

JANUARY 2006

# ROUNDTABLE REPORT

ROUNDTABLE ASSOCIATION OF DIOCESAN SOCIAL ACTION DIRECTORS/NATIONAL PASTORAL LIFE CENTER

## Roundtable and UDayton Create Justice Certificate

The Roundtable and the Marianist University of Dayton have announced a co-sponsored Certificate Program in Social Justice, based at the Center for Pastoral Initiatives at the University of Dayton. The Center manages the Virtual Learning Community, which provides lay leadership, education, and formation courses online for lay Catholics around the world.

Located at the address: <http://www.udayton.edu/~vlc/> on the Internet, the Virtual Learning Community provides five-week courses on scripture, ecclesiology, church teaching, and other topics. The Certificate Program in Social Justice is the first certificate program in a subject area to be offered by the Virtual Learning Community. Developed by the Roundtable Board, the certificate program includes five courses and a five hours weekly internship with a diocesan social action office, a parish social action committee, or a CCHD-funded community organization. The courses include **Advanced Catholic Social Teaching, Scripture and Justice, History of Catholic Social Action, The Parish and Social Action: Progress and Possibilities, and Poverty in America and Around the World.**

Roundtable Chair Dee Rowland noted the importance of the project to diocesan social action directors, "Distance learning is especially



*The Institute for Pastoral Initiatives at the University of Dayton offers online classes for laypeople who wish to deepen their understanding of church teaching, scripture, church history, and Catholic spirituality.*

valuable in an area where there are no Catholic Universities. Having the opportunity to access experts in the field of Catholic social teaching from the convenience of home or office and participate in dialogue with other students engaged in similar work is an opportunity that I enthusiastically support."

The certificate program is open to English-speaking Catholics all over the world (the VLC is developing new Spanish-language offerings), but is especially marketed to those who are looking for a non-degree credential in social justice. Given the results of the National Pastoral Life Center's 2005 Lay Parish Ministry Study, indicating that 84.5% of lay parish ministers say that Catholic social teaching is "important to my work," but only 36.7% say that they are "very prepared" in this area, there is a

strong potential market for the certificate program (see page 4 for more survey results).

Currently, there are twenty-three partner dioceses affiliated with the Virtual Learning Community. All Catholics are welcome to take courses, but VLC partner dioceses get deep discounts on courses (currently \$40/course). Of the twenty-three VLC partners, seventeen are Roundtable members.

Roundtable members are asked to reflect on leaders in their own diocese who might benefit from the program. Are there religious educators or deacons in your diocese's parishes who might benefit from specialized training in social justice? Do you know JustFaith graduates who would like to continue their study of Catholic social teaching and action? Are there parish social concerns committee members who would benefit from such training and formation?

The first course, "Advanced Catholic Social Teaching," taught by **Brian Reising** of the **Diocese of Wheeling-Charleston**, will be offered in March of 2006. More information is available from the Roundtable Secretariat and the Virtual Learning Community at the Institute for Pastoral Initiatives at the University of Dayton. Program brochures are available upon request. □

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## Definitive CST Resource Published

Once in awhile, a book comes along that makes you say, "Every diocesan social action director should have this book!" *Modern Catholic Social Teaching*, edited by **Kenneth R. Himes, OFM**, includes contributions by twenty scholars, most of whom have presented at a Roundtable event at one time or another. Himes himself led the "Foundations of Catholic Social Teaching" mini-course at the 2005 Social Action Summer Institute.

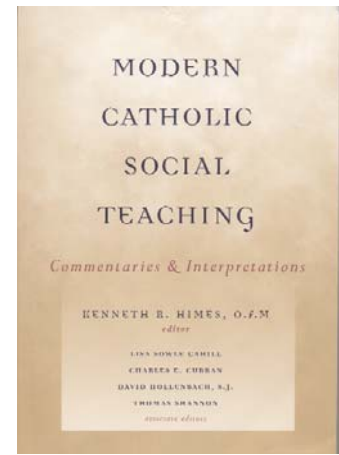
The book is divided into fourteen commentaries on specific documents of CST and seven essays that deal with various aspects of the teaching, such as scriptural and natural law foundations, the reception of CST among the faithful, and the future of CST. The scope of the book is too grand to offer a review of all of the contents, so I will lift up a only a few of the contributions in this review.

Jesuit Father **John Coleman's** essay "The Future of Catholic Social Thought" is brimming, ironically, with important historical information. Coleman looks back to *Rerum novarum*, noting the emergent Catholic social move-

ments that shaped Leo XIII's first modern social encyclical, such as the "Fribourg circle" led by **Cardinal Mermilod**. His point, also made by **Marvin Mich** in *Catholic Social Teaching and Movements*, is that CST did not emerge out of a natural law vacuum, it took the movements of what he calls "social Catholicism" to bring social concerns to the doctrinal table, and for priests and bishops sympathetic to these movements to work through the theological understandings that we now know as CST. For example, he argues, it would be impossible to have God's "preferential but not exclusive love for the poor" expressed by **Pope John Paul II** without the movements of liberation theology.

At the same time, for CST to have a future, it must have "sociological carriers of the tradition." In the past, Coleman argues, these carriers included the **Catholic Interracial Councils**, **Le Sillion**, and the **Catholic Worker**. Today, he pronounces most of these movements dead or secularized (it is unclear from the text if Coleman means that the Catholic Worker is among those "dead or secularized"). According to Coleman, today's "sociological carriers of the tradition" are reading this very article: diocesan social action directors, the **USCCB**, congregation-based community organizations, state Catholic conferences, **Catholic Charities** and hospitals, and specialized centers focused on mission at Catholic universities.

**John Donahue, SJ's** humorously titled "The Bible and Catholic Social Teaching: Will This Engagement Lead to Marriage" provides seriously helpful information for DSAO directors and their staffs seeking to develop their "Scripture and Justice" workshops. Donahue begins by noting that the emergence of modern Catholic social teaching coincided with the cautious acceptance of modern biblical scholarship by the church.



**Vatican II**, with its mandate that "scripture be the soul of sacred theology," ushered in a new era of engagement with social teaching, with a renewed Christological focus.

Donahue notes that *Economic Justice for All* (USCCB, 1986) utilized the Bible more than any previous church document on social justice. Here he offers credit to former Milwaukee **Archbishop Rembert Weakland**, who insisted that "if the document were to influence preaching and daily church life, there should be a scriptural section that would put people in touch with the major texts and social themes of the Bible." Donahue reviews Biblical justice as expressed in both the Hebrew Scriptures and the New Testament, including helpful detail about translations for different Greek and Hebrew words for justice, and an explanation of the curious use of the word "righteousness" instead of "justice" in the Catholic *New American Bible*.

Former Archdiocese of Newark social action director turned seminary professor Patricia A. Lamoureux contributes a commentary on Pope John Paul II's *Laborem exercens*. Most DSAO directors are familiar with John Paul's statement that work is "the essential key to the social question," but Lamoureux provides the historical and theological background behind the statement, noting that tensions between Solidarity and the Polish government were at an all-time  
(continued on page eight)

### Work Poetry of John Paul II

*Listen, when cadences of knocking hammers so much their own,*

*I transfer into our inner life, to test the strength of each blow-*

*Listen: electric current cuts through a river of rock-*

*Then the thought grows in me day after day,*

*The whole greatness of this work dwells inside a man.*

## RT Represented at Major Church Meetings

### Report from Georgetown “Ethics of War” Conference by Dee Rowland, Roundtable Chair

Are contemporary interpretations of the just war tradition adequate to address global terrorist networks? Should just war norms be revised to permit preventive war? What morally responsible approaches should be taken to prevent nuclear proliferation? These are just some of the questions posed at an invitation-only colloquium titled “**The Ethics of War After 9/11 and Iraq**” held at **Georgetown University**. I was privileged to represent The Roundtable at this one day event on November 11.

Panels of nineteen speakers included representatives of the U.S. State Department, U.S. military academies, policy analysts, academics in war and peace studies, and several Catholic Bishops. The colloquium was co-sponsored by the **USCCB Committee on International Policy** (of which the Roundtable Chair serves as a consultant), the **Joan B. Kroc Institute for International Peace Studies of the University of Notre Dame** and Georgetown’s **School of Foreign Service**.

The highlight of the day for me was the presentation by **The Hon. Douglas Roche**, special advisor to the **Holy See’s Mission to the United Nations**. In reviewing a series of Vatican statements, he interpreted the Holy See’s position as follows: *Because the nuclear weapons States have decisively shown that they consider nuclear weapons permanent instruments in their military doctrine, the Holy See has withdrawn the limited acceptance it gave to nuclear weapons during the Cold War. In the eyes of the Catholic Church, nuclear weapons are evil and immoral and must be eliminated as a precondition to obtaining peace.*

Maryann Cusimano Love of Catholic University cogently

reviewed history to illustrate that “Every age argues that the latest technology and the latest war revolutionize conflicts and make all that came before obsolete” and thus legitimize a change in the rules of warfare. Instead, the 2003 Roundtable Symposium keynoter said, it is the U.S. sense of vulnerability that is new and so the claim that the rules of warfare must be totally transformed are not valid.

2006 Roundtable Symposium keynote speaker Cardinal Theodore McCarrick characterized the colloquium as an example of how the church can convene people of good will in an effort to move beyond the paralyzing politics of polarization and into an honest and challenging dialogue in search of the common good.

### Report from Ministry Associations Forum by Jeff Korgen, RT Secretary

One of the most enjoyable aspects of staffing The Roundtable has always been for me the collegiality and support that Roundtable members give to one another, in addition to challenges for improving our collective work. It’s encouraging to know that most church pastoral ministries organize themselves in a similar way. In December, I represented The Roundtable at the **National Catholic Ministry Associations Leadership Forum**, a loose gathering of about twenty such organizations. Represented were various “roundtables” for youth ministers, pastoral musicians, family life ministers, campus ministers, cate-

chists, RCIA directors, personnel administrators, priests councils, liturgical ministers, and so on.

This was the second annual gathering of the group. The first was dominated by discussion of the clergy sex abuse crisis. This meeting was notable for the absence of discussion of the impact of the crisis. The lack of prominence of the crisis suggested that we who work as full-time ministers in the church are in a different place of grieving that experience, although the issue continues to dominate many aspects of church life.

In an exercise designed to surface both the joys and challenges of pastoral ministry in 2005, participants noted the hope they see among Catholics involved in their ministries and the energy and enthusiasm they feel when practicing their particular ministry. Some also expressed concern about a church “adrift,” with staff “stretched too thin,” characterized by a “lack of funding for key ministries.” If I ever had suspicions that social ministry had been singled out for cutbacks during the past three years, this meeting cured me of them!

Most of the participants expressed interest in future networking, and exploring coordination among groups. Networking might include an annual in-service for directors and a board member to discuss current church issues such as the changing face of ministry, parish closings and clustering, immigration patterns, trends in family life, and polarization in the church. □

***It’s Not too Late to Register for the Roundtable Symposium!***

**To Register for the Roundtable Symposium,  
Set your Web Browser to:  
[www.yesevents.com/social/](http://www.yesevents.com/social/)**

## ROUNDTABLING

WITH  
**DR. DAVID  
DELAMBO**

*David DeLambo is Associate Director for Planning for the Diocese of Cleveland and consultant for the National Pastoral Life Center. He is the author of Lay Parish Ministers (NPLC, 2005).*

**RR:** What did you learn about Catholic social action in this study?

**DD:** One of the most interesting findings is that the majority of lay parish ministers, about two-thirds of them, say that they've contributed towards parish sensitivity to social justice concerns. Lay parish ministers are looking to engage the laity, to help form them, and connect them to the mission of the church. One of the areas where they feel that they can do so is in the area of social justice. Another interesting finding is that the folks who are leading social justice ministries in parishes are not necessarily the usual suspects.

**RR:** Say more about that.

**DD:** Of those who say that they lead social justice issues within parishes, 43.3% are "general pastoral ministers" (i.e., folks with titles like pastoral associate, pastoral minister, parish minister, etc.). They are by far the largest contingent. Just over 16% carry titles like "social concerns ministers" whom you would expect to have a lead role in justice issues. Directors of Religious Education or Faith Formation account for 13.4%; youth ministers, 7.5%; and adult education folks, 4.5%. In short, a wide variety of ministers have a lead role in social justice issues. It means that social justice is becoming more integrated into the understanding of min-

istry as a whole

**RR:** According to the study, 84.5% of lay parish ministers say that Catholic social teaching is important to their work, but only 36.7% say they are very prepared to utilize it. What does this mean?

**DD:** It means that they may have some understanding of the issues related to social justice, but not thorough knowledge. That is to say they may not be able to articulate or explain the social teachings of the church on a number of topics to the degree they would like.

But consider this: about 45% of lay parish ministers said that social action is an area that they either have a lead role (11%) or take part in (34%). Yet 79% of these folks felt adequately prepared in this area. It is a similar situation with social service roles: 48% say that they lead or take part in that type of ministry (13% say they lead and 35% say they take part). Yet 80% said that they are adequately prepared to engage in this type of ministry. The ministers feel able to function in the areas of social service and action.

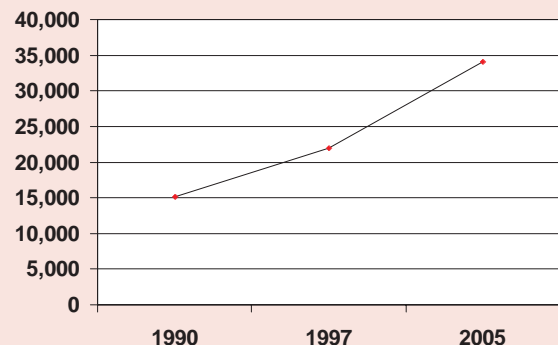
The stats you cite regarding preparation in Catholic social teaching are not surprising, however. Not all lay parish ministers

have gone through a formal ministry formation or education program; many were formerly parish volunteers with no previous paid ministry experience. They may never have been formally exposed to Catholic social teaching or a number of other core ministry subjects like church history, scripture and Canon law. Consider this: less than half of lay parish ministers have a master's degree or better, and the percentage that have completed a ministry formation program is between 50% and 60%. Is there a need for continuing education and formation in Catholic social teaching and other core ministry areas? Absolutely! Providing continuing education or in-service training at the diocesan level might be a very good approach. For those ministers who have not or will not be pursuing a ministry degree or a ministry formation program, this may be their primary -and perhaps only-- means of engaging issues related to Catholic social teaching.

**RR:** So this is really a call to our membership to engage this population more?

**DD:** Yes. And I would say two things: (1) we probably should give lay parish ministers more credit than we do for being social justice advocates because they are ministering in these areas to an extent that we may not have

*Salaries expressed in "real" dollars, adjusted for inflation. For salary information on other kinds of lay parish ministers, see Lay Parish Ministers: A Study of Emerging Leadership by David DeLambo, PhD.*



**General Pastoral Ministers Salaries  
1990-2005**

## [S]ocial justice ministry is becoming more integrated into the understanding of ministry as a whole.

realized, and (2) Catholic social teaching is certainly an area where continuing education and in-service training is needed.

**RR:** You note that 11.2% of lay parish ministers have some kind of missionary volunteer experience of some duration. Of those who said that they had it, 66.2% said the experience was "very important" or "somewhat important" to their decision to enter parish ministry. Say a little more about that.

**DD:** For myself, it was engagement in an Appalachian service project that started my interest in pursuing ministry as a career. In fact I would say that it was probably the most formative event. I felt I was making a difference. Contributing. It was highly rewarding. People understand the Gospel in a new way when they engage in such activities. It's a very different experience than reading or studying scripture, theology, or Catholic social teaching. I imagine that many of those with missionary volunteer experience who decided to go into parish ministry would echo my feelings.

**RR:** In 1990 the median age of lay parish ministers was 45, in 1997 it was 47, and now it is 52. There is so much talk about the graying of the clergy, but are we in for a similar crisis with lay parish ministers?

**DD:** Yes and no. I believe that lay parish ministry is generally a late vocation or a second or third career. At least half of lay parish ministers come to parish ministry having previously served as vol-

unteer at the parish that hired them. They were recognized for their gifts and brought into full paying positions. You are not getting the kid right out of college or right out of graduate school. Furthermore, those in ministry must be able to afford it, both in terms of family time and financially. People in their forties and fifties, people in an empty nest situation (i.e., no kids at home) in a stable financial position can engage in this type of work more easily. Having said this, within the population I just described, there is a "graying" going on. That's not to say that folks who are young and engaged in campus ministry and Jesuit Volunteer Corps-type service now will not be replacing these folks eventually. But they are fewer in number.

**RR:** Is the church a just workplace for lay parish ministers?

**DD:** There are a number of ways to approach that issue. First and foremost, when we think of a just workplace, we think of salary. In terms of nominal dollars and real dollars (adjusted for inflation over time), ministry salaries have gone up considerably. They are on par with median incomes across the country. But is it on par with the median incomes of people with the same level of education? Yes and no. I would lump lay parish ministry with helping professions like teaching, social work and nursing where a master's degree does not translate into huge earning. A master's degree in pastoral ministry it's not an MBA. In general, however, we as a church are beginning to provide lay parish ministers with more adequate incomes -- incomes which by and large are reflective of the larger population. Still, a third of our lay parish ministers say that their income is not adequate to meet their family needs.

Another area where we might talk about justice in the work-

place is in the way that ministers see themselves in relationship to the pastor and other ordained staff. By and large, both the pastors and the lay ministers see their relationships as much more professional than they did in past surveys. We gave lay ministers a series of adjectives that they could use to describe their relationship with pastors. Over time lay parish ministers have been moving towards descriptors like "team member" and "staff member" which signify mutuality and professionalism and away from descriptors such as "employee" and "helper" which signify the opposite.

**RR:** One of the study's findings is that lay parish ministers have a higher expectation for training than they did fifteen years ago. If they have training needs in the area of Catholic social teaching, should we be providing it?

**DD:** Yes. When we first began the study in 1990, the level of diocesan support related to lay parish ministry was rather minimal. By 1997, diocesan support for all aspects of lay parish ministry had gone up considerably and dioceses began to draw up job descriptions, job contracts, and salary scales. They began to put together certification programs on a much more frequent basis and really develop personnel policies and personnel manuals that would be helpful to parishes employing these lay parish ministers. They began training ministers in providing continuing education.

In 2005, dioceses have further increased their support for lay parish ministry. They are including laity in diocesan events at an even hire rate and are providing more continuing education and training. I think there is a wonderful opportunity for social action directors, for dioceses, and for those engaged in these areas to really link up and work with ministry formation programs and continuing education offices for both priests and lay parish ministers. □



## Roundtable Roundup

### Archdiocese of Milwaukee Convenes Political Dialogue

Shortly after the polarizing elections of 2004, **Rob Shellady** of the **Archdiocese of Milwaukee**, sat down with **Archbishop Timothy Dolan**. Both sought a productive dialogue with elected officials on the proper role of the church in the public square, and also the proper role of Catholic politicians in bringing their values to bear in their own public role. They enlisted the assistance of **Marquette University** in arranging an event featuring reflections by **Fr. Bryan Massingale** and discussion among the politicians present and church officials, including **Auxiliary Bishop Sklba** and **Wisconsin Catholic Conference** director **John Huebscher**. Twenty Catholic local elected officials were invited and ten participated, a turnout that Rob was very pleased with. All involved declared the dialogue “fruitful.” One participant told Rob that it was his first contact with a bishop that was not a letter on an issue. In his newspaper column following the dialogue, Archbishop Dolan drew four conclusions from the conversation: (1) Each Catholic politician who attended takes their faith seriously, (2) education and faith formation are the chief services that the church has to offer politicians, (3) Both bishops and politicians struggle with the virtue of prudence, and (4) the political leaders asked bishops to “enlighten them, challenge them, and engage them, rather than threaten them.” He added, “That takes prudence on our part as well.”

### Atlanta Director takes Interfaith Peace Pilgrimage

**Simone Blanchard** of the **Archdiocese of Atlanta** attended a most unusual interfaith gathering in September. She went on a pilgrimage to the Holy Land with the

Atlanta-based interfaith group **World Pilgrims**. Thirteen Christians, twelve Jews and thirteen Muslims traveled together to Israel to visit holy sites and meet with experts on the political situation. Simone was the one Catholic selected. She described the experience as “Amazing,” although it did not increase her hopes for peace in the region. “People could not believe it when they saw us praying together, a group of Christians, Jews and Muslims, she said. “There’s a lot of hatred there.”

Simone returned to Atlanta to be asked to coordinate the archdiocesan response to Hurricane Katrina evacuees. In mid-September 36,000 Gulf Coast residents had evacuated to greater Atlanta. By November 1, that number had grown to 60,000. Like a lot of southern DSAO directors, Katrina related issues have become a major part of her job, a figure she now puts at 60% of her time.

### Duluth Director Develops Catechists with JustFaith

DSAO directors with active JustFaith groups are always looking for ways to involve graduates of the social justice formation program in local social action opportunities. **Patrice Critchley-Menor** of the **Diocese of Duluth** is a strong believer in steering JustFaith graduates towards becoming CCD/PSR teachers in their home parishes. “We can’t sit and complain about Catholic social teaching not being taught; we’ve got to be willing to be teachers ourselves.” A parent of school-age children, Patrice believes that becoming a catechist is an underutilized “vehicle for action” for JustFaith graduates.

### Second Appalachian Conference Focuses on Sustainability

In the **Diocese of Charlotte**, **Joe Purello** organized a second successful Bishop Begley Conference on Appalachian justice. Thirty-eight people attended from seven states. The focus of this year’s conference

was “Environmental Justice and Living Sustainably” and included keynote presentations by **Anthony Flockovento**, director of **Appalachian Sustainable Development**, **Sr. Clair McBrien**, the ecological coordinator of the **Appalachian Office of Justice and Peace** for the **Diocese of Richmond**, and **Dr. Robert Gronski** of the **NCRLC**. Workshops included pressing Appalachian environmental issues like “Mountaintop Removal,” the process by which mountains are dynamited and then mined for the ores contained within them.

Joe plans to continue the tradition of hosting the bi-annual conference. “Every two years we’ll have a follow up on the Bishop Begley conference and pick a focal issue. The first issue was the rural economy, the second was rural sustainability,” he said. “Perhaps next we’ll look at the people of Appalachia, through worker issues or the diversity of people.”

### Partnership Between JCU and Diocese of Cleveland Grows

When Pope John Paul II promulgated the Apostolic Constitution *Ex Corde Ecclesiae* in 1990, much of the media focused on the *mandatum*, or license to practice theology. In the years since, diocesan social action offices have worked quietly with Catholic universities to implement other parts of the document, which encourage collaboration between local church and Catholic institutions of higher learning. One fruit of this collaboration is the **John Carrol University Center for Social Ministry Partnerships**. “We’ve moved beyond the initial controversy to the part about working together,” said **Len Calebrese** of the **Diocese of Cleveland**. Len coordinates the work of the Center, focusing on collaborations between the university and Catholic Charities. Among Len’s duties include identifying ways for JCU to participate in Cleveland’s ongoing **Poverty Summit** and the diocese’s **Church in the City** initiative. A concrete

achievement of the new center has been a partnership with the **Boler School of Business** at JCU to offer a certificate program in Mission Based Management for Catholic Charities executives.

### **Kentucky Bishops Issue CST Teaching Brochures**

Most diocesan social action directors have used the card developed by the USCCB on the seven themes of Catholic social teaching. According to **David Dutschke** of the **Archdiocese of Louisville**, the bishops of Kentucky have now applied that teaching locally to develop a series of brochures on each theme. Available in PDF format at the Kentucky Catholic Conference website, [www.ccky.org](http://www.ccky.org), the brochures include sections on scripture and excerpts from teaching documents of the church. They also include a "Focus on Kentucky" section where the bishops apply the teaching to local signs of the times. For example, the "solidarity" brochure describes the rights of immigrant workers and offers public policy prescriptions, and the "rights and responsibilities" brochure discusses the reformation of Kentucky's tax system.

### **Diocese of Superior Hosts Four Day Clergy Retreat on Justice**

**Tricia Duhaime** serves as a part-time DSAO director in northern Wisconsin, in the **Diocese of Superior**. The part-time nature of the job helps her keep sharply focused on **CCHD**. Tricia served as a panelist at a four-day priests and deacons' retreat in October focused on "The Social Dimensions of Ordained Ministry," led by **John Carr** of **USCCB-SDWP** and Roundtable Secretary **Jeff Korgen**. After the priests and deacons had built some enthusiasm for social action in the first three days, Tricia provided them with opportunities for action on the final day. Additional information about the "Social Dimensions of Ordained Ministry" retreat is available from **Joan Rosenhauer** of the **USCCB**.



*Archdiocese of New Orleans Office for Justice and Peace Executive Director Tom Costanza discusses a proposed reorganization of his office in light of Hurricane Katrina with Msgr. Doug Doussan. Every parishioner in Msgr. Doussan's parish had between three and eleven feet of water in their homes during the storm surge.*

### **Roundtable Member Attends CELAM-SELACC Conference**

Most DSAO directors are now accustomed to thinking of "one America," stretching from Alaska to Chile., expressed so beautifully in Pope John Paul II's apostolic exhortation *Ecclesia in America*. **Ruth Putnam** of the **Diocese of Rochester** is implementing the concept in her own work on peacemaking with **Catholic Relief Services**. In September, Ruth joined with Catholic leaders of two continents at an invitation-only conference convened by the Department of Justice and Solidarity of the **Latin American Council of Bishops (CELAM)** and the **Latin American and Caribbean Secretariat of Caritas (SELACC)**. The **Second Continental Conference on Reconciliation and Social Ministry** brought hemispheric Catholic social ministry leaders together to share successful experiences of peacebuilding within the church and elsewhere, to find opportunities for collective action, and develop a shared vision for the region. Ruth described the conference as an exceptional experience. She noted that the dialogue among participants quickly led them to prioritize

immigration as an area for continued collaboration and collective action.

### **Canadian Roundtable Meets**

**Dr. Antal Prokecz** of the **Diocese of Calgary** is the one Canadian member of The Roundtable. After a successful Summer Institute experience he began to look at ways of convening Canadian diocesan social action directors. The result? Antal convened an October three-day conference of social action directors from the Western Region of the Catholic church in Canada. About twenty directors attended, representing ten of the eighteen dioceses in the Western Region. Antal explained the significance of the conference, "People didn't know each other," he said. "The conference gave us a chance to ask how we can work together and establish an organization." Antal sees the new organization as playing an advisory role to the Western Bishops Conference, which would be analogous to our state Catholic conferences. One difference between the yet unnamed Canadian group and The Roundtable, he added, is that most Canadian diocesan social action directors are part-time or volunteers. □

## Himes' CST Resource

(continued from page two)

high at the time of the writing of the document, and that the Pope's recent pastoral visits to Mexico, Poland, and Italy brought him into close contact with workers.

The essay includes a review of the theological anthropology of work as expressed in past papal encyclicals on work, and notes the unique contributions of John Paul II in *Laborem exercens*. Among these contributions include a broadening of the notion of work in CST to include farmworkers and service sector employees. John Paul also develops the concept of a living wage further than any other pope, but while affirming that women "are by nature primarily guardians of children and the home." The pope states that it "is wrong from the point of view of the good of society and of the family for her to have to abandon these tasks in order to take up paid work outside the home." The pope's commitment to living wages cheered progressives, but this dimension of his teaching enraged them.

Another church document with an especially strong commentary tied to it is *Gaudium et spes*, the Pastoral Constitution of Vatican II. In his essay, David Hollenbach, SJ places the document within its mid-1960's social context, and the ecclesial context of anti-modernism. *Gaudium et spes* marked a turn to engagement with the world after decades of shutting the world out. Hollenbach states that, indeed,

Vatican II marked the beginning of the teaching that withdrawal from engagement in the world was itself a sin. It also marked the end of the relationship of church and society being characterize as either "oppositional" or as one and the same. From *Gaudium et spes* onward, the church's position would be "a relation of mutual interaction and dialogue."

Hollenbach does an exceptional job of describing the background of Vatican II, particularly in making the point that this event was the first time that a global church had functioned as a global church, with bishops from developing nations asserting themselves for the first time. The result was sometimes complete reversals of social teaching. For example, in 1956, Pius XII stated that conscientious objection to all war was not compatible with Catholicism. In *Gaudium et spes*, the Council fathers stated, "We cannot fail to praise those who renounce the use of violence in the vindication of their rights..." Hollenbach notes that the Council fathers developed teaching on the limits of private property far more than any of the popes had yet done.

These four articles provide only a taste of a complete feast for diocesan social action directors: a collection of twenty-two first-rate essays on CST, an opportunity to further develop our own workshops on Catholic social teaching with the insights of top scholars. With all of the royalties donated to CCHD, it's well worth the \$39.95 price. □

### THE ROUNDTABLE

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NEW YORK, NY 10012

## ROUNDTABLE REPORT

The Newsletter of  
**THE ROUNDTABLE**  
ASSOCIATION OF DIOCESAN  
SOCIAL ACTION DIRECTORS  
NATIONAL PASTORAL  
LIFE CENTER

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