

Nationhood

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citizenship test in his native language since many come to work rather than to study.

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

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

RECOMMENDATION: 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:

1. That this assembly and our bishops encourage individuals, groups, and the nation as a whole to scrutinize conscientiously and to criticize constructively national actions that 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 in our common equality before God, who is recognized in the Declaration of Independence as the source of all our rights.

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

3. That the Catholic communications organization (Unida), other coalitions and religious communicators make citizens aware of present efforts to influence the human and 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:

- a) Aid in advocacy work that counteracts dehumanizing values and excessive consumerism of the media.
- b) Aid in advocacy work to assure access to the media in the public interest.
- c) Enable placement of positive programming and advertising of human aesthetic quality.

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

RECOMMENDATION: ONGOING IMPLEMENTATION

We recommend:

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

2. That this process of con-

sultation be continued as a normal process structured into diocesan and parish life.

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

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

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

Ethnicity and Race

RECOMMENDATION: 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:

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

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

3. That each ordinary commit the individual diocese to a policy whereby the diocese, all parishes, and all church-related agencies and institutions at the diocesan and local levels establish affirmative action programs which reflect the ethnic, cultural and racial make-up of the local church and assign responsibility for the implementation of those programs to

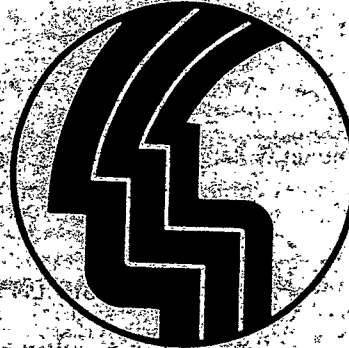
ethnic and cultural make-up of the church in the United States.

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

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

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

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



an adequately funded, independent office which shall publish regular reports. And we recommend that this office shall be established within one year of the promulgation of this document.

4. That in every aspect of the allocation of human, material and financial resources, and the preparation of budgets, the church act to combat racism and discrimination and promote justice. This will require that:

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

RECOMMENDATION: 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:

1. That church leadership at all levels clearly assert its commitment to a unity of faith in a pluralism which recognizes and appreciates the right of diverse ethnic, racial and cultural groups to maintain and develop their traditional culture or special interest, such as their distinctive language, customs and family patterns; that the church support and encourage the ex-

pression of racial, ethnic and cultural distinctiveness, and eliminate policies and regulations which unnecessarily inhibit such expression, and that the church preserve the opportunity with diocesan support to form or maintain parishes or missions which will give emphasis to certain ethnic, racial and cultural groups, but are open to providing services for all.

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

In order to establish such programs several steps are necessary:

- a.) The identification at each parish level of the ethnic, cultural and racial composition of the population;
- b.) The development of a training program in each diocese for teachers and church leadership to prepare them with skills of personal and professional intercultural competency for teaching a multicultural, inter-ethnic curriculum;
- c.) The collection and preparation of materials reflective of the cultural pluralism of the community for use in both the training of teachers and the teaching of children and adults;
- d.) The establishment of an intercultural materials resource center with the office of education of each diocese;
- e.) The establishment of programs for adults within each parish to explain the goals of the multicultural program, and to stress their participation in it.

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

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

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

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

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

4. That all Catholic communicators in both national and

diocesan offices take deliberate, positive action to understand and affirm the values of cultural, ethnic and racial diversity with particular regard to correcting current stereotyping in the media. The church should provide the necessary resources to implement this task.

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

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

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

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

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

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

RECOMMENDATION: 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:

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

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

3. To strongly support quality Indian education — spiritual, academic and vocational — both on and off reservations, by direct

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