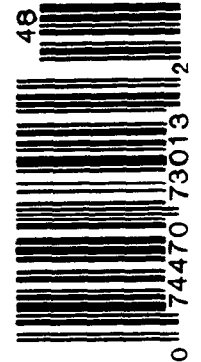


CATHOLIC COURIER

Diocese of Rochester Thursday, November 29, 1990 50¢ 20 pages

Alternate approach

The Catholic Courier again joins forces with diocesan social ministry to present the annual Christmas Appeal, but this year's drive offers a new focus. Page 6.



Faith need not be checked at the door

By Lee Strong
Staff writer

In his office, Gregory Pierce has a piece of what he calls the "spiritual-industrial complex."

That piece is a book: *Christian Spirituality: The Essential Guide to the Most Influential Spiritual Writings of the Christian Tradition*.

The 1988 book contains 691 pages comprising 120 separate articles and essays on spirituality, reported Pierce, co-publisher and editor of ACTA publications in Chicago.

"I looked at the index," Pierce said in a telephone interview with the *Catholic Courier*. "I looked under 'work' to see if there were any listings. There were none.

"I looked under 'family' and 'community,' and there were none," continued Pierce, a Rochester native. "There was one (entry) under 'marriage,' but it was 'renunciation of.'"

Pierce says the book's omissions typify a traditional spirituality that emphasizes getting away from the world.

"Spirituality is not for getting away from the things we do on a daily basis," Pierce countered. "It's found in the midst of it."

Pierce, former president of the Chicago-based National Center for the Laity, is among a small but growing group of writers and theologians who, in recent years, have been seeking to challenge a view of spirituality as something somehow separate from people's daily lives.

Spirituality, they say, belongs not only in church, but in the home and market place.

"I think Monday is no less sacred than Sunday," asserted Father John Haughey, SJ, author of *Converting 9 to 5: A Spirituality of Daily Work*. "I think God is no less present in work than he is on Sunday."

"At first, (spirituality in the marketplace) might seem like an oxymoron," acknowledged William Droel, campus minister at Moraine Valley Community College and, with Pierce, co-author of the 1987 book, *Confident & Competent: A Challenge for the Lay Church*.

But instead, Droel, also a Rochester native, noted that spirituality in the marketplace is "an understanding that my work means something to my own personal wholeness and my own personal holiness. It means something to God's plans. It's a participation in God's ongoing creation."

"Either work has everything to do with our faith, or it doesn't have anything to do with it," Pierce declared. "I believe it's where we meet the divine, where we encounter God."

Concern about spirituality in the marketplace has come to the fore as a result of the Second Vatican Council, Droel said.

In their *Dogmatic Constitution on the Church*, the council fathers asserted that, "The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them to the plan of God."



Lorraine Hennessy '90



They live in the world, that is, in each and all of the secular professions and occupations. ... They can work for the sanctification of the world from within, in the manner of leaven."

Vatican II brought into focus a legacy of Catholic social thought dating back to Pope Leo XIII's 1891 encyclical, *Rerum Novarum*, Droel observed.

"The church is the people of God at work in the world — that's the central message of Catholic social thought," Droel said. The problem, he suggested, is that the church since the Second Vatican Council has looked at lay people in terms of the church's internal needs rather than in terms of what lay people need beyond the institutional church.

"It seems that most of the attention since Vatican II on the role of the laity in the church has been on the involvement of lay people in functions that maintain the institutional church," acknowledged Clyde Evans, current president of the National Center for the Laity and associate dean for clinical affairs at the Harvard Medical School in Cambridge, MA.

"The vast majority of the members of the church, by necessity, have to work, and these jobs are not going to be for the archdiocese or the parish," Evans said.

The traditional view has been that jobs outside the church are — at best —

divorced from life in the church, Evans acknowledged. At worst, he continued, the view was that jobs in the secular world might somehow taint the Catholic — and might even be threatening to a person's spirituality.

"It's quite possible for a person of good will to work for a publishing house, an insurance company, a manufacturer," Evans countered. "Jesus never called for us to give up our day jobs. The test becomes for us as individuals to determine how in that place and that time the Lord calls us to live out the essence of the Gospel message."

Tony Fien, a Rochester investment adviser and consultant, has been struggling with a need to live the Gospel message in a profession that, he acknowledged, often makes decisions based more on profits than on principles.

Fien said he was on the verge of leaving the field after nearly 20 years when he realized that the investment realm needed spiritually motivated people like himself "to bring objective, ethical kinds of work to the investment world without so much of an orientation toward selling something and how much they can make."

In the Gospel story of Zaccheus, Fien noted, "Jesus didn't find that being a tax collector was immoral as such. Jesus was concerned with how he lived his life and how he dealt with people."

Thus, Fien said, he has tried to do his best for his clients, being honest with them and taking into account their needs and best interests.

And when situations warrant, Fien will even bring social teachings into the

Continued on page 15