

Initiatives

In Support of Christians in the World

National Center for the Laity
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Chicago, IL 60629

www.catholiclabor.org/NCL.htm

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50 Years since Vatican II

Fr. John Colacino, CPPS reports that an official in his diocese “asked pastors on a given Sunday to recognize the active laity.” Pastors were to give *the active laity* “some kind of blessing” at Mass. So, Colacino continues, “the usual suspects were asked to stand: lectors, ministers of communion, catechists etc.” Colacino has a cousin who is an active layperson, but not a parish volunteer. For the blessing, he was “left sitting in the back of the church.”

“The notion of lay mission was truncated that day,” says Colacino. The diocesan official and the pastors “reinforced the idea that what really matters is whether you are *active in the parish*.”

Internal Church ministry is a partial implementation of Vatican II. Colacino explains the Council’s outward vision, drawing upon its decree *The Apostolate of Lay People*. It says that through baptism lay people have a mission in their own right, not merely as an “authorized extension of what is really the apostolate of the hierarchy.” (*Verbum* [Fall/12], 3690 East Ave., Rochester, NY 14618)

Lay people, says the Vatican II decree, “exercise their apostolate therefore in the world as well as in the Church.” The “renewal of the temporal order” is the laity’s “distinctive task.”

The charter for our National Center for the Laity, *A Chicago Declaration of Christian Concern*, appeared in Advent 1977. It lodged the same criticism as Colacino does. Internal lay ministry is “a wholesome and significant movement,” the *Declaration* says. But what happened to Vatican II’s emphasis on the laity at work in the world, in the daily decisions of parents, executives, labor leaders, social workers, maintenance people and many more? It would be a sad result if “Vatican II which opened the windows of the church to the world were to close with a church turned in upon itself,” the *Declaration* concludes.

The *Declaration* is reprinted in *Church, Chicago Style* edited by Bill Droel (NCL, PO Box 291102, Chicago, IL 60629; \$5). NCL can also provide *Vatican II: [Six] Essential Texts*

edited by Fr. Norman Tanner, SJ and *Peace on Earth* by Pope John XXIII; both for \$16 while supply lasts.

--Attention Readers--

The National Center for the Laity’s Advent 2013 fundraising appeal is in process.

We hope your generous response will collectively yield \$35,000 so that NCL can publish through December 2014 and implement its programs without major worry.

Thanks to those donors who have supported NCL over the past 36 years.

Taking the Initiative *In Health Care*

Atul Gawande (Ariadne Labs, 677 Huntington Ave. #400 Kresge, Boston, MA 02115) studies the pace of public health innovations—which sometimes “spread so swiftly and other [times] so slowly.” The obstacles include improvements that “violate prior beliefs,” “technical complexity,” “invisible problems (germs),” and changes that make life more difficult for doctors.

Gawande and colleagues are testing their ideas through the BetterBirth Project in India. Nowadays in many areas of India, he reports, “the majority of births are in facilities” and thus death rates have fallen. However, they are still ten times greater than in the U.S. During a tour Gawande found that the majority of mothers were not given anti-hemorrhage medication; over 90% of newborns were inadequately warmed; only 4% of the hospital staff washed their hands. “In an average childbirth clinicians followed only about ten of 29 basic recommended practices.”

The staff members work hard and have experience. So what’s missing when, for example, they routinely overlook a baby’s vulnerability to hypothermia, particularly when the effective and available remedy is to simply swaddle the baby to the mother, wrapped in blankets? “The lack of adequate technology is not the biggest problem,” says Gawande. “In the

era of the iPhone, Facebook and Twitter, we've become enamored of ideas that spread as effortlessly as ether. We want frictionless, *turnkey* solutions to major difficulties." However, in the case of baby delivery and in many other situations the improvement comes through slow, "one-on-one" relationships. It is a mentor striking a genuine friendship over tea with each nurse or technician.

Drawing upon Everett Rogers' (1931-2004) theory in *Diffusion of Innovation* (Simon & Schuster [1962], 1230 Ave. of the Americas, New York, NY 10020; \$35), Gawande concludes that social improvement occurs "by going door to door, person by person, and just talking." Ten conversations per day feel inefficient. The alternative is a mass-media campaign which yields little or no real change. (*The New Yorker* [7/29/13], 4 Times Sq., New York, NY 10036)

Catholicism has long appreciated that social improvement is the result of like-to-like relationships—built over lunch, then at a small house meeting, and subsequently in a collective effort to change a policy or introduce an innovation at work or in the neighborhood. A new booklet discusses this process as an acquired virtue: *Public Friendship* by Bill Droel (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5.50).

Taking the Initiative *Supporting Business People*

The Catholic Business Leaders for a Better World is strict about "starting each meeting at 7:30 A.M. and adamant that we end by 8:30 A.M.," reports Paul Kuerzi (461 Chimney Hill Ln., Henderson, KY 42420). The group has been going for a year with about 30 members. Each monthly session has a topic: the Third Commandment, Layoffs, Conscious Capitalism and more. Two people are selected to give a short presentation followed by discussion at tables of six or eight. Breakfast is catered.

"We don't preach," says Kuerzi. "We give them insight that they can use in their everyday business." The group is now looking at *Lead for God's Sake* by Todd Gongwer (Tyndale House [2011], 351 Executive Dr., Carol Stream, IL 60188; \$13.99pb).

For several years the Business Breakfast group has met at St. Margaret Mary (1450 Green Trails Dr., Naperville, IL 60540; www.smmp.com). Its current season has six meetings; each starts at 8 A.M. and ends

promptly at 9:30 A.M. There is a light breakfast, a presentation, table discussion and final announcements. On February 22, 2014 your INITIATIVES' editor will speak on Robert Greenfield's (1904-1990) concept of *servant leadership*.

Greenfield was an AT&T executive from the 1930s through 1960s. As an *insider*, he showed many managers and institutions how to succeed by trusting and supporting good workers. It is not how many followers you lead, he said, but how many leaders you develop.

In 1970 Greenfield summarized his experience in an essay, *The Servant as Leader* (Greenleaf Center, 770 Pawtucket Dr., Westfield, IN 46074; www.greenleaf.org; \$10). Through other publications and at regular conferences, the Center advances Greenleaf's simple and obvious philosophy—yet it eludes many businesses many times.

For 12 years *The Catholic Spirit* (244 Dayton Ave., St. Paul, MN 55102; www.thecatholicspirit.com) has presented its "Leading with Faith" awards. Business leaders are chosen within categories: non-profit, large business, and small business. Each is profiled in the newspaper (8/15/13) and attends a banquet. The winners' employees and colleagues are alerted.

The deeds of the Minnesota business people seem ordinary: treating employees with respect or sponsoring a local charity with publicity, donations and employee participation. It's also about honesty with payroll and bills. It's hiring immigrants or the homeless. Yet the deeds are sadly not so universal. And one isolated business leader could conclude that his or her efforts are naïve. That's the benefit of the awards. Good people are not alone.

Dioceses know how to acknowledge big donors and parish leaders. Could a few dioceses or a parish or two pick up the *Catholic Spirit* idea: To acknowledge someone for simply being a workaday Catholic?

Taking the Initiative *With Fast Food*

Each North American now averages four orders of French fries per week—a food item that is never prepared at home. During a ten-day promotional period, every North American child ages three to nine had on average four (count them...four) Happy Meals at McDonald's. In fact, the majority of all meals

are now prepared in a restaurant with slightly over half of those restaurant meals eaten off premises, including in the car.

The majority of today's restaurants are fast food, where *fast* means less than three minutes. Five minutes is considered unacceptable in the industry. The most popular restaurant chains make 55 seconds the definition of *fast*. High turnover in staff, a large menu and a high volume of customers at peak times add precious seconds to the preparation time. A few restaurant chains equip regular customers with an electronic Speedpass in order to shave seconds off the delivery time.

In addition to *fast* the other relevant adjective is *low*, as in low wages. Amie Crawford, whose education is in interior design, lost her job in that field during the current recession. She now works fast food for \$8.25 per hour. It was supposed to be full-time, but never exceeds 30 hours; on a recent day she clocked only two hours. "There are no paid sick days and no health insurance or benefits of any kind," Crawford says. She now gets food stamps "to survive." (*Chicago Tribune*, 4/25/13)

In recent months workers in Chicago and elsewhere have used a rolling one-day walkout at select restaurants to advocate for a \$15 per hour wage. Crawford participated in one coordinated by the cyber-group, Workers Organizing Committee of Chicago (www.fightfor15.org). Other groups, including Action Now (820 W. Jackson Blvd. #330, Chicago, IL 60607; www.actionnow.org) and in New York the cyber-group Fast Food Forward (www.fastfoodforward.org) are involved. It is a high-risk tactic because the workers can easily be fired.

The workers' economic argument says that higher wages will result in more money spent in the local economy and fewer people receiving government benefits. A counter argument from the American Franchise Association (53 W. Jackson Blvd #1256, Chicago, IL 60604; www.franchisee.org) and other trade associations points out that individual restaurant managers or franchise owners are helpless to improve wages on their own. The profit margin is thin and the possibility of closing and eliminating all jobs is real. Thus the restaurants pay *competitive wages*.

The managers' argument and the phrase *competitive wage* call for an application of the *virtue of social justice*, as defined in Catholicism. That is, the local managers and franchise owners, acting *inside* their own

industry through their associations on behalf of the common good, can pressure the corporate office to redistribute the exorbitant wages and benefits given to executives. No sign of this yet.

Is there a role for consumers? Keep in mind that your INITIATIVES' editor needs a dough bomb and coffee for the morning commute and a #9 sub with peppers for lunch. But maybe a boycott of one franchise at a time would help? The Coalition for Immokalee Workers (PO Box 603, Immokalee, FL 34143; www.ciw-online.org) has successfully used that strategy further back in the fast food chain. They promote a national boycott of a specific chain until its tomato suppliers increase the bushel payment to migrants by a penny. The Fair Trade movement (Catholic Relief Services, 228 W. Lexington St., Baltimore, MD 21201; www.crsfairtrade.org) is also suggestive. But it is hard to imagine worshippers getting a week's supply of fast food in the Narthex after Mass.

Reactions from INITIATIVES' readers are welcome. For background information try: *Labor Notes* (7435 Michigan Ave., Detroit, MI 48210; www.labornotes.org), *The Catholic Worker* (36 E. First St., New York, NY 10003; 7/13) and the National Employment Law Project (75 Maiden Ln. #601, New York, NY 10038; www.nelp.org).

Taking the Initiative *Connecting Catholics and Unions*

Once upon a time U.S. Catholicism and the U.S. labor movement were mutually beneficial. In fact, there was an overlap of leaders. For a glimpse into those days get *Go to the Worker* by Kimball Baker (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$18).

Then the relationship cooled. Many labor leaders supported the Vietnam War, contrary to the stance of young adult Catholics. U.S. Catholic support for the United Farmworkers from about 1968 to the mid-1970s did not carry over to other unions—particularly when the Teamsters and others thwarted the farm workers. Then too, as Catholics (thanks to their urban parishes, ethnic clubs and unions) achieved upward mobility, they began to say that Catholic doctrine on unions only applies to immigrants, if at all. For the correct teaching see *Charity in Truth* by Pope Benedict XVI (NCL, PO Box 291102, Chicago, IL 60629; \$7).

These days though bring straws in the wind.

Fr. Clete Kiley (Institute for Policy Research, 620 Michigan Ave. NE #301 Maloney, Washington, DC 20064) spearheads a Priest-Labor Initiative. Affiliated with the National Federation of Priests Councils and with Unite HERE, PLI supports those priests (and, INITIATIVES suggests, PLI should soon include those lay leaders) who minister to Catholics around work issues, especially to families who deserve a living wage.

The Labor Guild (85 Commercial St., Weymouth Landing, MA 02188; www.laborguild.com) traces its history back to the early 1960s. It provides support for union leaders, including courses on the law, strategies, media and doctrine. It wisely includes members and interests from management and from agencies that deal with labor relations. The Guild has a new director, Allyson Every; the first lay director. Blessings Allyson.

The *Rank & File Catholic* (Holy Name of Jesus, 511 Second St., Henderson, KY 42420; mcmurray@insightbb.com) is a newsletter from a support group that keeps current with work issues in Kentucky. The same website that hosts INITIATIVES, does so for *Rank & File*: www.catholiclabor.org.

Which brings us to Fr. Sinclair Oubre (1500 Jefferson Dr., Port Arthur, TX 77642; aos-beaumont@dioceseofbmt.org) and Clayton Sinyai (7145 Roosevelt Ave., Falls Church, VA 22042; clayton@catholiclabor.org), leaders of the Catholic Labor Network (www.catholiclabor.org). Its website and Sinyai's regular cyber-bulletins are informative. For example, the Network's president Phil Tabbita went to Germany this summer to participate in the World Movement of Christian Workers (124 Boulevard du Jubile, B 1080 Bruxelles, Belgium; www.mmtc-infor.com). It is a network of groups from 50 countries that quietly advance Catholicism in the work world. WMCW is affiliated with the Pontifical Council for the Laity. Who knew?

Sinyai's bulletins have a "Catholic Employer Project" section. It lists many Catholic institutions that have positive collective bargaining arrangements. It tracks Catholic institutions that disregard our doctrine.

Our NCL, sympathetic to administrators of Catholic institutions dealing with a union drive, distributes *Catholic Administrators and Labor Unions* by Bill Droel and Ed Marciniak (1917-2004); \$2.25.

The final straw is not Catholic, but ecumenical and inter-religious. Interfaith Worker Justice (1020 W. Bryn Mawr Ave. #400, Chicago, IL 60660; www.iwj.org) has 50 affiliate groups around the country through which church, synagogue and mosque leaders stay informed about and participate in local labor issues. IWJ also networks 26 Worker Centers, where non-union workers can access social services and find support for their causes.

Work and Art

Back in 2005 INITIATIVES asked readers to send the tags from their shirts to Terese Agnew. She was determined to put a face to sweatshop labor. Her tapestry, woven from 30,000 tags, was well-received. Because of the sweatshop tragedy in Bangladesh (recently reported in INITIATIVES) Agnew's piece is again on display: now through January 2014 at Museum of Wisconsin Art (205 Veterans Ave., West Bend, WI 53095).

There's a new book by J.F. Powers (1917-1999): *Suitable Accommodations* (Farrar, Straus [2013], 175 Fifth Ave., New York, NY 10010; \$35). Actually, it is a collection of letters edited by Powers' daughter, Katherine Powers.

This writer is not John Powers (1945-2013) from Chicago's south side. He wrote delightful novels about the Catholic sacrament of neighborhood, including *Do Patent Leather Shoes Really Reflect Up?* and *The Last Catholic in America*.

The Powers of *Suitable Accommodations* was from Minnesota. His novels include *Morte d'Urban*, *Wheat That Springeth Green* and a collection *The Stories of J.F. Powers*—all still in print. The main character is often a priest. The setting is a small place like a parish or even the confines of a rectory. On one hand the novels don't relate to younger readers who know nothing about the old church culture. On the other hand, says Joseph Epstein, Powers takes "a subject that might at first glance seem of narrow interest and enlarges it through sharp observation and insight into human nature... Allow me to testify, [you do not] have to be [old world] Catholic to love the fiction of J.F. Powers." (*Wall St. Journal*, 8/18/13)

Work Prayers

For College Administrators

Bobby Fong (Ursinus College, PO Box 1000, Collegeville, PA 19426) suggests that his fellow “academic deans, provosts, directors, vice-presidents and presidents” go beyond “success in meeting the daily demands of their jobs. I hope they will make room to attend to their souls and those of the institutions they steward.”

“The language of the soul,” Fong writes, includes concepts like “*faith, discernment, integrity and humility.*” Most decisions are nuts-and-bolts. But good administrators pause to reflect on “the end as well as the means of education.” In addition to daily assignments, “students need to be equipped for living in a world where moral decisions, in all their contingency and uncertainty must be made... Character counts... And what we desire for our students, we must model in our own lives.”

As for the soul of the institution, Fong says administrators have a duty to enunciate students’ highest aspirations and the vision of the college. For example, most administrative communication is through writing. It should be done with “the language of the soul” or, if you will, with *poetry* in order to “embody our engagement with life.” (*Inside Higher Education* [7/26/13], 1015 18th St. NW #1100, Washington, DC 20036)

The discipline of quality writing can be a prayer. Thus INITIATIVES makes an offer to school administrators and other managers regarding writing: For \$1 payable National Center for the Laity (PO Box 291102, Chicago, IL 60629) receive a copy of *Politics and the English Language* by George Orwell (1903-1950).

Orwell says poor writing is deliberate. For example, why do administrators write *It has been decided..?* Take responsibility; don’t use the passive voice. Why do administrators write *optimize* and *prioritization*? Adopt humility; don’t use pretentious jargon words.

North American Spirituality

Mathew Ahmann (1931-2001)

This month Ahmann is posthumously honored with the Coleman Barry Award for Contributions to Religion and Society at St. John’s University and College of St. Benedict

(2850 Abbey Plaza #Simons 150, Collegeville, MN 56321).

The now famous March on Washington for Jobs and Freedom on August 28, 1963 (50 years ago) had a ten-person leadership team. Ahmann was its only Catholic and at age 31 he spoke from the stage to the 300,000 pilgrims gathered there. Yet, writes Brendon Duffy, Ahmann is “one of the least known but most important figures in the history of Catholic support for the civil rights movement.” (*St. John’s Magazine*, Fall/13)

After graduating from St. John’s University, where he was involved with Young Christian Students, Ahmann came to Chicago for graduate studies. He got involved with Chicago Inter-Student Catholic Action (CISCA) and edited its *Today* magazine. He also met Chicago’s Msgr. Dan Cantwell (1915-1996), who later founded our National Center for the Laity.

In 1957 Cantwell, prominent in Catholic Interracial Council, called for a reassessment of Catholic involvement in race relations. The conversation led to an August 1958 meeting at Loyola University at which the National Catholic Conference for Interracial Justice was formed. Ahmann was chosen as its director. Interestingly, the office was neither in New York City (where CIC was prominent) nor in Washington (the headquarters for many national groups). Instead, Ahmann moved into 21 W. Superior St., in Chicago’s Water Tower area; a building crammed with Catholic lay groups.

In January 1963 Ahmann organized a major ecumenical “Conference on Religion and Race” in Chicago. It paved the way for prominent church leaders to participate in subsequent civil rights events, including the August march. Ahmann edited papers from the conference as *Race: Challenge to Religion* (Henry Regnery, 1964).

As a youngster Ahmann did not encounter blacks in St. Cloud, MN. His formation in Catholic social principles came by way of his parents, his Benedictine and lay teachers at St. John’s, the Catholic leaders in Chicago and his reading. Ahmann was a grandson of German immigrants. He drew upon that experience when 50 years ago, just before Rev. Martin Luther King (1929-1968), Ahmann spoke: “I am a Catholic. These [goals of jobs and freedom] are goals the Catholic community shares... As [Catholic immigrants] fought for their own rights as citizens, they now fight for the rights of [blacks] and other minorities.”

For more on the 1963 event see: *March on Washington* by William Jones (W.W. Norton [2013], 500 Fifth Ave., New York, NY 10110; \$26.95).

Rest in Peace

Thomas Bausch (1938-2013)

Bausch, recently retired professor of management at Marquette University, was involved in scores of schools, businesses and organizations, both here and in Kenya, Jordan and elsewhere. From 1995-1998 he served on the board of our National Center for the Laity and thereafter as an NCL advisor. He was affiliated with kindred groups including Woodstock Business Conference (37th and O Sts. Box 571137, Washington, DC 20057; www.woodstock.georgetown.edu) and Peter Favre Forum.

Bausch was respected for his articulation of ethics within real business situations. He knew that one executive or one management teacher in isolation was helpless in implementing good practices. Thus Bausch spearheaded many efforts to provide neutral forums for practitioners. He was a founder of International Association of Jesuit Business Schools (4001 W. McNichols #CF 9B, Detroit, MI 48221; www.iajbs.org) and a leader in International Conferences on Catholic Social Thought and Business Education (2115 Summit Ave., St. Paul, MN 55105; www.stthomas.edu/cathstudies). He and wife Bernadine raised seven children.

An NCL support group for executives once decided to publish a booklet on the topic of wages. Bausch was asked to contribute an afterword to *Not Just a Just Wage* (NCL, PO Box 291102, Chicago, IL 60629; \$5). “I [am] disappointed in it,” he begins. “First, I am very uncomfortable with the title.” Ouch. And this from an NCL advisor writing in an NCL publication.

“A better word is *compensation*,” Bausch explains. “No worker [including a part-timer] is adequately compensated if medical insurance is not provided.” Plus, he continues, justice requires training to keep current with the demands of the job and consideration for any travel. Bausch also doesn’t like the booklet’s “style,” which should be “reversed.” The booklet has executives replying to various Church statements on the economy. The experience of

the executive should be the starting point, he says. This is more than a stylistic flip-flop. Bausch really means a change in theological method. The executives should challenge the approach of the teaching Church. Not because Catholic principles are faulty in any way. Rather, Church documents “are too long, poorly edited and poorly organized.” Bishops and others who issue social documents “should be ridiculed for trying so hard to hide the message.”

Rest in Peace

Jean Bethke Elshtain (1941-2013)

Elshtain “was not easily pigeonholed ideologically,” says her *N.Y. Times* (8/16/13) obit. She would take that comment as a compliment. Ideological categories like *left* and *right* are “hopelessly clichéd,” she writes in *Real Politics* (John Hopkins University Press, 1997).

We need more idealism. But ideological thinking is different. In its grandiosity it “turns away from the local...the particular [and] the concrete,” says Elshtain, a political philosopher at University of Chicago Divinity School (1025 E. 58th St., Chicago, IL 60637). By contrast genuine politics takes seriously “the messy, complex realities of *this* situation here and now.” Ideologues don’t know how to compromise, which is not a second-best virtue. It is “the *only* way to do democratic politics.”

Elshtain came to the attention of National Center for the Laity in the early 1990s as she wrote about the importance of civil society—a concept called *subsidiarity* in Catholic parlance. She spoke on the topic at an NCL event.

Elshtain and husband Errol raised four children. She was Lutheran, fluent in Catholic tradition. In fact, through a profession of faith she was received into Catholicism a few months ago.

Happenings & Resources

Mayslake Ministries (450 E. 22nd St. #170, Lombard, IL 60148; www.mayslakeministries.org) will honor its founder, Fr. Jonathan Foster, OFM at a gala on September 20, 2013 in Oak Brook, IL. It must be a roast because the invitation says that the occasion is Foster's 80th birthday. Unless INITIATIVES missed a couple of years, he is only in his early 60s.

Foster was previously director of St. Francis Retreat House. It was known for its collaboration with unions in conducting weekend retreats specific to occupations. While there and also at the new Mayslake, Foster collaborated with our National Center for the Laity in designing and offering retreats about work, for workers. Many blessings, Fr. Jonathan.

Catholics in the U.S. are supposed to be Democrats. However, many Democratic candidates now give unqualified endorsement to abortion, causing thoughtful Catholics to hesitate before punching the party ticket. In fact, some thoughtful Catholics vote for some Republicans.

The Iowa primary is not until January 18, 2016. That's enough time to reflect on William Cavanaugh's remarks at 7 P.M. on November 19, 2013 at the Siena Center (7200 W. Division St., River Forest, IL 60305; www.dom.edu). Cavanaugh from DePaul University will address "Catholic Church and Political Homelessness." He is the author of *Migrations of the Holy: Traditions of State and Church* (Eerdman's [2011], 2140 Oak Industrial Dr. NE, Grand Rapids, MI 49505; \$18).

Our National Center for the Laity (PO Box 291102, Chicago, IL 60629) proudly cooperated with the Dominican Sisters of Sinsinawa to produce *From the Back of the Pews to the Head of the Class* edited by Bob McClory (\$9). It is about Most Pure Heart of Mary School (304 Sengstak St., Mobile, AL 36603) and how its students and teachers overcame segregation, even when it was condoned by Church officials there. The accomplishments of its graduates are remarkable. One graduate, Alexis Herman, a former U.S. Secretary of Labor, writes the foreword.

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"I want to tell you something. What is it that I expect as a consequence of World Youth Day? I want a ruckus. We knew that [during this event] there would be ruckus. But I want you to make yourselves heard in your dioceses. I want the ruckus to spread. I want to see the church get closer to the people. I want us to resist...everything to do with clericalism, this closing ourselves off within ourselves. The parishes, the schools, the structures are made for going out. [A church that doesn't go out simply becomes a civic or humanitarian group.] Kick up a rumpus [after this event]. Thanks for whatever you can do." –Pope Francis to young adults in Rio de Janeiro (*Associated Press*, 7/27/13 & *Origins* [8/8/13], 3211 Fourth St. NE, Washington, DC 20017)

