

ROUNDTABLE REPORT

OF THE NATIONAL PASTORAL LIFE CENTER

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THE ROUNDTABLE ASSOCIATION OF DIOCESAN SOCIAL ACTION DIRECTORS

2 DSAO Websites Offer New Tools

The church has indeed moved beyond stone tablets and papyrus scrolls as a communications devices, but in the information age, new frontiers push us even further. According to **Barbara Budde**, diocesan social action office (DSAO) director for the **Diocese of Austin**, "Most people under forty get most of their information from the [World Wide] Web." How to reach these Catholics and other persons of good will became of critical importance for her social action office during the 2004 elections.

"A group of people sat down with our bishop," she explained, "concerned about polarization. That funny little pamphlet, *Voter's Guide for Serious Catholics*, kept coming up." Like many colleagues in The Roundtable, Barbara believed that this publication, not endorsed by the diocese, distracted Catholics from the teaching of her local bishop, **Most Rev. Gregory M. Aymond**. Some lay leaders, she continued, "felt concerned that the Catholic community was, in some cases, being manipulated."

A committee formed, devoted to delivering the message of the USCCB document *Faithful Citizenship* to Catholics in the Diocese of Austin. One of the fruits of their work has been a website, located at the address www.cctx.org/fc.php. The new website organizes educational materials for both parishes and schools. Links to other diocesan social action office websites are included, notably, **Trenton**, **St. Paul-Minneapolis**, and **Joliet**. An



The Diocese of Austin launched its Faithful Citizenship website outside of the presidential election cycle to underscore the ongoing nature of citizenship obligations.

intriguing feature of the Catholic social teaching page is the quick-links to scriptural quotations, *Catechism* excerpts, and *Faithful Citizenship* applications for each of seven themes of Catholic social teaching.

Unveiling the website well before a presidential election year was an intentional decision, Barbara explained, "It wasn't timed to an election; it was timed to help the entire Catholic community understand that we are citizens and Catholics seven days a week. Our hope is that in 7-10 years, the majority of Catholics will know Catholic social teaching as well as they know the sacraments."

Like Barbara, **Michael Stone** of the **Diocese of Richmond** sought to use the enormous communication power of the Web to promote

Catholic teaching on human life and social justice. It was just hard to find the time. "Then we hired Pat Slater," Michael said. "When Pat came on board, she was really interested. We gave her the bits and pieces that had been developed, and she compiled and further developed them."

The result is a website that is organized by issues, "Topics in Catholic Social Teaching," Michael explained that the website's organization reflected patterns of
(continued on page twelve)

Inside

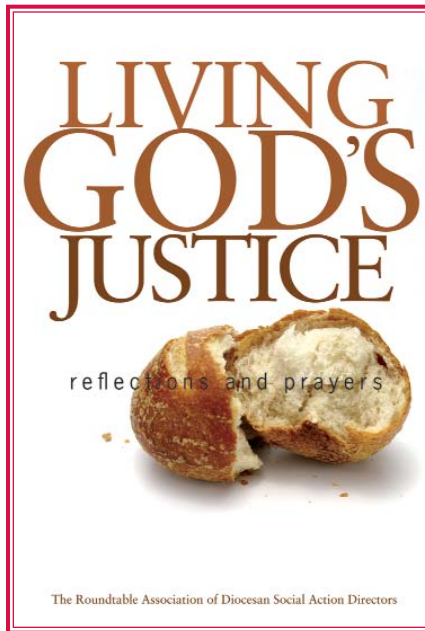
RT Prayer Book Published	2
SASI in Dayton 3rd Largest	3
John Allen's Word from Rome	4
Roundtable Roundup	10

Roundtable Prayer Book Published

Nearly every diocesan social action director has a file folder in her or his desk marked "Prayers." Ten minutes before a meeting, she or he might get the call: "Can you lead prayer?" Out comes the prayer file.

In 2003, The Roundtable began a project to compile some of the most cherished prayers from member prayer files. Roundtable Chair **Dee Rowland of the Diocese of Salt Lake City** appointed a committee led by **Suzanne Belongia** of the **Diocese of Winona** to sort through a nearly ten-inch high stack of submissions from diocesan social action directors across the United States. Committee members included Suzanne, Dee, **Fr. Frank Almade**, former social action director for the **Diocese of Pittsburgh**, **Sr. Joan Jurski** of the **Diocese of Raleigh**, **Fr. Gene Lauer** of the **National Pastoral Life Center**, and **Jane Villanueva**, former social action director (and now chancellor) of the **Diocese of Yakima**. **Jeff Korgen** and **Aida Rodriguez** of the **National Pastoral Life Center** staffed the project, titled *Living God's Justice: Reflections and Prayers Compiled by The Roundtable Association of Diocesan Social Action Directors*.

Committee chair Suzanne Belongia described the need for such a prayer book, "We all have times when we need a prayer to begin a meeting and time is short. We've all had the experience of wanting a prayer on a particular theme and not being able to find one. Having this resource handy will give us a place to go when we need a bit of help. What makes this collection unique is that all contributions came from the files of social action directors"



Living God's Justice is now available for \$14.95 from St. Anthony Messenger Press and the National Pastoral Life Center.

divided into nine chapters. The first seven are organized according to themes of Catholic social teaching: the preferential option for the poor, human dignity, the dignity of work and the rights of workers, solidarity, care of God's creation, peace, and discipleship. Chapter Eight gathers prayers for feasts, holy days, and secular holidays like Memorial Day and Martin Luther King Jr. Day. Chapter nine contains additional prayer services.

Auxiliary Bishop Robert Morneau of the **Diocese of Green Bay** wrote the Foreword to *Living God's Justice*. In his

reflection, he stated, "The collection of prayers in this volume fosters a balanced spirituality. On the one hand, our attention is fixed upon God, our creator, redeemer, and sanctifier. Prayer is about this contemplative gaze. On the other hand, we seek to respond to the Lord's call that we do the works of justice in a broken and twisted world. This volume contains a cry for wisdom to know what to do; it also contains a cry for courage to be of service to all in need." Bishop Morneau continued, noting that although we are called to be people of prayer and do works of justice, "we also have a relationship with ourselves that needs tending." Both prayer and social action "are incomplete without discipline, mortification, asceticism, that realm of spirituality that sets us free to hear God's word and gives us the energy to serve others."

Living God's Justice is scheduled for an initial print run of five thousand copies. Diocesan social action directors are encouraged to buy multiple copies of *Living in God's Justice* for key lay leaders, supportive clergy and religious, and JustFaith graduates. The volume is expected to sell out quickly and may not be reprinted because of the staff time and cost of gathering permissions. In all, one hundred individual permissions were granted for the prayers and reflections contained in *Living God's Justice*, some requiring modest reprint fees. Royalties will support the work of The Roundtable. □

The Eucharist and the Poor Mother Teresa

The Eucharist and the poor we must never separate...If we really believe that he, Jesus, is in the appearance of bread and he, Jesus, is in the hungry, the naked, the sick, the lonely, unloved, the homeless, the helpless, the hopeless, then our lives will be more and more woven with this deep faith in Jesus, the bread of life to be eaten with and for the poor.

From Mother Teresa's reflection on the papal encyclical *The Mission of the Redeemer*. Copyright 2005 Missionaries of Charity Sisters c/o Mother Teresa of Calcutta Center. Used by permission.

Dayton SASI Third Largest Institute Ever

Track II Advanced Symposium on Poverty Explores Good/Bad News

Almost two-hundred diocesan social action directors, their staff and key lay leaders, along with staff from national Catholic social justice organizations attended the twenty-first annual Social Action Summer Institute in Dayton Ohio, hosted this year by the **Archdiocese of Cincinnati** and the **University of Dayton**. It was the third largest Summer Institute in the conference's two decade history.

Sponsored by five national Catholic social justice organizations: **USCCB-SDWP**, **CCHD**, **CRS**, and the **PSM Section of CCUSA**, the Social Action Summer Institute is organized by The Roundtable in partnership with the other groups.

Highlights of this year's conference included Track II's "Advanced Symposium on Poverty, a two-day examination of new developments in the ongoing fight against poverty from both secular and faith perspectives. **John Powell** of the **Kirwan Center for the Study of Race and Poverty at Ohio State University** opened Track II with a look at "Good News and Bad News," offering the insight that the United States' "narrative" or "story" is one of self-sufficiency and tends to be anti-government. This narrative, he explained, will always produce durable, persistent, and racialized poverty. On the positive side, he saw local initiatives, like Baltimore's relocating 7,000 public housing residents on a volunteer basis to "high opportunity communities" with good schools and good jobs, as signs of hope.

Steve Colecchi of **USCCB-SDWP** and **Bill O'Keefe** of **CRS** offered a similar assessment of global poverty, which included lessons learned from CRS' sixty years of work on development. Bill remarked that one lesson learned has been that rural production development

work must always be linked to marketing, microfinance, and income generation projects in order to successfully alleviate poverty.

Rev. J. Bryan Hehir and **Sr. Dianne Bergant, C.S.A.** reprised their popular "Foundations of Catholic Social Teaching" presentations, with Sr. Dianne providing the initial presentation on scripture and justice and Fr. Bryan providing his trademark nine hour Catholic social teaching "express."

Keynote presentations included **Ambassador Tony Hall's** passionate reminder of how we can stop global hunger, which was filmed by **C-Span** and broadcast on August 20 as part of the popular "Book-TV" program. One evening was devoted to hearing personal recollections of **Sisters of Notre Dame de Namur** about **Sr. Dorothy Stang**, the prophetic environmental activist who was murdered in Brazil a year and a half ago. **John Allen**, Vatican correspondent for the *National Catholic Reporter*, closed the conference with a fresh look at the social action priorities of the current papacy. His remarks, which may surprise you, begin on page four.

Skills workshops and a **CCHD Poverty, USA** tour of Cincinnati



Deacon Sam Dunning of the Archdiocese of Galveston-Houston leads a group of 35 SASI participants in prayer at in the lobby of CINTAS headquarters, as part of the SASI's Poverty USA tours.

comprised the second half of the week. The skills workshops included a new "parish track" comprised of about fifty Archdiocese of Cincinnati parish leaders and roughly twenty parish leaders from other parts of the country. Most of these leaders attended at the recommendation of their local diocesan social action office. Many had completed the JustFaith process locally.

Evaluations revealed a strong appreciation for the quality of the training, accompanied by requests and demands for more handouts from speakers and more process time for workshops. □



"From up there all the trouble spots in the world seemed rather small... The first day or two you try to recognize the countries... Then you keep missing the countries and look only at the continents. By the sixth day, the whole world becomes a beautiful blue and white and yellow painting. So fragile. Those boundaries really disappear."

Prince Sultan ibn Salman al Saud of Saudi Arabia, Shuttle astronaut, 1985

Sue Veres Royal of the U.S. in the World Initiative presented focus group research to help diocesan social action directors "frame" conversations about global poverty. Her studies showed, for example, that when Americans first view a photograph of the earth from space, they are far more open to conversations about increasing U. S. foreign aid.

John Allen's View from Rome

John Allen is the Vatican Correspondent for National Catholic Reporter. He delivered this talk at the 2006 Social Action Summer Institute.

I had the pleasure of being able to listen in on your discussions yesterday, and to spend time with several of you during breaks and over meals. On the basis of that experience, I am profoundly aware that I find myself standing today before an assembly of saints. By that I don't necessarily mean that all of you live lives of moral and spiritual perfection. I fancy myself an observant journalist, but I have not yet developed the capacity to peer into your souls; in any event, the law of averages being what it is, I would suspect that most of you, like most of the rest of us, are not yet flawless. Your holiness resides instead in the fact that despite your limitations, you struggle with tenacious fidelity to carry forward a vital ministry of the Church -- indeed, as Benedict XVI reminded us in *Deus caritas est*, a ministry which is actually constitutive of the essence of the Church, her social mission.

I have no authority to speak on behalf of anyone, so with no standing beyond that of a simple lay member of this vast global family of faith, I wish to say something to you today that I suspect you do not hear nearly often enough: "Thank you." Thank you for what you do, and what I know you will continue to do. As we say in Italian, *Forza! Corraggio!* Keep it up!

Listening to you yesterday, I was also struck by how daunting your task is. You work on issues that frequently generate division within the Church and outside it, often for low or non-existent pay, with precious little by way of infrastructure or staff, in an era of

cutbacks and consolidations, and often enjoy at best tepid appreciation from your pastors and your bishops. But if you will forgive the presumption of someone who has never walked a mile in your shoes, I'd like to make three brief points about all this.

I begin with an invitation to patience. The dogma of Christ as 'true God and true man' was formulated by the Council of Nicea in the early fourth century, and in some ways we still struggle to understand it; by way of comparison, the modern point of departure for your work, the encyclical *Rerum novarum*, was issued by Pope Leo XIII in 1891, scarcely more than 100 years ago. In the lifespan of the Catholic Church, this is but yesterday. The Catholic Church is, after all, an institution that famously thinks in centuries. The working motto of the Vatican sometimes seems to be, "Talk to me on Tuesday and we'll get back to you in 300 years." You must think of yourselves as pioneers on a ministerial frontier. If the Church has not yet fully understood, fully embraced, fully assimilated, the work that you do, you must trust that all will sort itself out in God's time.

Second, I realize that your position on a frontier implies danger and toil, but I invite you to relish that rather than to regret it. If the frontier means risk, it is also where creativity and courage are born. It requires no imagination to take people to a place they already want to go - that's tourism, not leadership. No, ladies and gentleman, rejoice that your task is different. You have the precious opportunity to change hearts and minds. Be glad that your call is to challenge prejudice rather than to reinforce it, and to stimulate conscience rather than to lull it to sleep. Yes, it is hard; but as Tom Hanks once said of baseball, it's supposed to be hard. The hard is what makes it great.

If the frontier means risk, it is also where creativity and courage are born.

Finally, a word about the bishops. The episcopal role in the Church is to some extent, by definition, a conservative one; their primary mandate is to ensure that when Christ returns, the faith will still be found upon the earth, and that is a calling which always stands in an uneasy tension with innovation. But within Catholicism, a good idea nevertheless generates a sort of gravitational pull, which over time can change the culture of the Church.

Youth ministry is one example. Prior to the creation of World Youth Days by John Paul II, few dioceses or parishes had professional youth ministry staffs or even conceived of it as a distinct specialty, but all that has changed. Seeing the positive fruits of World Youth Day, even bishops who were skeptical or reluctant want some piece of it in their dioceses. In Toronto in 2002, John Paul II at one point asked the coordinator of that World Youth Day how things were going, and the coordinator responded that many bishops seemed moved by their catechetical sessions with youth. The pope, whose breathing was already strained at that point, and his speech labored, nevertheless managed a memorable reply. "They say World Youth Day is to evangelize the young," he smiled. "But it is really to evangelize the bishops!" Armed with that papal precedent, I hereby commission you, as apostles of the social mission of the Church: Go forth and make disciples of all the bishops!

I have been asked to speak this morning on the future of the Church's social mission as seen

from Rome. I'm going to organize my remarks through the device of four "seismic shifts" I believe are currently at work realigning the tectonic plates of the Catholic Church worldwide. Collectively, these shifts are turning the paradigms which have dominated Catholicism for the last 150 years on their head, in a way that will have consequences for everything about the Church, including her social engagement.

This analysis is a work in progress, and I look forward to hearing your reactions. It's part of the argument of my forthcoming book *The Upside Down Church*, which will be published in 2008 by Doubleday. Some of you may know Thomas Friedman's most recent work *The World is Flat*, which is an attempt to write the history of the 21st century before it happens, through the prism of globalization and other broad social and economic trends. I want to write the same book for the Catholic Church. Like Friedman, I'm convinced that one era is ending and another is coming into view; like Friedman, I'm attempting primarily to describe, not to prescribe, how these trends seem to be developing.

The aspect most relevant today is the following: in the eternal Catholic tension between a focus *ad intra*, meaning on the Church's internal life, and *ad extra*, meaning on the outside world, I believe we are winding down an era in which internal concerns have dominated, and entering one in which external issues will have the upper hand.

Since 1870 and the collapse of the Papal States, I would suggest, the Church has been driven by a prevalently *ad intra* agenda. Consider the issues that have tended to dominate, above all in Europe and North America: What is the proper balance of power between the papacy and the local churches? How much intellectual

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freedom should theologians enjoy? How should clericalism be deconstructed and the laity empowered? Should the Church's doctrine on human sexuality be reformed? And so on ... This is a reality that cuts across the usual divisions in the Church, as the *ad intra* focus is just as true of neo-conservatives, for example, as it is of liberal reformers.

To some extent, 2,000 years of Church history can be read as a series of oscillations between *ad intra* concerns and *ad extra*. It must never be ecclesiological, and never has been historically, a matter of choosing one to the exclusion of the other. Both are essential. Yet in different eras one waxes and the other wanes, and it is that sort of cycle we are entering now. In the new moment taking shape, I believe, the efforts to reform the Church that have loomed so large in theological and pastoral debate over the last 150 years will not disappear, but they will recede, as a more outward-directed Catholicism emerges, the primary concern of which is how the world should be different because it has been redeemed by Jesus Christ.

When I speak of matters *ad extra*, I don't just mean social justice concerns such as poverty, or war and peace. I also have in mind evangelization and missionary outreach to peoples who don't yet know the gospel; efforts to reawaken the Christian roots of

Europe and North America; ecumenical and interfaith dialogue (especially with the Orthodox and with Islam); campaigns against the "culture of death" on issues such as abortion, embryonic stem cell research, euthanasia, and gay marriage; and engagement with the worlds of science and culture. All will experience a "bull market." Yet this *ad extra* trend is nevertheless largely good news for those of you involved in the social mission of the Church, because this rising tide will lift your boats along with the rest. Let me now outline four of these "seismic shifts" which are literally turning the Catholic Church upside down.

1) The Press for Catholic Identity

It may seem a paradox that having announced the dawning of a new era of *ad extra* concern, I begin with a force that is largely *ad intra*, specifically the effort to reinforce a distinctively Roman Catholic identity over against the broader secular culture. Yet I trust the logic will shortly become clear.

John Paul II was a remarkably *ad extra* pope, more concerned with the struggle against Soviet-style Communism or a "culture of death" in the West than he was with the internal affairs of the Catholic Church. To the extent that he had an *ad intra* agenda, we might call it a "revival of Catholic identity." In effect, John Paul cried *basta!* ("enough!") to the season of experimentation and reform that followed the Second Vatican Council, calling Catholics back to a strong sense of identity around the teaching of the Church and the Successor of Peter, so that the Church's internal unity might fuel a more effective engagement with the world outside. This concern for identity continues under Benedict XVI, whose chief priority is resistance to what he has memorably defined as a "dictatorship of relativism" in the developed West. Benedict has articulated his vision of Christianity at this moment in cultural history as a "creative minority," no longer enjoying a broad cultural consensus, but carried forward by

the inner conviction of those who live the faith in its entirety.

John Paul and Benedict, it should be said, did not invent this thrust toward a more clear Catholic identity. It forms part of the Catholic culture of our time, perhaps partly as a reaction against excesses of the post-conciliar period, perhaps as a simple recognition that we live in a world that in a thousand and one ways tempts Christians to assimilate, to blend in, to assume as normative the philosophical worldview of the post-Enlightenment West, in which truth is what we make it, and tolerance is the summit of all virtues.

Whatever its roots, the current longing for identity, for doctrinal clarity and moral absolutes, is unmistakable. I'm sure you can identify its impact in your own experience, especially among young Catholics who seek a clear sense of what makes them different, including a laudable, if perhaps at times over-heated, desire to "think with the Church" as a means of marking themselves off from secular society. Seeing themselves as an embattled minority, they do what sociologists tell us that minorities always do, practicing the "politics of identity" - emphasizing their distinctive language, rituals and worldview.

My thesis is that this revival of identity begins as an inward-directed impulse, but over time it will redirect Catholic energies to the *ad extra* sphere. Why? Because for better or worse, most of the great *ad intra* debates that have loomed so large in recent decades are now closed. Take, for example, the five-point program of the "We Are Church" movement, the most serious liberal push for Church reform in Europe since Vatican II: optional celibacy, election of bishops, expanded lay participation and democratization in the Church, changes in

teaching on sexual ethics, and the ordination of women. The plain reality is that in the short term, few of these proposals are likely to go anywhere. Two popes in a row have given clear negative answers, and Roman Catholicism does not simply lurch from one position to another. Because few people want to give their lives to a project that seems to carry little prospect of success, the ranks of reformers will inevitably dwindle. We can already see this process at work in any number of organizations and causes. To be clear, whether this is a good or bad thing is beside the point; it is what it is. The same reality applies to reform campaigns that cut in other directions, such as calls for more widespread doctrinal clampdowns by Benedict XVI - calls which, to date, have gone largely unanswered.

Over time, I would suggest, energy will shift to where things can be done, which means away from various attempts to remake the Church, and into taking the gospel to the street. Passion in the Church is like rushing water; it will always find an outlet, however narrow or far away that opening may be. On the social front, much can be accomplished today in efforts to combat poverty, war, corruption and social exclusion, which enjoy the support of the papacy and of the preponderance of the global episcopacy. Hence the Catholicism of the foreseeable future will be one with a generally *ad extra* focus, built on a base of *ad intra* clarity.

2) From North to South

I begin with two snapshots of the global Church at different moments of time. In 1900, at the dawn of the 20th century, there were 459 million Catholics in the world, of whom 392 million were found in Europe and North America, and just 67 million scattered across the rest of the planet, principally in Latin America. Christianity 100 years ago

Roughly half of the Catholics in the world today live in Latin America alone.

remained an overwhelmingly First World, largely white phenomenon. In 2000, by way of contrast, there were 1.1 billion Catholics in the world, with 380 million in Europe and North America, and the strong majority, almost 800 million, in the global South. Roughly half of the Catholics in the world today live in Latin America alone. Africa in the 20th century went from a Catholic population of 1.9 million in 1900 to 137 million in 2000, a staggering growth rate of 6,708 percent. Given demographic and religious trends, this population realignment in global Christianity will continue. By 2025, only one Catholic in five in the world will be a non-Hispanic Caucasian. This is the most rapid, and sweeping, demographic transformation of Christianity in its 2,000 year history.

Between 1970 and 1985, to take just one index, some 4,300 people a day were leaving Christian churches in Europe and North America. Over the same period, there were 16,500 conversions to Christianity a day in Africa, yielding an annual growth of some 6 million new African Christians. In Roman Catholicism, more than half of all adult baptisms in the world, generally considered the most reliable indication of conversions, are in Africa alone. Moreover, the new growth in Africa and Asia, and to some extent in Latin America, is not merely replicating pre-existing European patterns. Instead, it's creating myriad new forms of Christianity as the faith mingles with indigenous customs and concepts. Experts have described this as the most profound cultural transformation in Christianity since the period of Hellenization

launched by St. Paul.

The rise of the South will, among other things, tend to push Catholic reflection in a strongly *ad extra* direction. Most Southern bishops, theologians and pastoral workers are more drawn to the fight against political corruption, the need for fairness in trading relationships, the arms trade, peace-making, and the HIV/AIDS crisis than they are to the sort of ecclesiastical "insider baseball" that can sometimes dominate Western debate. For many Catholic prelates and thinkers from the south, spending time on matters such as collegiality or liturgical translation cannot help but feel like fiddling while a large swath of the world burns.

By now, "rearranging deck chairs on the Titanic" has passed into our cultural idiom as a synonym for naive ignorance of an underlying crisis. I would suggest that much conversation in Western Catholicism these days is more akin to arguing over which buggy whips are the best, while ignoring the emergence of the car; that is, a completely new world is taking shape, one destined to render many of this era's debates obsolete. A professional class in the Church whose horizons are largely *ad intra* thus flirts with a "buggy whip" brand of Catholicism, perfectly defensible, perhaps, on its own terms, but badly out of touch with where the market is moving.

3) Visions of the Lay Apostolate

On the role of the laity, the dominant note immediately after the Second Vatican Council was the deconstruction of a clericalist outlook and replacing it with a more participatory view of the laity as responsible partners in the affairs of the Church. There followed a wide revitalization of parish and diocesan councils; the restoration of visible lay liturgical roles as Eucharistic ministers and lectors; the emergence of a variety of lay ministries at the parish level such

as youth ministers, DRE's, and catechists; a widespread theological literacy among laity, including the emergence of a professional class of lay Catholic theologians; and the appointment of important lay leaders at the diocesan and national levels. These trends will certainly continue, in part as a result of the theological legacy of the Council, and in part as a practical response to the lack of priestly vocations and the consequent need for laity to fill the "ministerial gap."

Yet if this 'lay moment' has produced undeniable fruits, it has not been without criticism. At one level, some have worried that lifting up the laity has meant bringing down priests, blurring the essential difference between the ordained priesthood and the laity. At a deeper level, the real concern is that by focusing upon the lay role inside the Church, we have neglected the true nature of the lay vocation, which is directed to the outside world, where only laity can carry the flame of the faith. Theologically, the role of the laity is not, in the first place, to be concerned with the internal affairs of the Church, but with changing the world, transforming it from within in light of the gospel. Thus the real model of an "empowered" lay person is not a diocesan chancellor or a DRE, but a football coach, or a lawyer, a bus driver or a homemaker, doing her or his daily work as a means of extending the salvation won by Christ, thereby making the world new.

Once again, at a theological level, this is not a case of either/or, but both/and - the Church requires both talented and committed lay people to serve its inner life, as well as motivated lay people to translate its aspirations for the human person and for human society into reality in the secular sphere. As always, however, some historical periods lean in

one direction or the other. In the last quarter-century, those lay realities that have enjoyed the most rapid growth, and which have had the most visible impact, have been groups that tend to accent the *ad extra* dimension. They are conventionally lumped together under the heading of "the movements:" Communion and Liberation, Sant'Egidio, Schönstatt, the Catholic Charismatic Movement, L'Arche, Regnum Christi, Focolare, Opus Dei, and many others.

In Western debate, these groups are often seen as "conservative," but in fact the suggestion that Sant'Egidio, L'Arche and Regnum Christi, to take just three examples, all share a common ideological viewpoint, is in my experience absurd. In my experience, it is impossible to identify a common political agenda or theological outlook. If there is a unifying feature, it's more often that these groups share a vision of the lay role far more directed to changing the world than to changing the Church. This is, for example, the "prime directive" of Opus Dei, expressed under the rubric of the "sanctification of work."

Benedict XVI is a supporter of the movements, seeing in them a key instrument of the papacy's solicitude for the universal church that necessarily pushes beyond the borders of local churches. (The same thing, he argues, has been true of other movements in Church history, whether it's early monasticism, the birth of the mendicant orders, or the 19th expansion of missionary communities). In an address to the movements during the Pentecost vigil last April, Benedict XVI gave these movements an *ad extra* charge, calling them to collaborate in "the Church's best service for men and women, and especially for the poor, so that the person's life, a fairer order in society, and peaceful coexistence among the nations may find in Christ the cornerstone on which to build the genuine civilization, the civilization of love."

Driven by the influence of the movements, and the support they enjoy from the papacy, this is likely to be the more outward-directed conception of the lay role that dominates the coming era of Church history. movements, and the support they enjoy from the papacy, this is likely to be the more outward-directed conception of the lay role that dominates the coming era of Church history.

4) The Rise of Radical Islam

Historically speaking, it's no accident that the Second Vatican Council and the season of inner renewal it triggered unfolded in an "interim period" between what have turned out to be the two most important ideological conflicts of the last century: that between Capitalism and Communism, and that between Western-style secular democracy and radical Islam.

The Cuban Missile Crisis of 1962 marked a high-water mark of Cold War tensions, and afterwards a period of Ostpolitik and détente seemed to make peaceful co-existence plausible. As a result, the Church was no longer seemed faced with a mortal enemy, but another in a long historical line of truculent regimes with which it could nevertheless do business. That dissolution of a sense of crisis, of a common enemy, contributed to an atmosphere in which some of the long-bottled internal tensions within Catholicism could find an outlet.

Today, however, we are in a different historical moment. There is a new threat looming on the Eastern frontier, one whose most hard-line factions again express an implacable hostility to the West and, in some forms, to Christianity. Once again, Catholic conversation is animated by reports of the mistreatment of Christians in territories controlled by this rival system,

including the recent assassination of a prominent Italian cleric, Fr. Andrea Santoro, in a small city on Turkey's North Sea coast, a case which has widely galvanized public opinion in Rome. Once again Church leaders appear divided among doves who preach dialogue and outreach, and hawks who warn of protracted struggle. Today, the new ideological foe is jihadist Islam.

There is an analogy here, it seems to me, with American politics. American elections in the 1990s, during what we called then the "post-Soviet era," were dominated by domestic issues because of the absence of a single galvanizing foreign policy question. After 9/11, however, foreign policy returned with a vengeance, taking much of the wind out of the sails of various domestic questions. Something of the same phenomenon is visible in Catholicism today, especially at the leadership levels.

Concern with the future of Christianity in majority Muslim states; with the cultural prospects for Europe, facing a rising tide of Islamic immigration and the well-documented difficulties of integration; and with Africa and Asia, where relatively young Christian churches face a determined missionary form of Islam; all have captured a significant chunk of the energy and imagination of Church leaders, leaving correspondingly less space for ad intra concerns. Preoccupation with internal concerns once again seems to some a luxury the Church cannot afford.

Conclusion

Collectively, these four seismic shifts are producing a much more outward-directed Catholicism. I believe it's worth underscoring three points about this rising tide of ad extra energy.

First, there will be concern from Church leadership that the social

Collectively, these four seismic shifts are producing a much more outward-directed Catholicism.

engagement of the Church not be divorced from the rest of its doctrinal and pastoral agenda. This is the sense in which the push for Catholic identity will come home to roost in the social sphere. There will be an expectation that defense of the poor, witness against war and the death penalty, opposition to human trafficking and to unjust trade relationships, not become an occasion for minimizing Church positions on matters such as gay marriage, embryonic stem cell research, or abortion. For Benedict XVI, this is a matter of ensuring that the particular social positions advocated by the Church are rooted in the correct anthropology, so that all of its activism flows from the same philosophical and theological source. Last year, Benedict XVI chose as his theme for the World Day of Peace "In truth, peace."

This year, he's offered "The Human Person, The Heart of Peace." These are not accidental choices. Both draw social action more firmly into the orbit of the rest of the Church's doctrine, inviting efforts against poverty and armed violence to be seen as part of a continuum that also include explicit evangelization and the defense of human life and the family. A growing number of bishops, and certainly the Holy See, will want assurances that those engaged in social activism unambiguously accept the teaching authority of the Church across the board.

Second, especially in light of the North/South shift, the particular bundle of social questions that loom largest in Catholic debate

and activism may shift. For example, we may find that discussions of ethnic tribalism, corruption, transparency in public systems, and relations with Islam loom larger than, say, the death penalty, because they represent more urgent pastoral priorities from the perspective of those communities which will increasingly set the tone for Catholic discussion. While theologians, bishops and Vatican officials wrestle with such questions, sponsoring conferences and issuing documents and insisting upon pastoral follow-through, it may seem like a waste of time to some American Catholics, who fret that more urgent matters, from their point of view, are being neglected. That sensation, I would suggest, is one that many Catholics in other parts of the world have felt for some time. This is part of the price of admission for belonging to a global family of faith, where the 67 million Catholics in the United States represent just six percent of the total Catholic population worldwide. Inevitably, our sensitivities, our priorities, cannot always or even routinely set the agenda.

Third, the fact that the Church of the future will take a greater interest in social questions by no means implies an automatic consensus as to what to do about them. On the contrary, current disagreements in the Catholic community about questions such as the moral legitimacy of the war in Iraq, or the extent to which globalized capitalism can be reconciled with Catholic social theory, will become even more cacophonous. The complexity of the issues, and the lack of black-and-white answers, will call forth your best skills as reconcilers and consensus-builders, and you should be prepared for the likelihood that while your concerns will enjoy broad support, your preferred solutions to them may not.

Finally, I was asked by the organizers of this conference if there is a looming social issue that occupies a central position on Rome's radar screen, something like the debt relief issue did for John Paul II in the run-up to the Great Jubilee of 2002, around which we might expect papal or Vatican leadership. I would say that so far in the pontificate of Benedict XVI, what we have is not so much an issue as a continent: Africa. It's an instructive point that to date, Benedict has actually spoken about Africa four times more often than he has about sex, though one wouldn't know it judging from media coverage. This is not an accident. During the meetings of the General Congregations leading up to the election of the new pope, the African cardinals as a block used their speaking time to plea for strong leadership from the next pope, whoever it might be, to address the suffering of their continent, and sources said that then-Cardinal Ratzinger was visibly moved by their presentations. Within the vast range of social concerns, it seems that Benedict has something of a "preferential option for Africa," and engagement on behalf of justice for Africa can expect to enjoy strong papal encouragement.

Let me sum up with these final thoughts. As a journalist, I often say that I don't have the luxury of living in the world of "ought." I live in the realm of "is," meaning the way things are, not how they ought to be. I've tried this morning to lay out a sense of where things are headed in the Church, as much as possible avoiding editorial comment. We could have a very interesting discussion, for example, about whether a revival of Catholic identity ought to be a dominant concern for the Church, or whether the vision of the lay role embodied in the movements ought to command the papal support it presently enjoys.

Such conversations, however, often strike me as akin to debating the desirability of summer heat; whether you like it or not, it's here, and the only meaningful question is what to do about it. The seismic shifts I've set out for you this morning are, similarly, facts of the contemporary Catholic landscape. To boil it all down, I believe what they mean for you is this: the future will favor a socially engaged Catholicism, one clear about fundamental markers of Catholic identity, and rooted in a vision of marketplaces and parliaments as the most appropriate focus of lay energy, not sanctuaries and chanceries.

Whether or not this is anyone's private dream of a utopian Church, it seems to me to be the Catholicism that's on the way. The same realism that I hope underlies this sketch, however, also leads me not to be overly fatalistic about its evolution. Cultural trends are not exactly analogous to the seasons, in that they depend to a much greater extent upon human agency. Post-World War I resentments in Germany did not have to give rise to National Socialism, and a rising African-American consciousness in the 1950s and 1960s did not have to produce a movement of non-violent civil protest. These were the results, for good or ill, of an intersection between historical forces and leaders who nudged developments down one path or the other. In a similar way, those of you in this room have the opportunity to help shape the "upside down" Catholicism I have described, to grasp these currents within the Church and to help give them direction. It is a task for serious and imaginative people, people profoundly committed to the Church and to the full truth about the human person, and I very much look forward to watching you rise to the occasion, as I have no doubt, none whatsoever, that you will. □



Roundtable Roundup

“Workforce Housing” New Frame for Baltimore DSAO

“Affordable housing” can be a difficult issue to engage middle and upper-income parishioners in. Wealthier churchgoers sometimes express worries about crime and other problems that they might associate with low-income people. But **Sr. Joan Marie Stief, OSF**, of the **Archdiocese of Baltimore** has found a way of framing the affordable housing issue that draws these Catholics in.

It’s called “workforce housing,” and it is an approach which raises the issue of affordable housing through the cases of people who fill certain essential respected occupations such as teachers, police officers, and firefighters. To many people, “it’s more palatable to have a police officer next door,” she said. Sr. Joan was clear that

the church’s involvement in workforce housing is not a “preferential option for civil servants,” but rather a way to open the door to a larger conversation about affordable housing. The issue of workforce housing begins with police officers, but it continues with retail workers and other working poor. The campaign has already had some success, with new rules adopted by municipalities on development that require percentages of low-income units in new housing construction. The conversation on housing has also evolved into other areas, like race. “We see housing as key to a lot of other issues,” she said.

Retired Marine takes the Helm in Diocese of Knoxville

Some social action directors learn about global poverty and related justice issues from a volunteer experience like the Peace Corps. **Paul Simoneau** had a life-changing encounter with the extreme poverty of Africa in the Marines. One of his main responsibilities

was coordinating humanitarian assistance and peacekeeping forces in Liberia during a transition to democracy. His assignments also included a stint in Dakar, Senegal, when he was exposed to the harsh realities of human trafficking. That experience, and a close study of the church’s social teaching had a “profound impact” on him. After the fall of the Berlin Wall, “we started to see a dire need to respond to humanitarian crises and peacekeeping operations. As you begin to experience these various crises, it certainly leaves you very despondent when you see the misery and suffering from war, disease, and pestilence,” he said. After completing a stint as head of West African Affairs for the Marines in Stuttgart, Germany, Paul retired at the rank of colonel and sought a position working for the church in a full-time social justice ministry. He was hired by Bishop Joseph Kurtz of the **Diocese of Knoxville**, and began full-time ministry in the Fall.

New Atlanta Director Reflects on Immigration Hearing

Susan Sullivan is no stranger to debate. As a journalist, she covered many acrimonious discussions of public policy. But even she found the recent U.S. House of Representatives hearing on immigration to be short on dialogue and long on angry, partisan rhetoric. Susan’s official role was to deliver testimony from **Archbishop Wilton Gregory** of Atlanta, which she did in writing, and the archbishop’s testimony was respectfully received. According to Susan, others who offered a nuanced or pro-immigrant message were not so well-received. “Witnesses who were not willing to present one-sided content were badgered, pressured to speculate, and sometimes insulted,” she said. But even these speakers were a small minority, as “witnesses were invitation-only, selected mainly for their partisan, enforcement only value.”

Susan has carefully followed immi-

Interfaith Worker Justice Update

At the Interfaith Worker Justice Board meeting in September, immigration justice dominated the agenda. IWJ connects people of faith with the justice issues facing low-wage workers in the United States. The Roundtable Secretary has sat on the organization’s board since its founding in the 1990’s. The highlights of the meeting included:

- * A policy analysis from **AFL-CIO** policy immigration policy expert **Sonia Ramirez**. She repeated much that we know from our USCCB briefings on immigration policy, but added a challenge to the notion that immigrant workers take jobs that Americans don’t want. She stated that companies prefer undocumented workers because they work for less and are more compliant than American workers. If companies paid a living wage, she argued, Americans would want these jobs.
- * News that the **Farm Labor Organizing Committee** will be launching a major campaign on justice for tobacco (and other) farmworkers in North Carolina.
- * An update on the growth of workers centers across the nation, with the latest site being developed in New Orleans with the help of the **Archdiocese of New Orleans**.
- * A report on a major redesign of the IWJ website. Many Roundtable members have reported getting helpful materials from www.iwj.org. Hopefully, the changes will make those visits even more helpful.

gration issues for many years, both as a journalist and as a pastoral minister. In 2000 she helped to staff the southern United States Catholic Bishops "poultry pastoral" *Voices and Choices*. Most recently she was in charge of spiritual direction for the **Society of St. Vincent de Paul** in Atlanta.

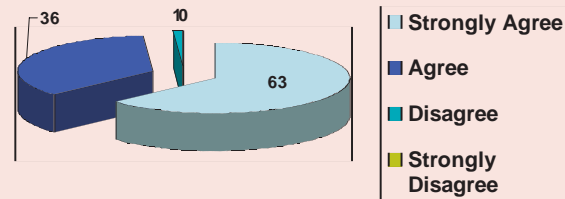
Pittsburgh Diocese Spreads Citizenship Message with Radio

This issue's cover story examines the church's use of electronic media to promote its *Faithful Citizenship* message. **Susan Rauscher** of the **Diocese of Pittsburgh** explains that radio remains an effective communications vehicle for her office. "The diocese does a weekly radio commercial during drive-time on KDKA, Pittsburgh's most popular station," she explained. A well-known radio priest is the bishop's spokesperson in the thirty second spot, used for both education and advocacy. Among the messages has been an advertisement encapsulating the USCCB document *Faithful Citizenship*.

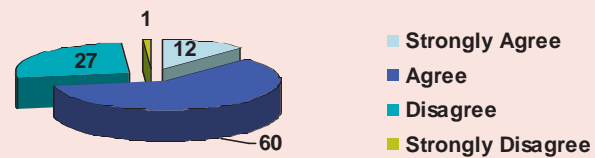


Rev. Greg Boyle, SJ, anti-gang crusader and founder of Homeboy Industries, will receive the 2007 Harry A. Fagan Award. Fr. Boyle will accept the award at the Roundtable Symposium in February.

"I have an increased understanding of the poor, their situation, and the structures and causes of these situations."



"I have increased understanding of how to organize my parish/church to be more engaged in addressing human need."



Results from the 2004-2005 JustFaith Participant Evaluation indicate that a preponderance of participants agree that the program equips them with what they need to organize their parish for justice and strongly agree that it fosters their awareness of injustice.

Arlington Pushes Justice Message on CC Anniversary

A diocesan social action director once famously remarked, "anniversaries are a royal pain." **Anne Murphy** of the **Diocese of Arlington** would disagree. She is quite excited about the upcoming sixtieth anniversary of Catholic Charities in the diocese. "There will be a spotlight on parish social ministry," she said. "That's a great opportunity to talk about *Communities of Salt and Light* and connect to Benedict's encyclical." Anne is working closely with the committee planning the celebratory events and hopes that they will afford the opportunity to "extend the formation piece into the parishes."

Calgary Director Convenes Canadian "Roundtable"

Antal Prokecz has been a Roundtable member for three years. In that time, the **Diocese of Calgary** peace and justice director has done what no other Roundtable member has ever accomplished in the history of the organization: founded a sister organization in another

country. On October 14, Antal will convene the second annual Western Conference for Social Justice, a regional grouping of eighteen Canadian dioceses to explore how each diocese will celebrate the fortieth anniversary of Pope Paul VI's "magna carta on development," *Populorum progressio*.

Antal explained that in Canada, both social justice policy issues and relief and development concerns are handled by the same organization within the Canadian bishops' conference, the Canadian Catholic Organization for Development and Peace, referred to by most social action directors as "Development and Peace." This organization combines the functions that SDWP and CRS perform in the U.S. church. Antal's social action commission is helping him with the details of the conference, and fourteen of the eighteen dioceses are expected to send representatives. This will be the second gathering of this "roundtable" of Canada, which is characterized by more volunteer and part-time social action directors than we typically find in the United States. □

Diocesan Websites

(continued from page one)

requests for resources. "In my experience, when educators are looking for social justice resources, they are often searching for very specific kinds of resources," he said. Such requests typically connect to particular issues, such as sweatshops or fetal tissue research, for example.

On the Diocese of Richmond site, when browsers click on the particular issue they are interested in, a number of resources come up from religious and secular sources. A click on "Children," for example, pulls up tools from the Jesuit "Education for Justice" site, NETWORK, and UNICEF, among others. The site serves as a clearinghouse for existing educational resources in each category.

How were the sixteen issues listed chosen? Michael explained that designing a clearinghouse website depends much on what has already been developed. "It's driven by what's available. If there's nothing about an issue, you can't include it."

Michael stated that one of the most exciting aspects of the project has been working with a diocesan communications committee composed of lay people who work in various parts of the communications industry. "I would encourage other



Popularized by Dr. Stephen Colecchi of USCCB-SDWP, Sr. Irene Reilly's ART model of social justice education, has become a popular teaching tool among DSAO directors.

diocesan social action directors to pull together professional communicators," he said. "All of our website material has been critiqued by professional design consultants and web consultants."

One "homegrown" feature of the site is a feature on the ART (Act-Reflect-Transform) of Justice and Peace. Sr. Irene Reilly, a pastoral associate in the Diocese of Richmond, developed the model because she thought that the pastoral circle was too complex for parish audiences. Simply put, the model encourages Catholics to ACT to alleviate the symptoms of social problems, REFLECT on the root causes of those problems and Catholic social teaching, and then TRANSFORM the root causes of social problems. Jean Denton, known for her "Cows of Justice" cartoons, developed the above graphic to illustrate the ART of social justice. □

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