

# CALL TO ACTION CONFERENCE 1976

## INTRODUCTION TO THE WORKING PAPERS

### Preparation for Detroit

The conference, A CALL TO ACTION, marks the culmination of a unique two year bicentennial celebration of the American Catholic Church. The 1200 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 external 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 effectively to the CALL FOR 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 the 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 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 the 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 independent 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 hearings 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 risen 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 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 submission of the 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 constitute one important part of the consultation and provide 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 its 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
- 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, the workplace, the nation, and the 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 each 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 to 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 collaboration was an effort to experiment with an instrument by which the bishops could consult with the faithful, hear them through 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 wellbeing of the Church, nation and world motivated the people who spoke up. Because the goal was not to provide a total representative sample of Catholic opinion, but to construct a basis for collaboration and action, the process was one of listening and reflection on 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 considered 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 the 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 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 eighty 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 delegations representing over 125 dioceses, and another 100 representing an equal number of national organizations.

Discussion centered around the 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	RESPONDENTS	% 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 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.

#### 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 for the 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.

The 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 fifteen members. Each of their reports included:

- An introduction placing the topic in the context of Catholic tradition and experience
- A summary of the materials received, together with some interpretation
- 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, they prepared three or four recommendations for action for consideration by the delegates.

The committees have 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 emerged 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 of 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 the 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 the action gets underway. "Doing Church," as some express it today, is not an easy or clearly defined way of action; it is an on-going 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 on-going 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 about the Gospel's vision of justice, peace and love into 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 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."

## CHURCH

### Justice in the Church

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 her 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 applies to its internal life the teachings on social justice and human rights, and utilize its resources in light of gospel values and pastoral goals and priorities, we recommend:

- 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 the 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.

- That a National Review Board, composed of members of the Church (bishops, clergy, religious, laity) be established to address itself aggressively to the use 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.

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

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

- This recommendation is made in the interest of 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 will 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 consultation 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.

- 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.
- The people of God have a right to competent pastoral care, biculturally 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 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 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.

- 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.
- 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.
- Since the Church does not cherish the gifts and talents 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.
- 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 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.
- 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 the priesthood.
- That the National Conference of Catholic Bishops assign 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 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.

### Women in the Church

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:

- 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 NCC?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.
- 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 collective and interpretive study of the human sciences, of the experience 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.

- That an effective affirmative action plan be developed by the NCCB and local ordinaries, together with representative women, to assure equal status of women.
  - By effecting their participation in decision making and leadership at all levels of church institutions, agencies, committees, commissions.
  - 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.
- That the National Council 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 1878.
- 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.

- 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.

- That Church law and prescriptions governing liturgical practices be reviewed and adapted to eliminate sexual discrimination.
- That female children be granted the right and opportunity to serve at the altar in the role traditionally allowed to altar boys.

### Education

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:

- That, within the context of building and developing the community of faith in the parish and in 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.
- That the structures to insure participative decision making by the Church community (including parents, students and educators) be established and strengthened to determine total Catholic educational policies at the local and diocesan level.

That the programs dealing with the young, parents should share responsibility for program planning, implementation and evaluation. Pastors and bishops should facilitate dialogue and cooperation between parents and teachers 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 protected and promoted.

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.

- 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 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.
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- That the diocesan church affirm the value 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.

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

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 with children in such schools and other citizens, for the purpose of working through the democratic process 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.

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.

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 constitutional right of parents to determine the education of their children within legitimately prescribed governmental criteria.

Untapped financial resources must be explored to the fullest possible extent.

- The Church, in justice, must show its concern for public education. In view of the fact that approximately 77% (1975) of Catholic children attend public schools, Catholic parents, as taxpayers, must show greater concern for the type and quality of education. We recommend:
  - 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 consistently pursued.
  - That Catholics, in commitment to justice, should take an active leadership role in achieving racial integration in public schools.
  - That Catholics should be effectively concerned with the moral aspect of public education.
  - That Catholics, as citizens, participate in policy-making bodies that govern public schools and share their experience and traditions in education.
  - That the Church provides pastoral care through adequate personnel and finances for campus ministry to all college and university campuses.
- That church leaders, educators and laity actively, aggressively and immediately move to achieve racial 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.
- 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 effectively 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.
- 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 the poor and minority students.
- That this conference supports 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

### Equality in the Church

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:

- That the National Conference of Catholic Bishops must both acknowledge and utilize the distinction between race and ethnicity in the implement of the recommendations derived from the Call to Action conference. To use these terms linked together is to imply that 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 an 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.
- 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 (i.e., the assignment of employees to tasks), upward mobility and procurement, with a clearly defined procedure of accountability through a monitoring process.
- 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.
- That every aspect of the allocation of human, material and financial resources and the preparation of budgets, the Church act to combat racism and discrimination and promote justice. This will require that:
  - The Church utilize equal opportunity policies in its own hiring and advancement practices;
  - The Church avoid those investment institutions which refuse to take affirmative action to achieve equal opportunity;
  - Church business transactions avoid those service agencies and industries which refuse to take affirmative action to achieve equal opportunity;
  - That the Church review and monitor its contracts on matters of equal opportunity.

### Cultural Pluralism

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:

- That church leaders 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 provide services to all.

- 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 these needs.

In order to establish such programs, several steps are necessary:

- The identification at each parish level of the ethnic, cultural and racial composition of the population;
- 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;
- 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;
- The establishment of an intercultural materials resource center with the office of education of each diocese;
- 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.

- 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 learning.

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 variable 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 seminaries that one of the greatest challenges in the United States today is the apostolate among the black, the Hispanics 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.)

- That all Catholic communications 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.
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- 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 multi-ethnic 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.

- That the 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 through liturgical and cultural sharing.
- 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 the appointment of these bishops to the office of ordinary.

#### American Indians

In view of the injustices and inhumanity suffered by American Indians against their person, spiritual and religious traditions and culture, justice as proclaimed by the gospel compels the Catholic bishops of the United States:

- 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 peoples in land disposition, educational policies, health care, direct financial assistance, individual liberties and inherent tribal sovereignty.
- 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.
- 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 the 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.

- To develop and promote leadership among Indian peoples:
  - 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.
  - The NCCB include in the prescribed curriculum for seminaries in the United States courses in American Indian spirituality and cultures.
  - The NCCB recognize, study and implement the pastoral letter, "A New Beginning," now being implemented by the bishops of Minnesota.
  - That the ordination of Indian bishops take place as soon as practicable, depending upon the human resources available.
  - 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 diaconate.
- 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 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.
- 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.
- 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.

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

#### Church Responses to Racism and Discrimination

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:

- 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 committees, and assist them with the human and financial resources necessary for the implementation of these plans.
- 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 and implementing church policy on public issues.
- 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.

- 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 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.

- That all the 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 Indians, 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.
- 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 of that parish alone.
- That the Church in the United States, acting through its established agents 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.
- 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 actions, policies and practices which subordinate people on the basis of race or color. This 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 becomes 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.
- That the NCCB, working cooperatively with the National Office of Black Catholics, the Secretariat for the Spanish-Speaking of the United States Catholic Conference, 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 Brith, the Urban League, the National Association for the Advancement of Colored People, the National Catholic Conference for Interracial Justice, and Church Women United.

- 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.

- 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.
- 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.
- 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.
- 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 the United States or abroad.
- 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**

### Support for Family Values

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:

- That this assembly affirm:
  - That committed, life-long marriage is a part of God's plan;
  - That when husbands and wives love each other, they serve God;
  - That children are the creative fruitfulness of human life and love;
  - That to live in peace and security is the right and duty of every family, beginning in service to its members;
  - That each family, as one among many families in the world, finds fulfillment in service to others;
  - 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 share it with others;
  - 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;
  - 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.
- 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, pledges 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 at 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 the appropriate understanding of sexuality.

- 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:
  - The racial, ethnic and cultural diversity of the Catholic community;
  - 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 members of the parish. In addition to the liturgy, the day shall include educational, recreational and paraliturgical celebrations.
  - 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;
  - The need for consideration of the family in Catholic programs of social service at all levels;
  - 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;
  - 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;
  - The need to formulate diocesan policies that would not only marriage as a sacramental vocation within the Church, but also apply some of the same safeguards and principles of preparation utilized in readying candidates for holy orders;
  - The need to provide 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.

- 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:
  - 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.
  - 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.
  - 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 in leadership and authority.
  - Appropriate training for all those involved in leadership positions in family ministry.
  - 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.

#### Family and Society



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:

- That all programs dealing with family life, at all levels of 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 of justice.
- That ministry to strong marriages, as well as 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.
- That the entire Catholic community regularly and systematically participates 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, parish and neighborhood levels. State Catholic Conferences and the United States Catholic Conference, 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.

- 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 communication offices, the United States Catholic Conferences Department of Communications, 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:

- 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:
  - Through government regulatory agencies;
  - Through local station accountability and ascertainment procedures;
  - Through influencing program sponsors.

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

### The Church and Divorced People

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

- 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.
- That the people of God in 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.
- That 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.
- That the Church invests 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.
- 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**

### Preamble

The Challenge facing the Church in the United States and in the world today is to give a prophetic witness of Christ through effective “action on behalf of justice.” (*Justice in the World*, Synod of Bishops, 1971, par. 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 defense of human life in all its forms, and in the creation of a just society.

### Education for Global Justice

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 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.

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:

- 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.
- 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.
- 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 UN-related global issues and a channel for the expression of its views.
- 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 regions, and that it enter into dialogue with other world religions on issues of justice and peace.
- 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 difference cultures among us, and stimulate research and evaluation in regions throughout the country (e.g., Catholic educational institutions, universities, etc.).
- The comprehensive programs be developed to train persons in 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 evaluated on a continuing basis. The above recommendations should be 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.
- 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 of research on 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 the faithful on issues of justice and peace, including regular evaluation of the effectiveness of their communication on these subjects.

- That effective efforts be made in every diocese to initiate on the parish level the development of the education for justice process in the following manner:
  - By 1979, experimental 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.
  - Introductory workshops should be held in dioceses for the preparation of clergy and laity involved in the teaching mission of the Church.
  - Recognizing the unique leadership role of 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.
- That bishops and missionary societies initiate a mission program with the following elements:
  - 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.
  - Plans should be completed by the mission societies and the NCCB/USCC for utilizing returning missionaries more advantageously in justice and peace education programs.
- 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 the Unda-USA should give high priority to using the means of social communications at every level to inform all peoples on the issues of global justice, and persuade them to effective action.
- That the role of small intentional communities, such as Catholic Worker and other ecumenical grass-roots 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 grass-roots communities of justice and peace.

#### Defense of Human Rights

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

- That the NCCB, the USCC and the Catholic community advocate before their government a foreign policy that is in keeping with the defense of human rights as stipulated in the UN Universal Declaration of Human Rights. We have openly affirmed, during the 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.

- That this assembly expresses its appreciation for the leadership on the basis of 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 result of these examinations, and the statements and teaching of the hierarchy on these subjects, should be better publicized than in the past. We ask the bishops to utilize the programs of education for global justice recommended above.

- 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 on 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.

- That the Church in America affirms 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 the 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 the distribution possible.
- 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.
- 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 (Fourth Sunday of Lent). 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.
- We call all Christians to “live simply, so that others may simply live” (Elizabeth Seton). To this end, we recommend:
  - That the bishops. Through study groups and other means, educate Catholics to a sense of moral responsibility to share the world’s goods.
  - That the Catholic community on all levels examine its lifestyles 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.
- That the NCCB, through its 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 UN Covenants on Civil and Political Rights and Social and Economic Rights.
- That the NCCB advocate adequate and accessible health care as a human right by the issuance of a pastoral letter

- That the Church recognize that the issues 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.

- Since economic development has often failed to promote human development, especially in Third and Fourth World nations, we urge 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.
- 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 is 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.
- That the NCCB and the USCC mobilize the international conscience on behalf of all political prisoners under repressive governments in any country in the world who are subject to torture, disappearance and assignation without respect for their basic human rights to life and liberty.

#### Disarmament and Peace

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:

“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 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 20<sup>th</sup> 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 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:

- That in the light of consistent church teaching on modern warfare, the U.S. Catholic community condemns, 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.
- 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.
- 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 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 educational programs should also include the search for nonviolent alternatives to national defense.
- 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.
- That the Church support amnesty for those who refuse 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.
- That the Catholic community do all in its power to the effect that governments and non-governmental agencies pursue methods of promoting liberty and justice through reconciliation and economic assistance rather than through arming combatants on 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.
- That the services of reconciliation between people and nations be encouraged so that the world community can face in prayer that fact that large members 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.

- 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.
- 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.
- 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 meetings in spring 1978.
- That Catholics be encouraged to support movements for freedom, justice and reconciliation in other nations. There is a Christian imperative to identify with the 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

### Political Responsibility

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:

- 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 institute programs of education aimed at greater understanding of:
  - The way policy is made;
  - The relationship between public policy and the gospel of Jesus Christ and the traditions and experiences of the Catholic people themselves;
  - 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.

- That committees for public 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 pastoral councils and collaborate with appropriate local, state and national church organizations and agencies.



### Goals for Public Policy

This assembly recognizes and call to the attention of out 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:

- A national commitment to a policy of peace and to program of disarmament that will release resources now committed to preparation for war to meet the basis social needs of peoples.
- A national commitment to a policy that provides for the protection of human life from the moment of 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.
- 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 for victims of crime, abolition of capital punishment, development of alternatives to prison, rehabilitative services and reintegration of offenders into the community.
- A national commitment for 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.
- 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.
- 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.
- 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.
- Speedy public action to insure decent housing at reasonable costs to all Americans.
- A national foreign policy more resolutely and more 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:
  - Denial of military and economic aid to any nation violating internationally recognized standards of human and civil rights;
  - Support of international commodity price agreements;
  - Opening of the United States markets to exports from the Third and Fourth World;
  - A code of behavior for United States multinational corporations.

- 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.
- 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.
- 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.
- A revision of immigration laws and policies to respond more fairly to present and future needs, including:
  - Amnesty for undocumented aliens;
  - Acceptance of refugees, both economic and political;
  - Prompt reunification of families;
  - That any person 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 study.
- Unconditional amnesty to all draft, military and civilian resisters to the Vietnam war.
- Reform of public assistance to make it more adequate to meet the needs of the poor, to be more 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.

#### Morality and Public Policy

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:

- That this assembly and our bishops encourage individuals, groups and the nation as a whole to scrutinize and to criticize constructively national actions that effect 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 by our common equality before God, who is recognized in the Declaration of Independence as the source of all our rights.
- 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 the 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.
- 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 Catholic bishops to provide resources to:
  - Aid in advocacy work that counteracts dehumanizing values and excessive consumerism of the media;
  - Aid in advocacy work to assure access to the media in the public interest;
  - Enable placement of positive programming and advertising of human aesthetic quality.

- That government provide support, including financial support, for educational reforms aimed at promoting equal educational opportunity.

### Ongoing Implementation

We recommend:

- 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.
- That this process of consultation be continued as a normal process structures into diocesan and parish life.
- 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;
  - The powerful and the powerless.
- 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 the spring, 1977, to dialogue with the bishops concerning plans for the ongoing implementation of the recommendations of this conference:
  - To sustain the momentum of the Call to Action;
  - To promote and implement all the recommendations;
  - To set in motion another consultation within five years to evaluate the results of this program and to suggest goals for the next period;
  - To prepare consultations and workshops for priests and others to prepare them for participation in the ongoing Call to Action process.
  - The make-up of the task force should reflect the actual racial, ethnic and cultural make-up of the Church in the United States.
- That the 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.
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- That the delegates to the Call to Action conference commit themselves to promote the implementation of the recommendations of this conference.
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- 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."
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- We, thereby, recommend that, reviewing each year until 1981 their property and other material possessions, and divesting themselves of that which is unnecessary or not in keeping with "institutional simplicity."

## **NEIGHBORHOOD**

### The Parish and the Neighborhood

The parish, the 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:

- 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:
  - The renewal and continuing education of all parish leadership;
  - The formation of strong, small, sensitive eucharistic communities, recognizing diversity;
  - 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.

- That the sacramental life of the neighborhood church should reflect the relationship between 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.
- That the parish personalize its outreach into the neighborhood community to develop an increase level of human concern and positive interchange and intervention. Special efforts should include activities which would:
  - Establish and/or support neighborhood community groups;
  - Find and welcome newcomers;
  - Include ministry to alienated, mentally, physically and socially handicapped, and any others whom society shuns.
  - Be knowledgeable of and respectful toward racial, cultural, ethnic, political, economic and religious diversity.
- That the parish community educate itself in its role of "neighborhood servant" and implement this commitment by these and other methods:
  - By reaching out to interfaith and neighborhood coalitions;
  - By participating in parish-based diocesan programs;
  - By initiating programs to meet specific local needs not met by other groups;
  - By committing its spiritual, material and personnel resources to its mission, even to the extent of funding a parish coordinator of social ministry.
- 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.

#### The Church and Neighborhood Action

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:

- 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 and find remedies for their problems. The parish facilities and resources, meeting places, program space, personnel, office equipment, and other kind of contributions, be made available to existing action groups seeking to deal with neighborhood issues or to aid in the promotion of such groups.

- 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.
- That the Church should initiate and be actively involved in the development of community organization 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.
- That people may become the true determinates of their own lives, each diocese shall establish an office for community affairs or shall its existing office:
  - To initiate, facilitate and support financially and/or with personnel, neighborhood offices of community affairs;
  - To work with the diocesan community affairs office and other community organizations on a state-wide level to support neighborhood issues;
  - To provide support services for these neighborhood offices of community affairs.
- That church leadership, state Catholic conferences, bishops, pastoral councils, as a means of supporting neighborhood preservation and development, do the following four things:
  - Allocate a fixed portion of their personnel and resources for education programs for Christian political responsibility;
  - Provide channels of communication between neighborhood people and those in positions of power and influence within the political and economic institutions of the community;
  - 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;
  - Commit themselves to the concept of open neighborhoods, whereby new residents or any race, ethnic group, cultural background or religious faith would be welcomed as brothers and sisters in Christ.
- 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 healthcare, 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.
- 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.
- 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.

### Church and Community Development

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 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:

- ❖ Right to be self-determining;
- ❖ Right to be publicly supported by church leadership in their efforts to organize;
- ❖ Right to use all church properties and resources, even across diocesan lines, provided such use does not interfere with the primary use of such properties and resources;
- ❖ Right to full accountability for the use of all church funds and resources.

This policy is to include:

- 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.
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- That each diocese and neighborhood parish looks 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.
  - “Twinning” parishes/dioceses share resources with other less fortunate parishes/dioceses;
  - Quota system 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 its needs.

It is to be recognized that any such program will be directed toward the goal that each parish become financially self-sufficient.

- That education for action takes place in all levels in the church.
  - 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 should include immigration, delivery of services, quality of education, the aged, youth and the handicapped, the ownership and use of natural resources, including land, as it 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 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.

- 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.
- That bilingual education, where needed, to achieve these goals to be implemented.

- 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.
- 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 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.
- 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 by the diocese.
- That each 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:
  - Overlapping of services;
  - Utilization of finances;
  - Areas of involvement;
  - Coalition building;
  - Interfaith cooperation.

New areas of concern and needs of the people of the parish/neighborhood/communities should be channeled into this office, and that support be given to existing programs with proven effectiveness.

- 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 local development, social action, social issues in 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.
- That the U.S. Catholic Conference establishes a similar office to coordinate actions on behalf of social justice and community development of all organizations and institutions of the church, with special emphasis on housing and employment needs.
- That there be initial 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.
- 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 diocesan 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 education about moral issues. in domestic policies.

### The Church and the Rural Community

In as much 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:

- That the National Conference of Catholic Bishops continues 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.
- 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.
- That these same offices and other appropriate agencies support those movements and organizations designated 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 agricultural workers, including the undocumented alien, large agribusiness and concentrated land holdings, and will express continued support for the family farm.
- 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.
- That our bishops reevaluate their policies, disbursement of funds and personnel placement in rural communities, beginning June 1, 1977.
- 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.
- That the pastoral formation focuses on rural as well as urban parish ministries.
- 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 long-standing 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.
- That a special task force be set up through the 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.
- That the national Church supports the people of Appalachia and the program and values outlined in the pastoral, *This Land Is Home to Me*.



- That the national Church supports legislative and self-help programs for the rural poor that they may share in God's spiritual and temporal gifts.
- That the Church supports efforts to improve conditions for all farm workers (including, but not limited to migrants) rather than encourage their departure from agriculture.
- That the Church supports 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 encourage their rights to organize.

A follow-up plan 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.

### Ongoing Implementation

That the National Conference of Catholic Bishops, through the bicentennial office, establish a representative task force drawn from delegates to this conference:

- To sustain the Call to Action momentum;
- To promote the implementation of all the recommendations;
- 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**

### Christian Community

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:

- That recognizing the community is essential to Christian life, the National Council 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.

- 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 up of a Christian community.

- 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.

- 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.

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.

- 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.

- That the first Call to Action conference of the United States requests 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.

### Personal Development

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 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:

- That the Church consider inherent to the value of the person 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 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 seeks to promote personal dignity by advocating the rights of the aging in the areas of housing, health, employment, transportation and economics.

- 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.

- 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.

- That 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, and to support efforts to inform women of their legal rights within the family, the work force, and the community in general. We endorse and support the Equal Rights Amendment to the Constitution.
- 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 these 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.

- 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 information 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.

- That the diocesan Catholic Social Service agencies offer leadership to all appropriate lay diocesan groups in planning and coordinating the various church and community 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.

- That Catholic social action agencies and offices look closely at what is commonly perceived to be institutional 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 conditions which dehumanize.

- 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:
  - 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;
  - Enforcement of a moratorium on the building of new prisons, and the creation and funding of community alternatives to present patterns of incarceration;
  - The cessation of capital punishment;
  - The development of parish outreach programs to inmates, ex-offenders, and their families to facilitate reentry into the community;
  - Elimination of so-called status offenses for 18-year olds and younger, which are discriminatory and unnecessarily introduce teenagers into the criminal justice system.

### Sexuality

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:

- 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.

- 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.

- 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 development, we recommend that educational programs be developed within parishes to prepare parents to assume their obligation as primary educators within the field of sexuality.

Programs should be adapted to the distinctive concerns and needs of both sexes and various ages, ethnic communities, vocations and social groups. All involved 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.

- 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.
- That the Church provides 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 offers 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.

#### Catholic Bill of Rights

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, institution 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:

- 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:
  - 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 entitled minimally to food, clothing, shelter, health care and fulfilling economic opportunity, all these in accordance with their needs;
  - A clear affirmation of human 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;
  - A statement of procedural rights, including reaffirmation of due process procedures for vindicating rights and adjudicating disputes.
- That the bill of rights, as affirmed by the U.S. Conference of Bishops, be implemented in the following ways:
  - That it be included in the revised Code of Canon Law;
  - 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

### Equal Opportunity

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, we recommend:

- 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 development which will insure justice on the part of employers, unions and other organizations to minorities, women, the handicapped, the aged and young people in the area of employment and promotion.

Since ratification of the Equal Rights Amendment in 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.

- 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 employees who are blacks, Hispanic, American Indians, Asians, and 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 implementation of the affirmative action plan through the provision of quality and better education that will prepare people for better job opportunities.

- 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 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.

- That the bishops direct every Catholic institution which has financial investments in multinational corporations to use their power as shareholders to assure economic and social justice for all concerned, especially in Latin America and other Third World countries. We strongly recommend as a means of implementation the use of the Interfaith Center on Corporate Responsibility.

### Economic Justice

- 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 establishment in the Catholic community within one year, of a commission on economic justice, with voluntary representation from each diocese and from 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 over-employment, 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 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.

- 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.
- 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.

- 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.

#### Responsibility in the World of Work

To affirm 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:

- That the social doctrine of Popes John XXIII, 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, corporations and of all workers, executives and professionals to ensure human rights and safety, both personal and environmental, prior to consideration of career and profit.
- 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 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 commits itself with monies and resources to aid in 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.

- That in order to increase the credibility and integrity of its efforts in this area, the Catholic community recognizes and supports 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 to protect the Christian rights of business and business owners.
- 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.



- 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 organizational efforts of the United Farmworkers of America, AFL-CIO, and pledge our support and cooperation to other grass-roots 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 processes 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.

- That the Church support:
  - Amnesty for undocumented immigrants whose departure from the United States would impose upon them or their families and hardship;
  - The passage and implementation of a statute of 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.
- 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 office 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.
- That the Church:
  - Publicly support its teaching that a worker has the right to seek employment anywhere in the world;
  - Expose U.S. multinational economic interests in Latin America, especially Mexico, which cause of force emigration of "economic refugees" into this country;
  - Encourage workers from the United States and other Latin American countries to coordinate their organizing efforts;
  - 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.
- 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.
- 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.
- That a commission be established in each diocese to monitor the implementation of these programs. These commissions shall publish an annual report

## Apostolate

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:

- The bishop 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:

- To organize;
- To deal with all the other issues of work.
- 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 and management develop new modes of work which might better enhance job satisfaction and human dignity in the work situation.
- 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.
- 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.

Transcribed by,

*Tom Kyle*

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