task is accomplished. Let us remember

that we do all this, engage in the often discouraging tasks of building parish and diocesan pastoral councils, revising the forms of sacrament and worship, spending endless hours in meetings on parish finances and educational policy, and organizing to bring about justice, not simply because we want to create a community of peace and energy and care, but so that we may all be better prepared to do the Lord's will in our times. It is in order to be more fit instruments of His will that we do these things; we must carry what we receive in and from the Church into the marketplace, there to redeem all of human life by participating and sharing in the struggles of humankind for dignity, justice, peace and liberation. And what we learn there, in the midst of struggle and work, we carry back to the community, to share the experience, to reflect upon it, to make our Christian life in the world a source of enrichment for the *ecclesia*, the community called out from the world, while the experience of the *ecclesia* is the center from which we must always return to renew the face of the earth.

For myself, I can say only one thing with full assurance, and that is that there are no clear, ready-made answers to the problems of Church and society. If by chance some day we should reverse the process we have been through, and send teams of lay people, priests and religious around the country to listen to the testimony of bishops, I suspect that what would be heard would differ only in specific details from what we have heard during the last two years. We, too, remain excited and challenged by the renewal of the Church initiated by the Second Vatican Council and chastened by the experience of having tried, as best we could, to implement that spirit in our own local churches. We have been frustrated and angry with ourselves, with our priests and people; we have made some mistakes, had some moments of heroism and some moments of weakness. We have tried to learn from the experience, have tried to keep moving forward in spite of the setbacks. Like most people of our generation, we bishops have had to try to grasp and make our own the new visions and hopes excited by renewal while remaining faithful to the beliefs and customs of our childhood and our families. Like them, too, we have probably sometimes wished things would just slow down a bit, that something—the family, the parish, the liturgy—would just regain some of the strength we think it had not too long ago. Most of all, I think we have all wished there were some way we could relate more directly and intimately with our people, share their burdens and have them share ours, know their anguish and let them know our own. If nothing else has happened to those of us who took part in this process, we at least learned this: that when we take the risk of listening and being open to our people, they demonstrate almost without exception a sensitivity to our feelings and a willingness to share our problems with us, if we will only let them.

So, in the next few days, we are going to deliberate about the response we should make to the issues before us. We will discuss and debate; we will have considerable controversy within this hall and will probably generate some controversy outside it. We are a fairly representative gathering of the American Catholic community; as such, we contain within ourselves many, if not most, of the ethnic, racial, cultural, economic, sociological and theological differences which characterize our diverse people and country. If we could meet and easily agree on policy for the Church and nation, we probably would not have wrestled with any problem of serious consequence. All of us in this hall are against racism and war and hypocrisy and violence; all of us are committed to the Gospel of Jesus, a Gospel of peace and justice and love and brotherhood and sisterhood; the tough part is translating all that into action. Translating it into a community of faith which conducts worship and prayer and education and works of charity and social service. Translating it into a moral position on questions of public significance, impacting on the processes by which legislation and public policy are made, because it is there that the basic work of justice is done in modern society. Both the pastoral task of building the Church, and the political task of building the world, involve choices, concrete and specific choices of how to spend our money, make our decisions, allocate our resources, direct our personal and collective allocation of time, treasure and talent. None of us knows for sure how best to do these things, none of us can be certain that our program of reform is exactly what the Lord intends for us today. So we have no choice, if we are to be a community of both faith and freedom, except to meet, debate and make some decisions. That is what we are trying to do here. We are trying to begin a new way of doing the work of the Church in America. We may fail, but let us try and let people in the nation say of us that they cared enough to try.

In conclusion, one more thought should be expressed. We meet here as *Church*. Penetrated by the Spirit of Christ, we seek His will, not our own. We are conscious of our identity as the Church in the United States. At the same time, we are well aware of our bond in Christ with the Church throughout the world. We are one in our common concerns, in our traditions and in our faith. No one of us could fail to see and appreciate the profound significance of our Holy Father addressing us as we open this conference. What we do is meaningful for the entire Church. Let us begin our work, prayerfully, reflectively, conscientiously. With due accommodation, I voice the hope stated by Paul in his letter to the Church in Philippi: "It is my wish that you may be found rich in the harvest of justice which Jesus Christ has ripened in you to the glory and praise of God" (Phil. 1:11).



Pope Paul's Salutation

Transcript of Paul VI's filmed message to the assembled delegates of the Call to Action conference September 21, 1976, Detroit, Michigan

As members of the Catholic Church in the United States, you are gathered in Christ Jesus, having been summoned by a call to action that is placed under the sign of "Liberty and Justice for All." Before the world, you are humbly asserting your conviction that freedom and justice are truly an essential element of Christ's teaching, that they are primary needs of the human person, that they engender rights and duties of supreme importance. With St. Paul you are proclaiming that "it was for liberty that Christ freed us" (Gal. 5:1) and you are attesting to your full acceptance of God's word which tells us that justice is indeed among "the weightier matters of the law" (Matt. 23:23).

The Lord Jesus does not want us ever to forget that the mark of our discipleship is concern for our brethren. We urge you, therefore, as one people, to respond to the call for action. It is a call of Christ inviting you to personal and interior conversion, and sending you forth to bring the renewal of true freedom and justice into all areas of Christian life, and into all the economic and social structures of society.

Yes, the cause of human dignity and of human rights is the cause of Christ and His Gospel. Jesus of Nazareth is forever identified with His brethren. He is present in the elderly, the alienated, those who are lonely and without family and friends. In the weak and helpless, in

millions of the unborn, the suffering servant of the Lord cries out for justice, for love and freedom. He cries out to His fellow servants to defend, help and promote human life and dignity.

You must struggle against abortion, euthanasia and hunger, against whatever wounds, weakens or dishonors life, or whatever militates against the eternal destiny of mankind. And every initiative and every endeavor that you make for human advancement, for social progress and peace must be specifically a Christian contribution. It must be set in the perspective of Christian love. Each day must be a new beginning in the quest for freedom and justice. And with the conviction of faith we know that this quest will be completed only when the Lord Jesus comes again in glory.

Moreover, in the tradition of the Church, any call to action is first of all a call to prayer. And so you are summoned to prayer, and above all to a greater sharing in Christ's eucharistic sacrifice. It is in the Eucharist that the Lord sustains you in hope and in the strength of His resurrection. It is in the Eucharist that you find the true Christian spirit that will enable you to go out and act in Christ's name.

Yes, dear sons and daughters, you are called to action. In the name of the Father, and of the Son and of the Holy Spirit. Amen.



Working Papers/Official Resolutions

INTRODUCTION TO THE WORKING PAPERS

The conference, A Call to Action, marks the culmination of a unique two-year bicentennial celebration of the American Catholic Church. The 1,350 delegates who gather in Detroit will constitute the first national assembly of the American Catholic community. They are invited to consider, debate and vote upon recommendations for action which have arisen from an extended process of dialogue and open discussion all over the country. The process, with the conference which marks its climax, is a significant and creative step in the renewal of the Catholic Church in the United States. The delegates will try to carry this process forward. They have been invited to extend and deepen the collaboration of all groups within the American Church, so that all can respond more fully and more effectively to the "call

to action" which comes to them from the Gospel, the Vatican Council, the teachings of the Church's leadership and the needs and hopes of all people. The delegates will listen carefully to the message of their Church and they will listen with equal care to the voice of people in need which comes to them through this consultation. The bishops, priests, religious and lay people gathered in Detroit in the fall of the bicentennial year will then try, as best they can, to lead their Church to a fuller understanding of its mission in the years ahead. Their work is one step, and an important one, in the larger process of Christian renewal through reflection on the words and teachings of Jesus and action to bear witness to those teachings in light of the signs of the times.

THE BICENTENNIAL CONSULTATION

At the inauguration of the bicentennial consultation in February 1975, John Cardinal Dearden explained its purpose with clarity and enthusiasm:

In the bicentennial effort which we are beginning today, the bishops of the United States invite others to join in the widest possible sharing of assessments of how the American Catholic community can contribute to the quest of all people for liberty and justice. Today, as citizens of a democratic society and

members of an interdependent human community, we must assume our full share of responsibility for the economic, political and cultural betterment of all persons.

In order to accomplish this task, the National Conference of Catholic Bishops initiated a process of consultation unique in the annals of the Church. Each diocese was invited to hold parish discussions in order to ascertain the needs and concerns of the Catholic people. In addition, the bishops sponsored seven national hear-

ings at which witnesses testified to many kinds of injustice and oppression. For two years, these programs of discussion and dialogue took place around the United States as thousands of people responded to the bishops' invitation to help determine how the Catholic community might more effectively address pressing issues of peace, justice and human development. The delegates to the Call to Action conference will deliberate

on the proposals for action which have arisen from this nationwide consultation. They will make a series of recommendations to the hierarchy, to the Catholic community at large and to the nation. These recommendations will form the basis for a five-year pastoral plan by which the American Catholic Church will then attempt to move directly and effectively to help bring about a greater degree of liberty and justice for all.

THE HEARINGS

The first, and in many ways most dramatic, feature of the bicentennial consultation was a series of six regional hearings held around the nation. At each, a panel of bishops listened for three days to testimony from invited experts and from local persons or organizations who wished to present their views. While each of the hearings focused on a particular theme, much of the testimony spilled over into other, more general issues of concern to people in that part of the country. At the end of each hearing, a month was set aside for the submis-

sion of written testimony, and then the full transcript of the hearing was printed. In July 1976, an additional hearing was held on international issues, with testimony from invited guests from overseas, as well as from American experts and returning missionaries. The volumes of testimony constituted one important part of the consultation and provided one major part of the material on which the action recommendations for the Detroit conference were prepared. These transcripts are available at cost to delegates and others on request.

PARISH DISCUSSIONS

The second phase of the bicentennial consultation was a program of parish discussions held in all parts of the country. Each diocese was asked to organize its own program in the parishes. A volume of essays was published to stimulate discussion of the issues of justice in national life. Eight general topics for discussion were suggested: Church, Family, Neighborhood, Work, Race and Ethnicity, Personhood, Nationhood and Humankind. This range of topics was seen to embrace the totality of life experience extending from issues facing each person, through the communities of family, Church, neighborhood, cultural group, workplace, nation and world. Parishes were given a series of "feedback sheets" on which each group could record, in its own words, what its members thought were the major issues under the topic, and the actions they believed would best help solve the problem. The form was not a questionnaire, but a totally open-ended opportunity for the groups to indicate what they thought was wrong and what they thought might be done about it.

The issues of concern identified by the parish discussion groups, as well as their suggestions for action, were collated as they came into Washington through the

spring and summer of 1976. Since the process was an open-ended consultation with participation determined by a voluntary response to the bishops' invitation, the results do not constitute a statistically valid sample of American Catholic opinion. They do not have the form, or the type of value, of a scientific sample, because they were not intended to provide a sociological study but to stimulate and facilitate dialogue and collaboration. The bicentennial consultation was an effort to experiment with an instrument by which the bishops could consult the faithful, hear through them the needs of our times and join with the Catholic people in responding to those needs. Genuine pastoral concern motivated episcopal participation in the hearings and the listening process; genuine concern for the well-being of Church, nation and world motivated the people who spoke up. Because the goal was not to provide a totally representative sample of Catholic opinion, but to construct a basis for collaboration and action, the process was one of listening and reflecting as a basis for intelligent and effective action; its value will be determined on that basis.

THE DATA

Over 800,000 parish respondents have indicated the issues which they consider worthy of the bishops' attention. It is important to note that the word "respondent" is used to identify each person each time that he or she participated in a group discussion and proposed issues or actions. The unstructured nature of the consultation makes it impossible to know how many persons are represented by that figure of 800,000 because each person could register an opinion on several issues and/or actions. The material that has been collected in this form has come from 80 dioceses, only one-half of the nation's total. It has been supplemented, however, by other types of submissions, such as diocesan or regional hearings, results of parallel processes of consultation and the independent testimony of parishes, individuals or organizations. The Detroit assembly will further expand participation in the process by adding delegates representing over 150 dioceses, and another 92 representing national organizations.

Discussion centered on eight topics, each chosen to represent a level of community in which all participate. As originally submitted, participants in the parish phase of the consultation chose to discuss the topics as follows:

Topic	Number of Respondents	Percent of Total
CHURCH	177,192	21.1
NATIONHOOD	120,727	14.4
FAMILY	120,492	14.4
PERSONHOOD	115,835	13.8
NEIGHBORHOOD	81,667	9.7
HUMANKIND	80,813	9.6
ETHNICITY & RACE	66,918	8.0
WORK	66,537	7.9
MULTIPLE TOPICS	8,749	1.0

Not everyone defined these topics the same way, and a good deal of overlapping was inevitable. "Family Activities in the Parish" might be discussed both under Church and under Family, while issues of human rights might surface under Nationhood, Personhood and Humankind. In order to organize consideration of the material, specific issues were assigned to a topic area, even if they had come in under another heading. In other cases, issues were assigned to more than one topic area for consideration. Delegates and others interested in particular issues and actions should consult the guide to issues and actions and the list of action recommendations, appended to this introductory essay.

PREPARING FOR A CALL TO ACTION

The results of the parish consultation, the transcripts of the national hearings and a large quantity of independently submitted papers, reports and transcripts of diocesan hearings constituted the basis of information which resulted from the bicentennial consultation. The bishops then arranged for the establishment of eight writing committees, one for each of the topic areas, to receive this material and to prepare working papers and action proposals for the Call to Action conference.

These committees were asked to analyze the findings from the parish consultation, study the transcripts of the hearings and read summaries of all the other materials received. They met to discuss the meaning of the issues raised and the actions recommended. They debated the possible ways of responding to what the people had said, and they prepared the documents and proposals for action for the Detroit conference. Each committee had eight to 15 members; their names are given on the list appended. Each of their reports includes 1) an introduction placing the topic in the context of Catholic tradition and experience; 2) a summary of the materials

received, together with some interpretation; 3) a reflection on the meaning of these materials in the light of Catholic teaching, combined with some assessment of their significance in terms of contemporary American Catholic life. Finally, each committee prepared three or four recommendations for action for consideration by the delegates.

The committees considered the number of respondents who mentioned each issue and suggested each action, both as issues and actions were linked together by the participants and as they emerge in total across all issue and action categories. They have looked as well at the quality and force of testimony at the national hearings and at hearings held in the dioceses. They have tried to place all this within the context of the very complex life of the contemporary American Church, and the equally complex nature of contemporary Catholic theology and the recent social teachings of the Church. Their reports had to be brief, relatively simple and straightforward, at once specific enough to respond to the concerns expressed and general enough to allow

for consideration by the entire American Catholic community. They have tried, as best they could, to provide a foundation for deliberation by means of which the delegates to the Call to Action conference could come to grips with the issues and concerns expressed by the Catholic people.

The recommendations are deliberately not all addressed to the American bishops. Many issues, by their very nature, call for local resolution — in parishes, dioceses, schools or in a variety of informal situations. Not all the actions suggested need await a decision on the part of the national hierarchy. It is the hope of the bicentennial committee that action will be undertaken by dialogue and decision on the local level as well as the

national. The precedent set in the national consultation itself should inspire confidence in the value of participatory decision making in smaller groups. The writing committees have, therefore, addressed their recommendations to different levels of Church authority and Church membership. It may well be that instruments for action other than those mentioned will evolve in the months ahead. In some ways it is less important who does the things suggested than that action gets underway. "Doing Church," as some express it today, is not an easy or clearly defined way of action; it is ongoing openness to the Spirit and unity among the brothers and sisters of Jesus Christ who constitute the people of God.

REFLECTION ON A CALL TO ACTION

Theologically, this bicentennial process seems to have already helped portions of the American Church to achieve a new level of self-understanding. As several theologians have suggested, the process itself, if it becomes a truly ongoing one, could be as significant as the decision to begin Catholic schools in the United States. The Detroit assembly is one step in a new awakening of the American Catholic community to the fact that it has collective responsibilities to the nation which, while they transcend political parties, are a very important part of the political process. The title is not accidental. It is an attempt to relate the assembly's work to the "call to action" issued by Paul VI. His words are clear and imperative:

It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church.

We American Catholics must begin this task by increasing our knowledge of the manifold concrete contexts in which we and our fellow citizens live out our daily lives. By reflecting on that experience together, and relating it both to our religious faith and to our civic responsibilities, we can develop norms by which to evaluate public issues and act upon them. We can begin to link the prophetic mission of Jesus to the making of public policy. In this way we can try to fulfill in today's complex world our Christian responsibility to "love one another." We share, as the bishops of the world have reminded us, in "the Church's mission for the redemption of the human race and its liberation from every oppressive situation." This process, hopefully, will allow the Catholic community in the United States to define

that mission in terms of specific goals and begin effectively to help bring the Gospel's vision of justice, peace and love into a greater reality in our world.

The bicentennial process, and the theology which it reflects and exemplifies, involves what one writing committee member calls "collaborative pluralism." It affirms the diversity of our ethnic, racial and cultural backgrounds; it respects our very different parish, diocesan and regional experiences. The process calls to the attention of the entire community the diverse gifts and offices and ministries we perform in the Church, and it calls forth the gifts and talents latent in our people. It acknowledges our need for the guidance of the Holy Spirit in our efforts to work together, respecting our differences and affirming our varied richness, in building up the Body of Christ.

The process is filled with risk, the risk of being confronted with mistakes, of being wrong. But, there is also a risk involved in holding to the *status quo*, in accepting injustice in silence. The people of God in the Old Testament celebrated their jubilees by giving to the poor, the widows, the orphans. Our American bicentennial should also be an occasion for recognizing and defending the rights of the powerless. The Call to Action is a challenge to secure "Liberty and Justice for All." It requires, as Cardinal Dearden has noted, a dialogue between Church and nation, but it also requires a dialogue among American Catholics conducted with the purpose of enhancing the pastoral life and social ministry of the Church and shaping its posture in the public dialogue. Having begun that process, having taken the risks, the task now is to continue to move forward in the ever present challenge of living the Gospel in the life of the world. Again, we recognize with Cardinal Dearden that "to do less is to fail both God and man, and in that failure to betray ourselves."

A GUIDE TO THE WORKING PAPERS

CHURCH

Church promotion of family values
Role of women in the Church
Evaluation of the use of material resources
Participation of the laity in decision making
Need for better communication
Implications of the Church as community
Accountability in the Church
Value of Catholic schools
Religious education
Optional celibacy of clergy
Continuing education for priests, lay people
Divorced Catholics
Liturgical changes

ETHNICITY AND RACE

Discrimination both within the Church and in society
at large
Cultural pluralism
Liturgy and race and ethnicity
Educational opportunities
Pluralism in the Church
Equal opportunity for employment
Bilingual and multicultural education
American Indians
Religious vocations among minorities; seminary
training; representation in hierarchy
Busing as means of integration

FAMILY

Church support for family life and values
Concern about societal pressures, such as
"consumerism" and TV impact
Need for assistance in developing communication
skills within family
Counseling services
Promotion of family unity through activities such as
home Masses
Provision for family life education programs
Expression of concern for divorced Catholics
Parent's role in education
Organizations and programs for marriage preparation
and enrichment

HUMANKIND

World resources: distribution and control
World hunger
Human rights and public policies
Amnesty, conscientious objectors
Political oppression and use of torture
Priorities in budget: military or nonmilitary
Lifestyle, personal and communal
War
Lack of awareness about global issues
Disarmament
International organization
Peace and justice programs

NATIONHOOD

The bicentennial process
National priorities
Church-state relations
Church's role in political life, especially in regard to
social concerns and human rights
Education for responsible citizenship
Aid to education
Media and public policy
Church as advocate for the "powerless" on national
questions

NEIGHBORHOOD

Quality of life in the neighborhood
Crime: safety of neighborhood, judicial and prison
reform
Church role in community organization
Programs and facilities for parish and neighborhood
Need for community: experience of alienation and
loneliness
Community planning
Social services and programs
Church involvement in social issues
Housing: discrimination, redlining
Land use: small farmer, rural communities
Allocation of Church resources: parish sharing, needs
of poor neighborhoods and rural communities

PERSONHOOD

Development of the person: personal dignity,
self-image, self-confidence, personal conscience,
satisfactory relations with others, personal
"vocation"
Human rights: protection of the right to life at every
phase of life
Sexuality: desire for more positive teaching on sex,
questions of birth control, abortion, homosexuality
Role of women in society, equal opportunity
Aging: concern for the personal, spiritual and
economic needs of the elderly
Health care
Development of the spiritual life
Youth: concern for employment, Church
membership, family relations
Professional counseling services

WORK

Purpose, meaning and value of work
Equal opportunity: age, race, sex
Full employment
Just wage and/or guaranteed annual income
Management-labor relations
Social responsibility of corporations
Role of women
Church as employer
Inflation
Ministry to the workplace
Undocumented workers
Career education and counseling

ISSUES AND ACTIONS CONSIDERED BY EACH WRITING COMMITTEE

CHURCH	ETHNICITY AND RACE	FAMILY	HUMANKIND
1. Justice in the Church	1. Equality in the Church	1. Support for Family Values	1. Peace and Justice Offices
2. Women in the Church	2. Cultural Pluralism	2. Family and Society	2. Education for Global Justice
3. Education	3. American Indians	3. The Church and Divorced Catholics	3. Defense of Human Rights
	4. Church Response to Discrimination		4. Disarmament and Peace

NATION- HOOD	NEIGHBOR- HOOD	PERSON- HOOD	WORK
1. Political Responsibility	1. The Parish and the Neighborhood	1. Christian Community	1. Equal Opportunity
2. Goals for Public Policy	2. The Church and Neighborhood	2. Personal Development	2. Economic Justice
3. Morality and Public Policy	3. The Church and Community Development	3. Sexuality	3. Responsibility in the World of Work
4. Ongoing Implementation	4. The Church and the Rural Community	4. Catholic Bill of Rights	4. Apostolate and Working Life

NOTE:

This chart is a summary of all of the recommendations made in the working papers. Each may be found in the paper under which it is listed.

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WORK

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Church

INTRODUCTION

Catholics live in a time of transformation. They are engaged all over the world in the task of renewing the faith, life and mission of their Church in the wake of the Second Vatican Council. While preserving the basic continuity of the Catholic tradition, the Council radically altered the self-understanding of Church members. The manner of expressing and understanding sacred doctrine, the methods of carrying that message to the world, the forms through which that message is expressed in the life of the Christian community and the goals and objectives of Christian ministry and service continue to change. For Catholics, these changes mean that the Holy Spirit is renewing the Church through the effort of God's people to relate their symbols of faith to the concrete human realities of their world.

Catholics in the United States of America are sharing the experience of change. The Church is now a securely established institution in the nation's life. The Catholic people today reflect the diversity of the country, for they are rich and poor, urban and rural, immigrants and third generation natives. Catholicism contains the same diversity, richness and tensions which characterize the larger society. Some Catholics occupy positions of leadership in many areas of American life; others have achieved a status of considerable comfort. Still others, however, such as blacks, Chicanos, Puerto Ricans, Indians, experience second-class citizenship.

The Council modified for Catholics of the Roman rite the unifying features of the Latin liturgy, the traditional catechism and rigid, top-down structures of authority in the name of the call to community of the Gospel. At the same time, the Church's attainment of respectability

ended an era when social isolation and exclusion gave Catholics of diverse ethnic and racial backgrounds a bond of unity and cohesion. The convergence in the 1960s of the Vatican Council and the movement of some American Catholics into the American social and cultural mainstream brought a new vitality but also raised a host of problems.

To guide the Church through this period, the Council supplied a marvelous set of ecclesial symbols. The Church should become a community bound together in a sharing of faith and common life; it should be the herald announcing the good news of salvation, a pilgrim people united in loving service to the creator and His creatures. The people of God are all called to holiness and fullness of life. They should be a servant Church, regarding the world with compassion, seeking to serve humankind's struggle for peace, development and freedom. The Church should at once nourish faith and promote justice, recover its best traditions and move confidently into an ever changing future. It should regard history as the "teacher of life," in Pope John XXIII's words, and it should accept the challenges which history sets before all who care deeply about people, their dignity and worth.

The symbols of the Church are images, drawn from scripture and tradition, never fully embodied in the parishes and dioceses of any nation, yet powerful nonetheless, capable of awakening the hopes and energies of a prayerful, reflective and faithful people. Through the Council and the lives of unnamed Christians throughout the world, these symbols have set the Catholic Church in motion towards new experiences of faith and

new efforts to form communities for proclamation, fellowship and service.

In responding to the call to action embodied in those symbols of faith, Catholics in the United States have their own unique resources and their own unique obstacles. Their experience of 200 years has taught them much of the value of religious liberty and the role of dialogue in a world of diverse cultures and ways of life. Always a community in which faith is expressed differently by many races and nationalities, the Catholic Church of the United States has learned, often through conflict, the value of pluralism. The Catholic people know from their experience the benefits, and the costs, of social mobility, the values and challenges embodied in the age-old quest for personal liberty and political freedom. During the Council, Catholics from the United States drew on the American experience to help their Church come to terms at last with the modern principles of freedom of conscience and separation of church and state. Amidst the upsetting events which followed the Council, American Catholics occasionally regarded their history as a burden to be set aside. Understandably anxious to move immediately to appropriate new modes of faith and new forms of community, they sometimes ignored the need for continuity in human experience. The ambiguity of change became evident in the declining vitality of many parishes, the shifting patterns of social action, the surprising appearance of unfamiliar but exciting movements of religious enthusiasm and the no less surprising but far more worrisome decline of Catholic schools. Gradually, Catholics have learned that they can only shape the future by being faithful to the past. The process of renewal demands a dialogue of past and present, of hope and possibility at all levels of the Church. Through such dialogue alone can come the sense of unity of purpose which can allow for the decisive action demanded by the changing times and the call to mission appropriate to those times.

However discouraging it may become, the effort to renew the Church in changing circumstances is at the heart of Christian life. The earliest Christians, awakened to new life by the gift of the Spirit, sought to embody that gift in new communities "of one heart and one mind" (Acts 4:32). When the evangelical message touched the worlds of Greece and Rome, the shape of communities changed; so, too, when it reached the new periods of history ushered in by such events as the end of the Roman empire, the Reformation or the opening beyond the west in the age of the great discoveries. Always the Christian faith, carried to new nations or new times, required of its adherents bold, creative action to preserve the ancient truths and embody them in com-

munities capable of transforming their world. In each nation and culture the Christian faith took on distinctive contours of worship, devotion, shared life and ministry. Bound together by a common tradition and a common experience of faith, Catholicism became a Church marked by a diversity of cultures, a variety of communities, contained within a doctrinal uniformity and disciplinary unity that insured cohesion but could sometimes inhibit the local church's need to respond to its distinctive experience.

The forebears of today's American Catholics came from all the countries and continents of the old world and the new; with incredible courage and considerable imagination they built churches in a new world. They intended to preserve their Catholic heritage and their national culture but also to prepare themselves and their children for full participation in the new life of America. The migrating generation confronted profound changes arising from the interplay of old world ways and new world beginnings. Difficult as it may seem today to transform the Church with fidelity to its best traditions as well as to its most exciting promise, that task is surely no more difficult than that which earlier generations undertook and accomplished. To preserve the faith and evangelize the world today requires the same courage, imagination, cooperation and intelligent, decisive action which they showed in establishing and building the American churches of the past. Today, as yesterday, the Church needs leadership, cooperation, mutual support and mutual affirmation to develop the spirit of being "of one heart and one mind."

As a contribution to that ongoing effort of renewal, the American bishops have summoned the Church on the occasion of the national bicentennial to this extraordinary process of dialogue, consultation and decision. The words that have been spoken have been challenging, telling of needs unmet, of hopes unfulfilled, of changing times and unchanging attitudes and uncaring practices. But always, in parishes and dioceses, in hearings and assemblies, the challenges have been made within a deeper call for community. Again and again the Catholic people have demonstrated their confidence in their tradition, and their continuing determination to face and overcome division and discord, to reach that broader community of shared faith and life which the Church strives to become. The report which follows describes problems and suggests steps toward resolution; like the people who spoke, the report is a call to action to all Catholics in the United States, so that together they might reach for the community of the Kingdom of God, whose call echoes always from the time ahead, a call made again today, through the Catholic people, by the Holy Spirit.

CHURCH

Selected Items from Parish Consultation

CHURCH UNDERSTOOD AS COMMUNITY:		
TOTAL ISSUES		23,602
TOTAL ACTIONS		43,544
Promote ways of developing community	20,544	
Outreach to special groups in Church (e.g., singles, widows, alienated)	13,034	
Simplify life style as Christian community	3,163	
Recognize mutual accountability	3,147	
COMMUNICATION WITHIN THE CHURCH:		
TOTAL ISSUES		12,573
TOTAL ACTIONS		41,437
Promote ongoing dialogues among bishops, priests and people	18,352	
Devise ways of effective communication of Church teaching	19,012	
Keep people informed of available services	4,073	
ROLE OF LAITY:		
TOTAL ISSUES		18,715
TOTAL ACTIONS		16,384
Create structures for role in decision-making processes	11,941	
Communicate opportunities for special service	4,443	
USE OF CHURCH RESOURCES:		
TOTAL ISSUES		24,303
TOTAL ACTIONS		30,979
Survey and evaluate present use	8,392	
Share resources and facilities with poor	17,566	
Have reports of financial accountability for all levels	5,011	
AUTHORITY AND LEADERSHIP:		
TOTAL ISSUES		15,280
TOTAL ACTIONS		35,119
Bishops give leadership on Church teachings	10,327	
Bishops direct clergy to speak out on issues	10,723	
Greater autonomy at diocesan and parish levels	10,370	
Bishops reassert authority	3,699	
LITURGY WORSHIP AND PRAYER:		
TOTAL ISSUES		10,632
TOTAL ACTIONS		30,801
Promote family unity by home Masses	11,014	
Allow diversity for various groups	9,945	
Involve laity in planning liturgies	3,309	
Reintroduce traditional Church services (e.g., Benediction, Stations of the Cross)	1,614	
Explain and discuss changes before making them	1,317	
WOMEN IN THE CHURCH:		
TOTAL ISSUES		17,052
TOTAL ACTIONS		41,021
Explain women's role in Church	16,047	
Support equal opportunity for women in society	16,266	
Allow women freedom to do all ministries	6,099	

PRIESTS:		
TOTAL ISSUES		15,057
TOTAL ACTIONS		42,415
Give more effective homilies	15,684	
Make celibacy optional	10,292	
Provide continuing education for ministry	6,015	
Visit parishioners	1,573	
Contribute more to spiritual development of people	1,527	
EDUCATION IN CATHOLIC SCHOOLS:		
TOTAL ISSUES		18,754
TOTAL ACTIONS		26,191
Strengthen moral education	7,390	
Deal with financial problems	6,559	
Make Catholic schools a priority for the poor	4,151	
Maintain and/or improve quality	3,293	
Maintain Catholic schools	1,947	
Reexamine need for Catholic schools	754	
RELIGIOUS EDUCATION OF CHILDREN:		
TOTAL ISSUES		1,925
TOTAL ACTIONS		7,903
Have strong curriculum and well-trained teachers	7,603	
Allocate more funds to religious education programs	300	
RELIGIOUS EDUCATION OF ADULTS:		
TOTAL ISSUES		8,969
TOTAL ACTIONS		37,152
Provide continuing educational opportunities	33,162	
Make financial investment in education	2,286	
Utilize homilies as educational tools	1,703	

SUMMARY

Issues related to the life of the local church were among those most frequently addressed at every level of the bicentennial consultation, from the regional hearings to the parish discussions. In one sense, of course, the entire consultation dealt with the Church; each report describes the manner in which the Catholic people who participated understand the nature of the Church, the needs of its people and the goals of its ministry to the world. Some issues related directly to the life and work of the Church and these are taken up here. Yet it should be mentioned that these are far from the only issues of importance for the Church today. The character of the consultation, taking place as a bicentennial program on the theme, "Liberty and Justice for All," encouraged the articulation of timely, specific issues and actions. There was perhaps less attention given to many things people find right with the Church — or the nation, for that matter. By defining work that needs to be done in the years ahead, participants emphasized quite natu-

rally the tasks of the Church. Sacraments, spirituality and prayer were frequently mentioned, of course, but received less attention than they might have under another format. It would be most unfortunate if the results of the consultation were interpreted to mean that Catholics are exclusively concerned with social, economic and internal institutional concerns. In the future, new ways must be found, and are being developed, to assist the Catholic people to express their spiritual needs and to assist in forming programs to meet those needs. The bicentennial process reminds the Church that its spiritual and social programs must be integrated with one another and must enrich each other if the promise of renewal is to be fulfilled.

American Catholics take with great seriousness the idea that the Church should be a community in which people share faith and life in concrete and tangible ways. They long for such a community; they use the standard of community to judge the actual life of the

Church; and they recommend actions they feel will move the Church further in the direction of that ideal. This is the most notable conclusion from the parish discussions of the bicentennial program.

The model of the "People of God," so clearly articulated by Vatican II and underscored by papal documents since then, has profoundly penetrated the consciousness of people. In turn, it leads them to a certain frustration at the lack of community they experience in their daily Christian lives and in their parishes. Over 23,000 of those participating in the consultation identified issues related to an expectation of the Church as a community. They pointed to the need for activities in the parish which would get them working together, participating in the decisions of the parish, welcoming newcomers and building better channels of communication between bishops, clergy and lay people. In all, some 40,397 respondents suggested actions which they thought would promote community.

Given this concept of the Church as a community, and the evident failure to achieve the level of communication expected in such an assembly, the issues and actions of the Church topic area provide an unambiguous direction. If the Church is to be truly a community of faith and love, then the relationships among its members must be characterized by mutual respect, justice and shared responsibility. Over 40,000 respondents asked that actions be taken to combat prejudice based on racial and ethnic differences. Establishment of due process procedures for handling grievances, especially of priests and religious, was urged by many. Greater pastoral concern for divorced Catholics, for those who have left the active priestly ministry and for the urban and rural poor are high priorities.

These examples of concern for the sufferings of Church members and for reconciliation with those who may have received less than understanding and compassion in the past do not constitute a denial of Church structure or of ecclesial authority. Criticism of the Church is made loyally from within. Many respondents asked for strong leadership from those in authority; many also urged more clarity in doctrinal and disciplinary teaching. Along with that goes an emphasis on accountability of those in positions of authority. Some specified such accountability in financial matters—ranging from parish budgets to Vatican disbursements of mission funds. Others urged mutual accountability up and down the lines of authority within the Church.

In the matter of material resources belonging to the Church, there was strong insistence on the need to examine carefully the ownership and management of church property and funds. Over 30,000 respondents urged actions to deal with such questions as reevaluation of the use being made of property, selling unused facilities and giving the proceeds to the poor, turning unused rectories and convents into homes for senior citizens, establishing interparish sharing programs and

examining the lifestyle of bishops, clergy and people to see if all bear witness to the Gospel values of simplicity.

The most important obstacle to community revealed in the parish consultations, at least as measured by the numbers of people who raised the issue, is the role of women in the Church. Thousands of participants indicated that they felt that women have been denied a fair and equal share in the life of the Church, particularly in ministry and in decision making. They called for immediate action to correct this situation. Significant numbers asked that women be ordained to the diaconate and to the priesthood. Yet, participants throughout the program recognized the existence of complex theological issues and were willing to await direction from those they feel are responsible for providing theological guidance. There can be no question that the role of women has become a significant subject, that it is affecting the lives of many people and creating problems within the community and that many perceive it as a question of justice in the Church. Yet, this is not to say that the Catholic population has reversed earlier attitudes. Just as they see no contradiction, but even an intrinsic relationship, between the permanence of marriage and support for the divorced, between shared responsibility and strong moral authority, so many believe that women should have an equal role in the life of the Church and should also be given support in whatever vocation they choose, including that of wife and mother.

Arguments in favor of the ordination of women to the priesthood were articulated forcefully in the papers presented at the regional hearings. In the parishes, people asked that the question be researched and seriously considered. However, there is some division on this issue in the parochial findings, as there also is over the Equal Rights Amendment. Yet, disagreement over the ERA gives way to near unanimity in demands for an end to discrimination and injustice in the secular sphere. Throughout, there is a certain urgency in the issues which concern women. Committed lay and religious women do not hesitate to state their intention to pursue the goal of justice independently of the Church, if need be; and the people, aware of the enormous contribution women are making to the life of the Church, urge action soon.

The consultation reveals that Catholics have overwhelming expectations of their Church at the level of the parish. Catholics seek to realize the community ideal mainly in the local church. Many still see the parish school as a part of that legitimate expectation. With a degree of realism, however, over 10,000 addressed the question of financing such schools, suggesting new efforts to secure state aid or tax relief, new and creative ways of raising money and diocesan allocation of funds from a central budget. There was a strong call for generous support of inner city and poor, rural schools as well. Inner city residents, speaking in the hearings, made

preservation of the Catholic school the major priority in addressing the Church. Parish consultations suggest a willingness to help, especially if finances and resources are identified and allocated in accord with clear goals and priorities, and structures of accountability are insured.

Matters of education occupy a very significant place in the contemporary Church. It would seem that the building of the adult community of faith has become for many a central preoccupation expressed in some 35,000 calls for adult and continuing education programs, by far the largest categories of actions recommended in regard to education. The participants know they have much to learn about their Church; they also think their pastors should be learning, for many register strong support for continuing education of priests. They are dissatisfied with homilies and want their priests to study more, so they can provide better spiritual guidance and moral leadership.

A large number of participants discussed religious education in general, endorsing in particular efforts to develop family-centered education programs which involve parents in sacramental preparation and integrate adult education with the education of the young. Considerable concern was expressed that parents be consulted about the religious education of their children; that teachers, pastors and parents cooperate more closely; and that these programs be designed to improve communication and the sharing of faith within the family. Smaller numbers urged such specific programs as family retreats, vacation and camping programs and other activities in which families could participate and grow together in their knowledge and appreciation of the faith. A very large number of people call for home Masses and discussions, programs which are seen as at once educational and supportive of family unity and growth.

The experience of worship takes place primarily at the local level. Liturgical changes made by and since Vatican II have brought a new diversity and confusion. Various ethnic groups wonder, "What is the vernacular?" "Why are our hymns not included?" "How can we sing music that is so out of touch with our culture?" Generations are often divided on liturgical questions, and thus what should be a source of unity is often perceived as the very opposite. However, there is certainly no strong repudiation of the new forms of liturgical life. What is asked of Church leaders is: (1) better preparation for the introduction of changes; (2) greater involvement of the parishioners in the planning and execution of the liturgy; (3) promotion of a variety of celebrations, home Masses, special ethnic feasts, black and/or Spanish liturgies and occasional ones in Latin; and (4) review of texts to eliminate offensive language. It is interesting to note that the proposal to have activities such as home Masses was offered not only as a way of promoting family unity but also to encourage ethnic

liturgies, greater participation by women and opportunities for discussion. It may suggest the need to encourage liturgy committees to study available models and contribute to planning of new prayer and worship experiences for their parish.

To make the necessary decisions about the priorities of the Catholic community will not be easy, but the Catholic laity are evidently willing to be involved. Respondents urged fuller participation of the laity in decision-making processes. Without negating the role of episcopal leadership, they ask for a greater degree of parish autonomy so that local needs can be met more swiftly. They urge dialogue among the various constituencies before bishops and pastors are chosen. They endorse parish and diocesan councils but point out the accountability of such councils both to the pastor and bishop and to the people they are intended to serve.

In the hearings, experienced laity issued an even stronger call for lay participation and a sharing of responsibility. "The laity has played and is playing a second-class citizenship role in the Church," one witness charged, while another argued that "there has been a tremendous increase in professionalization in the Church in every area in the last 10 years. . . . It has become more difficult for the lay person, the non-expert, to make his or her desires known." The personal pain of this lay alienation was perhaps most movingly expressed in the testimony of a widow who asked: "How can there be a universal Church if the root of the tree that is to give fruit is not a priority within the Church?"

The issue of lay participation touches the entire consultation process. In the parish consultations, on almost every issue, large numbers of participants suggested that all the faithful should be consulted before the Church takes a position or establishes a policy. While a generally hopeful tone prevailed, parish participants and many witnesses showed evidence of some discouragement. Frequently, people expressed skepticism about whether the bishops would listen; diocesan and parish coordinators of the bicentennial program attributed occasional low participation to the widespread feeling that the bishops would not, in fact, take their ideas seriously. A similar concern is shown in the large number of people who feel that there must be greater accountability within the Church, especially with reference to church property and funds. Thus, while there is a strong call for community, there is also some fear that those who have taught them that their hopes are legitimate may not want to share the risks involved in making it a reality. As a witness put it, "Many programs of the Church have been doomed to fail because they do not arise from the needs of our people but are imposed from above."

When dealing with public issues, the vision of the Church offered by the participants is that of a servant ministering to the needs of the poor and the powerless,

helping to build community in the neighborhood and securing greater justice in the nation and the world. There is little self-righteousness, less conviction that the Church uniquely possesses answers to the problems of the society or the economy. There is a strong sense that in a host of ways Christians should care about the problems, be involved in seeking solutions, sharing as best they can the responsibilities of participation in a pluralistic and to a large degree secular world. There also is a sense that the leaders of the Church should be both pastors, encouraging the formation of the community, and prophets, "denouncing injustice wherever found."

The explicit dimension of the Church's involvement with social and political issues are dealt with elsewhere in these reports. Note should be taken of the positive response to the challenge of the bishops to devote the bicentennial discussions to justice questions. The participants are aware of many of the outstanding problems and they remain extremely generous in their response. They strongly endorse positive Church action in defense of human rights and in promoting racial equality. They welcome prophetic Church leadership on these issues and urge their pastors to speak out forcefully on the moral dimensions of public issues. Yet, like all Americans, they are unsure of how to act positively to

secure greater justice. They demand of their Church and themselves greater involvement and more positive action, but they find it difficult to specify the actions that should be taken.

Furthermore, there is a sharp contrast between the hearings and the parish discussion in regard to their awareness of the current teaching of the Church on justice issues and on the work already being done by Church-related organizations and groups in the fields of social welfare and social justice. Traditional ideas of Catholic social thought, subsidiarity, the common good, distributive justice, hardly appear in the parish testimony. There seems some general knowledge that the Church is teaching strongly the need to promote justice, but there is little awareness of the specific teachings of Vatican II, Pope Paul VI or the Synod of Bishops.

It appears that while many persons felt that, although they might speak, the bishops would not listen, on many issues of justice the bishops have spoken and have not been heard. Thus, the program of consultation suggests the need for greater dialogue and communication in both directions, with the people having an impact on the formulation of Church policy and programs, but having as well the responsibility to inform themselves about what is already being said and done.

REFLECTION

One of the major problems to surface in the bicentennial consultation is that of communication. There is a consistent call for clear, authoritative teaching on faith and values. People want to hear the Gospel proclaimed as a challenge to the presumptions of contemporary life. However, the papers presented in the justice hearings quote from documents of Vatican II, popes, synods, and the American bishops, all of whom have provided concrete proposals to guide the development of the American Catholic community.

The dissemination of magisterial teaching and internalization at the local level of values promoted by this teaching constitutes, perhaps, the most serious task facing the American Catholic Church.

The problem of communication is reflected in still another way in an issue which arises at every level of the bicentennial program. Continuing problems of justice within the Church distract the energy and stifle the enthusiasm of Church members and curtail and even neutralize the Church's message and witness to society. There is a tendency on the one hand to claim that if the Church waits until it is perfect, it will be mute forever. But there is also a tendency to claim that the ineffective-

ness of the Gospel and our Catholic heritage is due to moral rhetoric contradicted by Church practice. This problem is closely related to the issue of credibility, seen, for example, in the so-called "geographic morality" which dictates that a petition for marriage nullity is granted in one place, but not in another. It implies that, if Church leaders listened better, their spoken message would be more credible. If justice within the Church were extended to protect the rights of all the baptized, then the message of justice to local, national and world bodies would be more telling and effective.

The testimony of the findings displays unity in honoring and respecting the Catholic understanding of the offices of priest, bishop and Pope. At many points in the justice hearings this is explicitly avowed. There is complementary evidence which affirms the serious obligation of those in positions of responsibility to exercise their authority as service. They are called to give less attention to control or administration and more attention to preaching, teaching and charitable works. One of the highest goals to emerge from the grassroots input is that authority in the Church must foster community and the communitarian instincts of the Catholic people.

Leaders must be present and accessible. As far as possible, they should promote moral consensus and participatory Church life.

Leadership is a gift to the Church for its upbuilding, to challenge and enrich faith and spirituality. Leadership at all levels suffers from high expectation and low tolerance for weakness. One senses from a study of the documentation that this is a favored time to gain credibility. Clergy and bishops need not be threatened by the call for dynamic leadership. The type of bishop who participated in the justice hearings by listening attentively and respectfully was frequently singled out as the type of leader needed in the contemporary Church. The decrees of Vatican II point to an alternate mode to the contestation and discouragement that so frequently characterize American Catholics. Participants in the bicentennial program were grateful for the opportunity to express themselves. The process tapped the basic good will of the American Catholic with his love of Church and its leadership. The justice hearings might be a model of Church that calls for ecclesiological reflection. Perhaps there is here a type of national pastoral council that did not debate its deliberative or consultative status and flounder in the doing, but rather raised consultation, participation, dialogue, redemptive listening and reflection to a new level.

Before offering recommendations to help meet the goals arising from the consultation, it is well to reflect on the deeper meaning of Church. Catholics reaffirm their faith in God's gracious gift of the Church. They believe that the Church is the sign or sacrament of God's presence, the visible sign of the primordial sacrament of God's presence in the incarnation, crucifixion and resurrection of the Lord Jesus Christ. His word and His presence must always judge our faltering efforts to remain faithful to this great and gracious gift of His Church.

In their attempt to prove faithful to the reality of that gift, Catholics recognize that the Church is, like all God's gifts, a gracious mystery which can never be fully understood. In their efforts as a community to understand that reality and their own responsibilities to it more exactly, they find that different persons in the Church experience and understand that mystery by means of different "models" which guide their understanding. Central among those models are the following: the Church as communion; the Church as institution; the Church as herald of God's word; and the Church as servant and prophet to the world.

1) Catholics believe the Church is the community which frees persons for intimate and communal union with God in Jesus Christ and for faithful, trusting and loving communion with one another. This model of true community or communion inspires Catholic hopes for what the Church as a mystery is and as a reality must be. As grounded in the biblical images of the mystical body and the people of God, this belief in the Church as

gracious communion with God and with neighbor should continue to guide the struggle to render the Church more communal — more faithful, trusting, loving and just — in empirical fact.

This ideal for the Church unites with the contemporary longing for true communities — a longing intensified by the threats to so primary a community as the family — a longing too often frustrated in the Church itself by failures in communication among the members of that community.

2) Catholics believe as well in the Church as an institution with structures and offices required to serve the needs of the community. The findings make clear that there exists no lessening in belief in the need for structure and authority—in a word, for institutional reality—in the American Catholic Church. The findings also clarify, however, that where the institutional model of the Church is not related to the community model, then frustration, a lack of real trusting communication and even injustice appear to distort the true reality of the Church as communion of the faithful with God and one another. The need to foster that communication, the continuing need to realize more just structures in the institutional life of the Church in order to serve the Church's life as authentic and transformative communion, is a paramount demand for the Church's present life.

3) The Church also must serve as herald in proclaiming the good news of God's word to His people. The Church is never more Church than when gathered together in local congregation at the Eucharist to hear God's word and to celebrate His sacrament. There remains a great need for all to work to assure that the Church as herald is really an event where God's word of liberation and reconciliation in Jesus Christ is proclaimed with forthrightness and fidelity. The findings in the parish and regional levels suggest that the preaching of God's word is still too often woefully inadequate and this demands that we all attend to the preaching ministry with greater effort.

4) As servant, the Church is present to the world not to be served but to serve. As prophet, the Church must always be willing to risk both speaking its word of truth and acting upon that truth. The Church, under the sign of the cross and resurrection of its Lord, must continue to dare to act for all humanity, especially for the poor and the oppressed. Just as the Church cannot withdraw into a narrow institutionalism, so, too, it dare not withdraw from the needs and just demands of suffering people. The social justice tradition of the Church must find more effective means, in theory and in practice, to assure that justice will be a concrete form of Christian faith, hope and love. The memory of the crucified Lord and the memory of the suffering of the oppressed throughout history should give Christians the courage demanded for this task of fidelity to the Church as servant and as prophet.

As the sign of our union with God and with all human-

ity, the Church must have visible form, including its institutional reality, and must foster God's gracious gift of communion with Him and with one another in faithful, trusting and loving authentic community.

As a real sign of God's presence in the incarnation, death and resurrection of the Lord Jesus Christ, the Church must always be judged by His word and His presence. It must always assure that it be a faithful herald or proclaimer of the good news of God's word.

As an effective sign of God's presence in Jesus Christ to all humanity, the Church must be sure to be both servant and prophet to all humanity, must commit itself to the struggle for justice in both Church and society; must make its own just demands of the poor and the oppressed. The Church is a community of faith and worship in which the memory of the Lord is kept alive and sacramentally reenacted. This community is one in which the members are bound together by God's love as shown forth in Jesus Christ and in which that love is actively at work transforming human relationships. The bicentennial hearings have focused in the themes of liberty and justice. Hence, they have not highlighted the doctrinal heritage of the Church and its inner life of worship — aspects that are accepted by Catholics but not particularly emphasized in these hearings and consultations. What does appear clearly is the concern of Catholics that their Church be a community of trust and warmth and that it work effectively to break down the

walls of suspicion and hostility that divide the human family. These aspects of Church are solidly founded in the New Testament and are in full accord with Vatican II. American Catholics seem to want their Church to be deeply involved in human problems, especially those of day-to-day living.

The notions of freedom and justice, which have been thematic for these discussions, actually contain some ambiguities. Although they have biblical and theological roots, they are familiar to Americans chiefly in relation to the political thought of the Enlightenment. There is a certain danger that as these notions are taken back into the thinking of the Church, they might be understood in too narrow a sense. Liberty should not be understood simply as freedom from authority and control, but also as freedom from sin and selfishness — a freedom to be gained through grace and discipline. Justice should not be understood simply as a system of legal safeguards against oppression, but also as a set of loving relationships by which people are united under God.

With these cautions it is eminently true to say that the Church is essentially and should strive to be ever more in actual fact a community of freedom and justice, and that it should by its influence extend these values of freedom and justice throughout the larger human society. This aspect of the Church's mission, we believe, informs the recommendations that follow.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

1. Justice in the Church

Recommendation

The Church, as a community organized under the Gospel, must always be sharply aware of the rights of the poor and must strive to promote a simplicity of life as a visible sign of its evangelical attitude, thereby rendering its mission for justice more credible and authentic. To assist the Church to become an authentic community and to assure that the Church apply to its internal life its teachings on social justice and human rights and utilize its resources in light of Gospel values and pastoral goals and priorities, we recommend:

1. *That Church authorities on all levels, including official agencies and Church-related institutions, hold themselves accountable to relevant groups of the faithful for their financial policies and practices, including investments and the ownership and alienation of property. Parish councils and diocesan pastoral councils should regularly review with their pastors and bishops the community's disposition of its resources and pro-*

Resolution

The Second Vatican Council has built upon the scriptural and historical foundations for the call and responsibility of all the people of God to minister in the Church. Ministry is exercised through various apostolates and services not only by the ordained clergy but also by lay persons as well. These ministries should be recognized and honored in all our action resolutions in the interest of justice in the Church.

The Church, as a community organized under the Gospel, must always be sharply aware of the rights of the poor and must strive to promote a simplicity of life as a visible sign of its evangelical attitude, thereby rendering its mission for justice more credible and authentic. To assist the Church to become an authentic community and to assure that the Church apply to its internal life its teachings on social justice and human rights and utilize its resources in light of Gospel values and pastoral goals and priorities, we recommend:

Recommendation

perty in light of Gospel values, the needs of the poor and pastoral goals and priorities. The Church and Church-related institutions should provide equitable pay for all their personnel (including salaries comparable to similar jobs, retirement benefits, social security, medical insurance, normal increments and cost of living increases) and recognize their right to unionization and job security (including, where applicable, standard procedures concerning hiring, firing, promotion and tenure).

2. *That the Church address itself aggressively to the issue of due process by instituting procedures of appeal and redress for those who have justifiably complained about unjust treatment and attacks on their good reputation or professional standing. Particular attention should be given to providing due process procedures at the national level and in those dioceses which have not yet instituted them. The hierarchy should promote the practice of mutual accountability and fraternal correction as an evangelical method of insuring justice and building community.*

3. *That authorities in the Church and Church-related institutions, in accord with the spirit of collegiality and shared responsibility, provide reasons for administrative and policy decisions and conduct their affairs in the open, utilizing procedures of consultation, dialogue and participation. Regular, open meetings of pastors and bishops with their people, open publication of available positions in boards, committees, and offices, and further efforts to develop structures of co-responsibility will contribute to this end.*

4. *That the Church and Church-related institutions eliminate every form of discrimination on the basis of race, language, sex, culture, nationality and physical endowment. Responsible officials and committees should regularly establish and review concrete policies designed to realize this goal, and they should assign clear responsibility for the implementation of those policies.*

5. *That the Church honor the right of the faithful to competent pastoral care by providing professional seminary training in light of current pastoral priorities and needs. For example, professional training should be provided for those lay, clerical and religious who are to be assigned to special ministries required by diocesan pastoral plans; seminary training should be available to women preparing for active ministry; particular attention should be given to preparation for the preaching ministry and to continuing education for the clergy. Immediate attention should be given to the impact on this right to competent pastoral care of the present restrictions relative to married clergy and the ordination of women to the priesthood and diaconate.*

6. *That bishops insure that the faithful receive competent theological guidance by endeavoring to provide*

Resolution

1. That Church authorities on all levels, including official agencies and Church-related institutions, hold themselves accountable to the people of God for their financial policies and practices, including investments and the ownership and alienation of property. Parish and diocesan pastoral councils should be established and share responsibilities with their pastors and bishops for the community's disposition of its human and material resources in light of Gospel values, the needs of all people, especially the poor, and pastoral goals and priorities.

In turn, the people of God should respond with adequate stewardship. The Church and Church-related institutions should provide equitable pay for all their personnel (including appropriate salaries, retirement benefits, social security, medical insurance, normal increments and cost of living increases and clearly defined personnel policies). The Church recognizes and supports the right of collective bargaining.

2. a. That a National Review Board, composed of members of the Church (bishops, clergy, religious and laity) be established to address itself aggressively to the issue of due process by initiating procedures of appeal, redress and reconciliation for those who have complained about unjust treatment. While the model of this National Review Board is to be reflected on the diocesan level, procedures will be established for direct appeal from within the diocese to the National Review Board. The National Review Board's primary task is to promote the practice of mutual accountability at all levels for insuring justice and the building of community.

b. The Church must address itself also to the so-called "geographic morality" which allows petitions for matrimonial nullity to be granted in one place and not in another. Particular attention needs to be paid to implement current jurisprudence in all diocesan marriage tribunals throughout the nation.

c. The local church must be involved in the selection of bishops and pastors.

3. This recommendation is made in the interest of the continued development of shared responsibility in the Church. It relates to two areas: policy making and administration. By policy making we mean: "What the Church should be doing." By administration, we mean: "How we do it."

Shared responsibility in policy making provides that leaders in the Church should utilize procedures of consultation, dialogue and participation in the development of policy.

Shared responsibility in administration requires that sufficient information be made available to the community so that administration can be evaluated.

Consequently, we strongly encourage the further development of both *structures* and *practices* of consulta-

Recommendation

greater clarity in theological teaching, upholding the unity of faith while accepting differences of opinion on theological matters, insofar as these represent a legitimate theological pluralism. Church authorities should protect the reputation and good name of every faithful member of the Church, with particular reference to those working in ecclesiastical disciplines. The Church should respect the right to responsible freedom of speech of all its members, and Church leaders should provide channels of communication and dialogue between Catholic scholars and the Catholic people.

7. *That the Church and Church authorities recognize the right of those who have resigned from the priesthood to be fully accepted as lay Catholics in good standing.*

Resolution

tion and shared responsibility at every level of the Church.

We emphatically propose that in addition to their accountability to norms of law and orthodoxy, *fidelity to an open consultative process* should be a chief factor in accountability of Church leaders.

4. That the Church and Church-related institutions, recognizing sincerely the pluralism that exists among us, work to eliminate every form of discrimination on the basis of race, language, sex, sexual orientation, culture, nationality and mere physical considerations. Responsible officials and committees should establish and regularly review concrete policies designed to realize this goal, and they should assign clear responsibility for the implementation of those policies.

5. The people of God have the right to competent pastoral care, bicultural where called for. Professional training should be provided in seminaries or special programs for men and women — lay, religious or clergy — preparing for or assigned to particular ministries. An adequate commitment of resources should be made to enable this professional training to be provided.

The preparation, continuing education and evaluation of the clergy should receive priority attention, particularly in relationship to the preaching of the word. The people of God have the responsibility to further vocations to the religious life by prayer, by participation in religious vocation programs and by active encouragement of those in seminaries and those training for the religious life. In addition, the local Catholic communities should actively support all those within their community who have been called to the vocation of priesthood, sisterhood and brotherhood.

6. That bishops insure that the faithful receive competent theological guidance by endeavoring to provide greater clarity in theological teaching, upholding the unity of faith while accepting differences of opinion on theological matters, insofar as these represent legitimate theological pluralism. Church authorities should protect the reputation and good name of every faithful member of the Church, with particular reference to those working in ecclesiastical disciplines. The Church should respect the right to responsible freedom of speech of all its members, and Church leaders should provide channels of communication and dialogue between Catholic scholars and Catholic people.

7. That all members of the Church earnestly and prayerfully seek to foster vocations to the priesthood. Above all, priesthood is a special relationship of love, that is, a unique community of life, with the people of God; its essence is not a role, functions, series of actions or stereotyped expectations.

8. Since the Church does cherish the gifts and talents

Recommendation

Resolution

of laicized priests, the Church and Church authorities should recognize the right of those who have been laicized from the priesthood to function in non-sacramental ministries both because of the value of their gifts and the benefit accrued to the community.

9. That the National Conference of Catholic Bishops take affirmative action to respectfully petition the Holy Father to change the present discipline in the western rite of the Roman Catholic Church to allow married men to be ordained to the priesthood and that they also initiate dialogue on this topic with such national groups as National Federation of Priests' Councils, Corpus, Fellowship and Padres.

10. That the National Conference of Catholic Bishops initiate dialogue with Rome to change the present discipline in the western rite of the Roman Catholic Church to allow women to be ordained to the diaconate and priesthood.

11. That the National Conference of Catholic Bishops assign to an appropriate committee the task of studying the possibility of changing the present discipline of the Roman Catholic Church to allow priests to exercise the right to marry and remain in or resume the active priesthood. That the Church and Church authorities recognize the right of those who have been laicized from the priesthood to be fully accepted with dignity as lay Catholics in good standing in all locales in which they choose to live and work.

2. Women in the Church

Recommendation

Resolution

In order to remove the obstacles to Christian community created by discrimination against women within the Church and to encourage the collaboration of all the Catholic people in the work of renewal and the mission of justice, we recommend:

1. That the National Conference of Catholic Bishops reconsider its decision to reject the proposed establishment of an office for women. Such an office, originally proposed by the NCCB Subcommittee on the Role of Women in Society and Church, should be established to monitor and supervise implementation of the following recommendations.

2. That the National Conference of Catholic Bishops, working with the appropriate organizations of scholars, lay women and religious women and in consultation with women who feel called to the priesthood, sponsor an interpretive study of recent papal and episcopal statements on the subject of ordination of women and, on the basis of that study and in light of the needs of

Vatican Council II has called the Church to a renewed sense of mission to the world, to its self-understanding of a people bearing responsibility for justice. The grave problems of the world challenge the Church to remove inherited structures which prevent full participation of its members in ministry and, thus, to empower all of them for service according to their gifts and calls.

Traditional Church life and practice have especially limited the freedom of women to share responsibility and ministry. *The Church in the Modern World*, no. 29, called for elimination of discrimination based on sex.

Therefore, we recommend the following:

1. That the National Conference of Catholic Bishops in consultation with a body of representatives of each of the national Catholic organizations of women establish within the NCCB/USCC an effectively staffed structure to promote the full participation of women in the life and ministry of the Church and that this representative body design, develop and implement such a staff structure.

Recommendation

the American Church, offer clear leadership to the Catholic community by specifying their policies and plans on the subject of the ordination of women.

3. *That affirmative action be taken by the National Conference of Catholic Bishops and by local ordinaries to bring about participation by women in leadership and decision making at all levels, assure an equal status to women in Church agencies and provide professional theological and pastoral training for women in seminaries and other educational programs available for those involved in the work of the Church.*

4. *That official Church documents, catechisms and liturgical books and rites be reviewed with sensitivity to language that could be offensive to persons.*

5. *That ministries presently being performed by women in the Church be identified and, where appropriate, formally authenticated, and that these ministries be reviewed to insure that the women involved have the opportunities for training and the authority and responsibility they need to perform this work effectively.*

6. *That special efforts be made to insure that women have a full role of leadership and authority in Church life in such areas as education, family life, vocations, marriage preparation and marriage counseling and adult education.*

Resolution

2. That the National Conference of Catholic Bishops offer leadership in justice to the universal Church by providing a process which facilitates the formation of a more fully developed position on the ordination of women to sacred orders.

To be credible, this position must evolve from an open exploration of the rights and needs of persons and of the Christian community, the action of the Holy Spirit in the Church, and a collative and interpretive study of the human sciences, of the experiences of other Christian churches, of contemporary biblical exegesis of theological insights as well as of pontifical and episcopal statements. The study should involve appropriate organizations of scholars, lay and religious women, especially women who believe themselves called to the priesthood.

A planned process and time line sharing this interpretive study should be presented to the Catholic community by November 1977.

3. That an affirmative action plan be developed by the NCCB and local ordinaries, together with representative women, to assure the equal status of women:

a. By effecting their participation in decision making and leadership at all levels of Church institutions, agencies, committees, commissions;

b. By guaranteeing women equal access to professional theological and pastoral training in seminaries, schools of theology, or other educational programs available for those involved in the work of the Church.

4. That the National Conference of Catholic Bishops and Catholic publishing houses act to insure that sexist language and imagery be eliminated from all official Church documents, catechisms, liturgical books, rites and hymnals printed after January 1978.

5. That the Church identify, formally authenticate and expand ministries being performed by women in the Church.

That women have equal opportunities for training as well as the authority and responsibility to perform the ministries effectively.

6. To insure that all women have equal access to and full participation in roles of leadership, service and authority in the life of the Church, we recommend that structures be developed on diocesan and parish levels.

These structures should be developed after consultation with representatives of local Catholic women's organizations and other interested women.

7. That Church law and prescriptions governing liturgical practices be reviewed and adapted to eliminate sexual discrimination.

8. That female children be granted the right and opportunity to serve at the altar in the role traditionally allowed to altar boys.

3. Education

Recommendation

In order to enable the American Church to more fully carry out its mandate to teach as Jesus did with sensitivity of the needs of all its people, we recommend:

1. *That structures of cooperation among Church members, educators, and Church leaders be established or strengthened in parishes and dioceses. At the parish level educational plans and programs should be related to the local pastoral priorities and educational professionals should be responsible to committees based on the shared responsibilities of pastors and people. In those programs that deal with the young, parents should share responsibility for programs and their implementation. Pastors and bishops should regard it as a prime responsibility to bring about greater dialogue and cooperation between teachers and parents. Particular attention should be given by all to the distinctive ethnic and cultural concerns of the local parish and its people.*

2. *That, within the context of building and developing the community of faith in the parish and its smaller communities, priority attention be given to providing programs of adult education appropriate to the needs and concerns of the people involved. Diocesan educational offices and religious educators should give priority attention to developing personnel and technical resources for adult education.*

3. *That the diocesan Church continue to support parochial schools where they are needed and desired, even if the local community is too poor to support such schools on its own. The whole Church, acting through pastoral councils or school communities, should decide whether they want such schools and exercise full responsibility for their continuation and management in accord with diocesan or parish goals and priorities. Working with other Church agencies and civic groups, the Church should pursue public assistance for private education. Representative bodies at the diocesan level should regularly evaluate the educational needs of the diocese and challenge the community to provide the resources to meet those needs.*

4. *That Church leaders and Catholic educators promote multilingual and multicultural values and incorporate them in all educational plans and programs. Appropriate ethnic groups and the parents involved should be consulted with regard to the formulation and implementation of these programs.*

5. *That, to allow the entire community, which bears responsibility for the Church's educational apostolate, to be better informed regarding the effectiveness of Catholic schools and of religious education programs, leadership of the Church provide support for independent, competent research and regular programs of evaluation of the effectiveness, costs and possible alternatives to present educational programs.*

Resolution

To enable the Church to carry out its mandate to teach as Jesus did with sensitivity to the needs of all its people, we recommend:

1. That, within the context of building and developing the community of faith in the parish and its smaller groups, very high priority be given adult formation appropriate to the needs and concerns of the total Church and the people involved, respecting the principles of adult learning. Church offices—on national, diocesan, and parish (local) levels—must develop and foster an understanding and acceptance of adult formation and provide adequate funds, personnel and technical resources for such adult formation opportunities.

2. a. That the structures to insure participative decision making by the Catholic community (including parents, students and educators) be established or strengthened to determine total Catholic educational policies at the local and diocesan level.

b. That in those programs dealing with the young, parents should share responsibility for program planning, implementation and evaluation. Pastors and bishops should facilitate dialogue and cooperation between teachers and parents; and that in the forthcoming National Catechetical Directory the rights of parents to discern the readiness of their children for the first celebration of the sacraments be explicitly protected and promoted.

c. That Catholic education be planned at the local and diocesan levels to meet the needs of all, with special attention given to such groups as handicapped, young adults and migrants. Particular attention should be given by all to the distinctive racial, ethnic and cultural concerns of the people.

3. That to allow the entire community which bears responsibility for the Church's educational apostolate to be better informed regarding the effectiveness of Catholic education at all levels and in all dimensions, the leadership of the Church is encouraged to raise funds for the support of independent, competent research and regular programs of evaluation of the effectiveness, costs and possible alternatives to present educational programs.

4. a. That the diocesan Church affirm the value of and continue to support philosophically and financially Catholic schools where needed and desired, especially where the local community is too poor to support such schools.

b. That the local Church, acting through pastoral councils (diocesan and parish) and boards of education, should determine the priorities of schools in their areas and exercise full responsibility for their continuation and management. This responsibility should in-

Recommendation

Resolution

clude an active program of desegregation, racial, economic and social, in Catholic schools.

c. That the Church should take the initiative in founding a national organization representative of racially nondiscriminatory Protestant, Catholic, Jewish and nondenominational private schools, and of parents and children in such schools and other citizens, for the purpose of working through the democratic processes for the enactment of state and/or federal legislation to provide tax funds to parents, especially poor blacks, Hispanics, Native Americans, whites and Orientals, to enable them to exercise their religious freedom rights in the education of their children in the schools of their choice.

d. That there be launched immediately a strong campaign to bring about federal and state government recognition of and respect for the parents' right of choice in the education of their children through a just distribution of taxes for the establishment and maintenance of nonpublic schools. This should be brought about even if it requires a constitutional amendment.

e. That we urge the Supreme Court of the United States to reexamine and reevaluate attempts to provide public aid for the education of students in nonpublic schools in the light of the constitutional rights of parents to determine the education of their children within legitimately prescribed governmental criteria.

f. That untapped financial resources must be explored to the fullest possible extent.

5. The Church, in justice, must show its concern for public education. In view of the fact that approximately 77 percent (1975) of Catholic children attend public schools, Catholic parents, as taxpayers, must show greater concern for the type and quality of the education. We recommend:

a. That efforts be made to evaluate the effectiveness of the religious education of Catholic students attending public school and that the improvement of these programs be constantly pursued.

b. That Catholics, in commitment to justice, should take an active leadership role in achieving racial integration in public schools.

c. That Catholics should be effectively concerned with the moral aspect of public education.

d. That Catholics, as citizens, participate in policy-making bodies that govern public schools and share their experience and traditions in education.

e. That the Church provide pastoral care through adequate personnel and finances for campus ministry to all college and university campuses.

6. That Church leaders, educators and laity actively, aggressively and immediately move to achieve racial

Recommendation

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integration in the faculties, student bodies and curriculum in Catholic schools. That Church leaders and Catholic educators promote multilingual and multicultural values and incorporate them in all educational plans and programs. Appropriate ethnic groups and the parents involved must share responsibility with regard to the formulation and implementation of these programs.

7. Whereas most professional associations demand the updating and continual education of their members, we recommend that dioceses provide opportunities for their clergy to take part in programs in the academic, spiritual and pastoral areas of the ministerial life and assertively urge their attendance. Special emphasis should be given to enable pastoral ministers to give more effective homilies. Where needed this continuing formation through education should include special training for those working with racial, ethnic and cultural groups. In addition, clergy should give special study to the Church's official teachings on social justice and incorporate these teachings in their ministry.

8. In recognition of the contribution Catholic colleges and universities make to the community and to the intellectual life of the Church, we recommend support for Catholic institutions of higher education which demonstrate a commitment to the Church's teaching on social justice. We especially urge that scholarship assistance be provided to poor and minority students.

9. That this conference support the efforts of the National Catechetical Directory to reiterate and concretize the Synod of Bishops' statement that "action on behalf of justice is a constitutive element of the preaching of the Gospel."



Ethnicity and Race

INTRODUCTION

The Catholic Church has always understood itself as catholic, seeking to bring the good news of faith to all the world, incarnating that faith within the distinctive cultures of mankind. Its journey through the paths of history has always been marked by a tension between the Old Testament notion of being a people chosen by God for special covenant with Him and the universality claimed by those who call themselves Catholic. The European traveler of a century ago would have seen Catholicism in the varied styles of Ireland, France, Germany, Spain and Italy; beneath the unity of doctrine and discipline was an incredible panorama of devotions and modes of prayer, worship and community. Immigrants from each of the distinctive Catholic cultures of Europe and the Americas found their way to the United States, there to build new communities of faith, retaining much of the old ways and yet also looking toward full and free participation in the life of the new nation.

The result was the complex world of modern America, with its variety of ethnic groups all striving constantly to retain a sense of distinctiveness while claiming full citizenship in the nation. *E pluribus unum*—America prided itself on the many and the one; in its moments of confidence it celebrated the variety of its people; in its frequent moments of insecurity and anxiety it sought to insist upon the one. The melting pot of America was supposed to gradually displace traditional values and customs and produce, in the words of a famous visitor, a “new man, who, leaving behind him all his ancient prejudices and manners, receives new ones” from the new way of life he has chosen in coming to America. Yet, while each group desired full participation, it wished at the same time to pass on to its young a sense of the meaning of their parents’ lives, formed in the other world that lay back across the dark ocean. Conflict between Americanizers who insisted upon the

new language and loyalties and those immigrants who denied that they need abandon all they had brought with them has been as large a part of American history as the celebrations of diversity.

Ethnicity is thus a category of being American; so, too, is race. While most immigrants were white and European, there were others in the nation who were neither. Black slaves, carried to America in the holds of sailing ships to work in the fields and homes of white Americans, became free a century ago. Yet their freedom has since remained an elusive promise always unfulfilled. The black American is an ethnic of a different sort, always regarded as less meltable in the cauldron of the melting pot than his immigrant neighbors. Black people provided the American dilemma, the most visible test of America’s promise of liberty and justice for all. In our day the new coming of age of black America has produced social, political and economic tensions, yet it has also provided the most dramatic living evidence of the continuing power which resides in the American dream of equality and justice.

Racism is a cancer not yet exorcised from America; it infects the nation and its people and arises not only with the presence of black men and women, but in the continuing presence of those first Americans, the Indians, whose land was seized in order to allow the American dream to expand and grow and wax strong. Racial stereotypes and attitudes infect all intergroup relations, poisoning the lives of Jews and Hispanic and Asian-American people. And running all through these complex interactions of racial and ethnic groups is the theme of poverty; the most despised and oppressed groups are often the poorest. The reality of racism and poverty mutually reinforce each other, the one isolates people and breaks their spirit, the other brings poor housing, poor education, poor medical care.

There are many advantages people derive from belonging to an ethnic or racial group. The deeply felt, long-standing characteristics of each group place individual members within a smaller, more personal society, marked by shared culture, similar emotional responses and common experience. Yet, ethnicity and race also entail experiences of oppression in the United States. Those who qualified for citizenship at the founding of the Republic have always had a larger measure of power and participation in cultural, political and economic life than those who were ethnic. In all too many cases discrimination continues today, since patterns of exclusion from power or participation of some groups continue to be a demonstrable feature of national life.

All of this touches the life of the American Church. Struggling to adapt to the life of the new nation, Catholics incorporated into their personal and collective lives the attitudes and values of the host culture. The Church, too, had its Americanizers and its defenders of ethnic and racial autonomy; it had its generous responses to the needs of the poor and the outcast and its cruel neglect of those least able to care for themselves. The Christian promise of liberation and dignity coexisted with the reality of parochialism, exclusivism, uncaring rejection of people who were different.

Catholic churches were instruments for the retention of ethnic distinctiveness, centers of human activity through which immigrants could meet their social and

cultural as well as their religious needs. Indeed, American Catholicism was itself a mosaic of nationalities and races as various as the nation itself. Yet, like the nation, the Church had its moments of anxiety, when it feared that unless Catholics conformed to American ways, Americans would turn their backs on them as foreigners and outsiders. The tension between holding on to the old ways and adapting to the demands of American society shaped the life of the Church, the parish and the individual Catholic.

Today, the Church in the United States still faces in two directions. Catholics wish to take their full share of responsibility for the life of the community and the nation; yet, many wish as well to affirm the distinctive traditions and cultures of their peoples. The Church recognizes its continuing obligation to share the life of the poor and the outcast, yet many of its members are entrenched among the accepted and the comfortable. The Catholic Church hopes to become more fully a community of brothers and sisters with no barriers of race or nationality to divide them, but Catholics often remain prisoners of their own history and their own possessions. They dream of creating an exciting and distinctive American Catholic life and culture, yet, at the same time, of being faithful to their own diversity and pluralism. It is to these tensions that the bicentennial consultation on race and ethnicity is addressed.

ETHNICITY AND RACE

Selected Topics from Parish Consultation

DISCRIMINATION: TOTAL ISSUES	21,375
TOTAL ACTIONS	29,101
Most frequent suggestions for action:	
Promote acceptance of all races	9,803
Give full equality within Church	9,199
Denounce injustice wherever found	6,581
Ask minorities how we can help	2,038
Support minority programs	1,251
CULTURAL PLURALISM: TOTAL ISSUES	16,997
TOTAL ACTIONS	43,624
Most frequent suggestions for action:	
Affirm diversity of races and ethnic groups	11,368
Develop multicultural programs	10,504
Develop continuing education programs on ethnicity/race	5,481
Reflect pluralism in liturgical celebration	6,451
Pay special attention to educational needs of ethnic and racial groups	6,430
Develop self-respect and pride in ethnic values	3,390
ILLEGAL ALIENS: TOTAL ISSUES	2,599
TOTAL ACTIONS	3,844
Most frequent suggestions for action:	
Show understanding to all aliens	3,014
Work to legalize status	830

SUMMARY

The American Catholic Church embraces communities of many ethnic and racial backgrounds. The issues and actions suggested by the various parish and diocesan meetings of the bicentennial program call for the Church to reflect this diversity in every aspect of its life. Avoiding the pitfall of favoring one racial or ethnic cultural expression over another, but at the same time being sensitive to redressing injustices to particular groups, participants ask the Church to put into effect ideas, programs and projects that enhance cultural differentiation and at the same time cultivate the interplay of possibilities that would be valuable to all American Catholics of every racial and ethnic group.

Almost 17,000 participants in parish discussions affirmed cultural pluralism as a value to be cherished, and they submitted over 43,000 suggested actions designed to reach that objective.

Among the plans proposed were development of a liturgical creativity and diversity which would express the distinctiveness of various groups within the Church, and touch the lives of all. People asked for programs of dialogue and parish exchange which would allow them to become more familiar with the traditions, experiences and needs of groups other than their own. They affirmed the need for providing an intercultural and multicultural dimension to educational and training programs, all of which should emphasize diversity, tolerance, intercultural sensitivity and participation in issues of public policy to bring about greater understanding and encourage the retention and expression of ethnic and cultural differences in all phases of social life.

The participants felt that local parishes and congregations should be loving communities of faith that affirm the value of diversity, overcome the stigma attached to ethnicity and color in a divided world and achieve a solidarity of all groups around the altar and within the life of the Church. Yet their encouragement of ethnic diversity, their urging of the Church to assist ethnic groups to develop their own leadership and their commitment to the development of group pride and self-respect all indicate that the parish participants were open to the need for programs, and even parishes, organized along distinctive racial and ethnic lines.

In the hearings, testimony from black, Hispanic, Italian and Slavic witnesses made clear that, in some local communities, ethnicity and color are important unifying factors in parish life; indeed some said that the life of their communities was rooted in common awareness and experience. Spokespersons for these communities suggested that, unfortunately, diocesan and national policies and programs, geared to the whole Catholic community, often do not serve their distinctive needs

and sometimes even undercut their efforts to deal positively with their heritage and with the problems facing their communities. Not only do the "top-down" ways of Church institutions sometimes conflict with the need for "bottom-up" building of community, but often groups are forced to compete for a share of limited resources, in the Church as in society.

Parishes, communities and pastoral programs sensitive to racial, linguistic or ethnic differences produce a social and religious life which is an attractive alternative to the secular patterns of mistrust, discrimination and exploitation which many people experience. On the other hand, such communities and programs often suffer from limited resources, inadequate pastoral care and relations with other communities and with Church agencies and institutions that are too often characterized by mistrust and misunderstanding.

Perhaps the most remarkable feature of the discussions of ethnicity and race is the tremendous expression of support for positive action to combat discrimination. Over 21,000 respondents raised issues that had to do with discrimination based on ethnicity and race and offered over 29,000 suggested actions to overcome discrimination. As in most sections of the parish discussions, the actions were of a fairly general nature. The Church should speak out in defense of human rights and human equality, work to have all races accepted and help racial and ethnic groups develop self-respect and pride. As indicated in other reports of the consultation, there is strong support for neighborhood involvement, sharing of Church resources and Catholic schools. Yet, on the issues of equality and human rights, recommendations remain fairly general, encouraging moral leadership from the hierarchy, examining ways to promote understanding and equality within the Church, but offering few specific recommendations for overcoming discrimination in the wider society. On one outstanding issue of the day, busing, the parish participants who mentioned the issue were divided, with a majority opposed to busing as a means of achieving equality.

The hearings around the nation documented how cruelly national shortcomings fall upon the poor, and especially upon groups historically disadvantaged. In the classic and characteristic maneuver of blaming the victim, the nation derides its racial and linguistic minorities for not becoming American while depriving them of the means for achieving even modest advances. Invited by the bishops to testify, these groups spoke with firmness and candor; they deserve an equally clear response. The nation now needs a conscious policy of sharing its fruits with all its people, with none more urgently than those it has excluded — excluded, some

witnesses have said, as a matter of policy. In Houston, one Spanish-speaking witness spoke with special poignancy about what is required for justice to minority groups: "A fully respected variety in unity" that treats culturally diverse people "not as a burden to be borne . . . but . . . a mystery to be acknowledged and accepted," a reminder to America to "heed the message of Pentecost so that each nation hears the message in her own tongue." Another spoke of the ambiguous mixture of anger and hope among those deprived by America: "A mighty and volcanic rage . . . which through painful struggle might someday turn into creative labor and lives of peace and love."

Testimony around the country from Hispanic witnesses reflected the need for adequate pastoral care aimed at assisting their communities to grow in faith within the context of their common and distinctive heritage. It also suggested the need to provide assistance to those communities as they struggle to deal with patterns of segregation, economic and social discrimination, lack of educational opportunity and other serious problems. The words of the Hispanic and other minority people provided a powerful and concrete specification of the call to action for justice which marked the process as a whole. Because so many of these people were Catholics, their message had a special note of urgency for the Church. Their requests constituted less a claim upon Church resources than on the attention and concern of their fellow Catholics.

In pointing towards pastoral action designed to allow and assist local communities to gather, to articulate their needs and organize themselves to meet those needs, the Hispanic spokespersons offered a model of pastoral renewal and development fully in line with the theology of Vatican II and with the historical experiences of European immigrant Catholics who for the most part were forced to further their own resources and shape their own communities and forms of ministry and action. Specifically, they ask that far greater attention be devoted at every level to the distinctive culture and tradition of Hispanic Catholics in framing policy on education, liturgy, family life and social service, and they ask for a larger voice in determining those policies. In addition, they ask the Church to help them deal with the cultural problems they face with public educational, social and governmental agencies and institutions. Many witnesses felt that these goals could best be accomplished by facilitating the development of programs and structures specifically designed to meet the pastoral and social needs of the Hispanic community.

Black Catholics had less of a voice in the bicentennial program, partly because they are few in numbers, located often in large urban areas where the parish consultation did not take place, and because they often suffer from a general neglect within the Church. Only in the regional hearings and in several independent submissions did the concerns of black Catholics become

articulated through black spokespersons. Often their testimony consisted of straightforward statements of faith and experience as Catholics which were marked by almost incredible courage, persistence and depth. In Atlanta a black Catholic described several generations of fidelity to the faith on the part of people caught in rural poverty and dependence on absent landlords and powerful corporations. In Newark, inner city parents described the role of the Catholic school in their lives, while leaders of black organizations expressed their frustration at what they perceive to be neglect of their needs and of their proposals for action. In general, they called for serious commitment to action for justice on matters of employment, housing and education which touch all poorer Americans; at the same time they urged a reaffirmation of Christian commitment to equality and serious action to fulfill that commitment in Church and society.

Within the Church, black Catholics requested a greater commitment to assisting the development of structures of Church organization and ministry which encourage dialogue between black and white Catholics, and a greater readiness to provide material and personal resources for the self development of black people. Many feel that the Church is abandoning the city, an abandonment felt most directly in the decline of the number of Catholic schools available in minority neighborhoods. Some suggested that education was the test case of Catholic readiness to respond to the needs of black people. Serious efforts to recruit, train and support more black priests and sisters, provision of opportunity for development of appropriate liturgical experiences for black Catholics and a voice in determining Church policy were other actions proposed.

A third minority who made a mark on the regional hearings were the American Indians, who offered eloquent testimony of their plight on the reservations and in the cities, in which a majority now live. Violation of treaty rights, lack of adequate housing, medical care, and employment opportunity and highly discriminatory and destructive educational programs all seem designed to destroy the distinctive culture and way of life of Indians. Senator Walter Mondale supported these claims with the evidence of the shortcomings of recent legislative action. Some Indians praised the work of the Church on the reservations, particularly in education, and they asked the Church to continue to help, with a greater emphasis in the future on placing resources at the disposal of Indians through projects and programs they develop for themselves. Indians also asked that the Church support their efforts for legislation designed to vindicate some of their historic rights and redress some of the injustices through reform of existing relations between tribes and the government.

Finally, several witnesses spoke eloquently on behalf of European immigrant groups who feel themselves unable to preserve their traditions and their indepen-

dent parishes and programs in the face of pressures toward uniformity within the Church. Lithuanian Catholics asked for greater support for their homeland, suffering religious persecution by the Soviet Union, and they joined Polish and Italian spokespersons in asking for greater attention to providing pastoral care appropriate to their distinctive linguistic and cultural needs. Similar problems were raised by Italian witnesses, several of whom asked the Church to support community organizations which could preserve urban neighborhoods and help working class people gain their rights and relate positively and cooperatively to other minorities in attempting to redress the inequality and injustice of social and economic life in the nation's cities.

While the parish testimony was less pointed and di-

rect than that of the hearings, the Catholic people who participated showed a degree of openness to change and dialogue and an appreciation of diversity which bodes well for the future if responsible leaders in the Church respond with imagination and courage to the concerns expressed in the bicentennial program. As the Church seeks to find new ways to promote the achievement of liberty and justice for all, all its people need to listen to one another in the style of this process. Perhaps it was best summed up by the report of a Lithuanian parish in the Archdiocese of Los Angeles, which said: "It is only with a complete understanding of the backgrounds of the many groups which comprise the Catholic Church that we can achieve the goal of justice."

REFLECTION

In reflecting on the results of the bicentennial discussion of race and ethnicity, it is well to remember that it is almost 20 years since the American bishops condemned racism and segregation and stated that "it is vital that we act now and act decisively. . . . For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred." Today no one could deny that progress has been made, but the reality of injustice remains, often perpetuated by patterns of residence, employment and economic dependency which seem to defy solution. Statements of moral commitment have been made; what is still needed is decisive action. The task now is for the Church to apply to pastoral policies and administrative structures its own strong teachings on social and cultural justice. With the renewal of self-awareness among many groups in the Church, the Catholic community must more directly validate a legitimate pluralism and insure a fair and equitable assignment of responsibilities and distribution of energies and resources. In the wider community Catholics must translate rhetorical commitment to justice and freedom into concrete policy proposals and develop mechanisms for implementing them. And finally, in setting pastoral priorities and policies, the Church must insure that all individuals and groups have a fair opportunity to share in setting goals and marshaling resources for their realization.

In this, as in other phases of the bicentennial discussion, the participants show themselves to be realistic and compassionate; they do not expect their leaders or their fellow Catholics to solve all the nation's problems or to become immediately free from every vestige of the racial and cultural misunderstanding and discrimination which still plague the nation. What they ask of one another is an honest commitment to the Gospel vision

of human dignity and equality, and a sincere effort to try to act upon that commitment in dealing with Church and society. The least powerful of the Catholic people who testified throughout the country were modest in their presentations and deeply committed to their faith. They believe that Catholics who care about one another and share a common faith can join hands in a solidarity which transcends cultural and economic divisions and can bring united action and true community, a sign to the nation of the possibilities of freedom.

Before proposing actions to remedy the problems of injustice which arise from discussion of ethnicity and race, it may be well to reaffirm some basic Christian truths on the subject.

The fundamental belief informing our reflections upon the concrete issues of ethnicity and race should be that the Church is that community which continues the historical events of the incarnation, death and resurrection of Jesus Christ.

As Christians we believe that God entered our history in the most concrete and tangible form—in the incarnation of Jesus the Christ.

In the *Christ*, God's salvation reaches all so that, with Paul, we affirm that "there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus."

In *Jesus*, God's salvation for all is made incarnate, not in some abstract person unconnected to a particular people, time and place, but imbedded in one human being whose culture and whose history is united with His people, Israel.

As the sign of this incarnation of Jesus Christ, the Church must show clearly that the good news is offered to all persons and cultures. Indeed, the history of the Church at its best is a history of a series of incarnations of

God's salvation in the different cultures of the world.

We thus affirm cultural diversity as a sign of the richness of God's plan that all may be saved. It enriches us all by expressing distinct ways of apprehending the meaning and value of the mystery of our union with one another in Jesus Christ.

In the society of the United States we find the same possibility of unity in diversity. We affirm with pride our common heritage as Americans committed to the ideals of the American Constitution and its democratic institutions. We reject, however, any assumption that this unity in a common cause should imply a uniformity of cultural vision. In our contemporary national crisis over values, Americans should welcome the contributions from the varied traditions of ethnic groups within the nation and recognize that the exclusion of some people and traditions contradicts the fundamental meaning of democratic institutions.

However, to affirm the goodness of all creation and the reality of the incarnation in all cultures is not sufficient. In its scriptures and its doctrines, Catholic tradition reminds us forcefully of the reality of sin. The memory of the crucified Christ does not allow us to forget that sin is real — as real as the pain and torture of the Lord who suffered because of that sin.

We reaffirm our faith in the dangerous memory of the conflict Jesus caused by His insistence upon speaking truth to power. The memory of His love and righteousness sustains us in our struggle to be faithful to the suffering that we too must endure for the sake of justice.

The racial and ethnic fears, hatreds and prejudices that we see in and around us are more than social problems with whose existence we must reckon; they are sins against God and His commandments. Too often have we, the people of God, made use of the sinfulness of the world to excuse our own. We are all too aware of sins existing within our nation and within our churches. In particular, the revolting sin of racism, both individual and institutional, stains our past and our present. Yet, we know well the truth of Father Yves Congar's statement that "the logical conclusion of racism is the abandonment of Christianity." In the United States racism has led to slavery and its vestiges today, to unjustified wars against the Indian nations and to distortions of justice to seize land and commercial privilege. The fact that relatively few persons were involved in these decisions does not lessen the injustice and the responsibility.

We must never allow ourselves to forget the painful memory of the suffering of the oppressed in our own history. We must listen to those voices among us today which express the present reality of this suffering. The failure of our people in the past to acknowledge the injustices that seem, with hindsight, so obvious is a warning that it is so much easier to judge the past than to judge our present. The findings of the social sciences unite with the powerful protests of the oppressed to teach us that the sins and injustices of today exist not

only in individuals but in social institutions that oppress, discriminate and destroy.

We know that we must find concrete ways — personal, societal and political — to heal these wounds. We call upon our faith in the memory of the crucified Lord and the memory of the suffering of the oppressed in our country to give us the moral courage to find those concrete ways which will help all in our midst. We reaffirm the words of Dr. Martin Luther King Jr., that "any religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, and the economic conditions that strangle them, is dry-as-dust religion."

Our faith in the need to carry our cross unites with our hope in the resurrection of the Lord as the final answer to all our struggles in history.

We believe that the cross is not the final word. Our hope in the resurrection gives us a vision of life as just and loving. We reaffirm the words of the Letter to the Romans that "Neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, or height or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (Rom. 8:39).

Consequently, the theological doctrines of incarnation, cross and resurrection call us to commit ourselves to the demand that the Church be a clear and visible sign of love and justice. Whenever the Church does not set a high priority upon the struggle against injustice, the Church's claim to be the community of transformative love and justice rings hollow. There is no way to hear and be faithful to the Christian Gospel's demand for radical love and not hear and respond to those experiencing oppression. Whenever we cease to demand that the nation live up to its justly cherished ideals of liberty and freedom for all, we betray the very heart of our Christian and American heritage.

We realize that these crucial issues of justice are at times complex and baffling; so complex, in fact, that the rooting out of our own personal prejudices is simply not enough. The structures that oppress have become so imbedded in society that extraordinary effort is required not only to overcome our personal prejudice, but to attack the societal pillars on which injustice rests. Yet, this effort is demanded if Christians wish to be truly signs of God's transformative love and justice.

Action is required even though complete certitude is lacking; a need for absolute certitude has in the past crippled the Church's ability to speak forthrightly at crucial historical moments. The liberation that took place in the Exodus of the Jewish people out of Egypt and in the new Exodus of Jesus Christ should not blind us to the doubts, the hesitations, the sufferings that precede liberation.

Let us trust the Spirit — and if we err, let us err on the side of the poor and the oppressed. God will forgive us that.

1. Equality in the Church

Recommendation

Although the teaching of the Catholic Church on racial and ethnic equality is clear, the commitment of the Catholic Church in the United States to the realization of that ideal has been ambiguous. To encourage development of a plan of action which will translate this ideal into reality in the life and work of the Church, we recommend:

1. That the National Conference of Catholic Bishops, in drawing up its plan of action for justice, bring about a just representation of racial and ethnic groups in the formulation and implementation of Church policy by establishing clear goals, assigning responsibility for reaching those goals, and utilizing clearly defined procedures of accountability for the achievement of those objectives. Particular attention should be given to affirmative action in hiring and staffing national Church agencies.

2. That all Church-related agencies at the diocesan and local level establish policy objectives and affirmative action programs and assign responsibility for implementation of those policies and programs to an independent office (e.g. the social justice commission or human relations department) which shall publish regular progress reports. Diocesan pastoral councils should study and evaluate all diocesan administrative regulations and activities in order to eliminate any practices which contribute to, reinforce or perpetuate discriminatory conditions or prejudice.

3. That in the allocation of human and financial resources, preparation of budgets and making investments, every effort should be made to see that action is taken to combat discrimination and promote justice.

Resolution

The teaching of the Catholic Church on racial and ethnic equality, together with the ideals of helping the oppressed, is clear. However, the response of the Catholic community in the United States—with certain notable exceptions—is in fact a mockery of this teaching. Therefore, to encourage the development of a plan of action which will translate this teaching into reality in the life and work of the Catholic Church in the United States, we strongly urge:

1. That the National Conference of Catholic Bishops must both acknowledge and utilize the distinction between race and ethnicity in the implementation of the recommendations derived from this Call to Action conference. To use these terms linked together is to imply they are similar and equal problems and could be remedied by similar and equal measures. Racism is not the same as problems related to ethnicity, either from a historical perspective or from the impact it has on the group or individuals within that group who suffer its effects. The Church must insure that its efforts to address the problem of racism are not subsumed or diluted by applying remedies appropriate to cure problems of ethnicity which are often insufficient to address the problem of racism.

2. That the NCCB, in drawing up its plan of action for justice, bring about a proportional representation of racial, ethnic and cultural groups in the formulation and implementation of Church policy which will reflect the national make-up of the Church; that the NCCB must establish an affirmative action plan with goals and timetables within one year, the plan to include employment, deployment (that is, the assignment of employees to tasks), upward mobility and procurement, with a clearly defined procedure of accountability through a monitoring process.

3. That each ordinary commit the individual diocese to a policy whereby the diocese, all parishes and all Church-related agencies and institutions at the diocesan and local levels establish affirmative action programs which reflect the ethnic, cultural and racial make-up of the local Church and assign responsibility for the implementation of those programs to an adequately funded, independent office which shall publish regular reports. And we recommend that this office shall be established within one year of the promulgation of this document.

4. That in every aspect of the allocation of human,

Recommendation

Resolution

material and financial resources and the preparation of budgets, the Church act to combat racism and discrimination and promote justice. This will require that:

- a. The Church utilize equal opportunity policies in its own hiring and advancement practices;
- b. The Church avoid those investment institutions which refuse to take affirmative action to achieve equal opportunity;
- c. Church business transactions avoid those service agencies and industries which refuse to take affirmative action to achieve equal opportunity;
- d. The Church review and monitor its contracts on matters of equal opportunity.

2. Cultural Pluralism

Recommendation

Resolution

To preserve the rich heritage of cultural pluralism of the Catholic Church in the United States and to extend its benefits to all groups within the Catholic community, we recommend:

1. *That Church leadership at all levels clarify its commitment to a unity of faith in a pluralism which recognizes the right of diverse ethnic, racial and social groups to maintain and develop their traditional culture or special interest, such as their distinctive language, customs and family patterns. The Church should support the expression of racial and ethnic distinctiveness; policies and regulations which unnecessarily inhibit such expression should be eliminated; and the opportunity to form or maintain national parishes and ethnic missions should remain a viable option for Catholics in the United States.*

2. *That the National Conference of Catholic Bishops should publicly communicate its desire to respond to proposals for action which come from Catholic ethnic and cultural organizations. The hierarchy should facilitate the efforts of such groups to formulate pastoral plans to meet their needs, communicate their needs to the whole Church and assist in developing the resources to meet those needs. The bishops, working with clergy, religious and laity, should undertake special programs to recruit and train persons in these communities for leadership and ministry, including the priesthood.*

3. *That facilities for seminary and other training for ministries among ethnic and racial groups should include multilingual and multicultural education. Such facilities should be developed as models in every region of the country by the cooperative efforts of bishops, pastoral councils, cultural centers and institutions of higher education.*

To preserve the rich heritage of the Church; to recognize that our society is not a "melting pot," but is composed of a rich diversity of ethnic, racial and cultural groups; to educate a population which appreciates intercultural diversity and is personally and professionally competent in relating to people different from themselves; to develop and extend the benefits of cultural pluralism and cultural justice for all groups within and outside the Catholic Church, we recommend:

1. That Church leadership at all levels clearly assert its commitment to a unity of faith in a pluralism which recognizes and appreciates the right of diverse ethnic, racial and cultural groups to maintain and develop their traditional culture or special interest, such as their distinctive language, customs and family patterns; that the Church support and encourage the expression of racial, ethnic and cultural distinctiveness, and eliminate policies and regulations which unnecessarily inhibit such expression; and that the Church preserve the opportunity, with diocesan support, to form or maintain parishes or missions which will give emphasis to certain ethnic, racial and cultural groups, but are open to providing services for all.

2. That the NCCB should publicly communicate its desire to respond to proposals for action which come from ethnic, racial and cultural organizations; commit itself to facilitate and encourage efforts of such groups to formulate pastoral and social action programs to meet their needs; communicate their needs to the whole Church; and assist in developing the resources to meet those needs.

In order to establish such programs several steps are necessary:

- a. The identification at each parish level of the

Recommendation

4. That Catholic educators should develop multicultural programs designed to help teachers and educators become more aware of the cultural realities of their educational environment and to assist parents and community leaders to retain their distinctive cultural heritage. Deliberate, positive action should be taken by all involved in Catholic education to understand and affirm the values of cultural, ethnic and racial diversity.

5. That scholars in colleges and seminaries study the many peoples composing the Church in the United States, both in their history and in their present circumstances, and prepare materials and resources for helping all Americans become better informed and more articulate about the concrete diversity of national life. Liturgists, scholars and folklorists should be encouraged to seek out (and, where useful, to make contemporary translations of) hymns, prayers, stories and other cultural materials from the many cultural strains composing the Catholic population in the United States.

6. That diocesan and national liturgical commissions and agencies should insure adequate representation of minority groups and provide positive assistance to such groups by helping them articulate their cultural heritage within the context of prayer, worship, sacraments and various celebrations. Such commissions should seek to bring about greater exchange among groups within the Church and to promote understanding and cooperation among them through liturgical and cultural sharing.

7. That the National Conference of Catholic Bishops take immediate action to secure more representative membership in the hierarchy of the ethnic, racial and cultural groups within the Catholic community in the United States. There is an immediate need for the appointment of black and Hispanic bishops, particularly in dioceses with significant proportions of black and Hispanic populations.

Resolution

ethnic, cultural and racial composition of the population;

b. The development of a training program in each diocese for teachers and Church leadership to prepare them with skills of personal and professional intercultural competency for teaching a multicultural, inter-ethnic curriculum;

c. The collection and preparation of materials reflective of the cultural pluralism of the community for use in both the training of teachers and the teaching of children and adults;

d. The establishment of an intercultural materials resource center with the office of education of each diocese;

e. The establishment of programs for adults within each parish to explain the goals of the multicultural program, and to stress their participation in it.

We further recommend that the implementation of the programs listed above should involve utilization of already existent channels such as: CCD, Search, Pre-Cana, Cursillo, Marriage Encounter, the Movimiento Familiar Cristiano, etc.

3. That facilities for seminary and other training for ministries among ethnic, racial and cultural groups should include multilingual and multicultural education, and intensive in-service training in relation to the specific ethnic, racial and cultural communities they will serve; and that such facilities should be developed as models in every region of the country by the cooperative efforts of bishops, pastoral councils, cultural centers and institutions of higher education.

Recognizing the amount of time a process like this can involve, we recommend further that the bishops should actively encourage and seek out suggestions for viable formation processes in this interim period from those members of different ethnic, racial and cultural communities, for those desiring to minister within the structures of the Church today, but who are discouraged by the particular cultural framework that characterizes seminary training today.

That the bishops recognize and actively encourage in their seminarians that one of the greatest challenges in the United States today is the apostolate among the blacks, the Hispanos and other ethnic groups.

Since the faithful of many ethnic groups are scattered over wider territory, the forms of their pastoral care should be adapted to their needs. They should be served by priests of their own language and culture whose canonical faculties should be enlarged according to the concept of "local church." (Local church as referred to in *The Ecumenical Collaboration at the Regional, National, and Local Levels*, issued on February 22, 1975, by the Secretariat for Promoting Christian Unity.)

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Resolution

4. That all Catholic communicators in both national and diocesan offices take deliberate, positive action to understand and affirm the values of cultural, ethnic and racial diversity with particular regard to correcting current stereotyping in the media. The Church should provide the necessary resources to implement this task.

5. That scholars in colleges and seminaries study the many peoples in the United States to assist in documenting ethnic, racial and cultural diversity composing the population of the diocesan and parish levels both in their history and in their present circumstances, and prepare materials and resources for helping all Americans become better informed and more articulate about the concrete diversity of national life.

The dioceses must assume their responsibility in searching for more diversified material regarding liturgy, folklore, hymns and other cultural materials taken from the native origins of these diversified groups, as well as encourage the liturgists, scholars and folklorists to seek hymns, prayers, stories and other cultural materials from the many cultural strains composing the Catholic population of the United States.

The Church should establish a multiethnic office under the NCCB to promote appreciation of ethnic values within the Catholic Church.

It is a fact that from among the Catholic population in the U.S., the Spanish speaking comprise over one-fourth of said population. To this end the Church should expand the Spanish speaking secretariat of the NCCB and establish a National Hispanic Research Center.

6. That diocesan and national liturgical commissions and agencies should insure adequate representation of all ethnic, racial and cultural groups and enable such groups to develop and articulate their cultural heritage within a process of evangelization, prayer, worship, sacraments, religious piety and various celebrations; and that such commissions seek to bring about greater exchange among groups within the Church and to promote understanding and cooperation among them through liturgical and cultural sharing.

7. That the NCCB take immediate action to secure a larger membership in the hierarchy from the ethnic, racial and cultural groups within the Catholic community in the United States. There is an immediate need for the appointment of more ethnic, black and Hispanic bishops, including appointment of these bishops to the office of ordinary.

3. American Indians

Recommendation

Resolution

In view of the years of injustice and inhumanity suffered by American Indian people, we recommend:

In view of the injustices and inhumanity suffered by American Indians against their person, spiritual and

Recommendation

1. *That the United States government honor its treaties, executive orders and special agreements made with Indian people and tribes; including the treaty of Guadalupe Hidalgo.*

2. *That the National Conference of Catholic Bishops join with other interested groups to support the creation of a national American Indian legislation liaison office in Washington, D.C.*

3. *That the bishops support the creation of attendant legislative representation in those states with significant Indian populations. These representatives would work as liaisons to the American Indian national legislative office, and would likewise act as Indian advocates in state, county and local legislative activity as it relates to the Indian community.*

4. *That the bishops increase their support of direct assistance to Catholic schools serving Indian children on reservations, and increase the waivers and/or scholarship assistance to Indian children living off reservations who would elect to attend elementary and secondary Catholic schools if they had the option.*

5. *That the bishops promote special higher education scholarships and direct financial assistance programs for recruiting, encouraging and supporting Indians interested in Catholic colleges and universities.*

Resolution

religious traditions and culture, justice as proclaimed by the Gospel compels the Catholic bishops of the United States:

1. To call the government and the entire nation to mediate, conciliate and honor its treaties, executive orders and special agreements by first being the witness model through the Church's commitments to the Indian people in land disposition, educational policies, health care, direct financial assistance, individual liberties and inherent tribal sovereignty.

2. To join with other interested groups to create immediately an American Indian Secretariat within the USCC/NCCB which will be headed and staffed by Indian persons with a bishop, preferably of Indian descent, as national chairman. That the bishops join in the creation of attendant legislative/judicial advocacy wherever there is significant Indian population, e.g. state, county, local communities.

3. To strongly support quality Indian education — spiritual, academic and vocational — both on and off reservations, by direct financial assistance, insisting that the control of education be in the hands of Indian people.

To achieve this, the U.S. bishops will foster and develop American Indian leadership in local organizations and political representation at the state and national level, without hindering Indian cultural tradition; they will also call on Indian educators to instruct non-Indians in the spiritual and ascetic values of the native Indian way; the bishops will also promote special higher education scholarships and direct financial assistance programs for recruiting, encouraging and supporting Indians interested in Catholic colleges and universities and other institutions of learning, with a special emphasis on leadership.

4. To develop and promote leadership among the Indian peoples:

a. That the Church admit liturgies which reflect the sacredness of this land, this people and heritage, through the use of liturgies that encourage the expression of American Indian traditions such as the sacred drum, sacred pipe, sacred dance, sacred circle in those places made sacred by Indian tradition.

b. The NCCB include, in the prescribed curriculum for seminaries in the United States, courses in American Indian spirituality and cultures.

c. The NCCB recognize, study and implement the pastoral letter, "A New Beginning," now being implemented by the bishops of Minnesota.

d. That the ordination of Indian bishops take place as soon as practicable, depending upon the human resources available.

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e. That the Catholic bishops support a realistic policy for an Indian diaconate program, carried on at the local community under the direction of the local director, revising current policy on sex, age requirement, celibacy and permanency, which at present hinder development of Indian diaconates.

5. To work to increase Catholic awareness of the American Indian peoples' cultural contribution towards the humanization of this nation by means of their values — reverence for all life, respect for the inner mystery of the human person; the bishops should promote the Indian peoples' prophetic role to deepen and spiritualize the American people through reverse acculturation.

6. To develop and support a special ministry to non-reservation Indians, especially in any and all areas where jurisdiction, tradition, poverty and paternalism have perpetuated grave injustices in law enforcement, medical care, education, worship and community acceptance and leadership.

7. a. That Church workers coming onto Indian reservations be assigned only from among men and women who have volunteered for this ministry — and only from those who show positive psychological preparedness.

b. That even those volunteers be required, biannually, by ordinaries and religious superiors to attend workshops in cross-cultural sensitivity.

4. Church Response to Racism and Discrimination

Recommendation

Resolution

In order to insure that the Church in the United States participates actively in efforts to shape public policies aimed at ending discrimination based on ethnic, racial and linguistic characteristics, we recommend:

1. *That this assembly commend the work of the National Office for Black Catholics and the Secretariat for the Spanish Speaking of the United States Catholic Conference and urge the National Conference of Catholic Bishops to cooperate with these agencies to develop national pastoral plans for their communities and assist them in finding the resources and support they need to implement those plans.*

2. *That the Social Development office of the United States Catholic Conference, and any other official agencies established to deal with matters of domestic, social and economic policy, cooperate with the above offices and agencies in formulating and implementing Church policy on public issues.*

3. *That the National Conference of Catholic*

In order to insure that the Church in the United States participates actively in efforts to shape public policies aimed at ending racism and discrimination based on ethnic, racial and linguistic characteristics, we recommend that the Church, on a national basis, promote the commandment in Mark 12:29-31: "You shall love your neighbor as yourself." We recommend:

1. That this assembly commend the work of the National Office for Black Catholics and the Secretariat for the Spanish Speaking of the United States Catholic Conference and the Catholic Conference of Ethnic and Neighborhood Affairs and require the NCCB to commit itself with these agencies to develop national pastoral and social action plans for their communities and assist them with the human and financial resources necessary for the implementation of these plans.

2. That the Social Development Office of the USCC, and any other official agencies established to deal with matters of domestic, social and economic policy, cooperate with the above offices and agencies in formulating

Recommendation

Bishops establish a task force, with representation of the National Office of Black Catholics, the Hispanic community, and the American Indian communities, to evaluate the work of the Bureau of Indian and Negro Missions and suggest policies for that office. Such policies should insist on the participation of the people in developing and implementing projects.

4. *That all official and semiofficial agencies of the Church dealing with education join together to make a public report on the educational needs of black, Spanish speaking and American Indian people, the present programs of the Church and its educational institutions that are designed to meet those needs and the plans which exist for meeting those needs in the future.*

5. *That the Church in the United States, acting through its established agencies for social and legislative action, make every effort to bring to an end all forms of discrimination, particularly in such public policy areas as housing, education, neighborhood development and job opportunities. The Church should also take positive steps to defend the right to cultural freedom and self-determination of America's many ethnic, racial and cultural groups.*

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and implementing Church policy on public issues.

3. That the NCCB establish a task force, with representation of the National Office of Black Catholics and the American Indian communities, to evaluate the work of the Commission for Catholic Missions Among the Colored People and the Indians and the Bureau of Catholic Indian Missions and recommend policies for that office. Such policies should insist on the meaningful participation of the people served by the commission and the bureau in developing and implementing projects.

4. That the NCCB, the Campaign for Human Development and other appropriate organizations sponsor or advocate research and action to meet the social and economic needs of the urban and rural poor whites who comprise two-thirds of the urban poor. The complex cycle of migration from one area and entry into another under conditions of poverty and discrimination is an object of pastoral care.

Continuing in the spirit of the Appalachian bishops' pastoral letter, "This Land Is Home to Me," the needs of the millions of Appalachian and Puerto Rican migrants, as well as their empowerment and self-development in Appalachia and Puerto Rico, deserve a special consideration in pastoral research and action.

5. That all official and semi-official agencies of the Church dealing with education join together to make a public report on the educational needs of black, Spanish speaking, American Indian, Asian-American and other ethnic groups; the present programs of the Church and its educational institutions that are designed to meet those needs; and the plans which exist for meeting those needs in the future.

6. Each diocese should give very high priority to the continued operation of parochial schools already existing in poor urban and rural areas. This should be seen as a service to the poor on the part of the entire diocese and not that of the parish alone.

7. That the Church in the United States, acting through its established agencies for social and legislative action, make every effort to bring to an end all forms of racism and discrimination, particularly in such public policy areas as housing, education, neighborhood development and job opportunities, health care and nutrition. The Church should also take positive steps to defend the right to cultural freedom and self-determination of America's many ethnic, racial and cultural groups.

8. That Church leaders and the whole Catholic community recognize the persistence of the evil of racism in American life, a system of individual and institutional attitudes, actions, policies and practices which subordinate people on the basis of race or color. This

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evil we must also admit infests the life of the Church as well as society. That we call upon Church leaders to act vigorously on this issue to the end that the Catholic Church become a force of leadership in eliminating racism from American life. We recommend that the NCCB write a pastoral letter on the sin of racism in both its personal and social dimensions to be published no later than April 4, 1978.

9. That the NCCB, working cooperatively with the National Office of Black Catholics, the Secretariat for the Spanish Speaking, the Catholic Conference for Ethnic and Neighborhood Affairs and the proposed American Indian Secretariat, establish the means for the Church in the United States to actively support and work with established organizations engaged in the effort to end all forms of racism and discrimination in the United States.

This support and work should be prioritized to be undertaken with established organizations with demonstrated effectiveness in this area of the implementation of Christianity and justice and equality. Such organizations should include but not be limited to the Anti-Defamation League of B'nai B'rith, the Urban League, the National Association for the Advancement of Colored People, the National Catholic Conference for Interracial Justice and Church Women United.

10. We recommend that the NCCB, through the USCC, give higher priority to the study of the problem of alienation of our black, Hispanic and Indian youth from the Church and develop policies and bicultural programs relating to their needs and distinctive backgrounds in order to alleviate this great problem in our communities.

11. That the Catholic Church in the United States use whatever means available to it to see that freedom of the press and the media is upheld and not utilized as a central mechanism to foster more discrimination and racism.

12. That every diocese have a specifically designated task force, racially mixed and representative, to make a Christian response to all acts of racism and discrimination within the diocese, including cooperation with existing public agencies committed to respond to such actions.

13. That each diocese establish a black, Hispanic, Indian and ethnic secretariat to keep bishops informed on the needs and feelings of these racial and ethnic groups.

14. That the NCCB recommend that the local and national Church groups withdraw any monies deposited in financial institutions which are complicit in redlining, hiring discrimination or which make clear profits from racism and other forms of exploitation, either in

Recommendation

Resolution

the United States or abroad.

15. That the proper Church agencies and the media at our disposal be used to fight discrimination in the United States immigration policy and to promote just legislation in this area as well as promote a generous amnesty for undocumented aliens already residing in the United States.



Family

INTRODUCTION

Since the earliest settlements, the family has been the basic American social institution. The individual household of the mother, father and children, often supplemented by aged or unmarried relatives, provided the setting of everyday life and formed the model for the larger structures of the community. Basic skills were learned in the family, while cooperation among its members was often crucial for economic survival. The family was also the chief agent of education, as well as the provider of a variety of services to the orphaned, the aged, the sick, even beyond the boundaries of blood relations. Over the course of American history, expansion across the continent, supplemented by immigration from Europe, multiplied patterns of culture and family life. Migrating groups tended to gather into communities which would support their particular values and family structures. Among those supportive communities were churches, where the family worshiped and mingled with other families who shared a common body of values, customs, beliefs and traditions, and passed them on to their children. Expression of common belief through worship and devotions and the passing on of traditions and beliefs through education became the major tasks of America's churches, tasks made more urgent by the speed with which social, cultural and economic circumstances changed.

Because everything changed so rapidly in America, families from the beginning felt themselves under pressure. Even in the earliest days of colonial America people have decried the decline of the family, the erosion of the father's authority, the difficulty of communication between parents and children, the lack of broad societal sanctions for family loyalty and discipline. As more and more people came to live in cities and work in factories, these concerns intensified. Rural skills and traditional ways of life did not carry over easily into the

city. Urban families lived at some distance from the place of work and were often involved in complex economic circumstances their members could neither understand nor control. Crowded living conditions, the presence of diverse ethnic and religious groups, schools which often communicated values different from those the parents had known in their youth — all seemed to threaten family life. Again, people turned to their churches to find security in traditional faith and help in passing on cherished values to their children.

So, today is not the first time in American history that people announce the death of the family. Technology, the media, the corporation, the school, all are charged with plotting against the family; all do, in one way or another, threaten family life. The revolution in sexual values, widespread drug addiction, record divorce rates and many other cultural phenomena seem to many symptoms of terminal illness for American families. Married couples as partners and parents echo this concern and they turn once again to the churches for help.

The American Catholic Church has a rich heritage of support for family life. Its parishes and parochial schools served many purposes, none more important than that of supporting the family, enriching it through contact with other families, affirming it through preaching and sacrament, supporting it through programs of education which taught and legitimated the values of the parents. These parochial institutions emphasized loyalty to the family and the Church without discouraging participation and success in the wider American world. In many ways, in fact, Catholic parishes were networks of families, smaller associations of families in the same neighborhood or from the same village back home, connected to one another through the parish, reaching out to encompass the elderly, the orphan and, sometimes but not always, the unmarried.

Of course, that was not the entire story. Some families did find in the Church the help and support they needed, but many did not. For the poor of every generation of immigrants, violence, crime, delinquency, desertion and alcoholism were common symptoms of social disintegration and economic exploitation. Their tragic stories were the underside of migration within urban society. The Church's moral commitment to the family was strong, but sometimes those families who survived, and the pastors who served them, saw the failure of others as rooted simply in weakness of character, in sin. A stigma of rejection and guilt was often fastened upon such families, which only accentuated their problems. This was especially true when they were judging families of other immigrant groups: the Irish judging the Italians, the European immigrants judging the Hispanics and the blacks. So the moral, religious and social support system the Church provided for families was often limited by parochialism, ethnic self-righteousness, and a peculiarly American emphasis on character, rather than condition, as the key to family success and failure.

The Church is now called to minister to families with renewed understanding, compassion and competence, to help them grow, celebrate and serve others. The Catholic people have struggled to hold families together in this turbulent society because they have always believed that marriage and family come from God. Their

life together has truly been in the words of the Fathers of Vatican Council II "a school of deeper humanity." The American Catholic family experience has been one of rich diversity within common bonds of faith. This faith has helped Catholic families look beyond the boundaries of kinship to support and offer hospitality to other families in need. A vast network of parishes, hospitals, schools, charitable organizations and lay movements is a living monument to this concern and sense of family mission. American Catholics have often learned the Gospel truth that the family which loses itself in service to others, finds itself.

Today we find the American family, like families throughout the world, continuing to go through a long process of evolution, which has been escalated in our time by the pace of technological change. Though there are causes for alarm all around us, we find Catholic families throughout the country affirming anew the importance and value of family life while exploring new models of family life which enhance the dignity and worth of each member. Today many Catholic families are making themselves one with all persons—the childless, the widowed, the divorced, the single. Committed to building up the family of God in the world, they stand challenged today by the powerful words of the Lord, "Whoever does the will of my Father is brother and sister and mother to me" (Mark 3:35).

FAMILY

Selected Items from Parish Consultation

CHURCH SUPPORT FOR MARRIAGE FAMILY LIFE/VALUES:

TOTAL ISSUES	37,102
TOTAL ACTIONS	85,142
Most frequent suggestions for actions:	
Promote marriage and family life education/organizations	13,375
Provide opportunities for family activities/sharing	43,969
Promote family unity by activities such as home Masses	7,287
Provide counseling services	11,014
Reemphasize "value" and "dignity" of family life	9,497

SOCIETAL PRESSURES AGAINST FAMILY LIFE:

TOTAL ISSUES	14,730
TOTAL ACTIONS	17,886
Most frequent suggestions for actions:	
Organize protests to media	2,490
Develop family viewing/discussion programs	1,908
Exert pressure on FCC and other government agencies	4,122
Encourage good TV shows	3,463
Reinforce moral values in society	3,947

PARENTS RELATIONS WITH CHILDREN AND SCHOOLS:

TOTAL ISSUES	30,021
TOTAL ACTIONS	23,582
Most frequent suggestions for actions:	

Consult parents concerning children's education	3,591
Give help on communication between parents and children	17,121
Give special attention to single parents	2,589
STATUS OF DIVORCED CATHOLICS:	
TOTAL ISSUES	22,522
TOTAL ACTIONS	17,377
Most frequent suggestions for actions:	
Clarify Church laws on status of divorced	8,445
Permit divorced to remarry	3,668
Help to minimize effects through counseling	4,356
Keep strong position against divorce	908

Note: Although there are 10,903 issues which express concern for the family as a unit of society, with all that that implies in terms of public policies, there were few specific action statements that addressed these issues. To see the need for the recommendation which the Committee on Family is making regarding public policy, study the issues/actions under Neighborhood and Nationhood.

SUMMARY

One of the areas of concern noted most frequently in the entire bicentennial consultation was family life; one of the actions most often suggested was that the Church should support family life (85,142). Again and again, at every level of the Church, people looked to their Church to help them with their family problems. Clearly Catholics perceive their Church as a strong and dependable supporter of family life; they ask the Church to make its commitment even stronger and to translate that commitment into programs that are intelligent, competent, related to the beliefs of the Church and available to people at the local level. They want the Church to publicly affirm the value of the family, to identify and challenge the forces in modern life which are undermining the family. They want good programs to prepare people for marriage and support them after they are married. They are enthusiastic about present marriage enrichment programs and want more and better programs. They want professional marriage counseling services available at the local level; this request is extended by 17,121 who ask for help in communicating with their children. They want local support structures for the family, where families can share experiences, help each other, and worship and pray together. Some 11,014 call for home Masses and other programs which will bring people together, and they ask for family-centered educational programs. Some ask for creative programs of retreats, camping trips, recreational and cultural events which will allow families to come together with other families as a whole and support efforts to bring children and parents together in activities. There are requests for adult education programs which emphasize parenting skills, helping parents raise children in a complex world. In short, they suggest a heavy agenda for the family life and marriage apostolate

and a serious challenge for the Church as a whole.

The participants in the bicentennial consultation, particularly in the regional hearings, called attention to the special needs of black and Hispanic families. They demanded that family life programs take cultural differences into account and that teachers and others consult with various groups in the Church before preparing programs or materials. Some recommended separate programs of marriage preparation, enrichment and counseling for distinctive cultural groups within the Church, particularly when language differences are involved.

Similar concerns were expressed in regard to definition of roles in the families; people want to have more clarity in teaching about the roles of men and women, fathers and mothers, but many want this to grow out of the articulation of experience and shared responsibility.

Finally, families want to be consulted. There is evidence of tension between religious educators and parents, in schools and parishes. Participants want more cooperation and a better integration of parish, family and school or CCD programs. They think parents should have responsibility and authority on educational boards and committees and on those dealing with family life. While occasionally there is a note of the family as a client seeking better services from the institutional Church, more frequently the request for professional counseling, religious education and family support is linked to requests to participate more actively in Church life and share responsibility with Church authorities.

Participants in the bicentennial program call for the Church to do more to strengthen family life. They are convinced that the Church can do more, and they want to help identify the areas in which such help is desired. This positive thrust seems to indicate that people are not

unduly pessimistic about the family in American society, but confident, if concerned, about its future. Furthermore, the depth of commitment leads many to a sympathetic and compassionate response to the plight of the single parent family, the widowed and the divorced. They believe that all persons should be welcomed into the community; indeed special efforts should be made to reach them. Divorced persons should be supported, their status in the Church clarified, and they should be encouraged to participate actively in the Church and to receive the sacraments. Those who have remarried should also be welcomed, and the Church should consider allowing those who have remarried to participate in the eucharistic life of the Church. In short, every effort should be made to bring the separated, the divorced and the remarried within the pastoral care and community life of the Church.

Participants in the bicentennial hearings believe that education in faith should take place within the context of family life. Many think that small groups, organized within parishes for worship, discussion and service, might provide a means by which families might begin to minister to one another. Such education within the family, they hope, will improve communication, strengthen family bonds and help all the members pray and worship more satisfactorily. The same suggestion, made in the context of the neighborhood discussion, is intended to facilitate involvement in the community as well. As family members grow in a sense of their own individuality, learned largely through the experience of being loved and sharing a common life, they will also grow in their sense of participation in the broader communities of which the family is a part.

Marriage preparation and enrichment programs are a high priority among participants. They want help in strengthening their married life, learning how to pray and worship together and how to deal as a couple with family problems. Large numbers express the need for help with communication within the family; many mention programs to learn parenting skills, to share experiences of dealing with adolescents, to discuss television programs and to bring families together for Bible study. Witnesses at the hearings and parish participants identified a host of common family social problems and needs. Lack of adequate housing, low income, unemployment, various aspects of the welfare system all exert destructive force on family life of the poor; for working people, the demands of the job, lack of adequate in-

come, the costs of medical care and a host of social problems have similarly destructive effect. In rural communities the impact of large corporate ownership of land and natural resources is accelerating the decline of the family farm and creating a host of social problems. For all Catholics, and all Americans, the values constantly expressed through the media, particularly the values of consumerism and materialism, seem to pose ever present threats to family stability and unity. Participants want help from their Church to resist these values and maintain a moral unity within the family. What emerges is a convergence across racial, ethnic and income lines of common concerns with similar social problems and the possibility that Catholics could unite around demands for a social policy supportive of the values of family life and responsiveness to the concerns of married people.

The problems and possibilities of family life revealed in the bicentennial consultation demonstrate the strength of commitment of American Catholics to the preservation of family life and the extension to society of the ideals of community, love and justice revealed most fully in the life of the family. The Christian ideal of family life remains a vital and challenging presence in the contemporary Church. Yet, the consultation also reveals that many American Catholics feel that family life is under heavy pressure from the media, from the sexual permissiveness of the culture, from economic problems of joblessness, poverty, meaningless work and a mobility which undercuts community life. Not only do people feel that the culture and economy threaten family life, but many seem to feel that the Church is doing less than it should to support them in their effort to maintain the integrity and value of marriage and the family. They want greater moral support from their bishops, better services from their Church agencies, greater opportunity for mutual support and sharing in their own communities. Most important, they want to be told clearly and unequivocally that in struggling to grow in married love and family solidarity and peace that they are fulfilling God's will. They don't want a negative approach which emphasizes how badly off the family is in today's world and that attacks the supposed sins of divorce and sexual selfishness. They do respond to the positive approach of Vatican II which emphasizes human growth, conjugal love and fidelity, personal and family responsibility and mutual support within the community of faith.

REFLECTION

In view of the overwhelming social change and cultural pressures affecting the family today, the need for a pastoral plan for family ministry is paramount. Such a

pastoral plan will require the development of a comprehensive and integral approach to married couples and families at all stages of their growth. Moreover, a

type of ministry designed specifically for families must not be simply remedial but have in mind the total human and Christian development of families with a positive, preventive type of service and support on the parochial, diocesan and national levels.

A pastoral plan for the family must take into account the changing needs of the contemporary Catholic family in the United States as it meets unprecedented pressures and mobility. Such a pastoral plan must voice its support for positive, forward-looking legislation that will promote the economic, educational and cultural well-being of the American family. This should include family health care, mental health centers for the family, marriage preparation requirements, mandatory counseling before divorce proceedings, supplementary childcare programs and tax benefits which encourage family life.

In addition, families have the right, and the obligation, to work for the development, and make use of, community facilities, for the Church cannot, itself, offer all the supportive services needed by the modern family. The Church's primary responsibility is to help families experience God's love through prayerful, Spirit-filled community of faith and love. In the context of such a community, a pastoral plan should encourage the involvement of couples and whole families in Christian service to other Christian families and to the entire community. It must recognize and promote the idea that a ministry to and for families essentially involves a ministry of the laity, a ministry by families. The special competence of the laity and the unique role of parents should be well acknowledged. Laypersons must therefore hold positions of real authority and responsibility in forming family life programs and agencies. The plan must also recognize the special strengths and precise needs of various ethnic, racial and cultural communities within the Church and offer specific programs for families with such backgrounds.

The fact that marital separation and divorce have now touched almost every American Catholic family also comes through clearly in the bicentennial consultation. Latest evidence indicates that there are four million Catholics in second marriages in the United States, and another four million who have not remarried. Nowhere in the testimony is there any suggestion that the Church back off the clear call of the Lord to permanence and fidelity in marriage. These values continue to be honored in the Catholic community. Rather, people call for a kind of pastoral solicitude which would see the Church community enter into the pain of divorce and offer healing and new life. They want those whose marriages have ended not to be punished for failure for which they are often not responsible; they want to see them surrounded with love and acceptance, even should they choose to marry again. They know that no one wants to get a divorce, but they have seen that for many of their loved ones divorce was the only way out of intolerable suffering. The divorced and remarried, themselves, are

asking the Church to be present in this perilous process and to offer validation of their often lonely, painful decisions. They crave the approval of the Catholic community, which despite considerable alienation remains their only spiritual home, and they long for that full Catholic life which only sharing at the eucharistic table permits. One powerful gesture that the American Catholic Church could make to relieve the confusion and alienation of these people would be to lift the American law of excommunication. The case for its removal has been firmly made by canonists. Beyond this gesture, the Church could try at the local level to provide the kind of sensitive guidance and support necessary to help these men and women.

Finally, the great concern of Catholics with family centered education and worship requires active cooperation between parents, religious educators and Church authorities recommended in the report on Church. It requires, as well, imaginative new programs which will help bring families together, train leadership couples and lay people for active ministry and provide support and validation for the family-to-family ministry in which numerous people are already engaged. The Church is gifted with an enormous human resource in its laypeople; surely the time has come to more actively and systematically solicit their leadership and support in pastoral planning and in ministry, so that not only may the Church once again become a center of support for its people and its families, but that with their newfound strength they may enter actively into the world of securing justice for all persons and families in their communities. The key to family ministry is found in the need for the family itself to become aware of its Christian mission. The family is called to become an active agent of renewal and change within the Church and the social order. Its apostolic tasks touch upon a wide variety of societal projects as the family itself realizes its tremendous power as an agent of reconstructing and building up the society that deeply needs its unique and powerful ministry.

It should be said that families in quest of solidarity, depth of faith and better communication cannot find that simply or only by concentrating on their own needs and problems; the lesson of the past is that families find much of what they are seeking in hospitality and service to others. In the past every neighborhood and parish had its special families, always available to others, the special supports of those who suffered and needed support and care. The decree on the lay apostolate of Vatican II teaches clearly that the ministry of the family is both to strengthen and affirm its own members and to be of special help to the homeless, the unmarried, those with problems in their marriage, to all those in need around them. The Church, while supporting its families in their efforts to resist the pressures of contemporary life and live in fidelity and peace, must at the same time call its families to heroism, challenge them to find even

greater holiness and fulfillment in becoming centers of apostolic service and social action. In a period of history when secular social service programs suffer from impersonal and bureaucratic practices, such a call has a special urgency.

Yet, no matter how much good can be done for families and communities through better programs of ministry, education and leadership formation, the participants know that problems will continue to plague the family. Some of those problems, they argue, derive from public policies of government and private policies of corporations, and must be dealt with in the public arena. Concern for the integrity of family life has not been a major factor in shaping public policy. The costs of such neglect are seen by many experts as having been heavy indeed. The Church, the major institution supporting the values of family life, has a responsibility to lead its people to consider the relationship between public policy and family life.

The wisdom of such action is further evidenced by the manner in which concern for family life cuts across ethnic, racial and income lines; everywhere the bicentennial discussion took place, in poor neighborhoods and better off suburbs, in every section of the country, concern for family security and stability was among the major issues raised. Family life is a convergent issue for Catholics, pulling them together in a shared concern across barriers that sometimes divide them. Because the society badly needs an outspoken voice in defense of the family as it reforms its social policies, and because the Catholic people are together in their support of family life and their desire to do something significant to support families, it may be worthwhile for the Church to focus its plan of action for justice on the family. Consultation with the laity in formulating a public policy position on family life, and then challenging families to cooperate in pursuing it, could be an important step towards greater liberty and justice for all Americans.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

1. Support for Family Values

Recommendation

To assist the whole Catholic community to reaffirm its support of the perennial values of marriage and the family, we recommend:

1. *That this assembly affirm 1) that committed, life-long marriage is a part of God's plan, 2) that children express the creative fruitfulness of human life, 3) that when husbands, wives and children love each other, they serve God, 4) that each family, as one among many families in the world, finds fulfillment in service to others, 5) that to live in peace and security is the right and duty of every family, 6) that within the common bonds of faith, each family has the right to express its religious values within the context of its cultural heritage, 7) that Christian marriage and family life should enhance the freedom of men and women to fulfill their personal potential and participate fully in the life of their world. We also affirm the powerful witness of loving families in which parents have been separated by divorce or death or economic crisis, and in which a single parent and children cooperate in nurturing and supporting one another.*

2. *That the whole Church, through the example of the lives of its members and through action undertaken in cooperation with other religious and civic groups, pledge itself to combat those contemporary social, economic and cultural forces which threaten all families.*

3. *That the Church, under the leadership of the*

Resolution

Christ, our savior, both beautifully and forcefully spoke of the permanence and indissolubility of marriage. In response to His teaching and to assist the whole Catholic community to reaffirm its support of the beauty, dignity and sacramentality of marriage and the family and to increase its awareness that Christian marriage is to be a great sign of Christ's love for the Church, we recommend:

1. That this assembly affirm: a) that committed, life-long marriage is a part of God's plan; b) that when husbands and wives love each other, they serve God; c) that children are an expression of the creative fruitfulness of human life and love; d) that to live in peace and security is the right and duty of every family, beginning in service to its members; e) that each family, as one among many families in the world, finds fulfillment in service to others; f) that within the common bonds of faith, each family has the right and is encouraged to express its religious values within the context of its cultural heritage and to share it with others; g) that within the Christian family commitment marriage and family life should also enhance the freedom of men and women to fulfill their personal potential and participate fully in the life of their world; and h) that there is a powerful witness in loving families in which parents have been separated by divorce, death or economic crisis and in which a single parent and children cooperate in nurturing and supporting one another.

Recommendation

bishops, develop a comprehensive pastoral plan for family ministry based upon a continuing process of dialogue between families and Church leadership.

In developing such a plan, account should be taken of 1) the ethnic and cultural diversity of the Catholic community, 2) the need for family-centered worship and religious education, and 3) the need for pastoral programs which encourage formation of small family groups for prayer, worship, education and mutual support, either within parishes or across parish boundaries, 4) the need for consideration of the family in Catholic programs of social service at all levels, 5) the need to develop an overall vision of social legislation that will strengthen and foster family life, and 6) the need to utilize the resources of other private and public agencies in the community if the needs of all families are to be served.

4. That the bishops provide a national structure to formulate and implement a pastoral plan for integrated family ministry. This structure should involve:

a. Establishment of a standing committee of the National Conference of Catholic Bishops with responsibility for marriage and family life;

b. Establishment and support for diocesan family life offices, with appropriate diocesan and parish committees;

c. Recognition of the special competence of lay people in family ministry by assuring them roles of leadership and authority;

d. Appropriate training for all those involved in leadership positions in family ministry;

e. A just allocation of Church resources for family ministry programs and a review of all present Church budgets in order to bring about an equitable distribution of personnel and finances for supporting these programs.

Resolution

2. That the whole Church, through the example of the lives of its members and through action undertaken in cooperation with other religious and civic groups, pledge itself to combat those contemporary social, economic and cultural forces which threaten all families.

There is a special need within the Church that theologians collaborate in developing further the theology of matrimony. Recognizing the special needs of married couples and families, we strongly believe that a catechesis of marriage, sexuality and family based on contemporary and sound theology and the lived experience of the married should be implemented on every level of the Church's life. This educational process should involve the Church in educational programs for effective parenthood. This catechesis should create a favorable impression of marriage and an appropriate understanding of sexuality.

3. That the Church, with the leadership of the bishops, develop a comprehensive pastoral plan for family ministry based upon a continuing process of dialogue between families and competent authorities.

Recognizing the value of the traditional nuclear family, we see a need to broaden our concept and practice of family ministry to families of diverse lifestyles, including, but not limited to, single-parent families, childless couples, widowed and separated people.

In developing such a plan, particular concern should be shown for:

a. The racial, ethnic and cultural diversity of the Catholic community;

b. The need for family-centered worship and religious education, both in the home and in the parish; we further recommend that Sunday be truly the Lord's day by establishing that day as a family day for all the members of the parish. In addition to the liturgy, the day shall include educational, recreational and paraliturgical celebrations;

c. Pastoral programs which encourage formation of family groups for prayer, worship, sacramental preparation, marriage enrichment, family life education and mutual support, either within parishes or across parish boundaries;

d. The need for consideration of the family in Catholic programs of social service at all levels;

e. The need to develop an overall vision of social legislation that will strengthen marriage and foster family life, including legislation to protect the rights of parents to the moral guidance of their children;

f. The need to utilize the resources of other private and public agencies in the community if the needs of all families are to be served;

g. The need to formulate diocesan policies that would not only stress marriage as a sacramental vocation

Recommendation

Resolution

within the Church but also apply some of the same safeguards and principles of preparation utilized in readying candidates for holy orders;

h. The need for providing information, counseling and support for families who have members who are part of a "sexual minority."

We recommend, further, that the bishops declare in the near future a family year.

4. That the bishops, in conjunction with existing Catholic marriage and family life movements, provide a national structure to formulate and implement a pastoral plan for integrated family ministry. This structure should involve:

a. Establishment of a standing committee of the National Conference of Catholic Bishops with responsibility for marriage and family life. Furthermore, we strongly recommend the enlargement and support of the National Family Life Office by July 1, 1977;

b. Prompt establishment and support for diocesan family life offices with appropriate diocesan, vicariate, deanery and parish committees. To further this goal, we urge that every diocese name at least a family life liaison officer by September 1, 1977;

c. Recognition of the special competency of permanent deacons and lay people, especially married couples, in family ministry by seeking them out and assuring them roles of leadership and authority;

d. Appropriate training for all those involved in leadership positions in family ministry.

e. A just allocation of Church resources, on every level, for family ministry programs and a review of all present Church budgets in order to bring about an equitable distribution of personnel and finances for supporting these programs.

2. Family and Society

Recommendation

Resolution

In order to assist the Catholic family to fulfill its responsibility to assist other families and participate in the redemption and transformation of society, we recommend:

1. *That family life programs in the Church address in a special way helping families become aware of the needs of others in their neighborhood, their local communities, or in the world community, and work with other social justice agencies to develop programs which will allow families to enter into the service of others and the attainment of justice.*

2. *That organizations and movements which specialize in marriage and family life develop programs*

In order to assist the Catholic family to fulfill its responsibility to assist other families and participate in the redemption and transformation of society through an awareness of the constitutive Gospel dimension of action on behalf of social justice, we recommend:

1. *That all programs dealing in family life, at all levels in the Church, address in a special way the specific education of families in making them aware of the needs of others in their neighborhood, their local communities or in the world community. These family life efforts will work with other social justice agencies to create environments and develop programs which encourage families to get involved in an action and reflection process in the service of others and the attainment*

Recommendation

dealing with the social justice dimension of family life and provide materials, models and resources to enable families to open themselves to the injustices in the world and to provide channels through which they can contribute to the solution of such problems of injustice.

3. *That the entire Catholic community be regularly and systematically consulted in order to develop a clear position on legislation. In order to help families arrive at positions of personal involvement and organized political action, each diocese should work out mechanisms for organizing families into coalitions on family related public issues. State Catholic conferences and the United States Catholic Conference, in implementing programs for political responsibility and social action, should consult with these coalitions and give priority attention to developing positions on issues of public policy which affect family life.*

4. *That, in particular, families unite in building coalitions to evaluate the impact of media on family life, and to construct useful channels counteracting the influence of and demanding accountability from radio/TV stations and advertisers whose influence is communicated through such media.*

Resolution

of justice.

2. That ministry to strong marriages, as well as to those in difficulty, be recognized as part of the social justice dimension of family life and that organizations and movements which specialize in marriage and family life include and/or develop programs dealing with the social justice dimension of family life and provide materials, models, resources and skills to enable families to open themselves to the injustices in the world, to reach out to those in need and to provide channels through which they can contribute to the solution of such problems of injustice.

3. That the entire Catholic community regularly and systematically participate in developing a clear position on public policy and legislation. This public policy and legislation most specifically should promote societal conditions based on human rights and social justice which allow all families and individuals to function as free human beings. Further, public policy and legislation should protect the rights of families to participate in decision making regarding, but not limited to, education, total health care and moral guidance of their members.

In order to help families arrive at positions of personal involvement and organized political action, the National Conference of Catholic Bishops and each diocese should work out mechanisms for organizing families into coalitions on family-related issues. To achieve these ends, we recommend the establishment of pastoral councils on the national, regional, diocesan, district, parish and neighborhood levels. State Catholic conferences, in implementing programs for political responsibility and social action, should consult with these councils and give priority attention to developing positions on issues of public policy which affect family life. Where possible, there should be ecumenical participation.

4. That families, as part of a pastoral social justice program related to media, and aided by parish and diocesan family life commissions, in cooperation with diocesan communications offices, the United States Catholic Conference Department of Communication, UNDA-USA (Catholic Association of Broadcasters and allied communicators) and the Catholic Press Association and other religious and civic organizations and coalitions:

- Initiate or support efforts to *evaluate* the impact on family life of present and developing social communications media;
- And suggest positive actions for family utilization of and involvement in media.

That families, especially with the structures mentioned above and other organizations and coalitions dedicated to better broadcasting:

Recommendation

Resolution

- Work to *promote* the human and aesthetic quality of network and local programming and policies in order to counteract dehumanizing values of consumerism and materialism;
- Work for the further limitation of programming depicting excessive violence and irresponsible sex:
 - a. Through government regulatory agencies;
 - b. Through local station accountability and ascertainment procedures;
 - c. Through influencing program sponsors.

That families work again through the above mentioned structures to *support* programming which reinforces family values.

3. The Church and Divorced Catholics

Recommendation

Resolution

We pledge ourselves to a serious effort to reconcile separated, divorced and remarried Catholics within our community of faith. Toward that end we recommend:

1. *That dioceses and parishes extend pastoral care to separated, divorced and remarried Catholics by the development of effective programs of ministry, education and group support.*

2. *That the Church put an immediate end to punitive action against separated, divorced and remarried Catholics by purging local communities of attitudes and practices which brand such people as failures or discriminate against them or their children in diocesan or parish activities.*

3. *That Church leaders act to clarify the status of the divorced and remarried within the Catholic community, including provision of pastoral guidelines for reception of the Eucharist, and an assurance that all Catholics with just cause for annulment have access to annulment procedures.*

4. *That the Church invest in serious study of the causes of marital breakdown with particular attention to the impact of poverty on marriage and family life. These studies, conducted in dialogue with married as well as separated and divorced Catholics, would help shape realistic policies for strengthening family life.*

5. *That the bishops of the United States make a public statement that the American law of excommunication (Third Council of Baltimore 1884), not found in the 1917 Code of Canon Law for the Universal Church, is not applicable to Catholics in irregular second marriages.*

We pledge ourselves to a serious effort to reconcile separated, divorced and remarried Catholics within our community of faith. Toward that end we recommend:

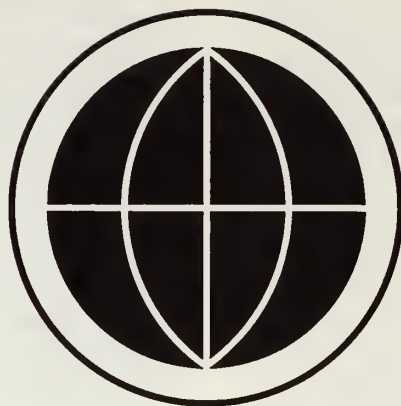
1. *That dioceses and parishes extend pastoral care to separated, divorced and divorced/remarried Catholics by the development and implementation of effective programs of ministry, education and group support.*

2. *That the people of God in the local Catholic communities put an immediate end to practices which brand separated, divorced and divorced/remarried Catholics as failures or discriminate against them or their children in parish or diocesan activities; further, that educational programs be developed and funded aimed at eliminating discriminatory attitudes which underlie these practices.*

3. *That the Church leaders publicly address the request of the divorced who have remarried to receive, under certain conditions, the sacraments of the Church. We ask this because many Catholic people do not understand that many divorced who have remarried are not necessarily excluded from the Eucharist. We ask the bishops to develop more consistent, equitable, effective and more pastorally oriented procedures for dealing with annulment and dissolution of marriages throughout all the dioceses of the United States of America.*

4. *That the Church invest in serious study of the causes of marital breakdown with particular attention to the impact of cultural conditions on marriage and family life. These studies, conducted in dialogue with married as well as separated, divorced and divorced/remarried Catholics, would help shape realistic policies for strengthening family life.*

5. *That the bishops of the United States take the action required to repeal the penalty of automatic excommunication decreed by the Third Council of Baltimore for Catholics who "dare to remarry after divorce."*



Humankind

INTRODUCTION

The consciousness of the American Catholic people on the subject of global community (or humankind, as it is designated by this bicentennial process) is not as sharp as that on the topics of neighborhood or Church. In this, Catholics are like most of their countrymen for whom the "Development Decade" is unknown.

The 19th century experience was for most Americans, whether native or immigrant, one centered on the North American continent. Post-Civil War adventures beyond the coastline were hardly worldwide commitments. But after two world wars and countless skirmishes in Asia, Africa and Latin America, the horizon should be broader. Today the United States, as a world power, cannot evade responsibility in the international community. This fact inevitably alters choices about economic policies, environmental concerns and political strategies. The liberation of persons all over the world, the achievement of justice and peace in whole or in part — these are matters affected by almost every decision on Capitol Hill in Washington or on Wall Street in New York. Yet, there is a persistent gap between such decision making and the experience of the average person.

The issues raised at the hearings and in the parish consultation on humankind must be reviewed, therefore, in this context. For the Catholic community, there are consequent questions. Is there a tradition which can speak to these issues? Is there a dynamic that can raise the relevant questions? It seems that there is, and that in this particular area of concern the voice of the teaching Church has been clear and unambiguous. There has been leadership on issues of world poverty and hunger,

political prisoners and torture, wasteful use of resources and deliberate underdevelopment of nations and peoples. There are statements on the questions of war, nuclear arms, stewardship of goods, support for the United Nations, but how compelling has this leadership been? Has the moment come for American Catholics to follow this leadership?

Although Pius XI had harsh words for both the German state under Hitler and the Communist rulers of Soviet Russia, and Pius XII tried to use his personal skill to persuade the European nations not to take up arms in 1939, a more general condemnation of modern warfare had to wait for Vatican II and the synods that have followed. John XXIII's *Pacem in Terris* won a place in history not limited to ecclesiastical circles; his vivid connection of the work of peace with the foundation of justice has colored all subsequent discussion. What had previously seemed like an area of concern for some few specialists in international relations became, with the Vatican II declaration, a matter of essential Christian commitment. The Synod of 1971 put it in these terms: "... Action on behalf of justice is a constitutive dimension of the preaching of the Gospel"; and Paul VI added: "It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility."

Individual Christians are thus challenged to make the problems of world justice and peace their own personal concern. Yet, because of the physical distance that separates Americans from their brothers and sisters around

the world, they often find it difficult to appreciate the urgency of the situations described. Crises sometimes break in upon their consciousness—world hunger is a case in point. But, on the whole, it is hard to respond honestly to Pope Paul's call for action: "Let each one examine himself, to see what he has done up to now, and what he ought to do." In the arena of world issues, the data are overwhelming and the solutions much too complex.

Yet, as less than 6 percent of the world's population consuming 30 percent to 40 percent of its production, Americans — and American Catholics — cannot be complacent in their powerlessness. They must take seriously the words of John XXIII:

Political communities have a right to existence, to self-development, and to the means necessary for this. They have the right to play the leading part in the process of this development and the right to their good name and due honor for that. Just as an individual may not pursue his own interest to the detriment of other men, so, on the international level one state may not develop itself by restricting and oppressing other states.

They must, therefore, accept the judgment of Vatican II:

If an economic order is to be created which is genuine and universal, there must be an abolition of excessive desire for profit, nationalistic pretensions, the lust for political domination, militaristic thinking, and intrigues designed to spread or impose ideologies.

The first task is surely to recognize our indifference—even ignorance — where world issues are involved. Education toward global justice must be a priority if the very genuine concern about human rights that has always characterized the American dream is to be translated into realities of foreign policy and international economic justice.

The Synod of Bishops in 1974 highlighted the "rights" most threatened today and which must, therefore, be the object of concern and action. A review of them will provide a context within which to examine the findings of this consultation.

1. "The right to life." This right is basic and inalienable. It is grievously violated by abortion and euthanasia, by widespread torture, by acts of violence against innocent parties and by the scourge of war. The arms race is an insanity which burdens the world and creates

the conditions for even more massive destruction of life.

2. "The right to eat." This right is directly linked to the right to life. Millions today face starvation. . . . We call upon governments to undergo a conversion in their attitude toward the victims of hunger, to respond to the imperatives of justice and reconciliation, and speedily to find the means of feeding those who are without food.

3. "Socioeconomic rights." Reconciliation is rooted in justice. Massive disparities of power and wealth in the world, and often within nations, are a grave obstacle to reconciliation. Concentration of power in the hands of a few nations and multinational groups . . . as well as patterns of global consumption of resources all require reform. . . .

4. "Politocultural rights." Individuals must have an effective role in shaping their own destinies. They have the right to participate in the political process . . . a right to free access of information . . . freedom of dissent . . . right to be educated and to determine the education of their children . . . to be secure from arrest, torture and imprisonment for political or ideological reasons We condemn the denial or abridgement of rights because of race. We advocate that nations . . . seek reconciliation by halting persecution of others and by granting amnesty. . . .

5. "The right of religious liberty." This right uniquely reflects the dignity of the person as this is known from the word of God and from reason itself. . . . We call upon governments to acknowledge the right of religious liberty in words and foster it in deeds, to eliminate any type of discrimination, and to accord to all, regardless of their religious convictions, the full rights and opportunities of citizens.

In order to put the American Church fully behind the effort to realize these goals, so clearly enunciated by the bishops in 1975, there must be a tremendous effort to attend seriously to the agenda which has resulted from this bicentennial consultation. Only then will the Catholic community be able to fulfill the role assigned to it by that same Synod when it wrote: "People have a right to hope; the Church today should be a sign and source of hope."

HUMANKIND

Selected Items from Parish Consultation

HUMAN RIGHTS:	
TOTAL ISSUES	23,720
TOTAL ACTIONS	21,598
Most frequent suggestions for action:	
Oppose infringements on basic human rights	6,134
Actively protest against treatment of political prisoners abroad	962
Support the United Nations	967
Support movements against abortion	5,282
Promote right to life at every phase of life	8,253
NEED FOR GLOBAL AWARENESS/SOCIAL CONSCIENCE:	
TOTAL ISSUES	12,109
TOTAL ACTIONS	28,807
Most frequent suggestions for action:	
Educate toward global justice	12,828
Reorder priorities toward human needs	5,931
Engage in consciousness raising on needs of humanity	8,579
Bishops sponsor visitors from Third World	1,469
WORLD HUNGER:	
TOTAL ISSUES	19,519
TOTAL ACTIONS	7,742
Most frequent suggestions for action:	
Give priority in national budget to research and production regarding food	1,749
Support various groups who feed the world's hungry	3,516
Modify our own lifestyle	2,477
WAR:	
TOTAL ISSUES	6,101
TOTAL ACTIONS	11,286
Most frequent suggestions for action:	
Church should oppose unjust wars	2,771
Limit spending on arms budget	5,190
Promote various actions for peace	2,969
Support amnesty for Vietnam resisters	356
STRUCTURE AND PROBLEMS OF ECONOMIC SYSTEM:	
TOTAL ISSUES	21,607
TOTAL ACTIONS	
Most frequent suggestions for actions:	
Reevaluate the free enterprise system	3,455
Note: Although 21,607 raised issues having to do with economic problems, it was hard to know how much they were thinking of "world" problems. There were few action steps suggested relevant to world conditions.	
NATURAL RESOURCES:	
TOTAL ISSUES	7,218
TOTAL ACTIONS	7,792
Most frequent suggestions for actions:	
Cooperate in conservation efforts	4,544
Evaluate our use of resources	3,248

SUMMARY

On the topic of humankind there is a notable difference in the testimony at the national hearings and in the data gathered from the parish consultation. The witnesses at the former were sophisticated in their analysis of structural causes for world poverty, hunger, unequal distribution of wealth and power, while the participants in the latter were deeply concerned about world suffering but experienced a certain powerlessness in the face of it. No doubt, it is only when one can link the global issues to one's own experiences in neighborhood or nation that solutions — proposals for action — begin to appear. It is not altogether surprising, then, that in two very concrete instances in the discussions on humankind — that of world hunger and that related to structures of world economy — the issues raised far outdistanced the actions.

On the other hand, when the suggested actions had more of an educational thrust — for example, in those dealing with the need to develop global consciousness — there were twice as many action suggestions as there were issues to be addressed. And in the case of human rights, the concern experienced with a certain immediacy in the United States today — that is, the issue of abortion — certainly influenced the choice of "Right to Life" by many as an issue to be addressed, while the actions are given in terms of "oppose infringements on basic human rights" rather than being specifically focused on abortion. It is this generic defense of human rights that dominates the responses, a cause that would strike many as typically American. On the other hand, the testimony at the hearings was extremely personal and specific. One listened to Dr. Sheila Cassidy tell of torture in Chile, Bishop James D. Sangu recount the repressive measures in many African states, or Bishop Francisco Claver speak of the effect of martial law in the Philippines and the connection was made. No one can be free unless all are free.

At the hearings it was also made clear that when the Church or Church agencies seem to support repressive governments, the credibility of the universal Church suffers. Indeed, the dramatic testimony of Simas Kudirka, the Lithuanian sailor who escaped from communist control, and Bishop Donal Lamont, who exposed the tactics of the Rhodesian regime, demonstrated the value of Christian witness in the face of governmental power. The right to life itself is threatened in a variety of situations and the Church must defend it in many ways.

Strongly related to the right to life is the right to eat. The Catholic community has responded to the call to feed the hungry with generosity. In this instance, there is clear evidence of appreciation of the leadership shown

by the American bishops in "Operation Rice Bowl" and evidence also that when the cause is effectively communicated, people do listen. What is lacking, and it is to this that the committee addresses one of its recommendations, is sustained and careful study of the root causes of world hunger, so that not only the surface evil will be dealt with, but the basic structures will be attacked. Witnesses at the hearings were more alert to that necessity. The impact of multinational corporations, and the economic philosophy they represent, might well form the agenda for a group of Catholic scholars anxious to respond to the request contained in the parish consultation findings: "to reevaluate the free enterprise system." The interdependence of all nations is particularly significant in regard to the food crisis, according to Father Theodore Hesburg's testimony, and the solution must, therefore, be an international one.

Implicit in many of the responses is the confidence that international affairs, as well as domestic, can be measured by a norm often described as "in the light of the Gospel." Many of the respondents (5,931) suggest that we "reorder our priorities toward human needs," while 8,579 say that we need "consciousness raising on the needs of humanity." They also seek to link the solution of world problems (e.g. hunger) with their own daily lives, suggesting that we "modify our own life style" to help feed the hungry of the world. This simple suggestion signifies the basic understanding of the people who expressed it — that there is one human family and that all are, in fact, their brother's or sister's keepers.

This is even more true when we try to discuss the questions of war, disarmament, nuclear stockpiles, universal conscription for military service. The impact of Vietnam may be responsible for the mood evidenced in both the consultations and the hearing; it echoes Pope Paul's "No more war, war never again." There is a somewhat surprising call for outright opposition to unjust wars on the part of the Church (2,771 respondents) while over 5,000 ask that the arms budget be sharply limited. This would suggest an emerging consensus supportive of the condemnation of "total war" which came from Vatican II: "Any act of war aimed indiscriminately at the destruction of entire cities . . . and their inhabitants is a crime against God and against man himself, which must be condemned firmly and without hesitation." It is hard to imagine a modern war that would not easily become "total." As an antidote, peace education in many forms is envisioned by almost 3,000.

It seems as if American Catholics share in the general unawareness concerning the urgency of environmental conservation and planning. Only 7,000 mentioned the

issue and the actions were minimal: e.g. evaluate our use of resources and cooperate with others in conservation efforts.

The consultation reveals that global consciousness is rising among American Catholics, but it has a long way to go before it reaches the ideal set before us by recent popes, the recent synods, and the bishops of Latin America at Medellin. Perhaps the key document to be used in the necessary educational programs is *Justice in the World* (Synod of 1971). The bishops state there that they are moved by "the cry of those who suffer violence and are oppressed by unjust systems and struc-

tures," and remind the Church that her mission for the redemption of the human race includes "its liberation from every oppressive situation."

It is these structures which cause the imbalance of wealth and the inequity of life's gifts. They have been under attack in recent years at the United Nations Conferences on food, population, environment, women and habitat. But a long struggle lies ahead. The Catholic community seems willing to play a role in the war against oppressive conditions in the world. It remains to be seen if it will decide to pay the necessary price.

REFLECTION

This conference meets under the title, "Liberty and Justice for All." These words, taken from the American experience, have deep roots also in the biblical and Christian tradition. The revelation to Israel centered on God's freeing of His people from Egypt, and it was the constant aim of the prophets to call Israel to reflect within its life the freedom which God's redeeming justice gained for it. Jesus came, anointed to preach the Good News to the poor and liberation to captives, and by His death and resurrection, as Paul put it, revealed and realized God's way of righting wrong and of freeing people from sin. Perhaps the most important discovery to which the Spirit led the early Church was the knowledge that this freedom and justice were not for some few, but for all: "There is neither Jew nor Greek, slave or free man, male or female: but all are one in Christ Jesus."

That universal principle the Church has always confessed in its central creeds: "We believe in *one*, holy, catholic Church." While we come to our new birth within a local community of faith where we regularly meet to recreate and reconfirm our common life as the Church, we celebrate also a favor from God that knows no regional or national boundaries and we rejoice in a communion with every Christian congregation throughout the world. Because we are *one* Church, we are a *catholic* Church, confessing "*one* Lord, *one* faith, *one* God and Father of us *all*."

The salvation we hope, with God's help, to reach we also know that God intends for everyone: there is no one in the world whom God does not seek to bring to the knowledge of the Gospel and to the enjoyment of the freedom which He in His justice offers in Christ. That salvation is not a narrowly "religious" gift. As the many topics of our concern here at this conference reveal, it must sink deeply and spread broadly to heal all the dimensions of human life which sin corrodes and ruins

and to sustain and further all that is good in the life we have all received from our creator. Thus we do not speak only of the Church, but of the full dimensions of our life: of our families, of our neighborhoods, of our ethnic and racial groups, of our nation, of our daily work. And in this section, we seek to discuss and to state what our faith has to say about the universal family of God.

In doing so, we are in the central tradition of the American experience as well. We founded our Declaration of Independence on the principle that "all men are created equal and that they are endowed by their Creator with certain inalienable rights." That statement has a universal intent, and when it was first sounded, it awakened hopes and caused reverberations in hearts and minds throughout the world. The challenge of our day might be said to be whether we really mean that *all, everywhere*, have the same rights which, 200 years ago, we fought to secure for ourselves. It is time for us to make the Declaration of Independence a reality for all individuals and for all communities. Are we prepared to help them all gain the "inalienable rights," the "liberty and justice" we profess all were created to enjoy?

The enormous wealth and power of the United States make this today an inescapable responsibility. Since we can do much, if we do nothing we are as responsible as the rich man who let Lazarus starve outside his gate, as the priest and Levite who were too busy about their own affairs to pause to help the man who fell among thieves, as those who will be cursed on the last day because they did not feed the hungry or clothe the naked or shelter the homeless in whom Christ met them. Today, such requirements of love cannot be confined to our families and local communities, to our ethnic and racial groups, to our own country. All persons everywhere have become our neighbors and the great commandment of love for them must now extend to an effective interest in

overcoming injustices and in securing that justice without which peace and freedom are only empty words.

What, after all, are our brothers and sisters around the world asking of us? Millions of them are starving, and they are asking for some of our abundant food. Whole peoples and nations cannot determine their own affairs, and they are asking us to use our freedom to help free them from their captivities. Ethnic and racial groups are the objects of discrimination and repression, and they appeal to us not to forget the many peoples out of whom we have forged a single nation. The whole earth stands under the threat of nuclear destruction, and it pleads with us to seek a better and a securer peace than a balance of terror can provide.

Christ's poor and needy throughout the world have every right to make this appeal to us as Americans; and, as Christians, we have an even greater responsibility to listen and to respond to them. For we live under the sign of grace, a grace that did not wait for us to make ourselves worthy of God's favor, that refused to hold our transgressions against us, that surrendered itself for our

unworthy selves. As the steward was condemned who would not extend the forgiveness he had received to his fellow worker, so also no Christian individual, no Christian community, no country claiming a Christian spirit, can escape God's judgment if they do not extend to others the same good things which they have received from God. "Freely you have received — then freely give" is not just a word for preachers of the Gospel: it applies to every gift we have received. If we are free, we condemn our own freedom if we do not help others to become free. Our food will poison our own hearts if it is not shared with the hungry. Our wealth will mock our folly if it is not used to lift the wretched from their misery.

All of this we perhaps readily admit when we think of our families and of our smaller communities. But, if our liberty and justice is really *for all*, then we cannot restrict our concern, our love, our effective help to any one group or nation. The great question before us here is whether a world made small by science can be made still smaller by love.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

Note on the Recommendations

The recommendations being suggested by the committee which prepared the Humankind report must be viewed as a whole since there is a logical connection between them. They are designed to enable the Catholic community to begin to develop effective instruments for dealing with the complex world issues which surfaced in the consultation. To respond adequately to the testimony submitted, there must be an attempt to suggest long-range planning to map out achievable goals as well as proposals for concrete first steps to provide organizational support for those objectives. Consequently, the first recommendation deals with a network of peace and justice offices, competently staffed, financially supported and effectively coordinated. Secondly, there is a proposal for a strong, well-developed program of education in global justice for the Catholic community at various levels. The third recommendation is a response to the overwhelming readiness of the participants to move to action in the area of defense of human rights.

Finally, the urgency of the questions dealing with war, armaments and defense budgets, leads the committee to propose a clear denunciation of the use of war as an instrument of national policy and to urge determination to find other means of settling international disputes. Since Church teaching on this matter is available and very strong and direct, we have prefaced it with a rather lengthy preamble.

Preamble

The challenge facing the Church in the United States and in the world today is to give the prophetic witness of Christ through effective "action on behalf of justice" (*Justice in the World*, Synod of Bishops, 1971, no. 6).

While we affirm with gratitude all the positive elements in our heritage, we are conscious of our complicity in the many injustices committed at home and abroad through our uncritical acceptance of the social, economic and political system in which we participate.

We hear the cries of our oppressed brothers and sisters. The following recommendations are our expression of dedicated solidarity with them as, together, we struggle in the defense of human life in all its forms and in the creation of a just society.

1. Peace and Justice Offices

Recommendation

Resolution

To assist the American Catholic community in developing a greater awareness of problems of human rights, world peace and international economic justice, and to provide the Church with effective instruments for encouraging consideration of moral principles in the formation of public policy in international affairs, we recommend:

1. That all Catholics cooperate in establishing and supporting offices for justice and peace, either at the diocesan level or in cooperation with state Catholic conferences.

2. That the Office of International Justice and Peace of the United States Catholic Conference be encouraged and supported in its work. That office should assist state and diocesan justice and peace offices in developing and evaluating programs and should provide a vehicle of communication among those offices and between them and other organizations and movements concerned with international justice and world peace.

3. That the United States Catholic Conference, through its Office of International Justice and Peace, establish an office with professional staff at the United Nations headquarters so that the Catholic community can remain in close touch with international organizations and exert an influence on their proceedings and decisions.

2. Education for Global Justice

Recommendation

Resolution

In order to enable the Catholic community to become more informed regarding issues of world justice and peace, we recommend creation of a program for global justice education which will include the following elements:

1. A stronger focus by the bishops in their communications with each other and with the faithful on issues of justice and peace, including regular evaluation of the effectiveness of their communication on these subjects.

2. Initiation by bishops and mission societies of a program to invite representatives of the Church in the Third World to address and inform the American people regarding the needs and problems they face and the challenges presented to the United States by the poor of two-thirds of the planet.

3. Invitations to all scholars to participate in the ministry of justice and peace by research into questions of global justice, including the relation between the Catholic tradition and these contemporary issues; establishment of courses in justice and peace in colleges,

To hunger and thirst after justice, both within and beyond our national boundaries, is a mandate laid upon us by both the Old and New Testaments.

The history of both our Church and our nation clearly shows, however, that to accept the mandate toward justice means that we must be educated for justice. Such education touches every part of the Christian's life and places every aspect of society under the judgment of the Gospel. In the words of the Synod of Bishops in 1971, education for justice demands a "renewal of heart, a recognition of sin in both its individual and social manifestations."

Education aimed at renewal of heart cannot be merely theoretical. It must obviously involve the whole person—putting us, with Christ, on the side of the poor and the oppressed. Such involvement demands a constant process of experience, prayerful reflection, informed analysis and ever bolder actions when our Christian discernment leads us critically to reject certain values and structures of our national and world societies.

Recommendation

universities and seminaries; participation in centers for the study of global justice and world peace; and investigation of the possibility of establishing or supporting Catholic centers for research on global justice.

4. Efforts by Catholic publishers and editors to use the Catholic press as a vehicle for bringing a larger and more comprehensive world view before the Catholic community.

5. Active efforts by Church leaders, educators and educational organizations to make education for justice a strong element in the curriculum of Catholic schools and of religious education at every level.

6. Development by peace and justice offices and centers of programs which assist Catholics to take action for justice and peace in their homes, in business and in government.

In line with the above objectives, we recommend the following steps so that these goals can be achieved within five years:

Year One

a. The National Conference of Catholic Bishops should schedule a workshop at the annual national meeting of the bishops to build awareness and concern for global justice education.

b. Initiate a study by the United States Catholic Conference on how to encourage and finance a program which will bring Third World Church representatives to share their experiences with the people of the United States, thereby contributing to a heightened awareness of interdependence.

c. Appoint an episcopal committee to meet with the directors of the Catholic press to reorient diocesan newspapers to a more comprehensive reporting of global issues.

d. Appoint a committee of educators or direct the United States Catholic Conference Department of Education to begin formulating plans to evaluate the curriculum of Catholic schools, colleges, universities and seminaries regarding the importance given global justice issues.

e. Request mission societies to begin plans for a joint meeting on how best to utilize the experience of returning missionaries in the service of global justice education.

Year Two

a. Bishops should meet with representatives of episcopal conferences in the Third World, (CELAM, African bishops, Asian bishops) to begin steps to arrange for a Third World mission program to the United States.

b. Bishops, in their columns and editorials in their diocesan newspapers, radio programs, school TV, should begin focusing on global justice issues more

Resolution

Education for justice dares to challenge Christian thinking and commitment to take "the rebirth of utopias" seriously in its search for a vision of a more just and peaceful world beyond present forms of either capitalism or socialism. As Pope Paul reminds us in his *Call to Action*, "There dwells within man a power which urges him to go beyond every system and every ideology." For Christians, faith and justice are inseparable. We recommend:

1. That the National Conference of Catholic Bishops strongly urge that by June 1978, there be established and supported in each diocese an office for justice and peace.

2. That the Office of International Justice and Peace of the USCC be encouraged and supported in its work. That office should assist diocesan justice and peace offices which should be separate and distinct from social services. This assistance shall include guidelines for the development and evaluation of programs and provide a vehicle of communication among those offices and between them and other organizations and movements concerned with international justice and peace. This national office will also serve as a resource for the local bishop.

3. That the USCC, through its Office of International Justice and Peace, establish and maintain in New York an office with professional staff as a center of information and liaison with the United Nations headquarters so that the U.S. Catholic community will have close contact with international and national organizations concerned with U.N.-related global issues and a channel for the expression of its views.

4. That the USCC, through its Office of International Justice and Peace, collaborate with other national ecclesial communities, the National Council of Churches, the Jewish community and with other religions and that it enter into dialogue with other world religions on the issues of justice and peace.

5. That the Office of International Justice and Peace and the Department of Education of the USCC begin immediately to build on and support present efforts (USCC, NCEA, etc.) to develop new models of justice education at all levels, affirmative of the different cultures among us, and stimulate research and evaluation in regions throughout the country (e.g., Catholic educational institutions, universities, etc.)

6. That comprehensive programs be developed to train persons in the content, strategy and spirituality of justice and peace education. These should be continually evaluated, researched and shared on a national basis. Education for justice programs generated by this research and training should be implemented in all the Church's educational endeavors by 1980 and be evalu-

Recommendation

pointedly. So should Catholic editors.

c. The United States Catholic Conference Department of Education should meet with publishers of books used in social studies and religious education in the Catholic school system to voice the Church's concern with building awareness for global justice and peace issues.

d. Plans should be completed by the mission societies and National Conference of Catholic Bishops/United States Catholic Conference for utilizing returning missionaries more advantageously in building awareness for global peace and justice.

e. Plans should be completed by the United States Catholic Conference, National Catholic News, National Conference of Catholic Bishops for a timely information program which will inform Americans on concrete actions they can take to influence governmental and business activities so as to promote global justice.

Year Three

Pilot programs in the above.

Years Four and Five

Implementation of the programs to carry out the goals.

Resolution

ated on a continuing basis. The above recommendation should be considered in the context of lifelong learning and every effort should be made to ensure the active participation of diverse socioeconomic, racial, religious, cultural and generational groups.

7. That the NCCB should invite all scholars to participate in the ministry of justice and peace by collaborative research into questions of global justice, including the relation of Catholic and other (e.g., socialist, Gandhian) traditions to contemporary situations. Further, the NCCB should investigate the possibility of establishing and supporting Catholic centers for research and global justice, including support for those already in existence.

We also recommend a stronger focus by the bishops in their communications with each other and with the faithful on issues of justice and peace, including regular evaluation of the effectiveness of their communication on these subjects.

8. That active efforts be made in every diocese to initiate on a parish level the development of the education for justice process in the following manner:

a. By 1979, experiential models should be developed within the diocese which would utilize all the resources available to the faith community, namely, in the dimensions of teaching, sacrament and witness;

b. Introductory workshops should be held in dioceses for the preparation of clergy and laity involved in the teaching mission of the Church;

c. Recognizing the unique leadership role of the bishops in the faith community, the NCCB should schedule workshops which will build the awareness, understanding and support of the bishops for the justice education process.

9. That bishops and missionary societies initiate a mission program with the following elements:

a. Invite indigenous representatives of the Third World to raise critical consciousness of the people of the United States regarding their situation in order to engage us in solidarity with their aspirations and struggle for justice and peace;

b. Plans should be completed by the mission societies and the NCCB/USCC for utilizing returning missionaries more advantageously in justice and peace education programs.

10. That the Catholic Church should use television, radio, press and other means of social communication as vehicles for bringing a larger and more comprehensive view of global justice before the public. In particular, the Department of Communications of the USCC and UNDA-USA should give a high priority to using the means of social communication at every level to inform all peoples on the issues of global justice and persuade

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them to effective action.

11. That the role of small intentional communities, such as Catholic Worker and other ecumenical grassroots groups, be recognized and promoted in the work of education and formation for justice. These communities are focuses of evangelization, effective instruments of conscientization and creative political and social action, and support for the persons involved in the struggle for justice. They have also proven to be first-line outreach to the orphan, widow and the stranger in the land at a time when we have more and more people sleeping in the streets and refugees coming from other countries. Families and single people should consider linking up with such grassroots communities for justice and peace.

3. Defense of Human Rights

Recommendation

The Catholic Church has increasingly seen the defense of human rights as inseparable from its Gospel mandate. Bicentennial testimony from overseas witnesses dramatized the urgent need to speak on behalf of the millions whose "right to eat" is being denied. The inhuman denial of food, coupled with other repressive measures that deny human rights in other areas, has become standard policy among some nations with whom the United States maintains friendly relations. Therefore, we recommend:

1. *That the United States foreign policy be developed in line with the national values that have been openly reaffirmed during this bicentennial year. We urge that no economic or military support be extended to any nation which displays a pattern of gross violation of human rights, whether based on political or religious grounds.*

2. *That this assembly express its appreciation for the leadership on the issues of human rights given by the National Conference of Catholic Bishops and the United States Catholic Conference. We urge both of these groups to continue examining the moral dimensions of the policies of our government and to address particular attention to the operational effects of multinational corporations with large investments in Third World countries. The results of these examinations, and the statements and teaching of the hierarchy on these subjects, should be better publicized than in the past, utilizing the programs of education for global justice recommended above.*

3. *That every Catholic and Catholic institution re-*

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The Catholic Church has increasingly seen the defense of human rights as inseparable from its Gospel mandate. We reaffirm the expression of the rights by many nations through the U.N. Universal Declaration of Human Rights. Therefore, we recommend:

1. That the NCCB, the USCC and the Catholic community of the United States advocate before their government a foreign policy that is in keeping with the defense of human rights as stipulated in the U. N. Universal Declaration of Human Rights. We have openly reaffirmed during this bicentennial year many traditional national ideals such as the right of self-determination; we should acknowledge this same right in our foreign policy by allowing the development of political and economic systems that differ from our own.

We urge that no economic or military support be extended to any government which displays a pattern of gross violations of human rights, whether based on political or religious grounds. We call upon the people of the United States to restrict any further government or corporate involvement in these nations, allowing exceptions only for specific humanitarian needs.

2. That this assembly express its appreciation for the leadership on the issues of human rights given by the NCCB and the USCC. We urge both of these groups to continue examining the moral dimensions of the policies of our government and to address particular attention to the operational effects of multinational corporations with large investments in Third World countries. The results of these examinations, and the statements and teaching of the hierarchy on these sub-

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view their purchases and investments, applying moral/ethical criteria suggested in the "guidelines" published by such groups as the Interfaith Center for Corporate Responsibility, the National Federation of Priests' Councils, the Justice and Peace Center in Milwaukee, and the National Council of Churches. After such review, a representation should be made to the corporations in question and, whether divestment or continued ownership is called for, institutions should give public reasons for their decisions in this matter. The work of these groups and the National Catholic Coalition for Responsible Investment should be commended.

4. *That in the light of the urgency of world hunger, the American Catholic community continue to implement the bishops' pastoral plan on hunger, and that Operation Rice Bowl become a regular element in the annual observance of the Lenten season. It is strongly recommended that this communal effort to feed the hungry of the world be coupled with an examination of lifestyle and consumption patterns in the United States.*

5. *That parishes promote enrollment in Bread for the World, the major organization of citizens concerned with disseminating information on the problem of hunger here and abroad, and that maximum use be made of its publications in parish bulletins and other available media.*

6. *That the Catholic community continue its generous support of the relief, development and disaster aid programs of Catholic Relief Services, assuming a careful monitoring of the channels used for distribution of its resources.*

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jects, should be better publicized than in the past. We ask the bishops to utilize the programs of education for global justice recommended above.

3. That all Catholics and Catholic institutions review their purchases and investments, applying moral-ethical criteria suggested in the "guidelines" published by such groups as the National Federation of Priests' Councils, the Justice and Peace Center in Milwaukee and the National Council of Churches.

After such review, a representation should be made to the corporations in question; and whether divestment or continued ownership is called for, institutions should give public reasons for their decisions in this matter. The work of the National Catholic Coalition for Responsible Investment and the Interfaith Center on Corporate Responsibility should be commended and supported by participation.

4. That the Church in America affirm the right of every person to a nutritionally adequate diet. That in the light of the urgency of world hunger and malnutrition, the U.S. Catholic community continue to implement the bishops' pastoral plan on the world food crisis and that Operation Rice Bowl become a regular element in the annual observance of Lenten season. It is strongly recommended that any communal effort to express solidarity with the hungry of the world be coupled with redistribution of resources and with public policies necessary to make that distribution possible.

5. That parishes promote enrollment in organizations such as Bread for the World, the Christian citizens' organization enlisting members who in turn contact government leaders on policy matters that have a direct bearing on world hunger, and that maximum use be made of its publications in parish bulletins and other available media.

6. That the Catholic community respond even more generously than in the past to the needs of the peoples in the Third and Fourth Worlds through the American Catholic Bishops' Overseas Appeal (Laetare Sunday). We further recommend that the bishops responsible for Catholic Relief Services evaluate the policies, programs, activities and structures of Catholic Relief Services toward making it an even more effective instrument for the integral development of people, including the promotion of human rights, and to insure that this humanitarian assistance to the needy transcends government priorities and national security policies.

7. We call all Christians to "live simply, so that others may simply live" (Elizabeth Seton). To this end we recommend:

a. That the bishops, through study groups and other means, educate Catholics to a sense of moral responsibility to share the world's goods;

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b. That the Catholic community on all levels examine its lifestyle and reduce its unnecessary consumption of goods. We call upon the leaders of the Catholic community to demonstrate, institutionally and personally, this simplicity and reduced consumption of goods.

8. That the NCCB, through the offices of Justice and Peace and other appropriate groups available to them, urge individual Catholics and other citizens to convince their local political representatives to urge the United States to ratify the U. N. covenants on Civil and Political Rights and Social and Economic Rights.

9. That the NCCB advocate adequate and accessible health care as a human right, by the issuance of a pastoral letter.

10. That the Church recognize that the issue of undocumented immigration into the United States is an international question and that undocumented immigrants have the basic human right to be free from economic and physical abuse by the U. S. government and private employers.

In particular, the Church should condemn the physical abuse of undocumented immigrant women by supporting legislation which grants immunity to deportation where an abuse is alleged while the alleged abuse is being investigated. We further recommend that the Church also recognize that undocumented immigrants in the United States have a basic human right to sustain themselves through employment. The Church should encourage legislation granting amnesty to all undocumented workers in the United States.

11. Since economic development has often failed to promote human development, especially in the Third and Fourth World nations, we urge the NCCB, the USCC and other appropriate organizations to actively support and critically challenge both U.S. and corporate involvement in developing nations with regard to their promotion of human rights.

12. That in light of continuing violations of human rights, guaranteed by the Helsinki Conference on Security and Cooperation in Europe (CSCE), to which the Holy See was a signatory, we recommend that the Office of International Justice and Peace of the USCC encourage implementation of the U.S. Commission to monitor the Helsinki Accord, and focus the attention of U.S. Catholics and other citizens on the continuing suppression of the religious, political, cultural and other human rights of the oppressed nations of Eastern Europe, including the right to emigrate.

13. That the NCCB and the USCC mobilize the international conscience on behalf of all political prisoners under repressive governments in any country of the world who are subject to torture, disappearance and assassination without respect for their basic human

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rights to life and liberty.

4. Disarmament and Peace

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The teaching of John XXIII in Pacem in Terris laid a solid foundation for this recommendation:

Justice, then, right reason and consideration for human dignity and life urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be banned; and finally that all come to an agreement on a fitting program of disarmament, employing mutual and effective controls.

The bishops of the world at Vatican II added a further note: "Any act of war aimed indiscriminately at the destruction of entire cities and of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." In speaking of atomic weapons, Pope Paul VI, on the 20th anniversary of the bombing of Hiroshima, issued a challenge to the world: "Let these shameful weapons be banned." Finally, the April 1976 statement of the Holy See to the United Nations on the subject of disarmament opens with the assertion that the armaments race "is to be unreservedly condemned." It goes on to say that "the obvious contradiction between the waste involved in the overproduction of military devices and the extent of unsatisfied vital needs (developing countries and the marginal and poor elements in rich societies) is in itself an act of aggression against those who are the victims of it. It is an act of aggression which amounts to a crime, for even when they are not used, by their cost alone armaments kill the poor by causing them to starve."

In 1971, John Cardinal Krol, speaking on behalf of the American hierarchy, insisted that "current directions must be reversed" in the armaments race. Five years later, we urge the Catholic community to recognize the fact that the direction has not been reversed and, therefore, we recommend:

1. *That possession, proliferation and threatened use of nuclear weapons, even in a policy of deterrence, should be evaluated in the light of consistent Church teaching on modern warfare outlined above.*

2. *That the Catholic community be among those who lead in resisting the spread of nuclear weapons and their delivery systems, and that they oppose the threatened or actual use of these weapons or other*

In the spirit of the biblical promise of liberty and justice, it is important to consider the words of Isaiah 2:4:

He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again.

Likewise, in the Gospel we are reminded that the message of Jesus is one of peace, nonviolence and reconciliation (Matt. 5:43-46).

The teaching of John XXIII in Pacem in Terris laid a solid foundation for this recommendation:

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In speaking of atomic weapons, Pope Paul VI, on the 20th anniversary of the bombing of Hiroshima, issued a challenge to the world: "Let these shameful weapons be banned," and "let this terrible art, which consists in manufacturing, multiplying and storing bombs to terrorize the people . . . be outlawed."

Finally, the April 1976 statement of the Holy See to the United Nations on the subject of disarmament opens with the assertion that the armaments race "is to be unreservedly condemned." It goes on to say that:

The obvious contradiction between the waste involved in the overproduction of military devices and the extent of unsatisfied vital needs (developing countries and the marginal and poor elements in rich societies) is in itself an act of aggression against those who are the victims of it. It is an act of aggression which

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weapons of indiscriminate effect.

3. *That the bishops of the United States take the lead in defending human life by bringing the moral questions relative to the production and use of such weapons before the American people in order to help all persons of good will form correct consciences on these matters.*

4. *That peace education programs at every level of Church life emphasize the dangers and evils of the arms race because of the threat it poses to all humanity. Since the arms race has developed an irrational dynamic of its own in order to justify proliferation of weapons, it will require an immense moral commitment and a profound educational effort if this dynamic is to be reversed.*

5. *That the Church in the United States give its support to those who on grounds of conscience refuse to serve in war or preparation for war; that Catholics support legal provision for selective and general conscientious objection to military service; and that the Church continue its support for amnesty for those who refused service in the Vietnam war.*

6. *That governments and nongovernmental agencies explore methods of promoting justice through reconciliation and economic and development assistance rather than through arming combatants on any side; that the sale of armaments overseas be carefully controlled or halted; and that the American government invest a greater proportion of national resources in efforts for disarmament and exploring programs for economic conversion from armaments production to socially beneficial industry.*

7. *That services of penance focusing on past involvement in military combat be encouraged so that the Catholic community can face in prayer the fact that large numbers of people have already perished through the use of indiscriminate weaponry. Joined to such penitential prayers should be petitions that these weapons never again be utilized.*

8. *That Pope Paul's theme for the 1977 World Day of Peace — "If you want peace, defend life" — be explored throughout the Catholic community in various forums for study and discussion with the intent of linking the concern for the right to life with efforts to promote an end to the wanton destruction of life by modern warfare.*

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amounts to a crime, for even when they are not used, by their cost alone armaments kill the poor by causing them to starve.

In 1971, Cardinal John Krol, speaking on behalf of the American hierarchy, insisted that "current directions must be reversed" in the armaments race. Five years later, we recommend:

1. That, in the light of consistent Church teaching on modern warfare, the U.S. Catholic community condemn, and be among those who lead in resisting the production, possession, proliferation and threatened use of nuclear weapons and all other weapons of indiscriminate effect, even in a policy of deterrence, and that we support adequate controls over the processing, handling and custody of all nuclear materials which can be converted to military or terrorist uses.

2. That the bishops of the United States take the lead in defending human life by bringing the moral questions relative to the production and use of such weapons before the people of the United States in order to help all persons of goodwill form correct consciences on these matters.

3. That peace education programs at every level of Church life emphasize the dangers and evils of the arms race and an aggressive military posture because of the threat they pose to all humanity. Since the arms race has developed an irrational dynamic of its own in order to justify proliferation of weapons, it will require an immense moral commitment and a profound educational effort if this dynamic is to be universally reversed, paving the way for initiatives for disarmament leading to general and complete disarmament. These education programs should also include the search for nonviolent alternatives to national defense.

4. That the Church in the United States, respecting the decision of those who choose to serve in the military, give its support to those who on grounds of conscience refuse to serve in war or preparation for war; that Catholics support legal provision for selective and general conscientious objection to military service and to the payment of war or military taxes.

5. That the Church support amnesty for those who refused service or offered nonviolent resistance to the Vietnam war. That this amnesty be extended to those veterans with less than honorable discharges for offenses which would not be crimes in civilian life; and that the U.S. armed forces adopt a policy of single-type discharge.

6. That the Catholic community do all in its power to the effect that governments and nongovernmental agencies pursue methods of promoting liberty and justice through reconciliation and economic development assistance rather than through arming combatants on

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any side; that the sale or transfers of arms overseas be halted; that the United States convert to a peace-based economy as more consistent with the needs of its citizens and its responsibility for world peace making and Third and Fourth World development.

7. That services of reconciliation between people and nations be encouraged so that the world community can face in prayer the fact that large numbers of people have already perished through the use of indiscriminate weaponry. Joined to such reconciliation services should be petitions that these weapons never again be utilized.

8. That Pope Paul's theme for the 1977 World Day of Peace, "If you want peace, defend life," be explored throughout the Catholic community in various forums for study and discussion with the intent of linking the concern for the right to life with efforts to promote an end to the wanton destruction of life by modern warfare.

9. That the Catholic community continue to press all governments for full disclosure of information concerning prisoners of war and those missing in action in all conflicts and that such information not be withheld for political or economic reasons.

10. That the National Catholic Community Service explore forms of ministry to the military alternate to the current system in which chaplains are officers in the armed services; that special attention be given to Church-paid salaries other than government-paid salaries; that these recommendations be considered by the bishops at their meeting in spring 1978.

11. That Catholics be encouraged to support movements for freedom, justice and reconciliation in other nations. There is a Christian imperative to identify with oppressed peoples in such countries as South Africa, Chile, those countries under Communist domination, Korea, the Philippines, Northern Ireland and Lebanon, to name a few.

Such identification and support, however, should take the form of nonviolent material and spiritual assistance with the intention of producing reconciliation among all sides in the conflict.



Nationhood

INTRODUCTION

In its 200th year the United States of America celebrates its unique identity among nations of the world. Its national tradition, influenced by many cultures and tested by two centuries of history, rests on a balance between collective purposes and individual rights. The federal government exists to establish justice, promote the general welfare and preserve the basic human liberties enshrined in the Bill of Rights. Government policies and national practice, therefore, must be measured against the rights of individual persons. At the same time, the goals of individual persons must be measured against the needs of the community and the responsibilities which rest on every citizen. Between the state and the individual, various social groups serve both individuals and the nation: some are natural, such as the family; some voluntary, such as the Church; some quasi-public, such as corporations. In a just nation, which the United States seeks to be, all three levels of activity — individual, social and governmental — serve the common good, the relative scope of each at any moment being based on prudential judgments.

At its foundation, the United States created a relatively passive national government. In the individual states that made up the new nation, a somewhat greater degree of government activity was allowed. As industrial capitalism developed in the 19th and early 20th centuries, the scope of governmental activity expanded as the people decided that the common good required positive public action to restrain corporations and protect the public interest. Two world wars and the continuing international struggle that followed contributed enormously to the growth of both government and

national and multinational corporations. As a result, many individuals today feel themselves powerless in the face of gigantic structures of economic life and the pervasive presence of government.

The question arises, therefore, whether these structures still serve the common good or whether they have become themselves threats to basic human rights. On the other hand, many Americans believe that economic prosperity and the preservation of basic rights to life, liberty and opportunity demand even more governmental intervention in social and economic life. In answering these questions, citizens have the obligation to evaluate the policies of their government, for, in the end, each person bears responsibility for the quality of national life and the direction of public policy.

In this process of civic participation, many citizens turn to the Church for moral guidance. The Church participates in national life in a variety of ways, sometimes by helping to sustain the unity and moral coherence of the community by reminding its members of their civic obligations, at other times by adopting a prophetic stance, measuring national life and public action by the standards of the Gospel.

Historically, the Church, as a voluntary institution in a free society, has encountered criticism. When Catholic bishops, for example, urged their people to adjust to American ways, some of their followers attacked them for compromising the Church's standards in order to court public favor. At other times, when they spoke out on issues which disturbed the consciences of Catholics and non-Catholics, some Americans complained that they were unduly and self-righteously separating the

Church from its duty to insure national harmony. All churches and all church people in America must confront those problems; the sometimes conflicting demands of conscience and civic policies must be worked out in the ongoing dialogue between church and nation. Whether this dialogue takes place in the public arena of politics or within the church community, its vigorous pursuit is indispensable to the formation of the moral conscience of the nation.

As an institution with a nationwide, even worldwide network of parishes and people, the Church has a special capacity to help form the public conscience on issues of public policy. Moreover, its tradition and experience emphasize the role of families, neighborhoods, churches and other voluntary organizations in insuring human rights and in defining the common good. The Church fills a proper role in society by proclaiming the demands of the Gospel for freedom, justice and peace. As a community of faith and conscience, the Church attempts to offer its members some guidelines for participation in the American experiment in self-government. In so doing, the Church appropriately contributes to the nation by encouraging that regular dialogue needed to give direction, purpose and moral discipline to its public life.

The values of the American nation find a deep resonance in Catholic faith and teaching. The nation's bicentennial pause for celebration and reflection reminds its citizens that American democracy rests on the equality of all persons; on common respect for ethnic, racial, cultural, moral and religious diversity; on the separation of church and state; on opportunity for all citizens. It makes the state the agent of the people, responsive to their voice under the form and within the limits of the Constitution. It charges the state with the highest responsibility for the common good. The Church recognizes the necessity of the state, though in the American system the state may not formally reciprocate. The Church praises devotion to the state, but guards against letting patriotism become a form of civil religion. To the extent that the state holds power legitimately, the Church endorses the state's authority; at the same time, the Church has a prophetic role, defining the common good and taking the state to task for failing to serve it.

Catholics recognize the American system as a very appropriate order for expressing three central tenets in the Church's social teaching: the transcendent value of the human person, the duty of the state to serve the

common good and the principle of subsidiarity. These tenets are social consequences of faith in Jesus Christ, in whom God salvifically identified Himself with the human race, especially with the poor and the outcast. God does not overwhelm with power; He invites all to respond to Him freely in loving and serving others. Catholics appreciate how the national ideal of unity in diversity—*e pluribus unum*—finds a striking parallel in the transnational catholicity of their Church, which unifies in faith and love peoples from every nation under the sun. The ministry of the Church is intrinsically related to this God-given equality of all men and women. The Church promotes that equality especially, by prophetically bearing witness to God's identification with the poor, the sick, the dying, the unborn, the children, the weak — all those whose rights are neglected or denied. In the words of the 1974 Synod of Bishops:

Human dignity is rooted in the image and reflection of God in each of us. It is this that makes all persons essentially equal. The integral development of persons makes more clear the Divine Image in them. In our time the Church has grown more deeply aware of this truth; hence she believes firmly that the promotion of human rights is required by the Gospel and is central to her ministry.

Catholics today are engaged in the renewal of their Church, seeking to understand anew the meaning of Christian faith in the contemporary world. In the United States, Catholics are attempting to evaluate their responsibilities for the mission of the Church in the context of the national bicentennial. One goal is to determine how they can best contribute to support the common good as the nation enters its third century. They have been reminded by Pope Paul VI that the translation of the moral imperatives of Christian mission requires that "Christian communities analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teachings of the Church." To do this requires a regular, systematic and self-conscious process of consultation, reflection and action. This bicentennial program has provided such a process.

NATIONHOOD

Selected Items from Parish Consultation

CRIME:		
TOTAL ISSUES		29,347
TOTAL ACTIONS		18,759
Most frequent suggestions for action:	7,303	
Fight crime	4,326	
Reform judicial system	2,264	
Enforce laws on drug control	1,585	
PUBLIC POLICIES:		
TOTAL ISSUES		60,654
TOTAL ACTIONS		39,792
Support adequate health care	8,586	
Oppose war/military arms	7,936	
Protect natural resources/environment	7,705	
Fight against abortion	7,637	
Constitutional amendment	1,619	
Grant aid to non-public schools	3,087	
Reform tax system	3,142	
ROLE OF CHURCH IN POLITICS:		
TOTAL ISSUES		20,874
TOTAL ACTIONS		44,367
Church leaders exert influence on political life	20,858	
Church leaders promote participation by laity	14,370	
Educate for responsible citizenship	6,339	
Church not get involved in politics	2,800	
NATIONAL VALUES:		
TOTAL ISSUES		39,747
TOTAL ACTIONS		39,224
Pressure media to uphold value system	12,895	
Reorder national priorities to social needs	9,388	
Defend human rights	6,134	
Implement bishops' bicentennial process	4,187	
Promote moral values	3,982	

SUMMARY

The bicentennial consultation on nationhood included hearings — where testimony from invited experts and local individuals and organizations tended to be pointed, informed and often professional — and diocesan and parish assemblies — where open-ended discussion was anxious, concerned, generous but wary. From the parishes and dioceses came greater emphasis on the culture of the nation, the values of its people, the moral-

ity of public life, and the day-to-day problems of social policy. From the hearings came more analysis of the structures and institutions which dominate public life and shape public law. From the two together, a relatively unified image arose of a Catholic population not radically disenchanted with the basic structures of national life in the United States. There was strong support for humane working conditions and for meeting other

needs of workers, but little evidence of class consciousness. There was criticism of corruption, waste and mismanagement in government, but also significant affirmation of pride in the nation. There was concern about inequities in income and taxation and some significant support for reform, but few concrete demands for radical redistribution of economic wealth and political power.

The consultation reveals considerable concern for individual morality at all levels. Great stress on the rights and dignity of persons is balanced by reference to corresponding duties of individuals, lay, religious and clerical, as Christians and as citizens. There is remarkable emphasis on growth in moral and social values and on the importance of the neighborhood, the local community and the local church. Many Catholics are dismayed by the assault on values that is taking place through the media, especially television. Many more, taking a positive approach, stress good citizenship, patriotism, national pride and the need to develop a renewed sense of national loyalty. They show significant concern about the prevalence of materialistic values in American society and about a social bias in favor of excessive consumption of goods and services. There is repeated encouragement of a more simplified lifestyle for all segments of the Catholic population. Perhaps most important, Catholics look to the Church for leadership to form the social consciences of themselves and their fellow citizens.

Most Catholics responding favor (a small number dissented) participation by Church leaders in the political life of the nation, though not necessarily at the level of partisan politics. Almost all agree on the responsibility of Church leaders, including the clergy and religious, to encourage Catholics to become more politically aware and to facilitate their education on public issues. Many forms of participation are endorsed, from simple voting up to various forms of lobbying.

Participants in the parish discussions urged their religious leaders to denounce infringements of basic human rights and to speak out on the moral dimensions of public issues. Some think the Church should actively work for legislation on issues of justice and human rights, others that it should take a public stand on social and political issues, still others that Church members should support sensitive and responsible candidates for office. Overall, while there was no consensus on the exact manner in which the Church and its members should attempt to influence the political process, there was an overwhelming affirmation of the necessity for it to do so.

In approaching specific issues of public policy, witnesses set before the nation its obligation to improve the quality of life of its citizens. Shockingly, the dimensions of that problem have to start with the fact of life itself, for the scandal of abortion makes the problem of the quality of life one that these victims of abortion will never

have to face. Some participants, by no means all, actively support the bishops' stand for a constitutional amendment to reverse the legal toleration of abortion. Some speak, too, of the obligation that the stand creates: that is, to provide means by which reluctant, frequently unwed mothers could deal with the burden of an unwanted child.

In addition, most parish participants who discussed the issue of abortion, did so in the context of respect for human rights and the quality of human life. For many Catholics, the right to life is intimately related to the issue of war. While this issue was raised with less frequency in the parish discussion, several witnesses at the hearings referred forcefully to recent papal teachings on the subject. While the question of war is addressed directly in the report on Humankind, it was often raised in the context of the nation and its policies. Strong voices emphasize the need to maintain military leadership and preparedness, but many people in the parishes note that arms and the military budget consume resources desperately needed to help insure a full life for all citizens, thus not merely tempting the nation to new injustice, but perpetuating injustices already in place. Furthermore, some participants argued that the nation clearly has an obligation—as do other travelers on spaceship earth—to use its resources to promote the health and welfare of its citizens and to transmit to posterity the blessings of liberty. It may not, therefore, consume its nonreplaceable resources as if there were no tomorrow, and it may not use even modest resources to pollute the seas, earth and air. Protecting the environment, perhaps by reversing the tendency to grandiose bigness that has become the American way, was particularly emphasized in rural parishes and dioceses, where the numbers were often small but the discussions sharp and pointed on such questions as the ownership and use of land and other natural resources.

Parish discussion groups show very great concern about crime; in fact, no other social topic drew as much attention. Understandably, participants are rarely able to define specific actions to deal with the problem. The most prominent suggestion is that the Church should help to fight crime; those who are able to become more specific urge reform of the criminal justice system, stronger enforcement of drug laws, greater citizen involvement in neighborhoods and court reform programs and prison reform. A punitive spirit is missing, as indicated by the relatively small number who mentioned capital punishment, and those who do speak explicitly are about equally divided over its use. In the hearings there are more specific suggestions about prison and judicial reform, indicating that a growing number of Church people are becoming actively involved in ministry within the criminal justice system. They emphasize the lack of equal protection of the laws, discrimination in law enforcement against racial and ethnic minorities and the need for speedy national ac-

tion to deal with the prison system.

Witnesses note that the law falls heavily on the young, the poor, the nonwhite; on the unfortunate, such as prostitutes; on the unconventional, such as homosexuals; on the noncitizen, such as illegal aliens; on the rebel, such as the conscientious objector or the deserter who lacked either legal skills or financial and intellectual resources while refusing to be part of the Vietnam War; on prisoners, whose rights are ignored in jail. Witnesses urge amnesty for at least two groups: illegal aliens of long standing and conscientious objectors to the Vietnam War, whether now in prison, in exile or under some obligation to service. Only thus, they argue, can the nation honor its obligation to equal justice under the law.

Though witnesses at the hearings and in the parishes differ over the stand the Church should take on the Equal Rights Amendment, they agree with only ambiguous dissent on the obligation to accord women full equal status as persons entitled to the blessings of liberty and justice. Commitment to equality and opposition to discrimination on the basis of race, language, nationality and sex is strong throughout the consultation; many parish participants demand that the Church continue to give moral leadership on questions of equality, human rights and an end to discrimination.

The witnesses speak clearly about a fairer distribution of the goods of society and their testimony finds strong support in parish discussions. The participants are aware of the existence of poverty and hunger in the nation and in their own communities; those who discuss these issues emphasize the role of the Church to be an advocate for the poor, to maintain its own social service programs and help improve those in the community at large, and look towards a reordering of national priorities to meet basic human needs. At hearings, people speak more bluntly; as one puts it, "Justice . . . means economic justice. This must be our first consideration." Justice demands for everyone minimal access to the national wealth that America produces. For those who can work this requires, as the American bishops have argued, a policy of full employment at wages sufficient to insure reasonable and frugal comfort. If a program of full employment works imperfectly, then unemployment insurance that does not run out before work again becomes available is a necessary supplement. Ultimately, witnesses argue, though there was less explicit support for this in the parishes, the goal should be a guaranteed annual income for all citizens. Prior to reaching that goal, the nation must deal with its poor through a reinforced food stamp program and through public assistance programs of adequate size. Loud voices in the consultation demand elimination of waste and mismanagement of welfare programs, though never at the cost of humiliating or intimidating legitimate recipients.

The nation must deal aggressively with the crisis in housing, witnesses argue. A substantial number of the parish participants worry that people can no longer afford to own a decent home. In many cases they speak of banks that "redline" areas in which the poor live, and appropriate rental properties within the means of the same group are almost as unattainable. Food and shelter are basic human needs. If individuals cannot supply their own needs, the participants indicate, then government must act to meet the needs of its people.

The availability and cost of health care is a major concern of Catholics. The nation needs health care for all its citizens. Here, again, witnesses offered clear arguments for a comprehensive national health care program that will bring medical relief to the poor, and to the not so poor, under conditions that do not impose severe, and occasionally catastrophic, costs on the recipients. Justice also demands fair taxation, taxes as low as the needs of the nation will permit and taxes apportioned to every citizen's ability to pay. Many Catholic citizens in this consultation feel that neither of these standards is currently being met.

It is worth noting that the consultations reveal an honest consistency between actions recommended for the larger society and for the Church itself. Thus, opposition to materialism in society is matched with a call for simpler lifestyles among lay, religious and clerical Catholics. Concern for the poor is matched by a recommendation to share Church resources with the poor. The demand for greater accountability by public servants, especially in the use of funds, is accompanied by the call for greater accountability in the use of Church revenues. Support for the rights of workers is accompanied by recommendations that the Church should deal justly with its own employees. Advocacy of equal rights and opportunities for women is matched by support for expanded opportunities for women in the activities of the Church, including the ministry. All of these are dealt with in the report on the Church.

The consultation, both the hearings and the local assemblies, reveals a constituency of Catholics that is relatively unified on basic principles of personal and public morality, widely concerned about the quality of human lives in America. The goal, liberty and justice for all, means different things to different people, for the Catholic population comes from many regions, many races, many social and economic and ethnic groups. But for all it means specific actions that should be taken now, not broad rhetorical reaffirmations that, in embracing everything, mandate nothing. All share a basically positive outlook about American society and the Church within it that can be responsive to policy recommendations directed toward fundamental moral and social concerns.

REFLECTION

This bicentennial process draws on the rich diversity that characterizes the American Catholic Church to foster a greater awareness of its varied past and equally varied present in order that, together, the Catholic people may be responsibly “creative of the future for Catholicism in the United States,” as Cardinal Dearden has put it. It is a process of deepening Christian conversion through repentance and reconciliation, making Catholics more aware of how they have been, in Cardinal Dearden’s words, “like some Americans and most people everywhere, both sinners and sinned against, oppressors and oppressed, agents and victims of injustice.”

Theologically, the process demonstrates that the pastoral and social ministries of the Church require an ongoing interaction between Catholic tradition and national values.

Catholics profess that the triune God is both creator and redeemer of the universe; that Jesus Christ, is both true God and true man; that pure faith is both a transcendent gift, not “of this world,” and an immanent task to be lived out “in the world.” This challenge of faith marks the mission of the Church, which lives for the final time when the rough ways are made level and the crooked ways straight, but lives this faith within history, nation, workaday world. The Church, therefore, cannot pretend the Gospel of salvation has nothing to do with national life.

The Church stands in the nation as a critic, evaluating the impact of national structures and policies upon human dignity, personal freedom and corporate justice. Ignoring concrete issues is contrary to the demands of justice; silence is, in effect, assent to prevailing conditions. Not only must Church leaders speak; the social ministry calls all Catholics to provide prophetic witness to the nation. This prophetic witness to God’s transcendence, sustained by the life, death and resurrection of the Lord, is, happily, present in the lives of many American Catholics who challenge any national collusion with injustice and, more importantly, who incarnate in their faith-inspired daily lives the redemptive love of God in Christ.

Diversity of professional, economic, political, ethnic, cultural and religious attachments lies at the core of healthy national life, for these intermediate associations, each chosen by the individual himself, protect Americans from domination by more powerful structures of government and business and from alienation in a mass society. While they thrive, Americans create their own futures. When they erode, national life suffers as popular participation in solving social problems declines.

Catholic social teaching, from its earliest modern ex-

pressions, has continually defended the right of people to form voluntary associations, rather than placing all responsibility in larger collectivities. The principle of subsidiarity encourages individuals and communities to exercise their own freedom for actions that they judge to be valuable. The resulting pluralism yields its greatest gains when groups eagerly engage in dialogue leading to coalitions on common goals. And, in fact, successes — and failures — occur all the time as groups collaborate, draw apart, form new coalitions. The true moral purpose of collaborative pluralism is concrete action for the common good, especially when the action brings power to the oppressed, the poor, or defends the rights of the sick, the dying, the unborn, the children. Pluralism that excludes the weak and powerless serves, not the common good, but those who benefit from the weakness of others.

Furthermore, the Catholic Church itself, encompassing many divergent groups, is in a unique position to foster the healthy pluralism that will enliven the many levels of our national life. Already it has demonstrated its commitment to pluralism and subsidiarity in the Campaign for Human Development, which provides financial support for local and regional groups to carry out the projects of their members. The international character of the Roman Catholic Church has broadened the perspective of American Catholics regarding the interests, values and problems of people of other nations. The prospect of international justice and peace is heightened considerably by dialogue among Catholics of many nations, which provides the perspectives needed for critical evaluation of foreign policy, both political and economic.

At the parochial and diocesan level the Catholic Church is in a position to strengthen pluralism and subsidiarity by teaching organizational skills and providing the institutional base needed for the healthy development of interest and value groups at every level of society. To introduce people heretofore excluded from the process of decision making at local, regional, state and national levels would permit the Church to fulfill her vocation to justice and reconciliation. In this sense the practice of subsidiarity becomes not only a defense against the incursions of broader governmental and economic structures but a positive community-building force.

No easy route carries the traveler from the Gospel to the political arena, for moral and religious values do not translate automatically into socioeconomic policy. In practice, these values may come from theology, but they pass into policy imperatives only after being filtered through empirical data. The theory of a just war, for

example, takes on new dimensions when cutlasses and pistols are replaced by ICBMs with atomic warheads. The bishops' bicentennial committee went to the people to learn of their needs and their hopes. Overwhelmingly the witnesses called for the Church to plunge itself into the arena of struggle for liberty and justice. The Church, which embodies its moral and religious values in its ministry to the world, needs to apply these values to the concrete conditions of Americans at the edge of its third century.

What most witnesses begged for, and what some witnesses predicted would never happen, was a bicen-

tennial resolution for action — specific, public, far-reaching, even dangerous. The witnesses spoke with hope, and with some fear of their own hopes. Altogether, they covered an agenda for a nation. In the names of nationhood and the Church, they asked for concrete action, beginning this year and stretching through the next hundred years, or until America achieves liberty and justice for all — whichever is to come first.

In that spirit, the Catholic community is invited to consider the following recommendations for action.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

1. Political Responsibility

Recommendation

To assist the American Catholic community to develop a deliberate program of action to improve the quality of political life and public policy in the nation, we recommend:

1. *That all groups within the Church — parishes, dioceses, educational and cultural societies and institutions, religious communities, professional and fraternal associations — initiate programs of education aimed at developing greater awareness of the relationship between political responsibility and the traditions and experiences of the Catholic people themselves. Such programs would seek not to achieve unanimity but to provide forums for developing, clarifying and discussing public issues.*

2. *That committees for political responsibility be established at state, diocesan and parish levels. These committees should establish priorities for public policy, define the major issues at stake in elections, provide a voice for the poor and powerless, educate Church members and the public regarding the moral dimensions of public issues and, where appropriate, work with other churches and civic groups for legislation to implement these goals. These communities should be composed primarily of lay people to work in cooperation with parish and diocesan pastoral councils and collaborate with appropriate national Church agencies.*

Resolution

We commend the bishops for their statement on political responsibility and for their past statements on the moral aspects of public issues. We urge the entire Catholic community, with the leadership of the bishops, to assume the prophetic role of the Church for the development of Christian witness in public policy. Since public policy is formed not only by legislation but also by courts, administrative action, news media, schools and, ultimately, by public opinion, we recommend:

1. That parishes, dioceses and other groups within the Church, such as educational and cultural societies and institutions, religious communities, professional and voluntary associations, continue or initiate programs of education aimed at greater understanding of: a) the way public policy is made; b) the relationship between public policy and the Gospel of Jesus Christ and the traditions and experiences of the Catholic people themselves; and c) the duties of citizenship. Such programs would seek to develop awareness, to clarify issues and to mobilize support for public policies that best express our moral concerns.

2. That committees for political responsibility be designated at parish, diocesan, state and national levels. These committees should establish priorities for public policy, define the major issues at stake in elections, be representative of the poor and powerless, educate Church members and the public regarding the moral dimensions of public issues and, where appropriate, work with other churches and civic groups to implement these goals.

These committees should be composed primarily of lay people, including the poor and powerless, and should work in cooperation with parish and diocesan

Recommendation

Resolution

pastoral councils and collaborate with appropriate local, state and national Church organizations and agencies.

2. Goals for Public Policy

Recommendation

Resolution

This assembly recognizes and calls to the attention of our people the leadership of our bishops on the issues of human life, world hunger and world peace, housing, economic justice and the aged. We urge the entire Catholic community, working through the Church and in cooperation with civic agencies, to promote a critical reexamination and reordering of national priorities to give primary consideration to human rights and human needs. As one body of concerned Americans with formed Christian consciences and speaking on behalf of the participants in the national Catholic bicentennial program, we recommend to the nation the following goals for public policy:

This assembly recognizes and calls to the attention of our Catholic people the leadership of our bishops on the various issues of human life and rights, such as world hunger and world peace, housing, economic justice, racism and the aged.

We urge the entire Catholic community, working as Church and in cooperation with the total community, to promote a critical reordering of national priorities and policies to give primary consideration to human rights and human needs. Therefore, as one body of concerned Americans, speaking on behalf of the participants in the national Catholic bicentennial program, we recommend to the nation the following goals for public policy:

1. A national commitment to avoid war and to undertake programs of disarmament that will release resources now committed to preparation for war to meet the social needs that afflict fully a third of our people.

1. A national commitment to a policy of peace and to programs of disarmament that will release resources now committed to preparation for war to meet the basic social needs of peoples.

2. A national policy which respects human life by providing alternatives to abortion and by working to eliminate its causes.

2. A national commitment to a policy that provides for the protection of human life from the moment of its conception and at every stage of its existence. A national policy which respects human life by providing alternatives to abortion and by working to eliminate its causes.

3. A just and compassionate policy to reduce crime and to assist the victims of crime. This policy should include programs to involve citizens and neighborhood organizations in crime prevention and in monitoring the criminal justice system; reform of the judicial system to assure speedy trials, due process and judicial integrity; just compensation to victims of crime; abolition of capital punishment; development of alternatives to prisons in order to guarantee just retribution, rehabilitative services and reintegration of offenders into the community.

3. A national commitment to economic and social justice and the elimination of poverty and of racism as an effective means of reducing crime. This policy should include programs to involve citizens, neighborhoods and organizations in preventing crime and in monitoring the criminal justice system, especially aimed at humanizing the penal system; knowledge of the rights of the accused, adequate legal representation, representative juries, competent judges, speedy trials, due process and judicial integrity; just compensation to victims of crime; abolition of capital punishment; development of alternatives to prisons, rehabilitative services and reintegration of offenders into the community.

4. A serious national commitment to diminish poverty by providing jobs for all who can work and adequate income for those unable to support themselves.

4. A national commitment to income security by providing opportunities for employment with sufficient compensation for all who can work and by providing adequate income for those unable to support themselves.

5. Reform of public assistance to reduce the burden of taxation at the local and state levels, encourage self-reliance and community self-help, support family and neighborhood structures and provide opportunities for work, training and equality of opportunity.

6. A public policy of adequate health care at reasonable cost for every American, regardless of income, age, social status or place of residence.

5. Reform of public policies to effect more equitable taxation at all levels of government by shifting the burden of taxation to those most able to pay.

7. Measures to limit speculation in land and natural

Recommendation

resources and to control their use.

8. Speedy public action to insure decent housing at reasonable cost for all Americans.

9. A foreign policy aimed at providing economic, technical and human assistance to other nations less fortunate, especially those whose people suffer from hunger.

Resolution

6. A public policy of comprehensive health care, as a fundamental and essential human right, for every person regardless of income, age, social status or place of residence.

7. Measures to limit speculation in land and excessive ownership of the land by individual and corporate interests; to promote conservation of natural resources and to protect the environment through stewardship of the land, water and air; to involve local communities in policy decisions about land use.

8. Speedy public action to insure decent housing at reasonable cost to all Americans.

9. A national foreign policy more resolutely and more explicitly supportive of the human rights and dignity of all peoples, a policy that restructures its activities in the areas of trade, investment and assistance in line with principles of justice and with the developmental needs and priorities of Third and Fourth World countries through, among other things:

a. Denial of military and economic aid or preference to any nation violating internationally recognized standards of human and civil rights;

b. Support for international commodity price agreements;

c. Opening of the United States' markets to exports from the Third and Fourth Worlds;

d. A code of behavior for United States multinational corporations.

10. A national commitment to end racism in the United States by guaranteeing equal opportunity in education, housing and employment for racial and ethnic minorities. As part of this commitment to racial justice, we urge cooperation with federal court decisions to desegregate school systems and we oppose the redlining and disinvestment of neighborhoods that accompany racial change.

11. A commitment to quality education for all students so that they might enjoy meaningful work and lifestyles. This goal would include full recognition of student rights.

12. We promote full equality under the law for men and women in the United States and in every state of the Union. We endorse the Equal Rights Amendment to the U.S. Constitution.

13. A revision of immigration laws and policies to respond more fairly to present and future needs including:

a. Amnesty for undocumented aliens;

b. Acceptance of refugees, both economic and political;

c. Prompt reunification of families;

Recommendation

Resolution

d. That any persons entering this nation over 30 years of age be extended the right to take the citizenship test in his native language since many come to work rather than to study.

14. Unconditional amnesty to all draft, military and civilian resisters to the Vietnam war.

15. Reform of public assistance to make it more adequate to meet the needs of the poor, to be supportive of their efforts toward self-reliance, to encourage community self-help to support family and neighborhood structures and to rectify disproportionate state and local welfare burdens by developing equitable and coordinated financing of federally mandated welfare programs.

3. Morality and Public Policy

Recommendation

In order to encourage the continuing formation of a public conscience on issues of national life, we recommend:

1. *That this assembly commend, and our bishops lend moral support to, the many voluntary Catholic and interreligious groups that challenge national actions on issues of peace, disarmament, world hunger and human rights.*

2. *That agencies of the Church support research into the relationship between economic and political power in America that has led to such great disparity of wealth among our own people and to the development of multinational corporations that contribute to the worldwide imbalance in trade and wealth, and support research exploring alternative economic structures that will distribute power more widely.*

3. *That citizens develop techniques to hold the media, and especially television, accountable for the ethical and aesthetic quality of its programming.*

4. *That government provide support, including financial support, for educational reforms aimed at promoting equal educational opportunity and an authentic pluralism of school systems, public and private, based on the religious and cultural diversity of the American people.*

Resolution

We believe that the Church in the United States has an obligation to stand in the nation as a prophet—that by strong and courageous action it must make visible in every case its option for the poor and powerless. In order to encourage the continuing formation of a public conscience on issues of national life, we recommend:

1. That this assembly and our bishops encourage individuals, groups and the nation as a whole to scrutinize conscientiously and to criticize constructively national actions that affect respect for human life, especially on issues such as abortion, peace and disarmament, world hunger, racial discrimination and the plight of the poor and the weak who have a right to that decency and dignity implied in our common equality before God, who is recognized in the Declaration of Independence as the source of all our rights.

2. That we unite with the papal and episcopal teachings in calling for a prayerful critical analysis and a transformation of structures causing social injustice. Recognizing that many of the basic values of our present economic system appear to be directly in conflict with Gospel values, we recommend that the teaching Church draw the attention of Catholic community to the causal relationships between this economic system and social ills. We further recommend that the Church support research exploring alternative and innovative economic structures that will distribute power more equitably.

3. That the Catholic communications organization (UNDA), other coalitions and religious communicators make citizens aware of present efforts to influence the human and the aesthetic quality of network and local programming and advertising, so that citizens can cooperate with these efforts. We further urge the

Recommendation

Resolution

Catholic bishops to provide resources to:

- a. Aid in advocacy work that counteracts dehumanizing values and excessive consumerism of the media;
- b. Aid in advocacy work to assure access to the media in the public interest;
- c. Enable placement of positive programming and advertising of human aesthetic quality.
4. That government provide support, including financial support, for educational reforms aimed at promoting equal educational opportunity.

4. Ongoing Implementation

Recommendation

Resolution

We recommend that this process of consultation become a regular element of American Catholic life, especially to monitor pastoral programs related to the ministry of the Church to the broader community, the nation and the world. Specifically, we recommend:

1. That the National Conference of Catholic Bishops establish an advisory committee drawn from the delegates to this conference to assist in implementing its recommendations.

2. That the bishops set in motion another consultation within five years to evaluate the results of this program and to suggest goals for the next period.

3. That future consultations focus on a narrower selection of issues.

4. That this proposed program of consultation not impede the development of other structures of co-responsibility on the national level.

We recommend:

1. That the process of consultation (listening, responding, implementing) become a regular element of U.S. Catholic life, especially initiating, encouraging, enabling pastoral programs relating the ministry of the Church to the broader community, the nation and the world.

2. That this process of consultation be continued as a normal process structured into diocesan and parish life.

3. That there be established local structures to enable people to participate in the decision-making processes so that trust can grow between: the bishop and the people; the pastor and the people; and the powerful and the powerless.

4. That the NCCB through the bicentennial office establish a representative task force drawn from delegates to this conference, and this task force should be invited to be present at the bishops' meeting in spring 1977 to dialogue with the bishops concerning plans for the ongoing implementations of the recommendations of this conference:

- a. To sustain the momentum of the Call to Action;
- b. To promote the implementation of all the recommendations;
- c. To set in motion another consultation within five years to evaluate the results of this program and to suggest goals for the next period;
- d. To prepare consultations and workshops for priests and others to prepare them for participation in the ongoing Call to Action process.
- e. The make-up of the task force should reflect the actual racial, ethnic and cultural make-up of the Church in the United States.

Recommendation

Resolution

5. That Church leadership at national, regional, diocesan and parish levels commit adequate resources of money and personnel for the ongoing implementation of the Liberty and Justice for All process in cooperation with existing social and educational ministries.

6. That the delegates to the Call to Action conference commit themselves to promote the implementation of the recommendations of this conference.

7. That in order to implement the resolutions of this conference we look to the words of Pope Paul VI that "no one is justified in keeping for his exclusive use what he does not need, when others lack necessities . . . in a word the right to property must never be exercised to the detriment of the common good." And again when he says, "It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied . . . by effective actions."

We, thereby, recommend that each diocese and religious order, reviewing each year until 1981 their property and other material possessions, divest themselves of that which is unnecessary or not in keeping with "institutional simplicity" (cf. Humankind document).



Neighborhood

INTRODUCTION

Catholics in the United States gather for worship in many different places. Some of these gatherings are essentially transitory, such as campus parishes where the congregation may change every four years, or on a military base, where its life is even briefer. Others are self-forming groups which gather around an individual, or engage in a special style of worship, as the charismatic Catholics are doing in increasing numbers. Many divorced Catholics are finding it easier to meet among themselves for worship than to gather in their parish. Nonetheless, for most Catholics, the parish church remains the center of their neighborhood or community.

Catholicism in the United States had no wide base in rich landholdings as in Europe, but developed a religion which was strongly neighborhood and community oriented. Even religious orders, with their specialized works and devotions, fit more neatly than ever before into the diocesan-parish system under the strong jurisdiction of bishop and chancery. The neighborhood church, the defined canonical parish, has been the ordinary center of Catholic life in rural countryside and small towns, in the cities, and for the last half century, in the suburbs.

The neighborhood parish served especially well the European ethnic groups who settled in the cities of the United States. Until a half century ago the local church was the center of life. Feasts, school celebrations, parades, picnics, and excursions as well as groups, clubs and confraternities of piety or self-improvement filled the parishioners' lives. The parish served social as well as spiritual needs for its members. In many ways beyond worship and devotional activities, the parish was the center of the neighborhood.

Neighborliness, or the sharing of life's blessings and burdens beyond one's family, happened in the neighborhood. The instrument for sharing was often the

parish, with all its facilities from altar to gymnasium. Celebration of the big moments in a family's life from birth to death were Church-connected. Similarly, the fun and festival of each unfolding year were centered in the parish's liturgical life. The forms of mutual help and carrying out the corporal and spiritual works of mercy differed from group to group and place to place throughout the country, but they always included a rich variety of schemes for education, temperance, health, recreation, culture and even a happy death. Such ways of serving are essential to neighborliness even today, but they must be given new expression if the Church is to continue to serve the cause of justice in our neighborhoods.

The nature of the country's neighborhoods has been drastically affected by the technological changes of the 20th century. Rural parishes became more closeknit with the increasing use of the automobile. The automobile also led to new developments outside the city limits. New church buildings followed these more affluent members and some thought that more community-centered and less narrowly ethnic Catholic parishes would be one of the lasting effects. Meanwhile, in the centers of many old cities, unskilled jobs and cheap but dilapidated housing attracted black, Hispanic and poor southern white migrants. A generation of the mission to the "inner city" began in Christian circles. Black and Hispanic neighborhoods expanded and many residential city neighborhoods, even when church buildings were allowed to remain, were destroyed by urban renewal or highway construction. Such changing neighborhoods remained integrated, many observers remarked, until all the whites had succeeded in fleeing. The Catholic parish has run less quickly than other local institutions. In some urban neighborhoods a revived parish ethnicity has made for a

stance of solidarity; in some, the parish has undertaken the difficult task of trying to build integrated communities.

Many city parishes have in the last generation become less religious and ethnic communities and more impersonal spiritual service stations. Meanwhile, in the suburban transplant, the sense of community has not always flourished. The drain of families from the countryside has not helped widespread rural parishes to serve people better. The educational, recreational, cultural and welfare supports which churches once gave to neighborhoods have been largely superseded by public and secular agencies. That has happened even as the priest in his role as educator, counselor, adviser, benefactor and spiritual guide has often been replaced by lay and secular substitutes.

The neighborhood is where most Americans still remember growing up. It was larger than a family or even a block or a housing development, but it was not much more than the people one met each day, or at least within a week. It survives only as a memory for some, but for others it remains a reality, perhaps vital and alive, as often torn by crime, physical deterioration and intergroup hostility. New forms of community life seem less

attractive; no substitute for the neighborhood has appeared to fulfill the age-old quest for community. For the nation, seeking forms of public policy at once just and conducive to freedom, and for the Church, seeking a way of life supportive of its ideals of fellowship and service, the building and rebuilding of neighborhoods seems increasingly less a dream and more a necessity. The ideal for the Church as it deals with the issue of community where people live was clearly set forth by Pope Paul VI:

There is an urgent need to remake at the level of the street, of the neighborhood. . . the social fabric whereby individuals may be able to develop the needs of their personalities. . . . To build up the city, the place where men and women and their expanded communities exist, to create new modes of neighborliness and relationships, to perceive an original application of social justice and to undertake responsibility for this collective future, which is foreseen as difficult, is a task in which Christians must share. . . . This can be done by brotherhood which is lived and by concrete justice.

NEIGHBORHOOD

Selected Items from Parish Consultation

POVERTY:

TOTAL ISSUES	17,529
TOTAL ACTIONS	68,316
Most frequent suggestions for action:	
Share Church resources with the poor	29,270
Develop services to meet needs of the poor	19,666
Speak on behalf of the poor to the community	6,150

CRIME:

TOTAL ISSUES	29,347
TOTAL ACTIONS	18,759
Most frequent suggestions for action:	
Fight crime	7,303
Reform the judicial system	4,326
Reform the penal system	2,264
Enforce laws to control drugs	1,585

QUALITY OF NEIGHBORHOOD LIFE:

TOTAL ISSUES	18,204
TOTAL ACTIONS	39,811
Most frequent suggestions for action:	
Make a real commitment to the neighborhood	13,846
Emphasize Gospel values in one's environment	8,090
Use church facilities for neighborhood betterment	7,438

COMMUNITY PLANNING AND DEVELOPMENT:

TOTAL ISSUES	21,735
TOTAL ACTIONS	19,132
Most frequent suggestions for action:	
Welcome new neighbors and help when needed	4,867
Develop concern with neighborhood issues	4,428
Work on problems of housing	3,334
Get personally involved in community action	2,426

RURAL CONCERNS:

TOTAL ISSUES	1,916
TOTAL ACTIONS	7,961
Most frequent suggestions for action:	
Conserve natural resources	7,050
Make better use of the land	229
Help small farmers	183

SUMMARY

Franklin D. Roosevelt, who led this nation against the formidable foes of economic depression and terrifying fascism, once said: "If there are remote nations that wish us not good but ill, they know that we are strong; they know that we can and will defend our neighbors." Today's Catholics are not so impassioned, but their cries for support to bring neighborhood people together seem to strike the same notes of urgency and commitment. In reports of the bicentennial consultation on neighborhood the same general issues emerge with clear consistency. Again and again participants call upon their Church to fight crime, offer better services, share its resources with people in need and bring people together. Bishops and pastors are asked to lead the way in involving the parishes in the life of the community. The participants want their Church to support organizations that will unify neighborhoods and help people to begin to deal effectively with the economic, social and political problems that are gnawing at their very life.

The problems are the same in all urban neighborhoods: crime, poverty, health, housing, education and the general lack of governmental responsiveness to human needs. In small towns and rural areas there are some similar problems, such as transportation, the aging, poverty; but there are unique special concerns: the decline of the family farm and the growth of concentrated ownership of natural resources, especially the land.

Unlike some other participants in the bicentennial consultation, people who talked about neighborhoods offered some remedies. Often these were pleas for help; for example, the Church should help fight crime. But many were clear and concrete. Some parishes, in inde-

pendent submissions, indicated that they wanted to know the nature of new businesses planning to locate in their neighborhoods. They could act if housing or health might be harmed. Others called for an upgrading of the public transportation system to provide more adequate crosstown transportation with less stops and shorter waiting periods. Parishes in Memphis want a program of "education through action" emphasizing visits to penal facilities, hospitals and poor housing districts. Providence, Rhode Island, parishes called for the clergy and laity to support community action groups which emphasize organization to solve local problems. Parishes in Dubuque asked the Church to commit personnel and resources to organize an ongoing effort to effect structural change in our economic system. A Cincinnati parish called for open housing; a Portland, Oregon, parish and many in Seattle urged the rehabilitation of older housing and an end to "redlining"; Sioux City participants urged every parish to study the bishops' statement on housing and establish parish housing committees. The same Cincinnati parish urged action to maintain single family homes and owner-occupied rental units, and called on the church to initiate a community newspaper, push for code enforcement, and establish social and recreational programs for the young. Seattle's town meetings also urged a parish welcome for newcomers, formation of smaller neighborhood groups within the large urban parishes, aid to the poor through St. Vincent de Paul work and parish inventories of resources of talent which could be drawn upon to help people in need.

In the regional hearings held around the country, numerous witnesses urged church action to support

community organization. A witness at San Antonio praised the diocese for its support of such work, while another argued that "in the world as it is, the only basis of power is through strong citizens' organizations with strong institutional support. . . . Without the local church, there is no power base from which the people can operate." In Newark, New Jersey, a witness argued that the church could play four roles in the neighborhood: "One is an advocate. The church can see itself as a protector of rights of the poor. It can speak to and identify moral issues which are important today. It can be an organizer in the sense it can help to convene people and form coalitions which are necessary to meet head-on those people who are restricting people from decent housing. It can be an innovator. It can develop new programs."

"The challenge facing the Church and society in the bicentennial era," argued Msgr. Geno Baroni, "is to develop an urban policy that legitimizes pluralism and includes the revitalization of the parish neighborhood as an essential building block for restoring cities." A major factor in the destruction of neighborhoods, he asserted, is the disinvestment practices of banks and other financial institutions, which take local savings from a community and then "red-line" this same community by refusing to reinvest loans for repairs and home mortgages to low-income and working class people. "We need a program in almost every major city and parish neighborhood to fight disinvestment and to develop reinvestment strategies for urban neighborhoods."

In the parish discussions, the general thrust was towards awareness and action, to promote a new awareness of social issues and to remind all Catholics of their Gospel responsibility for the social mission of the Church. Efforts to build organization were emphasized as a means to assist the neighborhood to deal with its problems and improve the quality of its life. In short, the bicentennial respondents stressed several basic needs:

1. They want their church to recommit itself to the neighborhood — not to abandon them, but to reaffirm their right to be there. This recommitment is expressed in their desire for the church to share its resources, help revive the sense of neighborliness, contribute to improving the quality of life in the local community and even to become active in bringing about local political and civic action.

2. They want their church to help stop crime, to get the muggers, purse snatchers and rapists off their streets. Some delve into the police, judicial and prison systems and suggest reform. They want stronger enforcement of drug laws. Few discussed capital punishment. Most simply want their church to help bring about safety, not by being liberal or conservative, but by being a sane voice underscoring their needs and rights for a happy environment to raise children and grow old safely.

3. They want their church to bring them together.

They know that many old people are lonely, that many young people are alienated and that families are breaking up all around them; their neighborhoods reflect all that. They want their church to help bring them all back together to introduce them to the newcomers, to involve their children, to reintroduce them to the elderly and, in general, to rebuild a spirit of neighborliness by modest but decisive efforts to help people know each other so together they can improve their lives.

4. They want their church to get involved, to get active with and through local organizations. Some are using the phrase "community organization" in the traditional sense of citizen empowerment, but the majority are simply asking their church to throw its weight and resources behind solving local problems. In the concrete setting of the rural, suburban or city neighborhood, this seems to be the only way the Church can demonstrate the legitimacy of the Christian teachings of love, justice and community.

5. Finally, they want to use their churches' programs, facilities and resources to help achieve these goals. Some want inventories, skills banks, resource pools; others request specific uses for facilities stemming from a particular needs survey. The point here is that the liturgy, school, prayer life, funds, meeting rooms, personnel, adult programs, everything should work in the same direction of building community, bringing people together, acting to solve the problems. The picture that emerges seems very like that of the Catholic parish of the past, the center and energizer of a vigorous, pluralistic, self-confident neighborhood.

In reflecting on President Roosevelt's warning to outside aggressors, it seems that the participants were willing to rethink the identity of neighborhood aggressors. They are asking, could it be the inertia and lack of commitment in all of us and in our local churches which threatens the very core of America — the neighborhood? The Catholic Liberty and Justice for All bicentennial program provides us with some insights into what every person in every neighborhood has a right to demand and expect: a good neighborhood that's here today and here tomorrow.

Some of the issues raised in the discussion of neighborhood involve large questions of national policy and are addressed in the report on nationhood. But crime and housing and unemployment are also neighborhood issues, and public policy on these and other matters should incorporate a greater sensitivity to the needs of people where they live, and encourage local citizen involvement in determining the goals and the programs to meet them. In attempting to deal with the issues as they arose in the bicentennial consultation, this document will focus its attention on the local church and what role it can play in reviving a sense of neighborliness and building a new quality of life in the urban and rural communities of the nation.

REFLECTION

The church in a neighborhood has many tasks: to reconcile, quiet fears, undertake advocacy and draw life from weakness and vulnerability. To these endeavors it brings resources — both spiritual and material — that must be used in ways compatible with the nature of the church and supportive of the people it serves. The church must be true to itself and attentive to people as they are — with their wounds, joys, and aspirations. If the universal Church is understood as the servant Church and the Pope the servant of the servants, the neighborhood church likewise must be diligent in service, listening both to the spoken and unspoken needs of individuals and of society and offering support to those in need. In this the church must be modest, realizing that programs it advocates and causes it endorses respond to very complex realities, and however well-intended, may not always solve the problems. Yet, its modesty cannot be an excuse for inaction, for human rights and human lives are involved.

The neighborhood church is the universal Church localized in a specific place. Theologically it also must be priestly, pastoral and prophetic. To become a community conscious of its faith the local members must have the opportunity to study the scripture and Christian tradition and to practice their teachings. To reflect the catholic nature of the Church, the local community must consciously make part of itself the diversity of peoples in its area. It must sensitively highlight and celebrate the different cultures, convinced that Christ Himself will be discovered in every authentic expression of the human spirit.

To become a ministering church, the community of believers must expand the participation of its members in the carrying out of its work, using the full diversity of gifts with which its members are graced. Furthermore, the parish must learn to uncover its own human needs and the needs of those to whom it has been sent in mission, the people of its area.

In its response to these neighborhood needs the parish community must be priestly. It must be a sign, showing the revelation of God's here-and-now presence as a loving Father. It must be pastoral, reflecting the good shepherd who was ready even to lay down His life for His sheep. It must be prophetic, changing the relationships among its own members so that they reflect the love and fellowship demanded by the Gospel. Even beyond that, it must be ready to confront those persons and institutions which abuse and dehumanize the human spirit even when they do it inadvertently.

The local community of faith becomes the vehicle for salvation inasmuch as it engages in uniting human beings with God and with one another through a bond of

selfless love.

The greater the clarity of understanding about the nature and function of the parish, the more evident the roles of individuals will become. The parish priest will become no longer the only minister but a minister to ministers, an enabler, a coordinator. Involvements in neighborhood rehabilitation, labor struggles, local politics and citizens' groups for change can become ministries of local Christian communities if these causes respond to human needs and promote the common good according to the demands of the teachings of Christ.

One of the Gospel exigencies is that the entire community reach out to the most needy, most hurt and most alienated persons in the neighborhood. This would mean a reversal of the usual way of doing things, for generally even Christians have preferred the company of those who are not burdened by the consequences of injustice and sin.

Even though correct attitudes are an integral part of being the good neighbor demanded by the Gospel, attitudes divorced from effective actions run the risk of being sterile. "If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well, keep yourself warm and eat plenty,' without giving them these bare necessities of life, then what good is that?" (James 2:15-16). Today the Gospel command to shelter the homeless and feed the hungry may require participation in the political process concerned with housing legislation and farm policy. Informed and effective political involvement requires competence and organization and may well result in conflict. But conflict in itself should not be feared, only conflict that stems from ignorance of issues involved and is pursued with insensitive stubbornness.

The vitality of neighborhoods, whether these are found in cities or rural areas, depends on many factors, such as just patterns of land ownership and use; access to public and private services; security in one's person and property; confidence in the future; respect for one's traditions and values; and a sense of involvement in public processes. The Church must actively promote these and similar values if it is to be a servant Church.

A guiding principle in all these endeavors must be the promotion of Gospel values which are often the reversal of the usual way of viewing things. Thus, instead of serving and being served by those who are already comforted, the Church must reach out to those most in need. Those who have received gifts of any kind must not act as if they have not received them. Rather, they must recognize that these gifts are for others and that food, shelter, understanding and acceptance are goods

to which all have claim.

In the bicentennial discussions the Catholic people have indicated their desire to be this kind of people, to participate in the full and rich life of this kind of church. They ask leadership, guidance and support from their church far more than they ask for money or for material resources. They are modest enough to know that the church cannot do everything; they are confident enough to know that it can do some things, and they are anxious to help. The vision of the universal Church alive

in the neighborhood lives in the hopes of her people, and they are the Church's and the neighborhood's most valuable resource. Accordingly, the American Catholic Church should recommit itself to helping rebuild and revitalize the neighborhoods and rural communities of America. It should join in improving the quality of life of all the nation's people and renewing the virtue of neighborliness in the social fabric of America. In this spirit the following recommendations are presented for consideration by the American Catholic community.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

1. The Parish and the Neighborhood

Recommendation

To assist the Church to interpret, understand and celebrate the social experiences of its people in the context of Christian faith and tradition, we recommend:

1. *That parish liturgies and ecumenical prayer services, as celebrations of community life and neighborliness, should, on a regular basis, focus on neighborhood concerns and issues and should provide opportunities for general neighborhood celebration. The prayer life of the church should concern itself with discussion and reflection on the implications of the Gospel for issues of current importance within the community.*

2. *That the sacramental life of the neighborhood church should reflect the relationship between Christian commitment and community realities. For example, the sacrament of confirmation should become the sacrament of mature commitment to Christian values; preparation for reception of the sacrament should introduce the recipient to the whole area of Christian responsibility for public life.*

3. *That the ordinary life of the parish church should encourage neighborliness by welcoming newcomers, forming small groups around common interests and concerns, engaging in pastoral outreach to the lonely and alienated, and bringing neighbors together in social and family activities.*

4. *That parishes cooperate with and supplement with neighborly action the existing social service programs for the poor presently directed by Catholic Charities and other social service organizations.*

Resolution

The parish, a fundamental unit of the Church, in its worship, witness, and service must interpret, understand, respond to and celebrate the life experiences of its people. Therefore, we recommend:

1. In response to today's cry for community, parish liturgies and interfaith prayer services, as celebrations of Christ's dying and rising in our midst, must be celebrations of community life and neighborliness that on a regular basis express neighborhood concerns and issues. This will require:

a. The renewal and continuing education of all parish leadership;

b. The formation of strong, small, sensitive eucharistic communities, recognizing diversity;

c. The identification, authentication, and institution into ministries and/or ordination of leaders from the community.

The prayer life of the parish will include discussion, reflection and action on the implications of the Gospel for issues of current importance to the community.

2. That the sacramental life of the neighborhood church should reflect the relationship between the Christian commitment and community realities. Each sacrament should have specific and required preparation using lay participation and all available resources. There should be special concern about the preparation for the commitment in the sacrament of matrimony. Christian responsibility for public life and commitment to Christian values are to be emphasized at all levels of participation in the sacramental life of the Church.

3. That the parish personalize its outreach into the neighborhood community to develop an increased level of human concern and positive interchange and

Recommendation

Resolution

intervention. Special efforts should include activities which would:

a. Establish and/or support neighborhood community groups;

b. Find and welcome newcomers;

c. Include ministry to the alienated, mentally, physically and socially handicapped, and any others whom society shuns;

d. Be knowledgeable of and respectful toward racial, cultural, ethnic, political, economic and religious diversity.

4. That the parish community educate itself in its role of "neighborhood servant" and implement this commitment by these or other methods:

a. By reaching out to interfaith and neighborhood coalitions;

b. By participating in parish-based diocesan programs;

c. By initiating programs to meet specific local needs not met by other groups;

d. By committing its spiritual, material, and personnel resources to this mission, even to the extent of funding a parish coordinator of social ministry.

5. Within the parish family stronger and closer relationships for mutual support and ministry among laity, religious and clergy should be developed. In the selection and tenure of parish personnel great consideration and sensitivity should be given to the needs of the neighborhood.

2. The Church and Neighborhood Action

Recommendation

Resolution

To enable the Church, as a nourished community of faith, to be a sign of Christian presence in the neighborhoods, a caring community inculcating the virtue of neighborliness, we recommend that parish churches assume responsibility for supporting, strengthening and developing instruments through which people can determine their needs and improve the quality of their lives. Toward this end we recommend:

1. *That parish facilities and resources, meeting places, program space, personnel, office equipment, be made available to action groups seeking to deal with neighborhood issues.*

2. *That a budgetary item of every parish to financially support competent neighborhood action groups be considered a legitimate and realistic investment for neighborhood preservation and development; diocese-*

To enable the Church, as a nourished community of faith, to be a sign of Christian presence and mission in the neighborhoods, a caring community inculcating the virtue of neighborliness, we recommend that parish churches and other Catholic institutions recognize themselves as part of the neighborhood in which they exist, and working with and involved with the multicultural, pluralistic situation of neighborhoods, assume responsibility for supporting, strengthening and developing instruments through which people can determine their needs and improve the quality of their lives.

Toward this end we recommend:

1. As that sign of Christian presence and mission, the parish and other Catholic institutions should be a rallying point for immediate person-to-person assistance, as well as a facilitator to work with the people to determine

Recommendation

san agencies should provide resources for training current and potential neighborhood leaders.

3. That in promoting and supporting neighborhood action the Church should develop cooperative relations among parishes and with other religious, social and civic organizations.

4. That each diocese establish an office for community affairs, or some other appropriate agency, to coordinate and support neighborhood action programs.

5. That parish and diocesan educational agencies and state Catholic conferences allocate a fixed portion of their personnel and resources for education and action programs on Christian civic responsibility.

6. That Church leadership, bishops, priests and pastoral councils, provide channels of communication between neighborhood people and those Catholics who have positions of responsibility within the political and economic institutions of the community. Through these channels all Catholics should be made aware of the effects of their actions on human lives and should be enabled to call each other to a sense of mutual accountability for the witness and work of the Church.

7. That these same Church leaders regularly remind the Catholic people of their responsibility to insure that human values, including the right to life, to personal security, to work, to education and to a decent home, are to be guiding principles in all their actions, private and public.

Resolution

and find remedies for their problems. That parish facilities and resources, meeting places, program space, personnel, office equipment and other in kind contributions be made available to existing action groups seeking to deal with neighborhood issues or to aid in the promotion of such action groups.

2. That a budgetary item of every parish to financially support competent neighborhood/community action groups be considered a necessary investment for neighborhood preservation and development; that diocesan agencies should provide resources for training current and potential neighborhood leaders; that each diocese provide as a minimum, matching funds in support of any parish contribution to competent neighborhood/community action groups.

3. That the Church should initiate and be actively involved in the development of community organizing projects among all peoples. In the promotion of and the support of these neighborhood actions, the Church should develop cooperative relations among parishes and with other religious, social, civic, governmental and health services organizations.

4. That people may become the true determinants in their own lives, each diocese shall establish an office for community affairs or shall expand its existing office:

a. To initiate, facilitate and support financially and/or with personnel, neighborhood offices of community affairs;

b. To work with other diocesan community affairs offices and other community organizations on a statewide level to support neighborhood issues;

c. To provide support services for these neighborhood offices of community affairs.

5. That Church leadership, state Catholic conferences, bishops, pastoral councils, as a means of supporting neighborhood preservation and development, do the following four things:

a. Allocate a fixed portion of their personnel and resources for education programs for Christian political responsibility;

b. Provide channels of communication between neighborhood people and those in positions of power and influence within the political and economic institutions of the community;

c. Regularly remind the Christian community of the effects of their actions on the lives of their neighbors and the need for a sense of accountability of the witness they give to the work of the Church;

d. Commit themselves to the concept of open neighborhoods, whereby new residents of any race, ethnic group, cultural background or religious faith would be welcomed as brothers and sisters in Christ.

Recommendation

Resolution

6. That the Catholic community through its leaders regularly call all people to their moral responsibility, and seek their cooperation to insure that human values, including the right to life, to personal security, to work, to education, to health care, to adequate food and to a decent home, be guiding actions, private and public, and apply fully these human values to include those unable to work.

7. That the urgent need in the inner-city situations mandates that the Church recognize inner-city neighborhoods as territories demanding priority attention and demanding interim missionary personnel; and that the Catholic Church pledge itself to remain as an active force in the inner city; that the Church pledge itself to contribute actively to the advancement in our society of black Americans, ethnic Americans, Native Americans and persons of Hispanic descent.

8. That each diocese recognize the vital responsibility of ministry to Catholics and other persons who ask for our ministry at colleges and universities and allocate a fixed portion of its personnel and resources to assist these people in effective Christian action in their collegiate neighborhoods.

3. The Church and Community Development

Recommendation

We recommend the development of a national and diocesan policy on community development and social justice as a regular part of overall programs for pastoral planning. Such a policy should include:

1. *Initiation in every diocese of a thorough study of the use of Church resources, with a full public report within three years on the past trends and current projections of resource distribution within the diocese. These reports should provide an important component of pastoral planning and policy development and shared, through the United States Catholic Conference, with other dioceses, should contribute to better communication and a more authentic witness to the Church's traditional commitment to people where they live.*

2. *Popular education for political action on such issues as: housing; the financing and delivery of services; the ownership and use of natural resources, including land, as this relates especially to the worldwide crises of food and energy; quality education; race relations; transportation; industrial and economic development. All such issues should be addressed in terms of the interrelationship between city, county, state and federal governments, and the interdependence of rural, urban*

Resolution

In order to assist the people of the United States of America to identify, articulate and meet their needs, we urgently seek new national and diocesan strategies, policies and programs for the development of urban neighborhoods and rural communities. Such policies and programs, based on the concept of equality of persons, races, ethnic and culturally diverse groups, must include a recognition and commitment in every diocese that community development must flow from the needs of the people as identified by the people.

Such policies must recognize that neighborhood, its creation, growth and development, is a valid and viable concept for urban and rural living and it is the core concept which should give direction and purpose to all urban and rural planning and development. The diocesan and national Church must not only listen to the voice of the people, especially the powerless, but must also actively provide opportunities and resources for new vehicles for organizing their voice and implementing their decisions.

Consistent with the above, we call upon all Church leaders to support the powerless in their:

- (1) Right to be self-determining;
- (2) Right to be publicly supported by Church leader-

Recommendation

and suburban communities.

3. Allocation of Church resources to meet human needs, with particular reference to the use of Church property; recommitment of personnel to urban and rural mission; investment of funds; recommitment to maintaining Catholic educational efforts in the inner city and rural communities through schools, apostolic community groups, teaching in the public schools and adult formation centers.

4. Initiation and continued development of effective advocacy with the poor through support and expansion of the Campaign for Human Development or through such agencies as state Catholic conferences, Catholic Charities or diocesan offices for rural life, urban affairs or social action.

Resolution

ship in their efforts to organize;

(3) Right to a use of all Church properties and resources, even across diocesan lines provided such use does not interfere with the primary use of such properties and resources;

(4) Right to full accountability for the use of all Church funds and resources.

The policy is to include:

1. That each diocese undertake a self-study as to how its resources in terms of people, property, talents and finances are being used, with a full public report within one year.

2. That each diocese and neighborhood parish look at its daily operations as to the utilization of its resources in the neighborhood community in which the parish resides. Furthermore, each diocese should within three years develop a plan on social justice and an implementation schedule. It is also recommended that dioceses endorse the concept of "twinning" and/or "quota systems of sharing" or equivalent sharing procedures.

(A: "Twinning": Parishes/dioceses share resources with other less fortunate parishes/dioceses; B: "Quota systems of sharing": All parishes are assigned quotas to a central fund from which distribution is made to parishes according to needs and/or inability to raise sufficient funds for their needs.)

It is to be recognized that any such program will be directed toward the goal that each parish become financially self-sufficient.

3. That education for action take place on all levels in the Church.

a. That community participatory education in the neighborhood parishes include the social, economic and political realities of the community in which all the people reside as well as analysis of larger social issues affecting many communities. Such issues would include immigration; delivery of services; quality of education; the aged; youth and the handicapped; the ownership and use of natural resources, including land, as this relates especially to the worldwide crisis of food and energy; race relations; crime; industrial and economic development.

All such issues should be addressed in terms of the interrelationships between the city, county, state and federal governments and the interdependence of rural, urban and suburban communities. This education should be addressed equally to the people of the community as well as to those influencing public policy.

b. That multicultural education on these issues be seen as a must for the development of better racial and ethnic relationships in the culturally pluralistic society in which we live.

Recommendation

Resolution

c. That bilingual education, where needed, to achieve these goals be implemented.

d. That social justice courses in the area of neighborhood parish community development, community organization and multicultural education be mandatory in the training of seminarians and in the continuing education of clergy and religious.

4. That in each diocese the decision whether or not to close parishes and schools should include the involvement of the neighborhood/community. Due attention should be given to the value of consolidation of some parishes and/or schools due to shortage of personnel or funds. A plan shall be developed to maintain the witnessing value and commitment of the Church to the neighborhoods.

5. That the diocese, recognizing the impact of public policy on individual parish/neighborhood communities, develop a staff position to be held by individuals specifically trained to monitor and report on a diocesan and neighborhood level, and whose major responsibilities shall consist of the monitoring and reporting of local, state and federal policy and program initiatives which impact on the parish/neighborhood community. Organizations dedicated to alleviating urban and rural problems by influencing congressional legislation should be created and supported within each diocese.

6. That an office of ministry of social concerns be established in each diocese to coordinate the actions and activities of the departments of the diocese in its action for social justice and parish neighborhood development and organizing, as to:

- a. Overlapping of services;
- b. Utilization of finances;
- c. Areas of involvement;
- d. Coalition building;
- e. Interfaith cooperation.

New areas of concern and needs of the people of the parish/neighborhood/communities should be channeled into this office and support be given to existent programs with proven effectiveness.

7. That a similar office or department of each state conference be established to serve the same function on a state level for the better utilization of the limited resources in all areas of social justice, and to maximize the uses of finances and input in the areas of locality development, social action, social issues in the areas of community development in the local parish/neighborhood, in an effort to work toward community development and organization in city, county and state issues.

8. That the U.S. Catholic Conference establish a similar office to coordinate the actions on behalf of

Recommendation

Resolution

social justice and community development of all organizations and institutions of the Church, with special emphasis on housing and employment needs.

9. That there be initiation and continued development of effective advocacy with the poor through the support and expansion of agencies such as state Catholic conferences, Catholic Charities, or diocesan offices for rural life, urban affairs or social action.

10. That there be initiation and continued development of effective advocacy with the poor through the support and expansion of the Campaign for Human Development, not only by increasing financial contributions, but also by encouraging the work of parish and diocesan social justice education-action committees in each parish and diocese to offer continuing support of the groups which have applied for CHD funding. This support could be informing public opinion, utilizing Church professional resources for technical assistance and educating about moral issues in domestic policies.

4. The Church and the Rural Community

Recommendation

Resolution

In order to assist the Church to address itself to the needs of rural America, we recommend:

1. *That the National Conference of Catholic Bishops continue and extend its support of the National Catholic Rural Life Conference and similar diocesan offices.*

2. *That through these offices, the Church assure support in terms of personnel and other resources for the development of the rural community. As a first step, there should be an evaluation of Church structures and programs of ministry to the rural community in the light of the present needs for social action, religious education and social services.*

3. *That these same offices and other appropriate Church agencies support those movements and organizations designed to preserve the land as a precious natural resource which belongs to all the people. This support should include opposition to land speculation, large agribusiness and concentrated land holdings.*

4. *That seminaries and other centers for training for ministry reexamine their programs and develop new structures of ministry appropriate to the needs of rural communities, such as mobile teams of resource persons and new forms of lay leadership and ministry.*

5. *That national Church organizations consider the needs of more rural dioceses in the location of meetings and allotment of funds.*

6. *That a special task force be set up through the*

Inasmuch as we recognize that global hunger, social problems, rural problems and urban problems are intimately interrelated, we urge the National Conference of Catholic Bishops to implement a priority concern to improve the quality of life in rural areas.

In order to assist the Church to address itself to the needs of rural America, we recommend:

1. That the National Conference of Catholic Bishops continue its support of the National Catholic Rural Life Conference as the American Church's voice for land-, town- and country-related concerns, and that it urge grassroots support adequate for carrying out this role. Each diocese will have a Catholic Rural Life Office assisting community organization and serving rural needs. In the dioceses that are primarily metropolitan this office will serve as liaison for urban-rural issues. These designated bodies will interpret rural concerns to Church organizations and the general public.

2. There should be an evaluation of Church structures and programs of ministry to the rural community in the light of the present needs for social action, religious education and social services.

3. That these same offices and other appropriate agencies support those movements and organizations designed to preserve the land both as a gift from God and as a precious natural resource which should have a wide distribution to all the people. The activities of these offices and agencies will include support of legislation to stop the abuse of land speculation; exploitation of ag-

Recommendation

NCRLC to address the problem of land reform, tax reform, rural poverty, housing and a theology of stewardship.

7. That the national Church support the people of Appalachia and the program and values outlined in the pastoral, "This Land is Home to Me."

Resolution

ricultural workers, including the undocumented alien; large agribusiness and concentrated land holdings; and will express continued support of the family farm.

4. That our bishops be encouraged to address a pastoral letter to the people of their dioceses on the dignity of rural life for Christian living.

5. That our bishops reevaluate their policies, disbursement of funds and personnel placement in rural communities beginning June 1, 1977.

6. That the bishops, in consultation with the people of God, develop new structures and ministries appropriate to the needs of rural communities, such as mobile teams of resource persons and new forms of lay leadership and ministry.

7. That the pastoral formation focus on rural as well as urban parish ministries.

8. That national Church organizations consider the needs of more rural dioceses in the location of meetings and allotment of funds. Specifically that the Church in its concern for the principles of economics and social justice, given special consideration of the longstanding instabilities of rural America, urge that the Campaign for Human Development give a high priority for allocating its funds to community organizing activities, including and especially rural communities.

9. That a special task force be set up through National Catholic Rural Life Conference to address and develop legislative action relative to the problems of rural poverty; rural health and housing; land use and theology of stewardship; estate, property and income tax reform; rural financing (redlining); corporate tax deduction (loss) farming; use of food products as a national and international political tool.

10. That the national Church support the people of Appalachia and the program and values outlined in the pastoral, "This Land Is Home to Me."

A follow-up plan of action should be developed in consultation with Appalachian organizations and the Commission on Religion in Appalachia. The follow-up program should include a focus on the pastoral and social action concerns of Appalachian migrants.

11. That the national Church support legislative and self-help programs for the rural poor that they may share in God's spiritual and temporal gifts.

12. That the Church support efforts to improve conditions for all farm workers (including but not limited to migrants) rather than encourage their departure from agriculture.

13. That the Church support the God-given rights of the poor rural wage earners, migrants, sharecroppers and family farmers, and the rights of small and independent businessmen; that the Church recognize and

Recommendation

Resolution

encourage their rights to organize.

Ongoing Implementation

That the National Conference of Catholic Bishops through the bicentennial office establish a representative task force drawn from delegates to this conference:

- a. To sustain the Call to Action momentum;
- b. To promote the implementation of all the recommendations;
- c. To set in motion another consultation within five years to evaluate the results of this program and to suggest goals for the next period.



Personhood

INTRODUCTION

“A sense of the dignity of the human person has been impressing itself more and more upon the consciousness of contemporary man,” the Fathers of the Second Vatican Council declared. In its contemporary renewal, the Catholic Church has made its own this preoccupation of men and women with discovering, affirming and vindicating their dignity and worth. Arising from such developments as improved communications and the influence of modern psychology, this emphasis on personalism has considerable significance for Christian life. Concern for human rights and freedoms has become a central element of Catholic social teaching, influencing the Church’s attitude toward war, political organization and social injustice. Personal growth and human development have become intertwined; the achievement of justice and the growth of persons have become part of a single effort to free mankind from the bondage of ignorance, poverty, oppression and sin. In pastoral practice and Church teaching alike, the Catholic Church around the world has come to understand, in the words of the 1974 Synod of Bishops, that the mission of the Church “involves defending and promoting the dignity and fundamental rights of the human person.”

From the relationship established between God and humankind in Genesis, the essence of the fulfillment of Christian personhood emerges. The sign of covenant embodies a developmental relationship of person to God, to creation and to every other person and signifies a directed pilgrimage by each person. God actively signed His commitment to an ongoing dialogue with humankind. Beyond the first creation story, this communion evidences, for all time, the call to growth through interdependence, the vocation of personal integration within the spirituality of communal pilgrimage. Christ outwardly signed significant moments of this pilgrimage by instituting the sacraments and reflecting the

covenant relationship in His own ministry. He also provided in His life a model of the consequences of a developmental spirituality of personhood — from dependence through independence to interdependence. His life and the covenant renewed through His death and resurrection was passed on as a legacy to His followers, to those who would seek to “have life and have it in its fullness.”

The Church has always taught that men and women possess a God-given dignity, consequent on their creation in His Image and their redemption by His Son. The Catholic Church has also emphasized that persons are social beings as well as individuals, that society is a necessary and natural part of human life. The family and other social institutions find their source in human nature. While society has the obligation to defend the integrity and dignity of the person, the person has the reciprocal obligation to contribute to the well-being of society, the common good. In the family, for example, the person comes to know and appreciate himself or herself in relation to others. The family must affirm and support each of its members, but the members, in turn, must be loyal and devoted to the well-being of the family unit. Similarly, the modern popes have condemned both an excessive socialism, which subordinates individual rights and human freedom, and an excessive liberalism, which exalts individual freedom above social obligation.

Papal social teaching prior to Vatican II, with its roots in the Middle Ages, tended to emphasize human dignity within ordered community and to underestimate the importance of personal freedom. The person could be most assured of personal dignity, the popes argued, by being securely established within a social system marked by mutual rights and duties. He or she would be threatened and harmed by too rapid change or by the

insecurity associated with social mobility. The American experience has helped the Church to develop a more positive understanding of the value of personal freedom. A positive sense of self-worth must arise from within the person. No more than faith itself can dignity be defined or enforced by others. Freedom is the catalyst needed if the dignity of the person is to be real. From the Christian perspective, this freedom is not simply independence from external control but also freedom from sin gained through the gift of God's grace and the discipline of self-control. Justice is not simply an ordered structure of society but a set of relationships grounded in the freedom and equality of all persons informed and transcended by love. Both require the ability to personally discern God's will and respond; both require, therefore, an inner freedom and an external liberty if they are to be truly manifestations of grace at work in human life. For the poor, for the outcast from society, for people beset by discrimination, dependency, poor housing, inadequate education, both inner and outer freedom are often lacking. The environment, far from being affirmative and supportive, is negative and destructive. The call of Christian mission to evangelization, then, is always both a call to awaken inner freedom and to struggle for the freedom of choice and human possibility for all.

For Christians the Church is intended by God to be an environment which supports and enhances personal

dignity and worth. As Pope John XXIII wrote in *Pacem In Terris*, "If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot but esteem it far more highly." Reconciled to God and one another through Christ, the Christian people are to provide for one another a community of shared life where personal growth and community growth go hand in hand, where each nurtures and sustains the other, where the "walls of enmity" are broken down and all become one. For each Christian, personhood is made real through knowledge and grace, and the fullness of life becomes a live possibility experienced now, in the world, within the Church. "You were strangers to the covenant and its promise; you were without hope and without God in the world," St. Paul wrote to the Ephesians. "But now in Christ Jesus you who were once far off have been brought near . . . you are strangers and aliens no longer. No, you are fellow citizens of the saints and members of the household of God" (Ephesians 2:12-13, 19). For this reason, the Church, even in times when Christians were despised and outcasts, could be a people of strength and power, confident of themselves and able to display to the world joy and peace and happiness. If, indeed, personal dignity and worth derive from a positive sense of self-image, then the fact that the Christian possesses the knowledge of God and the power of His spirit should insure the possibility of freedom and growth.

PERSONHOOD

Selected Items from Parish Consultation

RESPECT FOR RIGHTS OF INDIVIDUAL:		
TOTAL ISSUES		4,294
TOTAL ACTIONS		33,902
Respect freedom of conscience	2,947	
Respect personal right of others	5,214	
Develop sense of individual responsibility for decisions	10,505	
SEXUALITY:		
TOTAL ISSUES		14,121
TOTAL ACTIONS		31,777
Take more realistic position on birth control	7,634	
Develop better programs of sex education	5,348	
Seek better understanding of roles of men and women	18,567	
DEVELOPMENT OF THE PERSON:		
TOTAL ISSUES		41,921
TOTAL ACTIONS		96,085
Assist the aging	30,374	
Aid youth	27,223	
Meet personal and spiritual needs	17,484	
Improve self-image and self-respect	21,004	

SUMMARY

The bicentennial discussion of personhood drew a large amount of attention, ranking fourth among the eight topics discussed. It attracted discussion on a wide variety of subjects, which can be broken down into three categories: 1) respect for the person and for individual conscience within the Church; 2) personhood as it relates to certain distinct groups within the Church and society, notably youth and the aged; and 3) sexuality and birth control. One of the consistent threads of the entire consultation was that all persons should find in the Christian community the personal strength and a supportive environment which will enhance their personal sense of dignity and worth, improve their self-image, as many put it. Somehow, participants seem to understand that alienation and loneliness breed and thrive upon a sense of personal defeat and worthlessness, often reinforced by social values communicated through the media or institutionalized in employment and other public policies. The Church, if it does nothing else, should be able to communicate a sense of God's love through His people's love for one another. The emphasis on the Church as a community which nourishes faith, affirms persons and helps them to grow in all dimensions of their life was supported strongly by the parish participants. Over 6,000 persons stressed the importance of helping persons in the community to develop a positive image of themselves, a sense of confidence which enables free decisions of faith and empowers persons to bear moral responsibility. Another 3,400 emphasized that individuals should be allowed, and encouraged to grow in ways that are personally satisfying within the community of faith. Two thousand two hundred persons emphasized that each person should be invited to share his or her personal gifts and talents with the community, while another 1,400 said they wanted the Church to contribute more to the spiritual development of its members.

When detailed reports of diocesan coordinators and reports of diocesan convocations which followed parish discussions are examined, subjects that appear on the reports of parish discussion as requests that the rights of persons be more fully recognized are placed in an ecclesial context of community. As the report on Church indicates, participants in this program took the vision of a loving community very seriously; it provided their standard for judging their local church and informed their goals in recommending actions for the future.

In the almost 34,000 actions submitted on the subject of personal rights within the Church, there is strong emphasis upon the need to validate and support the person's right to make significant choices. Seven thousand four hundred persons indicated that bishops and

priests should teach persons how to make their own decisions; 2,200 persons indicated that individuals should exercise their personal responsibility to become aware of and act upon the moral dimension of political and social issues. Many also defended the individual's right to choose how to apply Gospel values to the conditions of his or her own life. This means that they must respect and support one another, for over 5,000 stress the need for Church members to respect the rights of others. This point should be seen in the context of the very large numbers throughout the bicentennial consultation who expressed their concern for the preservation and extension of a rich pluralism within the Church and the community. Catholics, concerned with their parishes and their neighborhoods, nevertheless strongly affirm the values of diversity and respect the rights and worth of others.

Even on the controversial matter of birth control, there is little suggestion that the Church should not teach, but rather that the conscience of each person should be respected. The suggestion seems to be that the need to develop a formed Christian conscience, mentioned by 2,500, requires a respect for the person that is more than an abstract principle but is built into the pastoral ministry of the Church and informs the entire life of the community. Processes of dialogue between persons and the community, for example, were suggested by another 2,400. If this took place, it seems, groups and individuals who make choices with which others did not agree would not, save in extreme circumstances, be excluded from the life of the community.

Few subjects drew greater attention across the entire spectrum of topics for the bicentennial discussion than the aged. Reflecting the growing awareness in American society of the problems of the elderly, Catholics raised issues of housing, health care, income security, family life and employment as they relate to the needs of older Americans. Under personhood, discussion of the aged focused on the local church and its elderly members. Issues such as housing and hunger were, for many participants, immediate problems in the lives of elderly residents of their neighborhoods. Parish discussion groups noted that the Church is often preoccupied with the education of the young and the needs of older members are often neglected. Parishioners were concerned about the loneliness of older people, living alone in walk-up apartments, or their fear of the streets, with the rising incidence of crime. Even in rural areas, participants noted the presence of elderly individuals and couples left behind in rural communities as younger families have moved away. Indeed, one of the striking features of discussion of the aging is that the subject

turned up everywhere across the country where the bicentennial consultation took place.

Over 30,000 recommendations for action were suggested to deal with problems of the aging. Over 7,000 suggested that the Church act on behalf of the aging, advocating their needs before government and public agencies and attempting to influence legislation beneficial to older Americans. Four thousand persons urged the Church itself to make greater efforts, through its own social services and through community agencies, to help older people find the social services they need. Two thousand five hundred persons wanted the Church at the parish level to sponsor special activities for the aged. Another 2,300 simply suggested that parishes identify the needs of the elderly in their community and give them some help. Housing programs were specifically mentioned by an additional 1,800 persons, while 3,000 demanded new policies by government and business to enable and encourage older people to utilize their knowledge and experience. Finally, some 1,500 urged priests to visit their older parishioners regularly; another 2,000 suggested that other members of the parish become involved in such visitation programs.

Another large category of concern was youth. Around the country parish workers indicate that there seems to be a drop off of Church involvement among post confirmation adolescents and young adults, and the parish participants seem to agree. Almost 27,000 actions were recommended to meet the needs of youth and to associate them more closely with the work of the Church. Eleven thousand of these had to do with the Church's providing facilities for youth programs and regular support for young people, with programs specifically designed to meet their needs. Another 1,000 asked that unused buildings be converted into youth centers. Almost 2,000 want their priests to be better trained to work with youth and more available to help them deal with their problems. The youth issue also involved family concerns. Almost 10,000 suggested the need to encourage parents to listen to their children, spend more time with them and to take them seriously. An additional 3,500 thought that programs were needed to assist the Church to communicate more effectively with its young people.

Questions of women in the Church were often discussed in relationship to personhood, though they are dealt with fully in the report on discussions of Church. In the testimony at regional hearings and in parish discussion, people issued a strong plea that both Church and society affirm the reality of women as full human persons, as bearers of rights and responsibilities, as capable of filling roles of leadership in both the public and private spheres, as called to equality and full mutuality. Old views of women as inferior to men, as symbols of evil, as passive and not active, emotional not intellectual, must no longer be affirmed in either theory or practice. Participants felt that, like other institutions, the Church finds

itself still with laws, policies and structures which are representative of the older, less adequate view of women. The maintenance of such institutional forms inhibits a needed clarity in the Church's teaching about the nature of persons, both women and men. Moreover, it prevents the growth in Christian life which depends upon the actualization of principles of equality and mutuality in relationships between persons. In order, then, to allow greater truth in understanding and to avoid great harm to individuals and the Church community, concrete steps must be taken to change any institutional forms which are based on false understandings of the reality of women. Such changes must address key aspects of the Church's life where barriers have prevented the full participation of women and hence the full sharing by both men and women in the life of the Church. Participants also took up questions of the dignity and worth of women in the broader society. Some 7,300 called for equal opportunity for women in society, another 4,500 emphasized their right to receive equal pay for equal work. Two thousand three hundred recommended that Church and society affirm woman's right to make a free choice of vocation and that each woman should be supported in that choice and allowed to work out with her family the relationship between the responsibilities of career and home. Almost 1,900 suggested that good day care centers be provided to assist mothers who need them to follow their vocational choice. The concern raised for some by such changes was evident, however, by the 2,000 recommendations that women be encouraged to remain in the home and find fulfillment there.

Many participants discussed the problem of abortion as it relates to the person. Some 8,000 want the Church to support the right to life in every phase of life; these participants made a clear association of the abortion issue with other problems in their community such as housing, the needs of the elderly and unemployment. Another 5,000 suggestions commended efforts to oppose abortion in the community. Twelve hundred urged provision of alternatives to abortion. A considerable number of participants discussed under this heading the problem of death with dignity, almost 3,000 urging that the right to die with dignity be respected. While the Nationhood committee has dealt with the public policy dimensions of the abortion question, attention should also be called here to the United States bishops' pastoral plan on human life, which recommends actions on the abortion question at all levels of Church life.

Finally, there are the controversial questions associated with sexuality. The largest numbers here are the 7,600 who request the Church to reconsider its teaching on birth control; some 850 disagreed. For the participants who raised this question, it was often perceived as an issue which has hurt the Church and has troubled their own lives. Generally, Catholics seem to want a more positive approach to teaching on sexuality; some

1,000 say so specifically, while close to 3,000 ask that there be greater dialogue on sex between lay people, clergy and bishops. As in other phases of the discussion, there seems to be some feeling that the pastors and teachers of the Church have not listened closely enough to the voice, and the experience, of its people. Another 1,000 want adult education programs which will help them better instruct their children on matters related to sexuality.

In the hearings held around the country, other issues of importance in regard to this topic were raised. Catholic homosexuals testified at several hearings, ask-

ing the Church to recognize their existence and to allow them to be part of the Church's life, asking also that they receive some support in their efforts to be accepted and exercise basic rights in the community at large. There was also testimony from persons working in ministries to the sexually alienated, including prostitutes, asking that the Church, recognizing the forces in society which have undermined sexual identity and created enormous problems for many people, engage in a compassionate and understanding outreach to persons wrestling with these questions in their own lives.

REFLECTION

In their experience with renewal, the people of the Church seek affirmation of their personhood. The bicentennial hearings, and the responses from Catholics who inhabit places as diverse as the landscape of America itself, reveal an overwhelming call for the development and dignity of the human person. The strong pleas for human rights, for the right to life and for the development of the spiritual dimension of life, reveal that a sense of person undergirds and informs the Catholic perception of liberty and justice. A simultaneous Christian insight is the persistent perception of the person within an environment. Indeed, the deepest and most pervasive interaction of life, environment, is central to experiencing a sense of dignity and the ability to develop one's full potential. In housing, family, work, ethnic group, school, neighborhood, the person's identity is affirmed or denied, seized or celebrated. Each person's sense of self is unique; yet it comes into being from one's roots and one's faith within an environment. What the Catholic people have always asked of their environment is that it be communal. In the interaction of persons within environments characterized by authentic communality—where community exists—both dignity and development are affirmed in action and life. Or, as Jesus put it more succinctly, "See how they love one another."

The strong call for community in the bicentennial consultation reveals an awareness that where a loving interaction between and among persons is missing, brokenness erupts: the family is fractured, the unborn abandoned, the layperson frustrated. Dignity is not static. A living spirit within the person, it either shrivels or grows into new life. In order to allow persons to experience such growth, a community must have several characteristics. It must have sufficient stability to provide a supportive environment for persons. Where housing is decent, where wages are adequate, where the Church provides an outreach of love, development and growth are possible. While the community must support the

uniqueness of each person, it must also exercise natural controls that limit excessive individualism on the part of any one person. The family, engulfed by secular values, for example, frequently cannot provide its members with a sense of self-worth, and consequently cannot provide such natural, self-determined controls. In a supportive yet unified community, interaction within the community and beyond it should nourish both a healthy definiteness in the person and an affirmation of the dignity and worth of other persons.

Within the environment that is communal, there is a dynamic that makes the community itself a living organism that is a catalyst for the process of development. At one hearing such an environment was characterized as a "basic community where people are actually in communion, in dialogue and in reflection, and who know who they are and what they are."

In scripture, when the Church is described by metaphors that speak of the vine, the field and the sheepfold, the organic nourishing and pruning that enable development are perceived in full clarity.

The Catholic people who spoke through the bicentennial process want the Church to convert itself to community, both for the sake of its members and in order to be a witness of personal dignity and human development to the rest of society. Though at times critical, the people of the Church reveal a true sense of integrity, honesty and humility. No longer can persons as Church treat each other in routine ways that reinforce uniformity and diminish personhood if they are to effectively give witness to justice and call others to account. The Church must fulfill the needs of its people, exercise natural controls that limit excessive individualism on any one person's part, reinforce a healthy definiteness in person and an affirmation of the diversity of others. At the same time, it must possess a dynamic that makes the community a catalyst for the process of development: that is, the environment of the Church must be characterized by liberty and justice.

The intimate relationship between personhood and community is solidly imbedded in the Christian tradition and the teaching of the Church. All observers are aware of the fact that the parishes of the past, which once so strongly affirmed the personal worth and dignity of their members, for some no longer do so. The renewal of the Church since Vatican II is informed by a vision of the Christian community as a union of persons sharing faith and life and the concrete impact of that vision is the effort to renew the life of the parish and the Church at large through the formation and building of the faith community. The people of the Church are hungry for such community. Many are convinced that problems of personal worth and personal responsibility can best be resolved by formation of small, intimate and sharing communities gathered for worship, prayer and study. Movements in the Church, such as Marriage Encounter, Charismatic Renewal, the Christian Family Movement and the Catholic Worker, are meeting this need for many. Such movements need to be supported, and parishes have to allow, indeed to encourage, formation of small groups and proliferation of such renewal movements, and freedom must be available for community formation outside parish boundaries. The person has to have the right, in union of faith with his or her fellow Catholics, to participate in such movements, form such groups. People must be free to build more intimate relationships in order to meet spiritual and personal needs, find the support and affirmation they need to be freed from the sin which finds expression in self-hatred, lack of confidence, personal unhappiness.

There are some questions which will be less easily resolved. The Church has spoken clearly and with authority on the subject of birth control. The present consultation confirms many other studies which suggest that that teaching runs counter to the practice of many Catholics and that it poses a particularly heavy burden for many faithful people. In part this may derive from certain features of contemporary culture, but testimony suggests that it derives far more from real conflicts of value. Catholic couples argue that their sense of mutual concern and love, and their sense of responsibility for one another and their children, lead them to conclude that the practice of birth control, natural or artificial, is necessary to their personal growth, to the growth of their marriage and to the responsible care for their children. Statements of hierarchies in some countries of the world have recognized more clearly than have the American bishops the need to consider the authoritative teaching of the Church in relation to these other values of marital fidelity and love and responsible parenthood. It would seem that many Catholics are asking for reassurance and support on this matter and they do so with fidelity to the Church and respect for its authority to teach on matters of morality. It is not the task of the bicentennial consultation to change Church doctrine, but to advise the bishops on matters related to the life and ministry of

the Church, particularly with regard to the problems of justice in the world. In order to exercise its mission of justice, the Church must be a community of love and mutual affirmation, where persons find the strength and support they need to live out their values in a difficult world. Because the question of birth control has been so divisive and has depressed the spirit of so many, it must be called to the attention of the bishops.

The second issue on which the teaching of the Church and the request for action are in conflict has far less support in the parish discussions of the bicentennial. The problem of homosexuality was presented at the hearings in moving testimony. The representatives of Dignity, a Catholic organization of homosexuals, spoke with depth of feeling of their love for the Church and their desire for full participation in its life. Sensitive to the problems which homosexuality creates in the minds and hearts of the majority of Catholics and other Americans, they spoke with modesty but with great sincerity of their desire for a presence within the Christian community and for acceptance as persons by other Catholics. They also requested aid in securing their rights as citizens. The bishops, for their part, must be sensitive to the real anxieties of the community today. The Catholic homosexual, however, deserves a response, matching in modesty and mutual respect the quality of their presentation.

The Catholic people believe that within the environment of the Church, each Catholic has a just claim to liberty and justice through community. Education has not always meant development. But to develop always means to become educated. The call for a greater range and variety of communality in the Church corresponds, therefore, to the strong call for broader opportunities for ministry for all persons who feel the imperative to follow Jesus closely. The Catholic people speak in hope because they appreciate the untapped potential of resources in the form of persons that lie hidden in the Church.

To enable Catholics today to meet the challenges of the world, the proliferation of programs within the Church must be outpaced by a proliferation of communities, communities that change persons by enabling dignity and development. Development with dignity in Christ ultimately means to discover the strength of self in faith, to lay down one's life for others, to know self and God intimately in order to totally transcend self for others. An undeveloped Catholic people cannot lay down their lives. The antithesis of accepting life fatalistically, laying down one's life for others is to seize it up and choose to place it where its giving is the transcendent experience of becoming one with the hungry, the thirsty, the naked, the imprisoned, the one who is in need. And that has always been the call of faith, yet it is as new today during the year of the 200th celebration of our nation's birth as it was 2,000 years ago when it was first heard.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

Note on the Recommendations

All the committees assigned the task of preparing documents for the Detroit meeting attempted to learn what had been said in parish discussions and regional hearings of the bicentennial program, reflect on that material in light of the teaching, tradition and experience of the Church at large, and offer recommendations for action to the Catholic community. This committee faced difficult questions arising from tensions between Church teaching and concerns expressed in the bicentennial process. As a result, the committee failed to reach a consensus on action recommendations. The following proposals are presented to allow the Detroit conference to consider its response to the issues raised. Individual members of the committee disagree with some or all of these proposals for action. The entire committee invites the delegates at Detroit, and all Catholics, to consider these issues in the same spirit that has marked the bicentennial program, a spirit of dialogue, respect for one another and a willingness to articulate and honestly face substantial differences.

1. Christian Community

Recommendation

The dignity of each Christian is affirmed and the common life of the Christian community is fostered by faith in Christ, mutual care and the acceptance of diversity. To assist the Church to grow in these qualities of its common life, we recommend:

1. That the bishops of the United States encourage the development of Christian movements and pastoral policies which support the formation and growth of communities of the faithful united in worship, prayer, study or apostolic service.

2. That all Catholics foster an environment in which all Christian vocations, single, married and religious, are seen as equal in merit and making valuable contributions to the community.

3. That each Christian community attempt to identify and bring into full life the gifts of each member, and that policies regarding ministry and Church structure be developed to support this objective.

4. That, in order to assist in bringing women to a fuller and more equal share in the life and ministry of the Church, the National Conference of Catholic Bishops inaugurate an experimental program, for a period of two years, whereby the office of preaching would be

Resolution

The universal Church proclaims that faith in Jesus as Lord and mutual care for persons foster the common life of the community and affirm the dignity of each Christian. This proclamation demonstrates the need for diversity within the Church in faith experience and in faith expression. This diversity respects the differences of race, ethnicity, language, sex, age, culture and the alienated. To assist the Church to grow in unity and in understanding itself, we recommend:

1. That, recognizing that community is essential to Christian life, the National Conference of Catholic Bishops should give priority to the development of community, especially at the parish level. Pastoral policies and model programs which promote the growth of community both on the parish and diocesan level should be prepared.

Church movements which unite persons in small communities in worship, prayer, study, evangelization and apostolic service should be affirmed and encouraged. Such movements need to be supported and parishes should be encouraged to allow formation of small groups of such renewal movements and freedom must also be available for community formation beyond parishes.

Recommendation

open to women. The experimental design should include appropriate procedures for identifying women for this office; an ongoing process on pastoral and theological reflection on the process; and a procedure for evaluating the experiment in terms of its implications for the role of women in the ministry of the Church.

5. *That parishes strive to provide an environment in which persons can respond freely to the universal call to holiness. The means to spiritual development, such as opportunities for prayer, Bible study, devotions, spiritual direction, retreats, should be available to all.*

Resolution

2. That all Catholics foster an awareness of and create an environment in which each person can recognize his or her vocation, whether married, single, religious or ordained clergy, as a divine call to a specific way to witness the life of Christ.

These calls by God to vocation are recognized as equal in dignity and essential to the building of a Christian community.

3. That, accepting each person as the Lord's gift to community, we recommend that each Christian community call forth the gifts of the individuals for the service of all and that the National Conference of Catholic Bishops reconsider policies and Church structures that exclude persons from ministry and establish policies and structures that support persons in their shared responsibility for carrying out the mission of the Church.

4. a. That the bishops, together with the clergy, religious and laity, bring women and youth to a greater participation in the life and ministry of the Church. In order to move toward this goal, the National Conference of Catholic Bishops should initiate or open the office of preaching to women.

b. That in the development of the office of preaching, consideration should be given to unordained men, married couples, laicized priests who also, by virtue of the experience of Christ in their lives, could make a valuable contribution to the community through this office.

5. That the Catholic Church in the United States of America foster diocesan, parochial, intentional and familial environments in which all persons can respond fully to the universal call to holiness.

In addition to authentic and meaningful liturgy, the means to spiritual development include personal spiritual direction, opportunity for prayer, Bible study, devotions, retreats and religious education. Providing them to all persons — diverse as we are in condition, culture, language and experience — will require the support of local bishops, the full sharing of financial and personal resources among the communities and the development of new and diverse ministries.

6. That the first Call to Action conference of the United States request of the National Conference of Catholic Bishops that they exercise their option given by the Holy Father to permit reception of Holy Communion in the hand as a sign of adult Christian commitment and human dignity.

2. Personal Development

Recommendation

In order to bear more effective witness to its concern for persons, both within the Church and in the broader society, we recommend:

1. *That Catholics in all sectors of the Church cooperate with other groups in their communities to oppose abortion, provide alternatives to abortion, and promote social, economic and political policies based upon respect for the dignity and sanctity of human life.*

2. *That Catholic social action agencies and offices give active support to efforts to achieve the legal rights and full economic justice for women in their local communities and in American society.*

3. *That Catholic parishes and dioceses develop programs which allow young persons to share an experience of faith and community while encouraging their participation in all phases of the life of the Church. Special efforts should be made to include young people in liturgical planning, adult education and social service projects, and to provide for their representation on parish and pastoral councils. Diocesan and parish youth ministry should be organized on a basis which provides opportunities for leadership and responsibility for lay young persons. Campus ministers, youth ministers and all those involved in service to young people should develop pastoral plans and share them through the United States Catholic Conference.*

4. *That the Church seek to disengage personal dignity from economic productivity by advocating the rights of the elderly in housing, health and employment and other areas of public policy. Parishes should join together to assist in meeting the needs of the elderly in their local churches and neighborhoods.*

5. *That the Church support the physically and mentally handicapped by providing appropriate educational and rehabilitation programs; providing and advocating necessary architectural modifications; advocating adequate governmental funding to the handicapped person and family so that, whenever possible, the handicapped may remain in the family; advocating the rights of the handicapped in housing, health and employment; and advocating the principle of normalization so that the handicapped can find housing, employment, social life and education opportunities as close to normal as possible.*

6. *That professional counseling services should be easily available for all persons experiencing stress or otherwise in need of assistance, either through community programs or, where appropriate, through Church agencies.*

Resolution

The Church advocates the principle of the basic goodness and inviolability of the human person made in the image and likeness of God. Although personhood is a divine gift, its development is a human, social responsibility.

A person develops through human and divine relationships. These relationships are our greatest resource, and it is to their continual, just development that human endeavor must be directed.

We, therefore, call for action that affirms personhood and insures the development of personhood, its priority in the structures of human life, including action to accomplish the following:

1. That the Church consider inherent to the value of the process of aging the principle of dynamic growth in every age span and give consideration to the spirituality of the aging as a resource to the Church, given the contemplative aspect of the life of the aging.

That the Church demonstrate concern as social advocate by providing programs for the aging which are marked by compassion and the quality of humanization, and by providing outreach as a caring community through the medium of the parish. The Church should recognize and communicate the responsibility of adult children for their aged parents.

That the Church seek to promote personal dignity by advocating the rights of the aging in the areas of housing, health, employment, transportation and economics.

2. That Catholics in all sectors of the Church cooperate with other groups in their communities to recognize the dignity and sacredness of each person, committing themselves to establishing a deep respect for all life.

We also recommend that Catholics endorse and work to implement the 1975 Bishops' Pastoral Plan for Pro-life Activities. This plan calls for an educational program, pastoral care providing alternatives to abortion, and a legislative effort and public policy to insure the passage of a constitutional amendment which would affirm and protect life from conception to natural death.

3. That the Catholic Church in the United States, recognizing the teaching of Vatican II that "... every type of discrimination... based on sex... is to be overcome and eradicated as contrary to God's intent..." (*The Church in the Modern World*, no. 29), work to achieve full equality under the law for men and women in the United States, and full economic justice for women in all sectors of American society.

4. That social action agencies and offices give active support to efforts to achieve legal rights and full economic justice for women in their local communities and in American society, and support efforts to inform women of their legal rights within the family, the work

Recommendation

Resolution

force and the community in general. We endorse and support the Equal Rights Amendment to the Constitution.

5. This conference is about the future, and this recommendation speaks to the future, to our youth. There is a feeling of urgency because our young are not being adequately integrated into the Church. There is a need for the Church to reach out.

Therefore, Catholic parishes and dioceses must recognize the need for and develop ministries for those youths 13 to 18 and most urgently 18 to 35 in which they listen to young persons, as youth share their experiences of faith, community and culture, while also encouraging their involvement in all phases of the life of the Church.

Youth ministers must provide and must be allowed to provide avenues and programs which foster the total personal and spiritual growth of each young person and inspire young people to responsible participation in life, mission and work of the parish and college communities. We support and encourage bishops to initiate, implement and evaluate pastoral plans for and with and by youth. Special efforts must be made to include young people in the planning of liturgies, educational opportunities and social service projects, and to provide for their representation on parish and pastoral councils.

6. We affirm the unique gifts handicapped persons have to offer the Church and their integration into full participation in the Christian community. Recognizing that the Catholic Church has an obligation to serve its people in promoting their spiritual, intellectual, physical and moral development, we propose here that the Church make a special effort to include, on an equal basis, handicapped persons.

We recommend that the Church support the physically and mentally handicapped by providing appropriate educational and rehabilitation programs; providing and advocating necessary architectural modifications; advocating adequate governmental funding to the handicapped person and family so that, whenever possible, the handicapped may remain in the family; advocating the rights and advocating the principle of normalization so that the handicapped can find housing, employment, social life, educational opportunities, and valuable spiritual and parish life.

We also recommend that the Church promote and foster informational and educational programs so that clergy and laity may be made aware of the needs and talents of handicapped individuals.

We also recommend that the NCCB/USCC study the feasibility of establishing a National Catholic Office for the Handicapped to develop at the national level the Church's ministry to the handicapped.

7. That diocesan Catholic social service agencies

Recommendation

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offer leadership to all appropriate lay diocesan groups in planning and coordinating the various Church and community and social service efforts on behalf of clients. That these diocesan Catholic social service agencies provide leadership in advocating on behalf of persons in need to assure that federal, state and community social service programs and monies are directed best to meet human needs. That, to assist in identifying and ministering to these human needs, Christian service groups exist in each parish.

8. That Catholic social action agencies and offices look closely at what is commonly perceived to be institutionalized racism and oppression in our society and that they closely examine the structures which racial minorities experience to be threatening.

That these agencies and offices become aware of the Hispanos, blacks, Indians, Asian-Americans, and all other oppressed groups or individuals within their area, and take steps to change the conditions which dehumanize.

9. The Church advocates the entitlement of prisoners to rights as human beings and full human development. Therefore, the Church calls for action to insure the following:

a. The extension of civil rights to all prisoners, especially the right to coverage by federal minimum wage laws and the right to due process while incarcerated;

b. Enforcement of a moratorium on the building of new prisons and the creation and funding of community alternatives to present patterns of incarceration;

c. The cessation of capital punishment;

d. The development of parish outreach programs to inmates, ex-offenders and their families to facilitate reentry into the community;

e. Elimination of so-called status offenses for 18-year-olds and younger which are discriminatory and unnecessarily introduce teenagers into the criminal justice system.

3. Sexuality

Recommendation

The Catholic Church affirms the value of sexuality as an experience of deep human and spiritual significance and as a source of growth and life for persons. To enable the Catholic community to bear a fuller witness to its beliefs, and to enable the Church to offer more effective leadership to society on matters of sexuality, we recommend:

1. *That Church leaders and theologians engage in dialogue with lay persons, single and married, on matters related to the human and spiritual significance of sexual experience. Such dialogue should be conducted with respect for the dignity, freedom and responsibility of each person, and should incorporate reflection on human experience and Gospel values, as well as on Christian tradition and Church teaching. Such dialogue should provide a means of developing more adequate pastoral care and should assist pastors and people alike to inform their consciences more fully on the moral dimensions of human sexuality.*

***2a.** *That the American hierarchy take public notice of the pastoral and human problems arising from Church teaching and current practice on birth control and seek to clarify in their pastoral leadership the relation between that teaching, the concept of responsible parenthood and the formation of personal conscience.*

***2b.** *That within this framework of dialogue and experience, the American Church should modify its present pastoral leadership on birth control to affirm more clearly the right and responsibility of married people to form their conscience and to discern whether and what methods of birth control are morally appropriate within the context of their married life.*

3. *That education toward mature sexual experience, based upon dialogue and educational programs for the young, be developed through the cooperation of pastors, parents and teachers. In appropriate situations, young adults' own experience should be an ingredient of such programs. Programs should be adapted to the distinctive concerns and needs of both sexes and various ages, ethnic communities, vocations and social groups. All involved in this ministry should receive the necessary support, training and formation to enable them to deal with their own attitudes toward sexuality as well as with the issues facing their communities.*

Resolution

The Catholic Church affirms that sexuality is an essential element of personhood and its expression is of deep human and spiritual significance in the development of every human person. To enable the Catholic community to offer more effective witness to society on matters concerning human sexuality we recommend:

1. That the Church, bishops, priests, religious, laity, affirm their commitment to the validity of personal sexual fulfillment in married life while at the same time engaging in continuing dialogue with each other and with other persons who are expressing their sexuality in a variety of lifestyles on matters related to the human and spiritual significance of human sexuality.

Such dialogue should be conducted with respect for the dignity, freedom and responsibility of each person, and should incorporate reflection on human experience and Gospel values, as well as on Christian tradition and Church teaching. Such dialogue, coupled with serious interdisciplinary research, should provide a means of developing more adequate pastoral care and should assist all persons in the Church to inform their consciences more fully on the moral dimensions of human sexuality.

2. That the Church in the United States acknowledge that it is living in a state of conflict and anguish arising from tension between the common understanding of Church teaching on contraception and the current practice of many Catholics, and that this state of conflict produces intense pastoral and human problems which, in justice, the Church is obliged to face.

The American bishops should use their present pastoral leadership to affirm more clearly the right and responsibility of married people to form their own consciences and to discern what is morally appropriate within the context of their marriage in view of historical Church teaching, including *Humanae Vitae*; and contemporary theological reflection, biological and social scientific research; and those factors influencing the spiritual and emotional quality of their marital and family lives. Also, each diocese should have established effective means of making natural family planning training available to all couples, including non-Catholics.

3. Whereas education to mature sexuality is required at all stages of a person's growth and development; and whereas developmental direction of a person's sexuality begins during the first months of life; and whereas the parents, as the primary educators, need adequate preparation and counseling for their parental responsibilities and their own personal development, we recommend that educational programs be developed within parishes to prepare parents to assume their obligation as primary educators within the field of

* The committee was unable to agree upon a recommendation on this question. It offers both of these for the consideration of the delegates.

Recommendation

4. That persons with a homosexual orientation should be afforded adequate pastoral care when they seek it. While being sensitive to the concerns of the general community, Church members should be ready to help homosexuals explore ways to secure their legitimate rights as citizens.

5. That the Church establish ministries to persons experiencing serious sexual problems and alienation from the Church and community. Existing ministries of this type, including those to persons engaged in prostitution, should receive appropriate recognition and support from Church members and leadership.

Resolution

sexuality; we recommend that educational programs for the young should begin at an early age and be developed with the cooperation of parents, teachers, pastors and include as well the experience of young adults.

Programs should be adapted to the distinctive concerns and needs of both sexes and various ages, ethnic communities, vocations and social groups. All involved in this ministry should receive the necessary support, training and formation to enable them to deal with their own attitudes towards sexuality as well as with the issues facing their communities.

4. That the Church actively seek to serve the pastoral needs of those persons with a homosexual orientation, to root out those structures and attitudes which discriminate against homosexuals as persons and to join the struggle by homosexual men and women for their basic constitutional rights to employment, housing and immigration. That the Church encourage and affirm the pastoral efforts of Dignity, the organization of gay and concerned Catholics, to reconcile the Church with its homosexual brothers and sisters.

5. That the Church provide pastoral care to all sexual minorities who are subjected to societal discrimination and alienation from the Church. Existing ministries of this type should receive recognition and support from Church members and leadership. That the Church also offer victims of rape and their families pastoral care, and toward that end, education of priests, religious and lay persons be improved or at least offered.

4. A Catholic Bill of Rights

Recommendation

The 1974 Synod of Bishops declared that the Church desires "to perform her ministry by manifesting respect and regard for human rights in her own life," knowing "that her ministry of fostering human rights in the world requires continued scrutiny and purification of her own life, her laws, institutions and policies." In order to assist the Catholic Church in the United States to more fully pursue the mission of the Church in defense of human rights and to build a community of shared life, we recommend:

1. That the bishops of the United States, in consultation with canon lawyers, theologians and other scholars, and in cooperation with representatives of the entire Church, prepare a bill of rights for American Catholics. Such a document should include:

a. An explicit statement of the Church's commitment to defend and promote human rights and human dignity in the secular order, with reference to the specific responsibilities entailed by this commitment for all

Resolution

The 1974 Synod of Bishops declared that the Church desires "to perform her ministry by manifesting respect and regard for human rights in her own life," knowing "that her ministry of fostering human rights in the world requires continued scrutiny and purification of her own life, her laws, institutions and policies." In order to assist the Catholic Church in the United States to more fully pursue the mission of the Church in defense of human rights and rights accruing from baptism and to build a community of shared life in faith, we recommend:

1. That the bishops of the United States, in consultation with canon lawyers, theologians and other scholars, and in cooperation with representatives of the entire Church, prepare a bill of rights for Catholics in the United States, which would ultimately be included within canon law. Such a document should include:

a. An explicit statement of the Church's commitment to defend and promote human rights and human dignity, to include the assertion that all human beings are

Recommendation

members and orders within the Church community;

b. A clear affirmation of substantive rights, and consequent responsibilities, of Church members, including the right to freedom of conscience, freedom of speech, freedom of assembly and freedom to participate, in accord with each person's gift, in the life and ministry of the Christian community; and

c. A statement of procedural rights, including provision of due process procedures for vindicating rights and adjudicating disputes.

2. *That when such a document has been prepared, it be placed before bishops and diocesan pastoral councils and appropriate bodies for discussion and consideration.*

Some committee members have prepared a draft Bill of Rights which is available to delegates on request.

Resolution

entitled minimally to food, clothing, shelter, health care and fulfilling economic opportunity, all these in accordance with their needs; and

b. A clear affirmation of fundamental rights, and consequent responsibilities of Church members, including among others, the right to freedom of conscience, freedom of speech, freedom of assembly and freedom to participate, in accord with each person's gift of the Spirit in the life and ministry of the Christian community on a nondiscriminatory basis; and

c. A statement of procedural rights, including a reaffirmation of due process procedures for vindicating rights and adjudicating disputes.

2. That the bill of rights, as affirmed by the U.S. Conference of Bishops, be implemented in the following ways:

a. That it be included in the revised Code of Canon Law;

b. That pending its inclusion in the law of the Church, the U.S. bishops, both collectively and individually, implement it in the government of the Church in the United States.



Work

INTRODUCTION

All people are involved in many human relationships and several levels of activity through which they define and pursue the goals that they set for themselves, share in the life of their world and contribute to its development. In addition to a wide range of interpersonal contacts and associations, persons relate to families, neighborhoods, political communities and a wide variety of voluntary organizations. Among the most important of these activities and associations are those involved with the fact of work, a world of relationships that is always changing. Historically, the tribal group which supports itself through hunting or grazing gave way to the settled agricultural society; that, in turn, multiplied relationships as it entered into trade with its neighbors. Various forms of handicrafts evolved into manufacturing which drew people together in larger and more complex residential and political networks.

In modern society the experience of work is dominated by urbanization, industrialization, rapid technological change and the growth of ever larger economic institutions through which persons receive the wages and salaries which enable them to support themselves and their families and develop their communities. Economic systems are supposed to meet the needs of people. Today's economic systems seek to achieve the economic growth needed by an ever expanding population while insuring regular and steady employment. In the United States today people require policies that provide jobs for all, overcome the problems of inflation, end various forms of discrimination and control technological change in the interests of environmental, consumer and worker safety. In addition, people hope

to have a work experience which is meaningful, through which they can express something of themselves and contribute to the well-being of their communities.

Throughout its history, the Catholic Church has attempted to evaluate economic life in light of its religious beliefs and provide moral guidance to its members as they seek to fulfill their economic responsibilities. As a result, Catholics have a rich heritage of teaching and tradition on economic life. The opening chapters of Genesis, for example, picture men and women as called by God to be co-workers with Him in the continuing work of building the world. They are not given a completely finished world, but one that invites them to cultivate and care for it. It is an agricultural world which they are not to plunder and despoil, but to nurture and develop. The authors of Genesis were also aware of the tedious, laborious aspects of work, which they attributed to human sinfulness. The contrast between the high vocation of work to serve integral human development and the reality of drudgery and agonizing labor, present in Genesis, became a major theme in the history of Christian social teaching.

Modern Popes from Leo XIII to Paul VI have drawn upon the rich tradition of the Church to evaluate contemporary economic conditions. They have been particularly concerned with the problems of workers, emphasizing their right to a living wage and to decent working conditions and their right to form labor and professional organizations. In addition, the Church has taught that all persons have the right to a work experience which enables them to achieve personal growth, independence and security.

The Fathers of the Second Vatican Council also gave considerable attention to problems of work in modern society, seeking to rekindle a sense of the potential dignity and value of human labor, despite the complex problems of contemporary society. The Council taught that work is the ordinary means by which persons support themselves and their families; it can also be a means by which people associate with and serve other persons, participate in bringing God's creation to perfection and exercise charity in union with the redemptive work of Christ. Work is a normal and potentially redemptive aspect of human life; yet, work also has much to do with a person's identity and social status. It entails for many such unpleasant aspects as boredom, monotony and powerlessness. And always, work takes place within a particular social system which, according to Catholic teaching, should be at the service of the human person and the welfare of society as a whole, for "man is the source, the center and the purpose of all socioeconomic life."

The most distinctive Christian perspective on work is that which sees it as joining persons with Christ's redemptive work in the world. Theologians point out that Christ Himself worked as a carpenter and that His redemptive mission was for the whole of creation. The perfection of the redemptive work of Christ is the kingdom of God, which ultimately is the free gift of God. But the beginnings of the kingdom are made present through the work of people, in union with Christ, to make peace and order and justice present in the world. To the extent that work is marked by these qualities and contributes to these ends, it extends the redemptive love of Christ in the world.

The Church sets forth, then, a view of work and economic life which, in its ideal form, is characterized by justice, mutually helpful human relationships and creative participation by all persons in bettering the lot of the entire community while developing their talents, skills and personalities. Yet, for many Americans, this teaching does not correspond with their experience. While many do find satisfaction, decent incomes and fulfilling relationships in their work experience, many others find that their jobs are insecure, income is inadequate and working conditions damaging to their health, their family life or their sense of personal worth and well being. A brief overview of the role of labor in contemporary society might set a context for assessment of the bicentennial consultation on this subject.

In 1975, the labor force in the United States included 94.7 million persons. Work, then, is a major factor in the lives of the great majority of the adult population and indirectly such for the children and aged who might depend on workers to support them. Since 1950 there has been a decrease in the number and percentage of persons working in agriculture—from 7.1 million or 12 percent of the work force to 3.3 million or 3 percent in 1975, with increases in the numbers working in gov-

ernment, wholesale and retail industries, finance and services. There has also been a considerable increase in the number and percentage of wives and mothers in the labor force. In 1950, 8.5 million married women living with their husbands were in the labor force; in 1975, 21.1 million. In the same period, the percentage of married women who had children under 18 and who were in the work force increased from 18.4 percent to 44.8 percent.

There have been continuous disparities between the incomes of black, Hispanic and American Indian workers in comparison with those of white workers, as well as between incomes of male and female workers. Median family income of black and Hispanic families has declined in relation to that of other families during the 1970s. Moreover, among white workers great discrepancies exist, often along ethnic or regional lines.

Unemployment averaged 8.5 percent in 1975. This figure, however, does not reflect persons seeking part-time work and those who became so discouraged that they stopped looking for work. If these people were included, the rate would have been 12.8 percent, representing 12.1 million persons. Most of the unemployed were white, but minorities, women, the poor and the unskilled were disproportionately hard hit by unemployment; worst hit were minority youth. In July 1976, 7.5 million people, 7.8 percent of the work force, were unemployed; the rate was 12.9 percent for nonwhite workers, 16.3 percent for white youth, 34.1 percent for black young people. Another 3.1 million persons who wanted to work full time were forced to work part-time. This represents, in total, a tremendous waste of human resources.

Some 22 million working persons who are covered under collective bargaining agreements belong to unions, but there are two workers who could be union members for every one who is. Most of these are the working poor, domestic workers, unskilled laborers and agricultural workers—very often men and women who live in poverty, or just above the poverty line, even though they work full time.

Work in the United States is carried out in an economic and political context that permits and, in some sense, supports a great disparity in the distribution of wealth and income. Over the past 30 years the wealthiest 20 percent of American families in terms of income have received a higher percentage of family income per year than the 60 percent who are the poor and the lower middle class. Wealth is concentrated even more narrowly than income, with the top one-half of one percent of families owning more wealth than the bottom 81 percent.

These discrepancies in income and wealth are not the whole story, for the American economy has accomplished much for its people in the past and still brings solid benefits to a substantial portion of the population. Yet in assessing economic systems, the Catholic Church

has always argued strongly that no matter how powerful or successful an economy may be, it is always to be judged by its ability to protect and promote the basic rights of each person and to achieve the common good of the entire community. The Church is committed then to an ongoing critical evaluation and to continuing programs of action designed to vindicate the rights of each member of the national community and assist the entire

community to achieve real justice in the production and distribution of goods and services. The experience of work, and the problems caused by low income and other economic hardships, affect the life of the family, the Church and the individual person. The pastoral and social ministry of the Church therefore must involve both an understanding of the economy and a concern for those who participate in it.

WORK

Selected Items from Parish Consultation

EMPLOYMENT:		
TOTAL ISSUES		15,000
TOTAL ACTIONS		4,817
Most frequent suggestions for action:		
Have employment programs in dioceses	1,864	
Government provide jobs	875	
Bishops support full employment bill	836	
INFLATION:		
TOTAL ISSUES		13,063
TOTAL ACTIONS		1,702
Most frequent suggestions for action:		
Support wage control	813	
Support price control	889	
MEANING/VALUE OF WORK:		
TOTAL ISSUES		11,391
TOTAL ACTIONS		16,395
Most frequent suggestions for actions:		
Church promulgate a theory of work	2,339	
Recognize "needs" of workers	5,770	
Promote appreciation of work itself	5,123	
De-emphasize money-value of work	1,928	
FREE ENTERPRISE SYSTEM:		
TOTAL ISSUES		—
TOTAL ACTIONS		4,350
Most frequent suggestions for action:		
Reevaluate free enterprise	3,455	
DISCRIMINATION:		
TOTAL ISSUES		5,308
TOTAL ACTIONS		12,385
Most frequent suggestions for action:		
Support equal opportunity/affirmative action	9,711	
Oppose "discrimination in reverse"/quotas	2,271	
WAGES/BENEFITS/PROFIT SHARING:		
TOTAL ISSUES		7,167
TOTAL ACTIONS		12,243
Most frequent suggestions for action:		
Support a just wage	1,568	
Support guaranteed annual income	563	
Promote profit-sharing plans	2,863	
Improve benefits	8,772	

LABOR/MANAGEMENT RELATIONS:

TOTAL ISSUES

7,332

TOTAL ACTIONS

4,939

Most frequent suggestions for action:

Support unions

712

Support rights of employees within unions

1,581

Support right to work

1,885

Support employers vs. unions

570

SUMMARY

Testimony on work at the local parish meetings and the national hearings of the bicentennial program gave evidence of the complexity of the work experience and the desire of many Catholics to contribute more effectively to promoting justice in the world of work and clarifying the value, purpose and meaning of work. People were most concerned about the issues of unemployment (15,000), inflation (13,063) and discrimination in hiring practices (5,308). Many who identified unemployment or inflation as issues offered no recommendations for action, perhaps because such economic problems seem shrouded in mystery and incapable of resolution. On the other hand, 12,385 respondents suggested actions dealing with issues of discrimination, mostly on the level of law and education.

While participants acknowledged the relatively high average standard of living in the United States, testimony at the national and diocesan hearings, and some evidence on the parish level, express concern about inequality in the distribution and enjoyment of the nation's wealth. There are some who propose a guaranteed annual income, broadened benefits and more equitable rewards for work.

The most frequently expressed concerns about inequality of opportunity or the lack of equal access to employment centered on racial and sexual discrimination. The need to eliminate such discrimination by affirmative action and/or other equal opportunity laws was widely acknowledged (some 9,711 actions); included here was discrimination on the basis of race, sex, religion, national origin, age and physical handicap. On the other hand, however, some expressed concern about the use of quotas or what they termed "discrimination in reverse" (2,271). Unequal access to educational opportunity was also cited as an issue of concern and this included the unavailability of adequate vocational education and career counseling. Job opportunity is also affected by union discrimination; hence, closed door policies on the part of labor unions were attacked by some of the witnesses.

Overall, those participating urged Church leadership

to speak for the unemployed and for those at the lower income levels. Indeed, most participants seem to support the testimony of one economist at a national hearing: "There are no insurmountable technical problems in altering distribution of our economic resources if our society wishes to do so The basic problem is simply that we have not decided, as a society, that we wish to alter the distribution of economic resources." The voices heard through the parish consultations are sympathetic and compassionate to the less fortunate in our society, but from them we do not learn of concrete ways to go about securing this more equitable distribution of income and wealth.

Concern about the lack of meaning and purpose in many jobs today was also expressed (11,381). The Church was asked to develop an appropriate theology of work in our technological society (2,816) and to seek antidotes for the dehumanization involved in much of the organizational and structural instruments of business and trade. The value of work should be inculcated in the young (4,584) and the dignity of the worker should be taught by word and example (5,770). Thus, the value of work as a human experience is still a high priority on the agenda of the Catholic community.

In addition, the participants registered considerable support for traditional Catholic positions on labor questions. They called upon the bishops and the Church to defend the rights of workers and to denounce injustice wherever found. Somewhat smaller numbers urged bishops and clergy to remind employers of their obligations to their employees and to remind employees of their responsibilities in their jobs. Substantial numbers also spoke of the need for more decent wages, better benefits and safer working conditions. Finally some (1,581) urged the Church to support workers in their relations with their unions, indicating the existence in some areas of perceived injustices within the trade union movement. Another category, supporting the right to work (1,885), was ordinarily a way of phrasing the demand for jobs and only rarely indicated specific support for so-called right to work laws.

In the parish discussions Catholics raised many of the economic issues which are of concern to Americans generally today, most notably the need for jobs and for an economic policy which insures full employment and limits the impact of inflation. While many economists and political leaders argue that inflation is the nation's number one economic problem, with unemployment a secondary concern, participants in the bicentennial program reverse the order of priority. "White collar unemployment" has emerged as a new experience, one fraught with danger to personal self-esteem, family life and confidence in the nation's social system. Recommendations that the bishops support full employment policies were made in relation to a number of issues, not just the issue of unemployment. Those who felt that there was a need to reform welfare systems or help the poor, for example, almost always turned to more jobs as a solution. While not much particular attention was given to unemployment among young people, considerable concern was expressed about joblessness and enforced early retirement among older Americans.

Few actions were recommended in regard to inflation, perhaps because the issue seems complex, even mysterious. Striking, however, was the absence of any resignation to unemployment as a necessary feature of anti-inflationary policy. In dealing with inflation, the most frequently recommended actions were to reduce consumption and combat materialistic values. There was little evidence of the relationship between economic problems and the practices of corporate leadership or the policies of the government itself. There was, however, some interest in examining economic structures and systems. Some 2,435 called on Catholics to examine the economic system in light of Gospel values, while another 3,455 asked that "free enterprise" be

reevaluated.

In the hearings, with their combination of invited expert testimony and the reflections of grass roots persons and organizations, more attention was paid to systematic solutions of economic problems through legislation, unionization or structural reform. Here, too, the needs of the poor and the minorities became more focused and direct. Yet, throughout both regional hearings and diocesan and parish programs, considerable evidence emerges that Catholics are influenced in their economic attitudes both by their own concrete experience of work and income and by the teachings of their Church on the dignity and worth of all people. They desire, indeed demand, more guidance from their religious leaders in understanding, evaluating and acting upon problems of work and economic life. They argue that the Church should develop an appropriate theology of work, remind employers and employees of their mutual rights and responsibilities and encourage everyone to recognize the importance and significance of work. In short, the Catholic people are aware of the major economic issues of the day; they approach these issues with a concern for equality of opportunity, for equity and fairness in distribution of wealth and income and for the proper balance between capital and labor. They are anxious to learn more about how their religious values relate to their economic lives, both on the personal, i.e. the level of relationships in the working world, and the national economic policy level. Finally they care about the values which are implicit in economic life, and, on this most fundamental level, they reaffirm the long teaching of the Church that moral values precede and should inform all of the life of men and women in society.

REFLECTION

In November 1975, the American bishops, drawing upon the social teachings of Vatican II and Pope Paul VI, issued a major statement on "The Economy: Human Dimensions." "An effective national commitment to full employment is needed to protect the basic human right to useful employment," the bishops wrote. "Full employment, with jobs at decent wages, is the foundation of a just economic policy and it should not be sacrificed for other political and economic goals. We would support sound and creative programs of public service employment to relieve joblessness and to meet the vital social needs of our people." The bishops went on to support "a decent income policy for those unable to work because of sickness, age, disability or other good

reasons." In the bicentennial consultation over 800 participants suggested as an action that the bishops urge the government to support full employment, thereby indicating unfamiliarity with the statements and testimony already given by the bishops on this specific topic. The communication gap is clear; in many ways, in fact, the bishops' teaching on economic life is far more "radical" than the people's expectations.

Yet testimony at all levels of the bicentennial consultation suggests that the Catholic people of the United States are conscious of the problems the bishops faced, are seeking guidance to help them deal with those problems and are generally supportive of the positions the bishops have taken. The combination of expressed

needs and the teachings of the bishops seems to offer a clear opportunity for effective collaboration by all sections of the Church in promoting pastoral programs and public policies aimed at securing economic justice.

From labor department data, the research of economists and the testimony submitted during the bicentennial, it is clear that thousands upon thousands of jobs in the United States do not pay the type of living wage called for by the popes and bishops. It is evident that work in America is far from the mind of Leo XIII, reiterated by John XXIII in *Mater et Magistra*: "Work, inasmuch as it is an expression of the human person, can by no means be regarded as a mere commodity. For the great majority of mankind, work is the only source from which the means of livelihood are drawn. Hence, its remuneration is not to be thought of in terms of merchandise, but rather according to the laws of justice and equity."

Pope John XXIII also argued that "as regards taxation, assessment according to ability to pay is fundamental to a just and equitable tax system." The overall tax system in the United States does not operate this way but unduly burdens the poor and lower paid working persons in our country. At the same time, effective tax rates favor the wealthy and the development of economic inequality rather than a more equitable sharing of national wealth and income.

Something should be said about those who are not able to work to support themselves. Pope John spoke of the right of human beings to security in "cases of sickness, inability to work, widowhood, old age, unemployment," and the American bishops echoed his words. In the United States, Social Security, Aid to Families with Dependent Children, Supplemental Security Income, Food Stamps, and Unemployment Insurance are the major public means by which society assists persons in need of support. Yet there is general agreement that a number of these programs are inadequate, poorly coordinated and, at times, lacking in respect for the human dignity of those they are to serve. The nation needs a systematic federal program to provide and stimulate job development and training and to provide adequate income support for all in need, irrespective of personal characteristics such as marital status or presence or absence of children.

Much of what is said here must be applied with sensitivity to the complex nature of public economic policy, the diversity of local conditions and limitations on the Church's own competence in practical, concrete matters and recommendations on behalf of specific policies and programs. Injustices can often be clearly identified, but there can be a variety of morally acceptable attempts to remedy them. As Pope Paul VI has said, "In concrete situations . . . one must recognize a legitimate variety of possible options. The same Christian faith can lead to different commitments."

The Church has developed a rich body of social

thought since *Rerum Novarum* was issued in 1891. *Gaudium et Spes* of Vatican II, Pope Paul VI's *Populorum Progressio* and *Octogesima Adveniens*, the 1971 Synod of Bishops' *Justice in the World* and the 1974 Synod's statements on evangelization and "Human Rights and Reconciliation" are important documents that carry the tradition forward. These statements are complemented in a special way for Catholics in the United States by recent statements from the American hierarchy on the economy and on political responsibility in an election year.

As important as these various documents are, they must be reflected in the life of the Church itself. A number of participants in the bicentennial consultation called for the Church to practice towards its own members and employees the justice it preaches. In this they have strong support from the 1971 Synod. At that meeting the bishops of the world said that "while the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes" and that "those who serve the Church by their labor, including priests and religious, should receive a sufficient livelihood and enjoy that social security which is customary in their region," that "lay people should be given fair wages and a system for promotion" and that "lay people should exercise more important functions with regard to Church property and should share in its administration."

A number of organizations within the Catholic community in the United States can contribute to making the Church's social teaching better known. The Campaign for Human Development has an explicit educational function and has developed helpful information about poverty, economic injustice and powerlessness in the United States. Efforts are being made to link the issues engaged in by recipients of CHD funding with Church justice education programs. The National Conference of Catholic Charities, both directly and in cooperation with local Charities agencies across the country, provides educational perspectives on social problems and has focused in the past three years on the need for reform of the welfare system and the establishment of a guaranteed minimum income. In addition to its educational efforts, the National Conference and its affiliates engage in advocacy on behalf of the poor and the socially disadvantaged.

National organizations, however, are very limited in what they can accomplish to promote social economic justice. People and power, in a very basic sense, are in the neighborhoods and parishes. Efforts at these levels, on a broad, ongoing basis, provide the best hope for the Church to make a major impact on the present problems of social and economic injustice in our country and, in fact, at the international level. Educational programs in the parishes, community organization in neighborhoods, voter registration and education, all these are vital if work is to be a more adequate expres-

sion of the human effort to show fully the dignity of the human vocation to be co-creators with God and co-redeemers with Christ. National agencies can provide leadership information and stimulation. But the most important work to transform and humanize the world of work will be done at local levels if it is to be done at all.

It has been a staple of Catholic social teaching that workers, employers, professional persons and farmers can best secure their rights and collaborate for their mutual betterment and the improvement of society through organized action. For that reason the Church has always given solid support to the principles of labor organization and, to a lesser extent, organizations in other areas of economic life. Such organizations, particularly if they operate in a democratic manner and take into consideration their responsibilities to one another and to society as a whole, provide the best means by which justice in economic life can be achieved without sacrificing liberty. For this reason, the Church in the United States, while devoting attention to legislation which deals with equal opportunity, full employment and income security, should also continue its traditional support for the labor movement, particularly by helping the unorganized and those restricted by laws, poverty or the policies of management or of existing unions to form or join unions. To insure the continuing cooperation of the Church and the labor movement, an office should be established at the national level charged with the responsibility of supporting unions in their legitimate

work and informing the Catholic community of the needs and problems of the trade union movement.

Such an office already exists to keep the Church in touch with farmers, the National Catholic Rural Life Conference. This office has as one of its responsibilities supporting and assisting pastors and others in the ministry of the Church who work in rural communities. Today, such efforts might also be initiated to help pastors and other ministers relate more effectively to the problems of people in their working lives in business and the professions. The Synod of Bishops of 1971 taught that "action for justice is a constitutive dimension of the preaching of the Gospel." If the mission of justice is to become an integral feature of the life of every Christian and of the Church, then all Catholics must learn to carry their faith and their values into everyday working life. To help them do that they will need encouragement and support by trained people in ministry.

The Catholic Church's rich tradition and action on matters of social justice constitutes one of its most valuable resources. To remain vital and alive, that tradition must be studied and used in the concrete circumstances of contemporary life. As Catholics in the United States seek to develop a plan of action for the years ahead, they should give careful attention to that tradition and to the circumstances which it can help enlighten and transform. In that spirit, the Catholic community is invited to consider the following recommendations.

WORKING PAPER RECOMMENDATIONS/A CALL TO ACTION RESOLUTIONS

1. Equal Opportunity

Recommendation

In order to assist the American Catholic Church to translate its commitment to full participation in economic life and equal employment opportunity for all Americans regardless of race, sex, age, national origin or physical handicap into concrete programs for action in both Church and society, we recommend:

1. That the United States Catholic Conference, through its Department of Social Development and other Catholic organizations, work to promote legislation and reform in both the public and private sector to bring about equal employment opportunities and opportunities for economic development and to insure justice to minorities, women, the handicapped and the aged in the area of employment and promotion.

2. That a committee on equal employment opportunity be established within the structure of the United

Resolution

In order to assist the U.S. Catholic Church to translate its commitment to full participation in economic life and equal employment opportunity for all people regardless of race, sex, sexual orientation, age, national origin or physical handicap into concrete programs for action in both Church and society, we recommend:

1. That the U.S. Catholic Conference, through its Department of Social Development, call upon all Catholic ordinaries to establish in their dioceses a plan for equal opportunity. This plan will initiate, insure and support legislation, educate, engage in reform practices and provide legal counsel in the public and private sector to bring about equal employment opportunities and opportunities for economic development which insure justice on the part of employers, unions and other organizations to minorities, women, the handicapped,

Recommendation

States Catholic Conference with specific responsibility for setting and implementing goals and timetables for equal employment opportunity within Church institutions and agencies, boards and committees. A two-year forward plan toward this goal should be developed to serve as a model for diocesan and institutional policies throughout the Catholic community. Dioceses and other Catholic institutions and organizations should be encouraged to develop similar programs of equal employment opportunity and affirmative action on the local level and report such programs and their progress to the United States Catholic Conference committee. The committee should make a periodic public accounting of its progress.

3. *That a pastoral letter be sent to Catholic institutions, groups and individuals affirming the responsibility of Catholics to promote equal opportunity and affirmative action to insure justice to all groups in American society.*

Resolution

the aged and young people in the area of employment and promotion.

Since ratification of the Equal Rights Amendment to the U.S. Constitution would be a major step toward achieving equal economic justice for men and women, we endorse and support it. The Church should commit significant economic resources and personnel, especially in social action agencies and offices, to achieve speedy ratification of ERA. Special efforts should be made in those states which have not ratified the amendment.

The bishops of the United States shall work toward promotion of full employment for all people.

2. That an equal employment opportunity program be implemented immediately by the USCC. That said program be part of every diocesan institutional agency, board and committee. The affirmative action program is to follow the affirmative and equal employment guidelines as set down by the U.S. Equal Employment Commission as it applies in each diocese.

That the American Catholic Church, at its headquarters, colleges, universities and in each diocese, immediately launch a continual survey of its employees in its chancery, schools, hospitals, parishes and its other institutions to determine the number of its employees who are blacks, Hispanics, American Indians, Asians, and all other minorities, including European immigrants as well as whites, in the diocese's total work force, and the number of men and women.

These surveys shall include the job levels held so that the Church can determine how it can attain equal employment throughout its professional supervisory ranks as well. Each diocese should establish an affirmative action commission with appropriate minority representation which shall implement this action and which shall publish an annual report.

From this assembled information, each diocese will develop affirmative action goals and timetables to correct these imbalances.

The USCC shall seek regular responses from each diocese and shall monitor these reports through whatever channels necessary.

Intensive educational programs shall be initiated to facilitate attitudinal changes in every diocese to insure effective implementation of the affirmative action plan through the provision of quality and better education that will prepare the people for better job opportunities.

3. That a pastoral letter be sent to Catholic institutions, groups and individuals affirming the responsibility of Catholics to promote equal opportunity and affirmative action to insure justice to all groups in American society.

This letter should include measurable and very detailed objectives to be accomplished by each parish

Recommendation

Resolution

within the diocese. An annual report on progress would be demanded by the bishop.

Pastors and parish councils should make themselves aware of the rights of individuals for equal opportunity and should encourage the total Catholic community to combat the judicial and appeals procedures which decelerate equal opportunities for all people.

4. That the bishops direct every Catholic institution which has financial investments in multinational corporations to use its power as shareholder to assure economic and social justice for all concerned, especially in Latin American and other Third World countries. We strongly recommend as a means of implementation the use of the Interfaith Center on Corporate Responsibility.

2. Economic Justice

Recommendation

Resolution

To make the goals of full employment and decent income set forth by our bishops a reality in our national life, and to promote a fuller awareness in the Catholic community of the content and implications of Church teaching on economic justice, we call for the establishment in the Catholic community, at the earliest possible moment, of a Commission on Employment and Fair Income, with voluntary representation from each diocese and from national organizations dealing with social issues.

The goal of the commission would be to elaborate the broad concerns for full employment, income security and economic justice as expressed by the 1975 bishops' statement, "The Economy: Human Dimensions," to translate its proposals into specific programs for reform at the national level and to work for legislation in coalition with other groups in our society.

The commission should be adequately staffed, should consult with groups with special economic needs and should solicit the support of Catholic scholars and of appropriate departments in Catholic universities.

In support of this effort committees should be established on the diocesan level, in religious orders and in various Catholic organizations. These committees should engage in continued consultation on these concerns, adapt policies to the local setting, engage in practical education on the issues and, where appropriate, cooperate with other Church and civic groups in legislative and political action.

1. To make the goals of full employment and income security set forth by our bishops a reality in our national life, and to promote a fuller awareness in the Catholic community of the content and implication of Church teaching on economic justice, we call for the establishment in the Catholic community, within a year, of a commission on economic justice, with voluntary representation from each diocese and from national organizations dealing with business, economic, labor and social issues.

The commission should evaluate economic problems within the context of international conditions as well as domestic conditions, and should operate within a framework of existing Catholic social teaching.

The goal of the commission would be to elaborate the broad concerns for economic justice as expressed by the 1975 bishops' statement: "The Economy: Human Dimensions," specifically: full employment, job training and development, income security, tax reform, the problem of overemployment, national standards for workmen's compensation and unemployment insurance. In addition, the fuller utilization of the unemployed and underemployed through public service employment and socially useful jobs in the public sector is an essential ingredient of a full employment policy.

It is critical that this commission also look to the recommendation on equal opportunity, responsibility in the world of work and apostolate and working life, specifically the joint operation of full employment and equal opportunity.

The commission should take as a special task the study and evaluation of the economic system, with due attention to the effect that racism has on the distribution of goods and services.

The commission should translate its proposals into

Recommendation

Resolution

specific programs for reform at the national level and work for legislation in coalition with other groups in our society.

The commission should be adequately staffed, should consult with groups with special economic needs and expertise, and should solicit the support of scholars and/or appropriate departments in universities. It should encourage local church convocation of economic justice forums to include stockholders, management, labor, public interest and consumer groups, youth and those involved in human services.

2. In support of this effort, committees with grass-roots representatives should be established on the diocesan level, in religious orders and in various Catholic organizations and parishes. These committees should engage in continued consultation on these concerns, adapt policies to the local setting, engage in practical education and action on the issues and, where appropriate, cooperate with other church and civic groups in legislation and political action.

3. We recommend to the NCCB that it mandate the preaching and teaching of Catholic social doctrine at all levels of the Church, taking the necessary steps to educate preachers and catechists.

We recommend that the commission be charged to actively support the repeal of "right to work" laws as they now exist in 20 of these United States.

4. Since women, in particular minority women, have been special victims of employment and income discrimination in the United States, and since legal guarantees are historically important means for eliminating discriminatory practices, we urge the country to enact a policy which would insure full legal equality for men and women in the United States and in every state of the Union. For this reason we endorse the Equal Rights Amendment to the U.S. Constitution.

3. Responsibility in the World of Work

Recommendation

To reaffirm and promote more effectively the rich Catholic teachings on labor-management relations, and to assist workers who are most lacking in the support provided by collective bargaining and union membership, we recommend:

1. *That, in order to increase the credibility and integrity of its efforts in this area, the Catholic community recognize the rights of its employees in the Church or Church-related institutions to form unions and other appropriate organizations of their own choosing to represent their collective interests and concerns.*

2. *That Catholics encourage and assist unemployed*

Resolution

To reaffirm and promote more effectively the rich Catholic teachings on labor-management relations, and to assist workers who are most lacking in the support provided by collective bargaining and union membership, we recommend:

1. That the social doctrine of Pope John XXIII, Pope Paul VI, Vatican II, the United States bishops and the social teachings of the Church, in their historical developments since 1891, be taught, respected and implemented in parishes, seminaries and other Catholic institutions. Furthermore, that this teaching should clearly state the responsibility of governments, corpo-

Recommendation

and unorganized workers, regardless of immigrant status, to join or form unions to represent their common interests and support legislation which encourages such organization. Church-related social service and social action agencies should assist in organizational work, as wanted and needed by unorganized workers, and should direct their efforts especially to workers presently employed at poverty wages and unfairly impeded in their efforts to organize. We also urge Catholics in trade unions to support these organizing efforts.

3. *That the social doctrine of Popes John XXIII, Paul VI, Vatican II and the American bishops be taught and disseminated at parish and neighborhood levels. Church-related universities and seminaries should be encouraged to include the documents and their application in their academic, pastoral and field work programs.*

4. *That, in view of the large size, power and complexity of the institutions and professions which constitute contemporary economic systems, the Church should encourage efforts at labor-management cooperation including research and experimentation on profit sharing, ownership of capital by employees and participative management in business and industry.*

5. *That, since the tragic state of agricultural workers is recognized as a national problem, the sympathy and constructive strengths of the Church be marshaled to help reform working conditions and assist farm workers to help themselves. In particular we commend the support which the Church has given to the organizing efforts of the United Farm Workers and we pledge to continue our cooperation with Church leadership in resolving with justice the conflicts in the agricultural field by the development of labor organization among farm workers throughout the country.*

6. *That the Church continue to support amnesty for illegal aliens of long standing and work to insure that any adjustment of status of undocumented workers and illegal aliens recognize the civil and human rights of the people involved.*

Resolution

rations and of all workers, executives and professionals to ensure human rights and safety, both personal and environmental, prior to consideration of career and profit.

2. That Catholics encourage and assist unemployed and unorganized workers, regardless of immigrant status, to join or form unions to represent their common interests and support legislation which encourages such organization. Church-related social service and social action agencies should allocate a percentage of their personnel and resources necessary to assist in the organizational work as wanted and needed by unorganized workers and thereby direct their efforts especially to workers presently employed at poverty wages and unfairly impeded in their efforts to organize. We also urge Catholics in labor, management and government to support these organizing efforts.

That the Church commit itself with monies and human resources to aid the struggle of nonunion workers to organize in the South, especially in the textile industry.

We urge that Catholics be informed of the injustices which result from the provisions of paragraph 14-B of the National Labor Relations Act, which allows states under the guise of "right to work" laws to make it more difficult for unions to improve wages and working conditions for employees.

3. That in order to increase the credibility and integrity of its efforts in this area, the Catholic community recognize and support the rights of its employees, including documented and undocumented, in the Church or Church-related institutions to form and/or join unions and other appropriate organizations of their own choosing to represent their collective interests and concerns. In further justice the Catholic community affirms and wishes also to protect the Christian rights of business and business owners.

4. That in view of the large size, power and complexity of the institutions and professions which constitute contemporary economic systems, the Church should encourage efforts at labor-management cooperation including research and prudent experimentation on profit sharing, ownership of capital by employees and participative management in business and industry, especially those in which the Church has an economic interest. The Church should also encourage the formation of low-income, community-controlled economic development enterprises, such as co-ops and credit unions, and provide such organizations with substantive financial and/or technical assistance in order to help assure their success. Finally, that the Church should encourage and support a joint effort toward labor and management education to foster greater mutual understanding.

Recommendation

Resolution

5. That, since the tragic state of agricultural workers and migrants is recognized as a national problem, the sympathy and constructive strengths of the Church be marshaled to help reform working conditions and assist farmworkers to help themselves by the formation of cooperatives, credit unions, health centers, etc.

In particular, we commend the support which the Church has given to the organizing efforts of the United Farmworkers of America, AFL-CIO, and pledge our support and cooperation to other grassroots regional efforts such as the Farm Labor Organizing Committee in the Midwest and the Texas Farmworkers Union in South Texas.

Also that we pledge to continue our cooperation with Church leadership in resolving with justice the conflicts in the agricultural fields by the development of labor organization among farm workers throughout the country. Specifically, that farmworkers should have legislation which would create the legal process that guarantees self-determination through collective bargaining rights, such as Proposition 14 in California and the proposed Texas Agricultural Relations Bill and the proposed Florida Labor Relations Act. That adequate publicity and support be given throughout the Church structure and the national media to these pieces of legislation and the mentioned regional unionizing efforts.

6. That the Church support:

a. Amnesty for undocumented immigrants whose departure from the United States would impose upon them or their families any hardship, and

b. The passage and implementation of a statute and limitation to the Immigration and Naturalization Act (INA) provisions which presently allow for deportation of undocumented immigrants so that those who have developed standing and work in the community may no longer be perpetually vulnerable to deportation.

7. That the Church continue to support an end to the abuse of human and civil rights of the undocumented immigrants and Third World communities in the United States through Immigration and Naturalization Service (INS) enforcement tactics. That the Church opposes unrestrained INS and state enforcement tactics that violate human and civil rights of citizens, permanent residents and undocumented immigrants. That the Church should provide undocumented persons, through its offices of Catholic Charities, with educational and legal services and should defend their civil rights against illegal arrests, unlawful house entry, forceful separation of families, loss of wages.

8. That the Church:

a. Publicly support its teaching that a worker has the right to seek employment anywhere in the world;

b. Expose U.S. multinational economic interests in

Recommendation

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Latin America, especially Mexico, which cause or force emigration of "economic refugees" into this country;

c. Encourage workers from the United States, Mexico and other Latin American countries to coordinate their organizing efforts;

d. That the U.S. bishops seek to remove those INS policies which are concerned with undocumented workers from the Department of Justice to the Department of Labor.

9. That the enactment of H. R. 14535 be seen as an insensitive and discriminatory act against Hispanics in this country, and that the intent and thrust of this act be challenged.

10. That because the unemployment rate for Vietnam era veterans is almost twice as high as the national average, the Church encourage the private and public business sectors to adopt an affirmative action policy on the hiring of Vietnam era veterans.

11. That a commission be established in each diocese to monitor the implementation of these programs. These commissions shall publish an annual report.

4. Apostolate and Working Life

Recommendation

Resolution

To assist Catholics in their continuing obligation to incorporate Christian values into their working life, to help the Church take account of the experience of work in formulating pastoral and social policy and to assist all Americans to find greater meaning and purpose in their working lives, we recommend:

1. That this assembly recognize and support the work of those already engaged in a direct apostolate to working people, including service, manual, technical, professional and business people, and urge dioceses, Catholic Charities offices, religious congregations, Catholic colleges and other institutions to establish pastoral centers to assist and support lay people in unions, professional groups, farmers' associations and business organizations. The staffs of such programs should have adequate training in Catholic social teachings, economics and social science. They should encourage formation of small groups of people who share a work experience and who meet regularly for prayer, reflection and constructive action.

2. That Catholic educational programs at every level incorporate vocational and career preparation, career counseling and evaluation, and attempt to identify and make available new career choices for those dissatisfied with their work.

3. That Catholic scholars, especially theologians and

To assist Catholics in their continuing obligation to incorporate Christian values into their working life, to help the hierarchy of the Church take account of the experience of work in formulating pastoral and social policy, and to encourage all people to find greater meaning and purpose in their working lives, we recommend:

1. The bishops and all people in pastoral work are accountable to minister to people in their world of work. Those involved in ministry should have adequate training in Catholic social teaching, economics, social science and spirituality. They should encourage formation of small groups of people who share a work experience and who meet regularly for prayer, reflection and constructive action.

We encourage dioceses to officially recognize specialized ministries, such as pastoral centers, to assist and support working people in unions, professional groups, farmers' associations, business organizations, domestic workers and men and women who work in raising families a) to organize and b) to deal with all the other issues of work.

2. That Catholic educational programs at appropriate levels incorporate vocational and career counseling and identify new career choices with a view toward developing a better understanding of the world of work as it exists and also with a view toward helping both workers

social scientists, utilize the resources of the Catholic tradition to develop a theology of work, critique and evaluate economic life and define alternatives to our present system of economic organization. Research should incorporate the experience of all types of working people and should evaluate the impact of concentrated ownership of resources and wealth and the elaboration of bureaucratic structures on Christian values and on the personal lives of those who work in such settings.

4. That, in order to become more aware of the moral, pastoral and political dimensions of economic experience, the United States Catholic Conference continue to support the work of the National Catholic Rural Life Conference and establish similar offices to maintain liaison with the labor movement and with professional societies. Such offices should provide information resources and support for pastors and Church leaders at the local level.

and management develop new modes of work which might better enhance job satisfaction and human dignity in the work situation.

3. That Catholic scholars, especially theologians and social scientists, commissioned by the USCC, utilizing the resources of Catholic tradition, contemporary research and the experience of working people, develop a theology of work and leisure, critique and evaluate economic life and identify alternatives to our present system of economic organization. They should evaluate the impact of concentrated ownership of resources and wealth and the proliferation of bureaucratic structures on Christian values and on the personal lives of those who work in such settings.

4. In order to become more aware of the political and economic dimension of our moral and political concerns, the USCC should stimulate, either through new or existing organizations, dialogue with groups such as labor unions, professional societies, business organizations, cooperative movements and citizens' groups to translate the implications of justice into practical norms of action. This dialogue should provide information resources and support for pastors and church leaders at the local level.

Special Resolution

Whereas this pastoral assembly has been a marvelous and effective sign of the involvement and concern of the Church in the United States for the causes of "liberty and justice for all," and

Whereas the work of this pastoral assembly would not have been effectively accomplished without the tireless and selfless efforts of USCC/NCCB and particularly Dr. Francis J. Butler and his staff, Dr. David O'Brien, Sr. Alice Gallin, Sr. Margaret Cafferty, Ms. Marguerite Madigan, Ms. Belinda Mosley, Mrs. Monica Scott and

their numerous devoted helpers at the United States Catholic Conference and throughout the country,

We, the assembled body of delegates, staff and observers convened in Detroit, wish to extend our gratitude and promise of prayer, and we recommend that their expertise in these matters not be overlooked but be sought out in every aspect of the implementation of the documents of this pastoral assembly.

MEMBERS OF THE WRITING COMMITTEE



Closing Remarks

John Cardinal Dearden, Archbishop of Detroit – Chairman, NCCB Ad Hoc Committee for the Bicentennial

During the last few days we have all been part of a learning process which cannot fail to be helpful to each of us personally and to the whole Church in the United States. I emphasize the work process because we did not gather here to solve the problems of either the Church or society in the few hours allotted to us; we have, however, begun a process of exchange—a speaking and a listening—which cannot fail to suggest new areas of concern and new avenues of progress for all our endeavors.

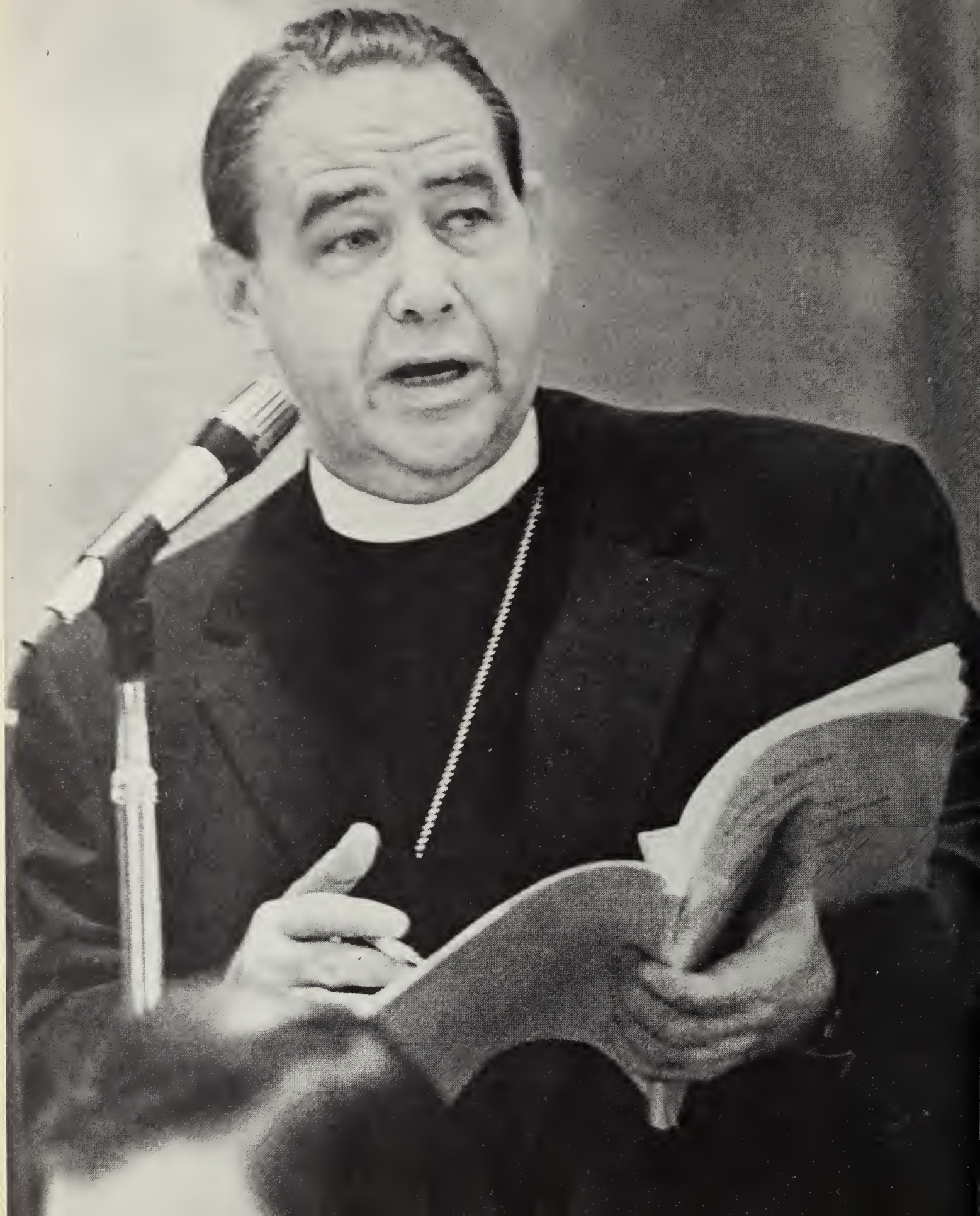
From these days, let us be prepared to take new initiatives where these appear to be indicated, new articulations where they can be expected to clarify, new programs where they offer a more productive future. But, even as we turn to the new, we continue to be mindful of the old, and ever conscious of what the Lord has done for His Church, His people, in the rich generations that have gone before us.

This process in which we have been engaged has been a marked success as a speaking and listening process. It has continued in these three days. Here once again many voices have spoken and been heard, voices not often heard in the councils of church and nation. We also tried here to move to another stage, to engage in reflective deliberation on what has been said over the last two years. Our agenda was heavy, our time limited and our energy finite. We have made some good decisions with which most of us will agree. We have made some with which many will disagree. But let us remember this was the first time we have gathered in such a deliberative assembly. We in the Church have not often listened well to one another, how much harder then to move from listening to careful, reflective decision and effective action.

Now the bishops' bicentennial committee must carry its report to the bishops' conference. We must explain

and interpret the whole two-year program of hearings, discussions, working papers, and now, our assembly resolutions. As official delegates, you must go back to your dioceses, your organizations and your friends to tell them what has happened here. We must tell those to whom we are accountable what we pledge ourselves to do. We must struggle to continue this process of speaking and listening and find even more effective mechanisms for deliberation, decision, collaborative action. We intend to let you know how the bishops' conference responds to our report. We will be anxious to learn how the bishops, priests, laity who sent you here respond to the results of this conference and to the entire Liberty and Justice for All program. And, at the end, as at the start of these three days, all of us must remember our accountability to the hundreds of thousands of people who invested themselves in this program. They and the unnamed people who stand behind them are our people.

In order to serve them better, and with them to serve all members of the human community, we have worked very hard during our hours together. We are very tired, exhilarated by the experience of being together, perhaps a bit overwhelmed by the extent of the problems that we face. But we can all take heart, for we have tried as best we can to respond to the needs we have heard. In the days and months ahead let each of us reflect on the experience that we have shared. Let us determine here today to continue to struggle with our weakness and with the barriers that so often separate us from one another and from our people. If we do that, we will find even better and more effective ways to speak and listen, to learn and grow, to deliberate and to act, to be, in St. Paul's words, a people of one heart and one mind, united in loving service to God and His people. In this spirit, we bring our work to its conclusion.



THE BISHOPS' RESPONSE

Part II



The Bicentennial Consultation: A Response

STATEMENT OF THE NATIONAL CONFERENCE OF CATHOLIC BISHOPS MAY 5, 1977

I.

For two years, as part of the Catholic contribution to the bicentennial, a committee of our conference sought to involve people across the nation in a reflection on justice. At the national level it conducted 7 three-day hearings at which bishops and other Church leaders listened to invited experts and concerned local persons. At the local level dioceses were encouraged to join a parish program and invite Catholics to reflect on their experience and practice of justice.

Many bishops, scholars and persons active in social ministry reviewed and summarized the results of this consultation. Finally, 1,350 delegates and 1,000 observers gathered last October at a conference entitled, *A Call to Action*, to consider the results of the hearings and discussions as reflected in working papers on humankind, personhood, nationhood, ethnicity and race, the Church, neighborhood, family and work. The convocation met for three days and produced more than 180 recommendations.

We invited this process of structured public discussion in the Church so that we might listen to the needs of our own people and through their voices come to know more specifically and to share more intimately "the joys and the hopes, the griefs and the anxieties" of the people of our age. Admittedly, the process of consultation was imperfect and there are some conclusions which are problematical and in some cases untenable. This has been a source of concern. Yet, this two-year process was marked by trust and respect among nearly all who took part. It gave many people a good opportunity to speak directly to Church leaders. It identified issues and a number of constructive suggestions for action. It helped dramatize how the Church and its leadership are perceived by some. We are grateful to all

who shared their insights with us. We reaffirm our commitment to the principle of shared responsibility in the contemporary Church, and we assert our intention to improve consultation with our people.

The bicentennial program must be understood in light of what Vatican Council II has said about the Church. Throughout the universal Church, pastors and people have been engaged in the work of designing methods, structures and processes for bringing the conciliar vision of the Church to fruition at the level of the parish, the diocese, the nation and, indeed, the world. The conciliar vision is contained in a unique way in the two documents on the Church: *Lumen Gentium* (The Dogmatic Constitution on the Church) and *Gaudium et Spes* (The Pastoral Constitution on the Church in the Modern World). It is in the light of the ecclesiological principles of these documents that the process, results and future implications of the bicentennial program must be evaluated.

Fundamental to the theological vision of *Lumen Gentium* is its description of the Church as the people of God.¹ The focus given to this concept by the Council has opened the way for many movements of renewal in the last decade. The image of the Church as the people of God affirms that all of us derive our dignity from the same source: the free, unmerited love of God who has called us out of darkness into His own wonderful light to share in the life of the risen Lord Jesus Christ, thus giving us a new identity as a people uniquely His own. At this most fundamental level of the life of the Church, there are no distinctions among us. Holiness and openness to grace are the most important aspects of the life of the Church, to which everything is ordained. The hierarchical ministry in the Church is ordained entirely to the service of this plan of God, making it possible for

1. *Lumen Gentium*, 9, 10, 11, 12.

those He has called to hear His word, become His people and enjoy the life of the community of Jesus, the Messiah.² Thus the Second Vatican Council teaches that bishops, as successors of the apostles, have received from the Lord the mission of teaching authoritatively all peoples so that all may attain salvation through faith, baptism and the observance of the commandments.³ As pastors who are teachers, we are called both to listen and to learn from our people and also to respond to what we hear by announcing the Good News in all its implications, unfolding its riches and applying it to contemporary circumstances.

In any process of dialogue in the Church, we listen, as all Christians do, for the voice of the Spirit in the Church⁴ and the world; we also exercise the charism of judgments and discernment in the Church in a special way. For bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct."⁵ In responding to the consultative process we have begun, therefore, we are seeking to judge and discern, to guide and direct a process which we believe can bear much fruit in the Church today. We have to be both pastors who can listen and teachers who can speak. We seek to do this sensitively, intelligently and compassionately. We are addressing our response especially to those Christians whose faith in Christ is nurtured within the Roman Catholic Church. In this community, with its specific understanding of authority, we are called to live in truth and by love and to be free with the liberty Christ has gained for us. One of the greatest tests of the Catholic Christian's interior freedom is to respond to God's word in the Church even when a decision may be contrary to one's own views and to abide by that decision with a profound inner peace and joy.

The particular process of consultation which culminated in the proposals of the Call to Action conference was helpful and important. However, it cannot be the sole factor in determining the pastoral agenda for the Church. It is our task to assess those proposals in the context of God's plan as revealed in and through Christ.

One of the demands of the divine plan is action to support a way of life in conformity with the justice which God has revealed and communicated to us in Christ Jesus. Both *Gaudium et Spes* and the synodal document, *Justice in the World*, affirm direct and intimate

connection between the mission of the Church and the ministry of justice.⁶ This connection is so strong that the plan of salvation, which the Church is meant to proclaim and serve, is understood by the Bible as one of "justification," that is, as the transformation of human life by the righteousness or justice of God. This has powerful implications for the entire Church. In communion with our people, we have an obligation to address many issues of individual and social life in the light of this divine justice.⁷ The bicentennial program was initiated by us to clarify and specify the implications for the Church in the United States of a social ministry at the service of the justice of God.⁸

Because this is the justice we preach, we also recognize that we may not simply equate earthly progress with the spread of the kingdom of God or confuse the Church's role and competence with respect to each. The principles of revelation do not provide specific solutions to many social problems, nor do they constitute a blueprint for organizing society. In proposing concrete policies in the social order, the Church is aware that often, the more specific a proposal or program, the more room there may be for persons of sincere faith to disagree.

The Church is called to engage in continuing self-examination in order to make its own structures and procedures more effective instruments of and witness to this divine justice. In doing this, we must keep in mind that the Church is a unique reality into which we are graciously incorporated and a society which is essentially designed by Christ. In reflecting upon its structures, therefore, we can learn much from human organizations but we may not draw too heavily upon them. The Christian life is given to us as an undeserved gift, a grace; it does not originate in our efforts and aspirations although it requires our full cooperation. Reflection upon the roles and rights of members of the Church must take place in light of this fact.

In this preliminary and partial response we can speak to only some of the many recommendations, general and specific, presented to us. All are being referred for study to committees of the National Conference of Catholic Bishops and the United States Catholic Conference. How they will be addressed is described in the final section of this document. Our purpose at this time is to provide an overall assessment of what has been placed before us.

2. *Lumen Gentium*, 18.

3. *Lumen Gentium*, 24.

4. *Lumen Gentium*, 4.

5. *Lumen Gentium*, 25.

6. *Gaudium et Spes*, 40, 43; *Justice in the World*: Introduction; Parts I and II.

7. *Lumen Gentium*, 25; cf. also *Christus Dominus*, 12: "Let (bishops) explain also how high a value, according to the doctrine of the Church,

should be placed on the human person, on his liberty and bodily life; how highly we should value the family, its unity and stability, the procreation and education of children, human society with its laws and professions, its labor and leisure, its arts and technical inventions, its poverty and abundance. They should expound likewise the principles governing the solution of those very grave problems concerning the possession, increase and just distribution of material goods, concerning peace and war, and the fraternal coexistence of peoples."

8. *Octagesima Adveniens*, 4.

II.

The bicentennial consultation reflected the participants' willingness to take personal responsibility for building the Christian community and sharing in its mission. Fortright in requesting episcopal action, they were equally direct in challenging one another and the community at large. The most lasting response will be in dioceses, parishes and the lives of individuals.

The consultation, itself an exercise in shared responsibility, appropriately recommended "the further development of both structures and practices of consultation and shared responsibility at every level of the Church."⁹ We shall seek to develop such ways of helping to discern the needs and gifts of the faithful in the light of the Gospel. We have already encouraged the formation of parish councils and diocesan pastoral councils. We wish to encourage these councils again as good forums for this dialogue to take place.

We support the thrust of recommendations for continued efforts to eradicate racial and ethnic discrimination, even when unconscious and unintended, in both the Church and society; to protect and foster the rights of Church employees; to carry forward the practice of financial accountability; and to observe due process procedures in Church life. Catholic institutions and officials should regularly engage in formal review of their personnel policies and other practices in this light.

Hispanic, black and Indian Catholics deserve continued support in their efforts to articulate their needs, as do the many other ethnic groups which demonstrate the values of cultural diversity and pluralism within the Church and society. We readily express our "desire to respond to proposals for action which come from ethnic, racial and cultural organizations," and we further strive to "facilitate and encourage efforts of such groups to formulate pastoral and social action programs to meet their needs."¹⁰ There is much to commend in recommendations calling attention to minority needs of a cultural, liturgical and social nature. We see the value of new forms of training for ministry, responsive to cultural diversity,¹¹ and of efforts to foster appropriate multicultural expressions within the Church, especially in relation to worship, pastoral planning and education. Clearly, though, all such efforts must be consistent with the essential unity of the community of faith.

Since racism is "among the most persistent and destructive evils in our nation,"¹² we shall continue to address this abuse in words and actions. In view of the recommendation for a collective pastoral "on the sin of racism in both its personal and social dimensions,"¹³ we

shall seek to develop such a document, either as a pastoral letter or in some other appropriate form.

Inner-city neighborhoods clearly require "priority attention by the Church,"¹⁴ yet there is also a great need for its efforts "to improve the quality of life in rural areas."¹⁵ The dilemma with which such recommendations can confront the Church in allocating its limited resources does not permit us to abandon one area of need in favor of another; it underlines the urgent need for all the people of the Church, not only its bishops, to be sensitive and generous in responding.

The consultation spoke often of family concerns and the need for family ministry. Participants found much evidence of discrimination against families in society today, and some expressed the belief that even the Church gives too little attention to family life. "The whole Church, through the example of the lives of its members and through action undertaken in cooperation with other religious and civic groups, [should] combat those contemporary social, economic and cultural forces which threaten families."¹⁶ Comprehensive pastoral planning for family ministry is required, involving Church leadership and family representatives.¹⁷ On the national level this effort has begun and will continue through our Commission on Marriage and Family Life. Families, diocesan offices and national Church bodies, together with other religious and civic groups, should give particular attention to the media's impact on family life and undertake programs to encourage their wholesome use by families "as part of a pastoral social justice program related to media."¹⁸ We encourage our national communication structures to move forward vigorously in this area. Also, noting the recommendation for a "family year,"¹⁹ we ask the appropriate NCCB/USCC structures, in collaboration with other interested bodies, to give immediate attention to this suggestion as a possible vehicle for new initiatives in this critically important field.

Recommendations supportive of vocations to the priesthood, the diaconate and the religious life reflect a commendable appreciation of these forms of service to God and humanity. Beyond question, God's people, who have "the right to competent pastoral care," also have "the responsibility to further vocations . . . by prayer, by participation in religious vocation programs and by active encouragement of those in seminaries and those training for the religious life."²⁰ Moreover, the Catholic community should offer understanding and support to bishops, priests, deacons and religious in their work. While continuing to seek ways to improve

9. Call to Action, *Church*, I, 3.

10. CTA, *Ethnicity and Race*, II, 2.

11. Cf. *Ethnicity and Race*, II, 3.

12. NCCB, *To Live in Christ Jesus*.

13. *Ethnicity and Race*, IV, 8.

14. *Neighborhood*, II, 7.

15. *Neighborhood*, IV.

16. CTA, *Family*, I, 3.

17. *Family*, I, 3.

18. Cf. *Family*, II, 4.

19. *Family*, I, 3.

20. *Church*, I, 5.

the quality of pastoral care available to our people, we urge them also to assume their own responsibilities in this regard.

Some recommendations suggested the possibility of change in the Church's discipline concerning priestly celibacy and the ordination of married men as priests. We concur instead with the longstanding view of the Church, as expressed overwhelmingly by the 1971 Synod of Bishops. Priestly celibacy has great value as an eschatological sign and an instrument for pastoral service, and "the law of priestly celibacy existing in the Latin Church is to be kept in its entirety." Also, "excepting always the right of the Supreme Pontiff, the priestly ordination of married men is not permitted, even in particular cases."²¹

Much attention has been given the several recommendations concerning the ordination of women to the priesthood. We affirm the conclusion of the Holy See's recent *Declaration on the Question of the Admission of Women to the Ministerial Priesthood* — that the Church "does not consider herself authorized to admit women to priestly ordination."²² We invite theologians to join us in a serious study of the issues to which the document addresses itself. Further study and clarification of these issues may allay some of the anguish felt by many whose love for the Church is unquestioned. There is a pressing need to "identify, formally authenticate and expand ministries" performed by women in the Church.²³ Efforts to open up new and greater opportunities for leadership by women are imperative. We shall vigorously pursue this matter, as well as questions of justice for women in society, within our conference and other Church structures.

Other specific recommendations pertaining to pastoral ministry concern the aged, youth and young adults. The needs of the elderly in our parishes and communities are urgent. In our pastoral approach to the elderly we must all recognize "the principle of dynamic growth in every age span and give consideration to the spirituality of the aging as a resource to the Church."²⁴ As we indicated a year ago in our statement, *Society and the Aged: Toward Reconciliation*, we intend to increase our efforts to insure that their pastoral needs are met, that they are included in all phases of the Church's life, and that Church agencies and institutions for social service and social action give them high priority. Youth and young adults need similar attention, including

opportunities for greater direct participation in the Church's life and work.²⁵ We welcome creative, practical proposals by agencies and individuals familiar with youth and young adult ministry. Similarly, recognizing "the unique gifts handicapped persons have to offer the Church," we shall seek ways more effectively to achieve "their integration into full participation in the Christian community."²⁶

Other issues addressed during the consultation concern contraception, ministry to homosexuals and the pastoral care of separated and divorced Catholics.

We have frequently expressed our fidelity to the Church's teaching on birth control. As pastors and teachers we, too, are concerned over "conflict and anguish" with respect to this issue.²⁷ In rejecting contraception as a morally legitimate means of limiting births, the Church is proclaiming and defending the value of procreation itself, "a value attacked, though in different ways, by both the ideology of contraception and by contraceptive acts."²⁸ For this reason, we have urged, and urge again, prayerful reflection concerning the necessity to live according to this teaching, so that the grace of God will give to all couples the power to be faithful to their mission of expressing in their lives the lifegiving love of Christ for His people. In continuing to seek effective means of "safeguarding the holiness of marriage"²⁹ in our times, we are determined to observe the dual reminder given us by Pope Paul: "To diminish in no way the saving teachings of Christ constitutes an eminent form of charity for souls. But this must ever be accompanied by patience and goodness, such as the Lord Himself gave example of."³⁰

While we acknowledge the need for sensitive and compassionate ministry to homosexuals and support their basic human rights³¹ we also emphasize that "homosexual activity . . . as distinguished from homosexual orientation, is morally wrong."³² The moral obligations for such persons which arise from this fact carry a corollary obligation for all of us to respond to their need for pastoral care.

Recommendations concerning separated and divorced Catholics call for a clear but sensitive response in deeds as well as words.³³ In fidelity to Christ, the Church teaches firmly that sacramental marriages are indissoluble. The staggering rate and number of divorces in our country at the present time, many of them involving Catholics, reflect the tragedy of marital failure in a soci-

21. *The Ministerial Priesthood*.

22. Sacred Congregation for the Doctrine of the Faith, October 15, 1976.

23. *Church*, II, 5.

24. CTA, *Personhood*, II, 5.

25. Cf. *Personhood*, II, 5.

26. *Personhood*, II, 6.

27. *Personhood*, III, 2.

28. *To Live in Christ Jesus*.

29. *Humanae Vitae*, 30. The encyclical adds that this "implies concerted

pastoral action in all the fields of human activity, economic, cultural and social; for, in fact, only a simultaneous improvement in these various sectors will make it possible to render the life of parents and of children within their families not only tolerable, but easier and more joyous."

30. *Humanae Vitae*, 29.

31. Cf. *Personhood*, III, 4.

32. *To Live in Christ Jesus*.

33. Cf. *Family*, III.

ety which shows little appreciation for the sanctity of marriage. In light of this, the Church has a two-fold responsibility. It must proclaim more strongly, not less, the indissolubility of Christian marriage. It must also extend special pastoral care to separated and divorced Catholics, so that, even as they experience the heart-ache of marital failure, they may also experience Christ's loving concern and understanding mediated through their Church. This pastoral care must include a strong effort to strengthen, where needed, the personnel and expertise of those exercising ministry in our marriage tribunals. These must be properly equipped to render justice expeditiously to those who request adjudication of their marriage status by a plea of nullity.

Participants in the consultation spoke forcefully of their concern for many issues of justice and peace in our country and world. Recognizing that only with sacrifice will this nation be able to provide meaningful jobs, decent housing, quality education and equal opportunity for all its people, while furthering the cause of peace, development and human rights internationally, the recommendations express a clear commitment, which we share, to continue to work for these goals. In particular, we encourage our national offices to seek to develop "new models of justice education at all levels" and to encourage research and evaluation projects in this area.³⁴

The concern for human life expressed in the consultation and the recognition of the need to restore legal protection to the unborn are praiseworthy. Comprehensive and consistent commitment to the sanctity of life in all contexts and at all stages of its development, before birth as well as after, is demanded of us as followers of Christ. Such commitment requires many practical forms of action, including restoration to the unborn of their legal right to life through an amendment to the Constitution.³⁵

The consultation proposed a large agenda for national policy on many other issues also concerned with the sanctity of life. There were recommendations on such matters as public action to achieve full employment, income security, decent housing and health care, equal access to quality education, public and private, responsive agricultural and resource policy, sensitive immigration laws, reform of the criminal justice system, respect for human rights in foreign policy, arms control and disarmament and many other issues. We wish in particular to state our recognition of "the dangers and evils of the arms race and an aggressive military posture" and to acknowledge our responsibility, in collaboration with others, to encourage "peace education programs" which will illuminate the moral dimensions of this urgent issue and foster responsible efforts on behalf of arms control and disarmament.³⁶

In most cases, the recommendations on domestic and international issues are consistent with our own publicly stated positions and provide a welcome impetus for continued efforts. A few, however, involve matters with which we have not dealt up to now; in some cases, the issues appear more complex than the recommendations would suggest. We strongly encourage our committees and offices to continue to study these questions and develop policy recommendations for our consideration. These efforts should go forward in recognition of the responsibility of the Church "to promote a critical reordering of national priorities and policies to give primary consideration to human rights and human needs"³⁷ in this country and abroad.

III.

As these remarks suggest, the different recommendations of the bicentennial consultation must be approached in several different ways. Some pertain to the teaching or discipline of the universal Church; in regard to them we recall our duty, as members of the college of bishops united with the Holy Father, to respect the principles of collegiality and universality and, in particular, our fundamental obligation of fidelity to the teaching of Christ entrusted to the Church. The conflict, between a few of the recommendations and what the Church teaches, underlines our responsibility to express this teaching more clearly and effectively. As bishops we cannot compromise Catholic teaching. Yet we have the responsibility to do whatever we can, with God's grace, to clarify the evangelical principles which lie behind these teachings, as we strive to improve our efforts to catechize on these matters. Other recommendations pertain specifically to dioceses, parishes, other structures and individuals, and the final response must come at these levels. Some matters involve existing programs of NCCB/USCC or questions now being studied by it; in such cases the recommendations will be fully considered in planning future initiatives at the national level. Still others raise new, complex questions; these, too, will be examined very carefully. As part of the evaluation process, the availability of material resources to accomplish what has been suggested must necessarily be given serious and realistic consideration.

Among matters which are beyond the competence of our conference, as such, to influence directly, we note several themes, concerning the parish, which emerged from the consultation. It is worth doing this in order to indicate our support in principle.

In speaking of their parishes, some Catholics tend to measure the health of the Church by the presence of the sense of commitment. They express a desire to experience community in ways they find more meaningful. Requests for home Masses, parish welcoming and out-

34. CTA, *Humankind*, I, 5.

35. Cf. *Personhood*, II, 2.

36. *Humankind*, III, 3.

37. *Nationhood*, II.

reach committees, greater liturgical variety, more opportunities for cultural expression and reinforcement and improved communication between priests and people all point to the importance of developing the community of faith in families, parishes and informal gatherings of Christians.³⁸

Clearly, the parish community must become closely involved with the neighborhood and its problems, to witness Christian concern for a better life for all and its work for justice at the local level. Parish life should provide challenges and opportunities for the believing community to confront sin, suffering and injustice within and beyond the local community. This theme was articulated in repeated requests for adult education programs, especially those involving formation in Christian responsibility in the political and social realm.³⁹ Effective utilization of the new sacramental rites and of catechetical instruction for the young was also urged. Other recommendations, made in relation to social justice, noted the need to involve the parish in the surrounding neighborhood or rural community through prayer, service and education. This underlines the need for supportive structures and programs at the diocesan level relating to pastoral planning for social justice, increased support for community organization, education for justice, the achievement of equal opportunity and family life.

The Church in the United States is both a community of believers, pledged to fidelity to the Gospel, and a body of concerned citizens. Reflecting this dual role and the obligations arising from it, participants in the consultation expressed a keen interest in the Church's involvement in the formation of public policy and the political ethos. We, too, are intensely interested in the quality of Catholic citizenship; and, we agree that "parishes, dioceses and other groups within the Church . . . [should] continue or initiate programs of education aimed at greater understanding of: a) the way public policy is made; b) the relationship between the public policy and the Gospel of Jesus Christ and the traditions and experiences of the Catholic people themselves, and c) the duties of citizenship."⁴⁰

We cite these two areas as representative of those where response must essentially come at the local level and where early positive action is to be encouraged. In doing so, we also note the desirability of continued consultation at various levels in the Church concerning the implementation of such recommendations.

As we have already said, every recommendation from the bicentennial consultation will also be studied by one or more of the committees of NCCB/USCC. Conscious of the fact that the hearings and the Detroit conference aimed at providing us the material for a five-year "Plan of Action," we direct the president of the NCCB to appoint, as soon as possible, an ad hoc committee to be chaired by a bishop, and to be composed of members of the NCCB and of members drawn from the Advisory Council. This committee will have as its charge to develop the five-year "Plan of Action" in consultation with our NCCB and USCC committees. It will establish appropriate deadlines for its work, and once the "Plan of Action" has been accepted by the NCCB, it will have responsibility for oversight of its implementation. Finally, this committee will submit a written public report on the implementation process at each of our general meetings in November for the next five years. We believe these steps will insure effective implementation and responsible accountability, to us and to all others, on the part of our national structures.

The present preliminary and partial response is not intended as a total response to the bicentennial consultation. Such a response must come in carefully planned actions carried out over a period of time. But we do not forget the fact that hundreds of people came to us to describe how their lives are troubled by social injustice. Others came to describe situations of injustice which they had seen or worked in. All came with hope that the Church can be a sign and source of social justice and peace in the world today. We have been moved by these voices. Perhaps the major result of this extensive consultation is the hope it has given us that together we can bear witness to the unity of the Church of Christ by the justice and peace in which we all live.

BISHOPS' AD HOC COMMITTEE ON IMPLEMENTATION

Most Rev. John R. Roach, Chairman
Most Rev. Thomas A. Donnellan
Most Rev. Peter L. Gerety
Most Rev. Joseph L. Howze
Most Rev. Joseph A. McNicholas
Most Rev. Manuel D. Moreno

Members of the NCCB/USCC Advisory Council

Mr. Joseph V. Libonati
Mrs. Teresa Posey
Mr. Fred Simon
Mrs. Geri Marcavage

38. *Neighborhood*, I, 3.

39. Cf., for example, *Church*, III, 2.

40. *Nationhood*, I, 1.

NCCB A CALL TO ACTION

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APPENDIX

Part III

Liberty and Justice for All HEARINGS

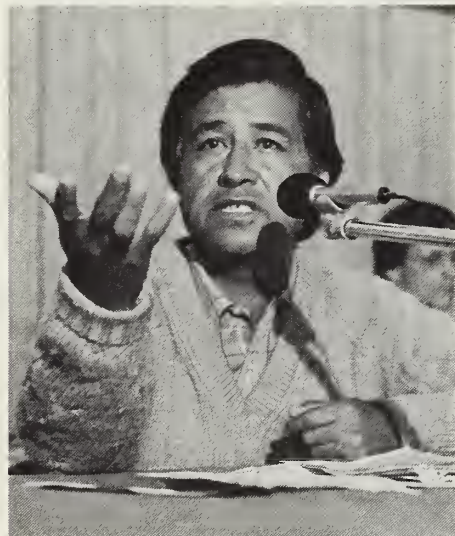


Listening to testimony (left to right), Bishop James S. Rausch, Phoenix, (former) General Secretary, NCCB/USCC; Archbishop Peter L. Gerety, Newark, Vice-chairman, NCCB Ad Hoc Committee for the Bicentennial; John Cardinal Dearden, Detroit, Chairman, NCCB Ad Hoc Committee for the Bicentennial.



Audience at bicentennial hearing, St. Timothy Parish Hall, San Antonio.

Havel Photo



Cesar Chavez, President, United Farm Workers of America, AFL-CIO, testifying.



Margaret Cafferty, PBVN, Program Coordinator, NCCB Ad Hoc Committee for the Bicentennial, speaking at a delegate orientation program.

D. J. Zehnder



Bro. Joseph Davis, (former) Executive Director, National Office for Black Catholics, testifying.



Dorothy Day, Catholic Worker Movement, testifying.



Congressman Charles Rangel (D-N.Y.) testifying.



Listening to testimony (left to right) Bishop James S. Rausch, Phoenix; Archbishop Peter L. Gerety, Newark; John Cardinal Dearden, Detroit; Francis J. Butler, Executive Director, NCCB Ad Hoc Committee for the Bicentennial; Bishop Joseph A. McNicholas, Springfield; Bishop George W. Ahr, Trenton; Bishop John J. Dougherty, Newark; Bishop Louis E. Gelineau, Providence; Bishop Alfred M. Watson, Erie; Mr. James Finn, editor, *Worldview* magazine; Rev. J. Bryan Hehir, USCC Associate Secretary for International Justice and Peace.



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Bishop Donal Lamont, Umtali, Rhodesia, testifying.

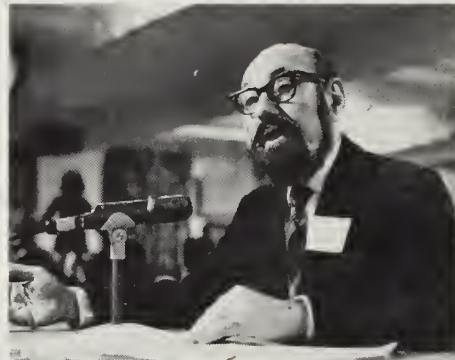


Listening to testimony (left to right) Bishop Edward A. McCarthy, Miami; Archbishop Peter L. Gerety, Newark; Francis J. Butler; Margaret Cafferty, PBN; Bishop James S. Rausch; Msgr. John Tracy Ellis, NCCB Bicentennial Committee member; Msgr. Francis J. Lally, Secretary, USCC Department of Social Development and World Peace.



D. J. Zehnder

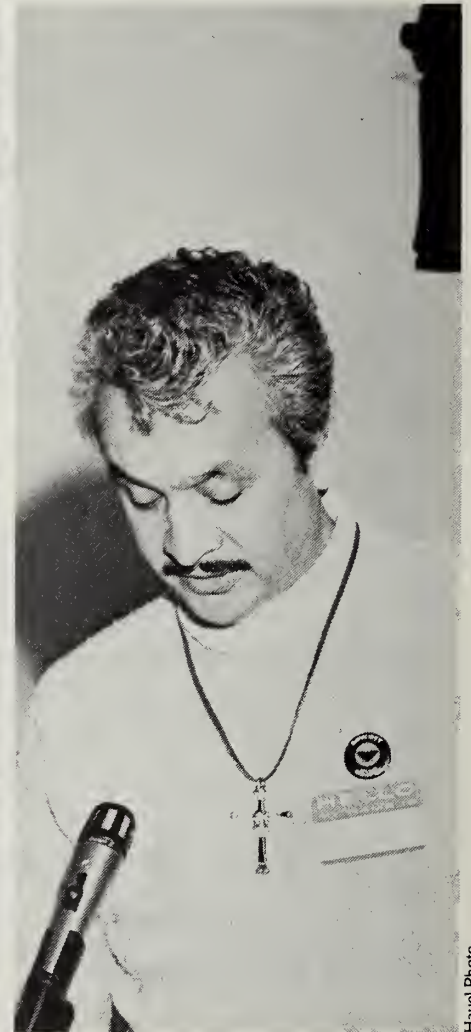
Rev. Andrew Greeley, National Opinion Research Center, testifying.



Sydney Kellner, United American Jewish Committee, testifying.



Mr. David J. O'Brien, Consultant, and Alice Gallin, OSU, Coordinator for Research, NCCB Ad Hoc Committee for the Bicentennial



Mr. Gilbert Padilla, United Farm Workers of America, AFL-CIO, testifying

Havel Photo

Detroit CALL TO ACTION CONFERENCE



John Willig

Pope Paul VI addressing delegates in filmed message.



Delegates in session.



Procession at Call to Action conference liturgy.



NC News Service

Bishop Thomas C. Kelly, General Secretary, NCCB/USCC.



John Willig



John Willig

Volunteers processing delegate material.



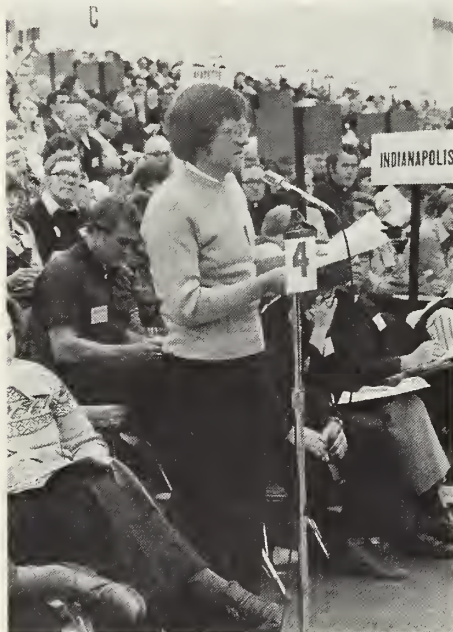
John Willig

Msgr. Jack Egan and Ms. Alexis Herman, Co-chairpersons, Call to Action conference.



Steve Rybicki

Delegates listening to debate.



Rev. George Klepec, Joliet, speaking to a resolution.



Steve Rybicki

Delegates voting on an amendment.



Steve Rybicki

Principal celebrants at Call to Action liturgy (left to right) Archbishop Jean Jadot, Humberto Cardinal Medeiros, Boston; John Cardinal Dearden, Detroit; Archbishop Joseph L. Bernardin, Cincinnati, President, NCCB/USCC.

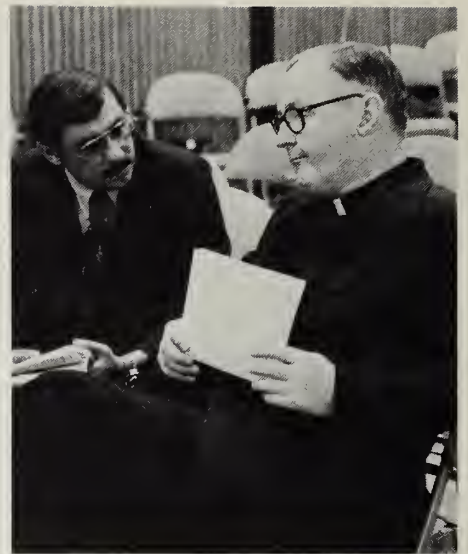


John Willig

Delegate Wilbur F. Singleton, Harrisburg, Pa., presenting signatures to John Cardinal Dearden at signing ceremony.



Delegates in working committee meeting.



Mr. Paul Sedillo (left), USCC Secretariat for the Spanish Speaking, and Msgr. George G. Higgins, USCC Secretary for Research.



Liturgy at Call to Action conference.

John Willig



John Cardinal Dearden addressing assembled delegates.

John Willig



Delegates recite "Our Father."



Bishop James S. Rausch, Phoenix, Francis J. Butler, Kristin Wenzel, OSU, parliamentarian of the Neighborhood Committee.



Archbishop Jean Jadot, Apostolic Delegate, and Bishop Joseph Francis, Newark, homilist at Call to Action liturgy.

Steve Rybicki

NCCB CALL TO ACTION COMMITTEE REFERENCE DOCUMENT

Resolution and paragraph citations correspond to those found under "Official Resolutions" in the "A People Called To Action" section of this book.

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/Commentary
1	Church	1	1, 2	Ownership/Alienation of Property/Stewardship	USCC/Social Development and World Peace	Bishop McNicholas	3*
2	Church	1	2a	Establish National Review Board	NCCB/Arbitration	Bishop Mahoney	1
3	Church	1	2b	Diocesan Marriage Tribunal	NCCB/Canon Law	Bishop O'Donnell	3
4	Church	1	2c	Selection of Bishops	NCCB/Nomination of Bishops	Archbishop Bernardin	4
5	Church	1	3	Shared Responsibility	NCCB/USCC General Secretary	Bishop Kelly	3
6	Church	1	4	Pluralism/Discrimination	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
7	Church	1	5	Training of Clergy	NCCB/Pastoral Research and Practices, Priestly Life and Ministry	Bishop Hickey Bishop Gallagher	2, 3 2, 3
8	Church	1	5	Vocations	NCCB/Vocations	Archbishop Roach	2
9	Church	1	6	Theology and Church	NCCB/Doctrine	Cardinal Baum	3
10	Church	1	7	Vocations	NCCB/Vocations	Archbishop Roach	2
11	Church	1	8	Laicized Priests	NCCB/Priestly Life and Ministry	Bishop Gallagher	3, 4
12	Church	1	9	Ordination of Married Men	NCCB/Administrative Committee	Archbishop Bernardin	4
13	Church	1	10	Ordination of Women	NCCB/Administrative Committee	Archbishop Bernardin	4
14	Church	1	11	Priestly Celibacy	NCCB/Administrative Committee	Archbishop Bernardin	4
15	Church	2	1	Office for Women	NCCB/Women in Society and the Church USCC/Research, Plans and Programs	Bishop McAuliffe Archbishop Bernardin	1 1
16	Church	2	2	Ordination of Women	NCCB/Administrative Committee	Archbishop Bernardin	4
17	Church	2	3	Affirmative Action	NCCB/Women in Society and the Church	Bishop McAuliffe	1
18	Church	2	4, 7	Language/Imagery in Liturgy	NCCB/Liturgy	Archbishop Quinn	1
19	Church	2	5, 6	Expand Ministry/Women	NCCB/Women in Society and the Church	Bishop McAuliffe	1, 2, 3
20	Church	2	8	Female Altar Server	NCCB/Administrative Committee	Archbishop Bernardin	4
21	Church	2	1, 2a, b, c	Adult Education/Shared Responsibility Education	USCC/Education	Bishop McManus	2, 3

*Ledger:

1. Respond with action or study/consultation with report.
2. Committee related concern/respond with action by offering general support to diocese/parish/organizations involved.
3. Supports ongoing activities/activities or study already underway.
4. Any response to the resolution will be issued in light of the universal law of the Church.

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
22	Church	3	3	Evaluate Catholic Education	USCC/Education	Bishop McManus	1, 2
23	Church	3	4a	Support Catholic Schools	USCC/Education	Bishop McManus	2
24	Church	3	4b	Manage Catholic Schools	USCC/Education	Bishop McManus	2
25	Church	3	4c, d, e, f	Establish Organization/ Government Aid to Education	USCC/Education	Bishop McManus	1
26	Church	3	5	Public Schools/Church	USCC/Education	Bishop McManus	1, 2
27	Church	3	6	Racial Integration/Multi- cultural Values/Education	USCC/Education	Bishop McManus	2
28	Church	3	7	Continuing Education Clergy	NCCB/Priestly Life and Ministry	Bishop Gallagher	2
29	Church	3	8	Support Higher Education	USCC/Education	Bishop McManus	2
30	Church	3	9	Catechetical Directory Church Teaching/Justice	NCCB/Catechetical Directory	Archbishop Whealon	1
31	Ethnicity and Race	1	1	Acknowledge Distinction	USCC/Social Development and World Peace	Bishop McNicholas	2
32	Ethnicity and Race	1	2	Affirmative Action/Plan	USCC/Personnel and Administration	Cardinal Carberry	1
33	Ethnicity and Race	1	3	Affirmative Action/Plan	USCC/Social Development and World Peace	Bishop McNicholas	2
34	Ethnicity and Race	1	4	Equal Opportunity	USCC/Social Development and World Peace	Bishop McNicholas	2
35	Ethnicity and Race	1	4	Investment Practices	USCC/Social Development and World Peace	Bishop McNicholas	2
36	Ethnicity and Race	2	1	Ethnic, Racial, Cultural Pluralism	USCC/Social Development and World Peace	Bishop McNicholas	2
37	Ethnicity and Race	2	2	Ethnic, Racial, Cultural Proposals for Action	USCC/Social Development and World Peace	Bishop McNicholas	1
38	Ethnicity and Race	2	3	Seminary Training/Race and Ethnicity, Culture	NCCB/Priestly Formation	Bishop Marshall	2
39	Ethnicity and Race	2	4	Media/Race, Ethnicity, Culture	USCC/Communications	Bishop Crowley	2
40	Ethnicity and Race	2	5	Scholarship/Race, Ethnicity, Culture	USCC/Liaison with Scholars	Bishop Kelly	2
41	Ethnicity and Race	2	5	Establish Multiethnic Office	USCC/Social Development and World Peace USCC/Research, Plans and Programs	Bishop McNicholas Archbishop Bernardin	1 1
42	Ethnicity and Race	2	5	Establish National Hispanic Research Center	NCCB/Spanish Speaking USCC/Research, Plans and Programs	Bishop Rausch Archbishop Bernardin	1 1
43	Ethnicity and Race	2	6	Representation on Liturgical Commissions	NCCB/Liturgy	Archbishop Quinn	2
44	Ethnicity and Race	2	7	Ethnicity, Race, Culture Composition of Hierarchy	NCCB/Nomination of Bishops	Archbishop Bernardin	4
45	Ethnicity and Race	3	1	Advocacy for Indians	USCC/Social Development and World Peace	Bishop McNicholas	3
46	Ethnicity and Race	3	2	Establish Indian Secretariat	USCC/Research, Plans and Programs USCC/Social Development and World Peace	Archbishop Bernardin Bishop McNicholas	1 1

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
47	Ethnicity and Race	3	3	Indian Education	USCC/Education	Bishop McManus	2
48	Ethnicity and Race	3	4a	Liturgy/Indian Tradition	NCCB/Liturgy	Archbishop Quinn	1
49	Ethnicity and Race	3	4b	Indian Spirituality/ Seminaries	NCCB/Priestly Formation	Bishop Marshall	1
50	Ethnicity and Race	3	4c	"New Beginnings" Pastoral	USCC/Social Development and World Peace	Bishop McNicholas	3
51	Ethnicity and Race	3	4d	Ordination of Indian Bishops	NCCB/Nomination of Bishops	Archbishop Bernardin	4
52	Ethnicity and Race	3	4e	Revise Diaconate Program Reference to Indians	NCCB/Permanent Diaconate	Bishop Unterkoefer	4
53	Ethnicity and Race	3	5	Indian Values	USCC/Social Development and World Peace	Bishop McNicholas	3
54	Ethnicity and Race	3	6, 7a, b	Ministry to Indians	USCC/Social Development and World Peace	Bishop McNicholas	2
55	Ethnicity and Race	4	1, 2, 9	USCC Relationship to Organizations	USCC/Social Development and World Peace NCCB/NOBC NCCB/Spanish Speaking NCCB/USCC General Secretary	Bishop McNicholas Bishop Johnson Bishop Rausch Bishop Kelly	3 3 3 3
56	Ethnicity and Race	4	3	Evaluation of Bureau of Catholic Missions	USCC/Social Development and World Peace	Bishop McNicholas	3
57	Ethnicity and Race	4	4	Research/Poverty	NCCB/CHD	Archbishop Furey	3
58	Ethnicity and Race	4	4	Pastoral Needs/Migrants	NCCB/Migration and Tourism	Bishop Gracida	1, 3
59	Ethnicity and Race	4	5	Educational Needs/ Minorities	USCC/Education	Bishop McManus	1, 2
60	Ethnicity and Race	4	6	Parochial School/Poor	USCC/Education	Bishop McManus	2
61	Ethnicity and Race	4	7	Discrimination	USCC/Social Development and World Peace	Bishop McNicholas	3
62	Ethnicity and Race	4	8	Pastoral Letter/Racism	USCC/Social Development and World Peace	Bishop McNicholas	1
63	Ethnicity and Race	4	10	Youth Ministry	NCCB/Education	Bishop McManus	1
64	Ethnicity and Race	4	11	Freedom of Press	USCC/Communications	Bishop Crowley	2
65	Ethnicity and Race	4	12	Diocesan Task Force on Discrimination	USCC/Social Development and World Peace	Bishop McNicholas	2
66	Ethnicity and Race	4	13	Establish Black, Indian, Hispanic Secretariat	USCC/Social Development and World Peace USCC/Research, Plans and Programs	Bishop McNicholas Archbishop Bernardin	1 1
67	Ethnicity and Race	4	14	Church Investments	USCC/Social Development and World Peace	Bishop McNicholas	1
68	Ethnicity and Race	4	15	Undocumented Aliens	NCCB/Migration and Tourism	Bishop Gracida	3
69	Family	1	1, 2	Theology of Family	USCC/Education NCCB/Doctrine USCC/Family	Bishop McManus Cardinal Baum Archbishop Quinn	3 3 3

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
70	Family	1	3	Development of Pastoral Plan on Family	USCC/Education NCCB/Doctrine USCC/Family	Bishop McManus Cardinal Baum Archbishop Quinn	1 1 1
71	Family	1	4a	Establishment of Standing Committee on Family	USCC/Research, Plans and Programs USCC/Family	Archbishop Bernardin Archbishop Quinn	1 1
72	Family	1	4b	Diocesan Family Life Office	USCC/Education	Bishop McManus	2
73	Family	1	4c	Recognition of Work of Permanent Deacons	NCCB/Permanent Diaconate	Bishop Unterkoefer	3
74	Family	1	4d, e	Training Family Ministry	NCCB/Priestly Life and Ministry NCCB/Pastoral Research and Practices USCC/Family	Bishop Gallagher Bishop Hickey Archbishop Quinn	1, 2 1, 2 1, 2
75	Family	2	1, 2	Family Life Program	USCC/Education	Bishop McManus	2
76	Family	2	3	Formation of Public Policy	USCC/Education	Bishop McManus	1
77	Family	2	4	Media and Family	USCC/Communications	Bishop Crowley	1, 3
78	Family	3	1-3	Ministry to Divorced	NCCB/Pastoral Research and Practices	Bishop Hickey	1, 2, 4
79	Family	3	4	Study of Marital Breakdown	USCC/Family NCCB/Pastoral Research and Practices	Archbishop Quinn Bishop Hickey	1 1
80	Family	3	5	Repeal of Excommunication	NCCB/Canon Law	Bishop O'Donnell	3
81	Humankind	1	1	USCC/Establish Diocesan Justice and Peace Office	USCC/Social Development and World Peace	Bishop McNicholas	1
82	Humankind	1	2	Support Diocesan Justice and Peace Office	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
83	Humankind	1	3	Establish U.N. Office	USCC/Research, Plans and Programs USCC/Social Development and World Peace	Archbishop Bernardin Bishop McNicholas	1 1
84	Humankind	1	4	Dialogue with World Religions	USCC/Social Development and World Peace NCCB/Ecumenical and Interreligious Affairs	Bishop McNicholas Bishop Law	1 1
85	Humankind	1	5, 6	Justice Education	USCC/Social Development and World Peace USCC/Education	Bishop McNicholas Bishop McManus	3 3
86	Humankind	1	7	Justice Research	NCCB/Liaison with Scholars	Bishop Kelly	1
87	Humankind	1	7	Evaluation/Communication on Justice	USCC/Social Development and World Peace	Bishop McNicholas	1
88	Humankind	1	8	Justice Education	USCC/Social Development and World Peace	Bishop McNicholas	3
89	Humankind	1	9a, b	Initiate Mission Program	NCCB/Missions in consultation with USCC/Social Development and World Peace	Cardinal Manning Bishop McNicholas	1 1
90	Humankind	1	10	Give Priority to Social Communications	USCC/Communications	Bishop Crowley	1
91	Humankind	1	11	Recognition of Justice Education	USCC/Social Development and World Peace	Bishop McNicholas	1

Item	Resolution		Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
	Heading	Number					
92	Humankind	2	1, 2	Human Rights/Foreign Policy	USCC/Social Development and World Peace	Bishop McNicholas	1
93	Humankind	2	3	Investment Policies	USCC/Social Development and World Peace	Bishop McNicholas	3
94	Humankind	2	4	Operation Rice Bowl	USCC/Administrative Board	Archbishop Bernardin	3
95	Humankind	2	5	World Hunger	USCC/Social Development and World Peace	Bishop McNicholas	2
96	Humankind	2	6	Evaluate Catholic Relief Services	CRS Board of Trustees	Archbishop Bernardin	1
97	Humankind	2	7a, b	Material Consumption	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
98	Humankind	2	8	U.N. Coverage of Civil Economic Rights	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
99	Humankind	2	9	Pastoral Letter on Health Care	USCC/Health Affairs	Bishop Dingman	1
100	Humankind	2	10	Undocumented Immigrants	NCCB/Migration and Tourism	Bishop Gracida	2
101	Humankind	2	11	U.S. Corporate Involvement	USCC/Social Development and World Peace	Bishop McNicholas	1
102	Humankind	2	12	Helsinki Accord	USCC/Social Development and World Peace	Bishop McNicholas	1
103	Humankind	2	13	Political Prisoners	USCC/Social Development and World Peace	Bishop McNicholas	1
104	Humankind	3	1	Disarmament	USCC/Social Development and World Peace	Bishop McNicholas	1
105	Humankind	3	2, 3	Peace/Education	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
106	Humankind	3	4, 5	C.O./Amnesty	USCC/Social Development and World Peace	Bishop McNicholas	1
107	Humankind	3	6	Arms Sales	USCC/Social Development and World Peace	Bishop McNicholas	1
108	Humankind	3	7	Reconciliation Services/ Weapons	USCC/Social Development and World Peace	Bishop McNicholas	2
109	Humankind	3	8	Peace/Right to Life	USCC/Social Development and World Peace NCCB/Pro-Life Activities	Bishop McNicholas Cardinal Cooke	2 2
110	Humankind	3	9	M.I.A./Information	USCC/Social Development and World Peace	Bishop McNicholas	2
111	Humankind	3	10	Alternative Forms/ Military Ministry	NCCB/USCC General Secretary	Bishop Kelly	1
112	Humankind	3	11	Support Justice Movement	USCC/Social Development and World Peace	Bishop McNicholas	3
113	Nationhood	1	1, 2	Education/Public Policy	USCC/Social Development and World Peace	Bishop McNicholas	2
114	Nationhood	2	1-15	Goals for Public Policy	USCC/Social Development and World Peace NCCB/Pro-Life Activities NCCB/Migration and Tourism	Bishop McNicholas Cardinal Cooke Bishop Gracida	1 1 1
115	Nationhood	3	1, 2	Public Policy/Economic System	USCC/Social Development and World Peace	Bishop McNicholas	3

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
116	Nationhood	3	3	Media/Values	USCC/Communications	Bishop Crowley	3
117a	Nationhood	4	1	Consultation/Pastoral Programs/Ministry	NCCB/Lay Apostolate NCCB/Pastoral Research and Practices	Archbishop McCarthy Bishop Hickey	1 1
117b	Nationhood	4	2, 3	Parish/Diocesan Consultation and Decision Making	NCCB/Lay Apostolate NCCB/USCC General Secretary	Archbishop McCarthy Bishop Kelly	2, 3 2, 3
118	Nationhood	4	4, 5	Call To Action Implemen- tation	NCCB/Administrative Committee	Archbishop Bernardin	1
119	Nationhood	4	7	Divest Property	NCCB/President NCCB/Liaison with Religious	Archbishop Bernardin Bishops May and McGann	1 1
120	Neighborhood	1	1-5	Parish/Worship/Ministry	NCCB/Pastoral Research and Practices	Bishop Hickey	2
121	Neighborhood	2	1-7	Parish Neighborhood Relations	USCC/Social Development and World Peace	Bishop McNicholas	2
122	Neighborhood	2	8	Campus Ministry	USCC/Education	Bishop McManus	2
123	Neighborhood	3	1-3c	Develop Neighborhood Policy	USCC/Social Development and World Peace	Bishop McNicholas	1, 2
124	Neighborhood	3	3d	Justice Continuing Educa- tion/Priestly Formation	NCCB/Priestly Formation	Bishop Marshall	1
125	Neighborhood	3	4	Closing Catholic Schools	USCC/Education	Bishop McManus	2
126	Neighborhood	3	5-7, 9	Establish Diocesan Office of Social Concerns	USCC/Social Development and World Peace	Bishop McNicholas	2
127	Neighborhood	3	8	Establish Office of Social Concerns	USCC/Social Development and World Peace USCC/Research, Plans and Programs	Bishop McNicholas Archbishop Bernardin	3 3
128	Neighborhood	3	10	Support CHD	NCCB/CHD	Archbishop Furey	3
129	Neighborhood	4	1	USCC/NCRLC	USCC/Social Development and World Peace	Bishop McNicholas	3
130	Neighborhood	4	2, 5	Evaluate/Rural Ministry	NCCB/USCC General Secretary	Bishop Kelly	1
131	Neighborhood	4	5	Land Use, Agricultural Worker	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
132	Neighborhood	4	4	Pastoral on Rural Ministry	NCCB/USCC General Secretary	Bishop Kelly	1
133	Neighborhood	4	6, 7	Rural Ministry	NCCB/USCC General Secretary	Bishop Kelly	1
134	Neighborhood	4	8	CHD/Rural Projects	NCCB/CHD	Archbishop Furey	1
135	Neighborhood	4	9-11	NCRLC/CCA/Rural Poor	USCC/Social Development and World Peace	Bishop McNicholas	2
136	Neighborhood	4	12, 13	Farmworkers	NCCB/Farm Labor USCC/Social Development and World Peace	(vacant) Bishop McNicholas	3 3
137	Neighborhood	5	1	Call To Action Implemen- tation	NCCB/Administrative Committee	Archbishop Bernardin	1 (See Nationhood 4)
138	Personhood	1	1	Pastoral Policy to Promote Community	NCCB/Pastoral Research and Practices	Bishop Hickey	1
139	Personhood	1	2	Vocations	NCCB/Vocations	Archbishop Roach	2, 3
140	Personhood	1	3	Ministry	NCCB/Pastoral Research and Practices	Bishop Hickey	1

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
141	Personhood	1	4a, b	Expansion of Office of Preaching	NCCB/Administrative Committee	Archbishop Bernardin	4
142	Personhood	1	5	Foster Call to Holiness	NCCB/Pastoral Research and Practices	Bishop Hickey	2, 3
143	Personhood	1	6	Communion in the Hand	NCCB/Liturgy	Archbishop Quinn	1
144	Personhood	2	1	Support Program/Aging	USCC/Social Development and World Peace	Bishop McNicholas	3
145	Personhood	2	2	Respect For Life	NCCB/Pro-Life Activities	Cardinal Cooke	3
146	Personhood	2	3	Sex Discrimination	USCC/Social Development and World Peace	Bishop McNicholas	3
147	Personhood	2	4	Equal Rights Amendment	USCC/Social Development and World Peace	Bishop McNicholas	1
148	Personhood	2	5	Youth Ministry	USCC/Education	Bishop McManus	2, 3
149	Personhood	2	6	Support Handicapped	USCC/Advisory Committee on the Handicapped	Bishop McNicholas Bishop McManus	2, 3 2, 3
150	Personhood	2	6	Establish Office/Handicapped	USCC/Research, Plans and Programs	Archbishop Bernardin	1
151	Personhood	2	7	Catholic Social Service and Human Need Program	USCC/Social Development and World Peace	Bishop McNicholas	2
152	Personhood	2	8	Institutional Racism	USCC/Social Development and World Peace	Bishop McNicholas	2
153	Personhood	2	9	Justice for Prisoners	USCC/Social Development and World Peace	Bishop McNicholas	2
154	Personhood	3	1	Research Dialogue/Sexuality	NCCB/Pastoral Research and Practices	Bishop Hickey	1
155	Personhood	3	2	Family Planning	USCC/Education USCC/Family Life	Bishop McManus	1
156	Personhood	3	3	Parent Education	USCC/Education	Bishop McManus	2
157	Personhood	3	4, 5	Pastoral Needs of Homosexuals	NCCB/Pastoral Research and Practices	Bishop Hickey	2, 3
158	Personhood	4	1, 2	Catholic Bill of Rights	NCCB/Canon Law	Bishop O'Donnell	1
159	Work	1	1	Communicate/Affirmative Action	USCC/Social Development and World Peace	Bishop McNicholas	1
160	Work	1	1	Equal Rights Amendment	USCC/Social Development and World Peace	Bishop McNicholas	1
161	Work	1	1	Full Employment	USCC/Social Development and World Peace	Bishop McNicholas	3
162	Work	1	2	USCC Equal Employment Program	USCC/Personnel and Administration	Cardinal Carberry	1
163	Work	1	2	Equal Employment Survey/Affirmative Action Program	USCC/Social Development and World Peace	Bishop McNicholas	1
164	Work	1	3	Pastoral Letter on Equal Opportunity	USCC/Social Development and World Peace	Bishop McNicholas	1
165	Work	1	4	Investments/Multinationals	USCC/Social Development and World Peace	Bishop McNicholas	2
166	Work	2	1	Establish Commission on Economic Justice	USCC/Administrative Committee	Archbishop Bernardin	1
167	Work	2	2	Local Support for Commission	USCC/Social Development and World Peace	Bishop McNicholas	2

Item	Resolution Heading	Number	Paragraph	Topic	Responsible NCCB/USCC Committee	NCCB/USCC Committee Chairman	Directive/ Commentary
168	Work	2	3	NCCB Mandate Teaching of Social Development	USCC/Social Development and World Peace	Bishop McNicholas	2
169	Work	2	3	Repeal of Right to Work Laws	USCC/Social Development and World Peace	Bishop McNicholas	2
170	Work	2	4	Equal Rights Amendment	USCC/Social Development and World Peace	Bishop McNicholas	1
171	Work	3	1	Teaching Social Justice	USCC/Education	Bishop McManus	2
172	Work	3	2	Assist Unorganized Workers	USCC/Social Development and World Peace	Bishop McNicholas	2
173	Work	3	3	Recognition of Rights Employers/Employees	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
174	Work	3	4	Encourage: Labor-Management Cooperation; Study Economic System	USCC/Social Development and World Peace	Bishop McNicholas	2, 3
175	Work	3	5	Support Farmworkers	NCCB/Farm Labor	(vacant)	2, 3
176	Work	3	6a, b; 7; 8a, b, c, d; 9	Amnesty for Illegal Aliens	NCCB/Migration and Tourism	Bishop Gracida	1, 2, 3
177	Work	3	10	Unemployed Veterans	USCC/Social Development and World Peace	Bishop McNicholas	2
178	Work	3	11	Commission on Economic Justice	USCC/Research, Plans and Programs USCC/Social Development and World Peace	Archbishop Bernardin Bishop McNicholas	1 1
179	Work	4	1	Pastoral Training/Social Ministry	USCC/Social Development and World Peace NCCB/Priestly Life and Ministry	Bishop McNicholas Bishop Gallagher	1, 2 1, 2
180	Work	4	2	Occupational Counseling	USCC/Education	Bishop McManus	2
181	Work	4	3	Develop Theology of Work	NCCB/Liaison with Scholars	Bishop Kelly	1
182	Work	4	4	Dialogue on Justice	USCC/Social Development and World Peace	Bishop McNicholas	3

CALL TO ACTION DELEGATE PROFILE

ENTIRE SAMPLE

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			3)	Church	754	64.3
	1) Female	469	40.0	4)	Government (Federal, State, Local)	76	6.5
	2) Male	703	60.0	5)	Homemaker	97	8.3
2.	Age			6)	Self-Employed	50	4.3
	1) 15-17	12	1.0	7)	Student	34	2.9
	2) 18-25	42	3.6	8)	Unemployed	11	.9
	3) 26-40	377	32.2	10.	Church Work Area		
	4) 41-60	632	53.9		) No Response	420	35.8
	5) Over 60	109	9.3	1)	Administration	285	24.3
3.	Income			2)	Education	178	15.2
	) No Response	29	2.5	3)	Health	10	.9
	1) 0- 3,499	233	19.9	4)	Social Justice	169	14.4
	2) 3,500- 6,999	347	29.6	5)	Social Services	110	9.4
	3) 7,800- 9,999	134	11.4	11.	Group Representation		
	4) 10,000-14,999	124	10.6		) No Response	74	6.3
	5) 15,000-24,999	173	14.8	1)	Diocesan Administration	435	37.1
	6) 25,000 or More	132	11.3	2)	Parish Life	464	39.6
4.	Type			3)	Affected by Injustice	199	17.0
	) No Response	13	1.1	12.	Parish Identification		
	1) Laity	555	47.4		) No Response	22	1.9
	2) Clergy	400	34.1	1)	Territorial Parish	604	51.5
	3) Religious Women	196	16.7	2)	Alternative or Non-Geographic	93	7.9
	4) Religious Brothers	8	.7	3)	Community Institution	185	15.8
5.	Living Area			4)	National Parish	53	4.5
	) No Response	5	.4	5)	Other Relationship to Parish	147	12.5
	1) Urban	426	36.3	6)	No Relationship to Parish	68	5.8
	2) Inner City	190	16.2	13.	Involvement		
	3) Suburban	194	16.6		) No Response	23	2.0
	4) Small City (Pop. 20,000-50,000)	142	12.1	1)	Parish Committee	139	11.9
	5) Small Town (Pop. Less Than 20,000)	104	8.9	2)	Diocesan Committee or Commission	437	37.3
	6) Rural	111	9.5	3)	Church Movement	218	18.6
6.	Race			4)	Local Church Organization	143	12.2
	) No Response	1	.1	5)	National Church Organization	121	10.3
	1) White	940	80.2	6)	None of These	91	7.8
	2) Black	87	7.4	14.	Section Worked On		
	3) Hispanic	108	9.2		) No Response	12	1.0
	4) American Indian	16	1.4	1)	Church	180	15.4
	5) Asian	6	.5	2)	Ethnicity and Race	146	12.5
	6) Other	14	1.2	3)	Family	150	12.8
7.	Liberty and Justice for All Discussion			4)	Humankind	137	11.7
	) No Response	9	.8	5)	Nationhood	132	11.3
	1) Yes	650	55.5	6)	Neighborhood	144	12.3
	2) No	513	43.8	7)	Personhood	151	12.9
8.	National Hearings			8)	Work	120	10.2
	) No Response	8	.7	15.	Release Address		
	1) Yes	236	20.1		) No Response	21	1.8
	2) No	928	79.2	1)	Yes	880	75.1
9.	Work Classification			2)	No	271	23.1
	) No Response	17	1.5				
	1) Armed Service	15	1.3				
	2) Business or Industry	118	10.1				

Total Number of Responses 1,172

ALL LAITY

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			4)	Government (Federal, State, Local)	65	11.7
	1) Female	268	48.3	5)	Homemaker	96	17.3
	2) Male	287	51.7	6)	Self-Employed	45	8.1
2.	Age			7)	Student	32	5.8
	1) 15-17	11	2.0	8)	Unemployed	9	1.6
	2) 18-25	41	7.4	10.	Church Work Area		
	3) 26-40	183	33.0		) No Response	366	65.9
	4) 41-60	277	49.9	1)	Administration	38	6.8
	5) Over 60	43	7.7	2)	Education	43	7.7
3.	Income			3)	Health	3	.5
	) No Response	10	1.8	4)	Social Justice	56	10.1
	1) 0- 3,499	66	11.9	5)	Social Services	49	8.8
	2) 3,500- 6,999	41	7.4	11.	Group Representation		
	3) 7,800- 9,999	68	12.3		) No Response	31	5.6
	4) 10,000-14,999	90	16.2	1)	Diocesan Administration	97	17.5
	5) 15,000-24,999	153	27.6	2)	Parish Life	314	56.6
	6) 25,000 or More	127	22.9	3)	Affected by Injustice	113	20.4
4.	Type			12.	Parish Identification		
	1) Laity	555	100.0		) No Response	11	2.0
	2) Clergy		.0	1)	Territorial Parish	370	66.7
	3) Religious Women		.0	2)	Alternative or Non-Geographic	64	11.5
	4) Religious Brothers		.0	3)	Community Institution	35	6.3
5.	Living Area			4)	National Parish	25	4.5
	) No Response	3	.5	5)	Other Relationship to Parish	38	6.8
	1) Urban	160	28.8	6)	No Relationship to Parish	12	2.2
	2) Inner City	76	13.7	13.	Involvement		
	3) Suburban	130	23.4		) No Response	11	2.0
	4) Small City (Pop. 20,000-50,000)	71	12.8	1)	Parish Committee	103	18.6
	5) Small Town (Pop. Less Than 20,000)	54	9.7	2)	Diocesan Committee or Commission	160	28.8
	6) Rural	61	11.0	3)	Church Movement	119	21.4
6.	Race			4)	Local Church Organization	60	10.8
	1) White	408	73.5	5)	National Church Organization	52	9.4
	2) Black	65	11.7	6)	None of These	50	9.0
	3) Hispanic	62	11.2	14.	Section Worked On		
	4) American Indian	12	2.2		) No Response	7	1.3
	5) Asian	4	.7	1)	Church	46	8.3
	6) Other	4	.7	2)	Ethnicity and Race	78	14.1
7.	Liberty and Justice for All Discussion			3)	Family	97	17.5
	) No Response	4	.7	4)	Humankind	49	8.8
	1) Yes	303	54.6	5)	Nationhood	58	10.5
	2) No	248	44.7	6)	Neighborhood	74	13.3
8.	National Hearings			7)	Personhood	82	14.8
	) No Response	4	.7	8)	Work	64	11.5
	1) Yes	82	14.8	15.	Release Address		
	2) No	469	84.5		) No Response	12	2.2
9.	Work Classification			1)	Yes	422	76.0
	) No Response	13	2.3	2)	No	121	21.8
	1) Armed Service	10	1.8	Total Number of Responses		555	
	2) Business or Industry	111	20.0				
	3) Church	174	31.4				

FEMALE LAITY

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			4)	Government (Federal, State, Local)	27	10.1
	1) Female	268	100.0	5)	Homemaker	96	35.8
	2) Male		.0	6)	Self-Employed	11	4.1
2.	Age			7)	Student	16	6.0
	1) 15-17	8	3.0	8)	Unemployed	4	1.5
	2) 18-25	19	7.1	10.	Church Work Area		
	3) 26-40	88	32.8	)	No Response	174	64.9
	4) 41-60	134	50.0	1)	Administration	14	5.2
	5) Over 60	19	7.1	2)	Education	28	10.4
3.	Income			3)	Health	2	.7
	) No Response	9	3.4	4)	Social Justice	28	10.4
	1) 0- 3,499	39	14.6	5)	Social Services	22	8.2
	2) 3,500- 6,999	30	11.2	11.	Group Representation		
	3) 7,800- 9,999	35	13.1	)	No Response	11	4.1
	4) 10,000-14,999	46	17.2	1)	Diocesan Administration	39	14.6
	5) 15,000-24,999	51	19.0	2)	Parish Life	156	58.2
	6) 25,000 or More	58	21.6	3)	Affected by Injustice	62	23.1
4.	Type			12.	Parish Identification		
	1) Laity	268	100.0	)	No Response	6	2.2
	2) Clergy		.0	1)	Territorial Parish	177	66.0
	3) Religious Women		.0	2)	Alternative or Non-Geographic	34	12.7
	4) Religious Brothers		.0	3)	Community Institution	12	4.5
5.	Living Area			4)	National Parish	11	4.1
	) No Response	1	.4	5)	Other Relationship to Parish	19	7.1
	1) Urban	70	26.1	6)	No Relationship to Parish	9	3.4
	2) Inner City	43	16.0	13.	Involvement		
	3) Suburban	56	20.9	)	No Response	8	3.0
	4) Small City (Pop. 20,000-50,000)	34	12.7	1)	Parish Committee	49	18.3
	5) Small Town (Pop. Less Than 20,000)	32	11.9	2)	Diocesan Committee or Commission	81	30.2
	6) Rural	32	11.9	3)	Church Movement	46	17.2
6.	Race			4)	Local Church Organization	34	12.7
	1) White	198	73.9	5)	National Church Organization	23	8.6
	2) Black	31	11.6	6)	None of These	27	10.1
	3) Hispanic	29	10.8	14.	Section Worked On		
	4) American Indian	4	1.5	)	No Response	2	.7
	5) Asian	3	1.1	1)	Church	27	10.1
	6) Other	3	1.1	2)	Ethnicity and Race	27	10.1
7.	Liberty and Justice for All Discussion			3)	Family	62	23.1
	) No Response	3	1.1	4)	Humankind	18	6.7
	1) Yes	152	56.7	5)	Nationhood	26	9.7
	2) No	113	42.2	6)	Neighborhood	41	15.3
8.	National Hearings			7)	Personhood	40	14.9
	) No Response	4	1.5	8)	Work	25	9.3
	1) Yes	37	13.8	15.	Release Address		
	2) No	227	84.7	)	No Response	4	1.5
9.	Work Classification			1)	Yes	196	73.1
	) No Response	6	2.2	2)	No	68	25.4
	1) Armed Service	1	.4	Total Number of Responses 268			
	2) Business or Industry	25	9.3				
	3) Church	82	30.6				

MALE LAITY

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			4)	Government (Federal, State, Local)	38	13.2
	1) Female		.0	5)	Homemaker		.0
	2) Male	287	100.0	6)	Self-Employed	34	11.8
2.	Age			7)	Student	16	5.6
	1) 15-17	3	1.0	8)	Unemployed	5	1.7
	2) 18-25	22	7.7	10.	Church Work Area		
	3) 26-40	95	33.1	)	No Response	192	66.9
	4) 41-60	143	49.8	1)	Administration	24	8.4
	5) Over 60	24	8.4	2)	Education	15	5.2
3.	Income			3)	Health	1	.3
	) No Response	1	.3	4)	Social Justice	28	9.8
	1) 0- 3,499	27	9.4	5)	Social Services	27	9.4
	2) 3,500- 6,999	11	3.8	11.	Group Representation		
	3) 7,800- 9,999	33	11.5	)	No Response	20	7.0
	4) 10,000-14,999	44	15.3	1)	Diocesan Administration	58	20.2
	5) 15,000-24,999	102	35.5	2)	Parish Life	158	55.1
	6) 25,000 or More	69	24.0	3)	Affected by Injustice	51	17.8
4.	Type			12.	Parish Identification		
	1) Laity	287	100.0	)	No Response	5	1.7
	2) Clergy		.0	1)	Territorial Parish	193	67.2
	3) Religious Women		.0	2)	Alternative or Non-Geographic	30	10.5
	4) Religious Brothers		.0	3)	Community Institution	23	8.0
5.	Living Area			4)	National Parish	14	4.9
	) No Response	2	.7	5)	Other Relationship to Parish	19	6.6
	1) Urban	90	31.4	6)	No Relationship to Parish	3	1.0
	2) Inner City	33	11.5	13.	Involvement		
	3) Suburban	74	25.8	)	No Response	3	1.0
	4) Small City (Pop. 20,000-50,000)	37	12.9	1)	Parish Committee	54	18.8
	5) Small Town (Pop. Less Than 20,000)	22	7.7	2)	Diocesan Committee or Commission	79	27.5
	6) Rural	29	10.1	3)	Church Movement	73	25.4
6.	Race			4)	Local Church Organization	26	9.1
	1) White	210	73.2	5)	National Church Organization	29	10.1
	2) Black	34	11.8	6)	None of These	23	8.0
	3) Hispanic	33	11.5	14.	Section Worked On		
	4) American Indian	8	2.8	)	No Response	5	1.7
	5) Asian	1	.3	1)	Church	19	6.6
	6) Other	1	.3	2)	Ethnicity and Race	51	17.8
7.	Liberty and Justice for All Discussion			3)	Family	35	12.2
	) No Response	1	.3	4)	Humankind	31	10.8
	1) Yes	151	52.6	5)	Nationhood	32	11.1
	2) No	135	47.0	6)	Neighborhood	33	11.5
8.	National Hearings			7)	Personhood	42	14.6
	1) Yes	45	15.7	8)	Work	39	13.6
	2) No	242	84.3	15.	Release Address		
9.	Work Classification			)	No Response	8	2.8
	) No Response	7	2.4	1)	Yes	226	78.7
	1) Armed Service	9	3.1	2)	No	53	18.5
	2) Business or Industry	86	30.0		Total Number of Responses	287	
	3) Church	92	32.1				

FEMALE RELIGIOUS

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			4)	Government (Federal, State, Local)	7	3.6
	1) Female	196	100.0	5)	Homemaker		.0
	2) Male		.0	6)	Self-Employed	2	1.0
2.	Age			7)	Student		.0
	1) 15-17		.0	8)	Unemployed		.0
	2) 18-25		.0	10.	Church Work Area		
	3) 26-40	82	41.8	)	No Response	10	5.1
	4) 41-60	101	51.5	1)	Administration	46	23.5
	5) Over 60	13	6.6	2)	Education	75	38.3
3.	Income			3)	Health	5	2.6
	) No Response	4	2.0	4)	Social Justice	46	23.5
	1) 0- 3,499	84	42.9	5)	Social Services	14	7.1
	2) 3,500- 6,999	85	43.4	11.	Group Representation		
	3) 7,800- 9,999	11	5.6	)	No Response	10	5.1
	4) 10,000-14,999	6	3.1	1)	Diocesan Administration	90	45.9
	5) 15,000-24,999	6	3.1	2)	Parish Life	50	25.5
	6) 25,000 or More		.0	3)	Affected by Injustice	46	23.5
4.	Type			12.	Parish Identification		
	1) Laity		.0	1)	Territorial Parish	58	29.6
	2) Clergy		.0	2)	Alternative or Non-Geographic	10	5.1
	3) Religious Women	196	100.0	3)	Community Institution	102	52.0
	4) Religious Brothers		.0	4)	National Parish	3	1.5
5.	Living Area			5)	Other Relationship to Parish	16	8.2
	1) Urban	80	40.8	6)	No Relationship to Parish	7	3.6
	2) Inner City	27	13.8	13.	Involvement		
	3) Suburban	20	10.2	1)	Parish Committee	9	4.6
	4) Small City (Pop. 20,000-50,000)	27	13.8	2)	Diocesan Committee or Commission	83	42.3
	5) Small Town (Pop. Less Than 20,000)	16	8.2	3)	Church Movement	47	24.0
	6) Rural	26	13.3	4)	Local Church Organization	20	10.2
6.	Race			5)	National Church Organization	20	10.2
	1) White	166	84.7	6)	None of These	17	8.7
	2) Black	8	4.1	14.	Section Worked On		
	3) Hispanic	17	8.7	)	No Response	1	.5
	4) American Indian	4	2.0	1)	Church	50	25.5
	5) Asian		.0	2)	Ethnicity and Race	16	8.2
	6) Other	1	.5	3)	Family	9	4.6
7.	Liberty and Justice for All Discussion			4)	Humankind	41	20.9
	) No Response	1	.5	5)	Nationhood	21	10.7
	1) Yes	97	49.5	6)	Neighborhood	19	9.7
	2) No	98	50.0	7)	Personhood	28	14.3
8.	National Hearings			8)	Work	11	5.6
	1) Yes	46	23.5	15.	Release Address		
	2) No	150	76.5	)	No Response	1	.5
9.	Work Classification			1)	Yes	144	73.5
	) No Response	2	1.0	2)	No	51	26.0
	1) Armed Service		.0		Total Number of Responses	196	
	2) Business or Industry	1	.5				
	3) Church	184	93.9				

CLERGY

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			4)	Government (Federal, State, Local)	1	.3
	1) Female		.0	5)	Homemaker		.0
	2) Male	400	100.0	6)	Self-Employed	2	.5
2.	Age			7)	Student	1	.3
	1) 15-17		.0	8)	Unemployed		.0
	2) 18-25	1	.3	10.	Church Work Area		
	3) 26-40	102	25.5	)	No Response	33	8.3
	4) 41-60	247	61.8	1)	Administration	198	49.5
	5) Over 60	50	12.5	2)	Education	57	14.3
3.	Income			3)	Health	2	.5
	) No Response	13	3.3	4)	Social Justice	66	16.5
	1) 0- 3,499	78	19.5	5)	Social Services	44	11.0
	2) 3,500- 6,999	218	54.5	11.	Group Representation		
	3) 7,800- 9,999	50	12.5	)	No Response	31	7.8
	4) 10,000-14,999	24	6.0	1)	Diocesan Administration	244	61.0
	5) 15,000-24,999	13	3.3	2)	Parish Life	89	22.3
	6) 25,000 or More	4	1.0	3)	Affected by Injustice	36	9.0
4.	Type			12.	Parish Identification		
	1) Laity		.0	)	No Response	11	2.8
	2) Clergy	400	100.0	1)	Territorial Parish	169	42.3
	3) Religious Women		.0	2)	Alternative or Non-Geographic	17	4.3
	4) Religious Brothers		.0	3)	Community Institution	40	10.0
5.	Living Area			4)	National Parish	24	6.0
	) No Response	2	.5	5)	Other Relationship to Parish	90	22.5
	1) Urban	182	45.5	6)	No Relationship to Parish	49	12.3
	2) Inner City	81	20.3	13.	Involvement		
	3) Suburban	41	10.3	)	No Response	12	3.0
	4) Small City (Pop. 20,000-50,000)	42	10.5	1)	Parish Committee	23	5.8
	5) Small Town (Pop. Less Than 20,000)	31	7.0	2)	Diocesan Committee or Commission	185	46.3
	6) Rural	21	5.3	3)	Church Movement	51	12.8
6.	Race			4)	Local Church Organization	59	14.8
	) No Response	1	.3	5)	National Church Organization	48	12.0
	1) White	353	88.3	6)	None of These	22	5.5
	2) Black	13	3.3	14.	Section Worked On		
	3) Hispanic	24	6.0	)	No Response	4	1.0
	4) American Indian		.0	1)	Church	80	20.0
	5) Asian	1	.3	2)	Ethnicity and Race	51	12.8
	6) Other	8	2.0	3)	Family	43	10.8
7.	Liberty and Justice for All Discussion			4)	Humankind	44	11.0
	) No Response	4	1.0	5)	Nationhood	51	12.8
	1) Yes	237	59.3	6)	Neighborhood	47	11.8
	2) No	159	39.8	7)	Personhood	36	9.0
8.	National Hearings			8)	Work	44	11.0
	) No Response	3	.8	15.	Release Address		
	1) Yes	107	26.8	)	No Response	8	2.0
	2) No	290	72.5	1)	Yes	298	74.5
9.	Work Classification			2)	No	94	23.5
	) No Response	2	.5	Total Number of Responses 400			
	1) Armed Service	5	1.3				
	2) Business or Industry	3	.8				
	3) Church	386	96.5				

RELIGIOUS BROTHERS

Item	Response	No.	Percent	Item	Response	No.	Percent
1.	Sex			4)	Government (Federal, State, Local)		.0
	1) Female		.0	5)	Homemaker		.0
	2) Male	8	100.0	6)	Self-Employed		.0
2.	Age			7)	Student		.0
	1) 15-17		.0	8)	Unemployed		.0
	2) 18-25		.0	10.	Church Work Area		
	3) 26-40	4	50.0	1)	Administration	3	37.5
	4) 41-60	3	37.5	2)	Education	3	37.5
	5) Over 60	1	12.5	3)	Health		.0
3.	Income			4)	Social Justice		.0
	) No Response	2	25.0	5)	Social Services	2	25.0
	1) 0- 3,499	2	25.0	11.	Group Representation		
	2) 3,500- 6,999	2	25.0	) No Response	1	12.5	
	3) 7,800- 9,999	2	25.0	1)	Diocesan Administration	4	50.0
	4) 10,000-14,999		.0	2)	Parish Life	3	37.5
	5) 15,000-24,999		.0	3)	Affected by Injustice		.0
	6) 25,000 or More		.0	12.	Parish Identification		
4.	Type			1)	Territorial Parish	1	12.5
	1) Laity		.0	2)	Alternative or Non-Geographic		.0
	2) Clergy		.0	3)	Community Institution	7	87.5
	3) Religious Women		.0	4)	National Parish		.0
	4) Religious Brothers	8	100.0	5)	Other Relationship to Parish		.0
5.	Living Area			6)	No Relationship to Parish		.0
	1) Urban	3	37.5	13.	Involvement		
	2) Inner City	1	12.5	1)	Parish Committee		.0
	3) Suburban	2	25.0	2)	Diocesan Committee or Commission	3	37.5
	4) Small City (Pop. 20,000-50,000)	1	12.5	3)	Church Movement		.0
	5) Small Town (Pop. Less Than 20,000)		.0	4)	Local Church Organization	2	25.0
	6) Rural	1	12.5	5)	National Church Organization	1	12.5
6.	Race			6)	None of These	2	25.0
	1) White	8	100.0	14.	Section Worked On		
	2) Black		.0	1)	Church	2	25.0
	3) Hispanic		.0	2)	Ethnicity and Race		.0
	4) American Indian		.0	3)	Family		.0
	5) Asian		.0	4)	Humankind	1	12.5
	6) Other		.0	5)	Nationhood	1	12.5
7.	Liberty and Justice for All Discussion			6)	Neighborhood		.0
	1) Yes	5	62.5	7)	Personhood	4	50.0
	2) No	3	37.5	8)	Work		.0
8.	National Hearings			15.	Release Address		
	1) Yes		.0	1)	Yes	5	62.5
	2) No	8	100.0	2)	No	3	37.5
9.	Work Classification				Total Number of Responses	8	
	1) Armed Service		.0				
	2) Business or Industry		.0				
	3) Church	8	100.0				

