



JUST NEWS

We answer God's call to transform human hearts and to make way for the Reign of God.

August 2001

Office of Justice and Peace

Focus on

Liturgy and Justice For All

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The Wonderland of Liturgy

*By Mark Hoggard, St. Vincent DePaul Church in Newport News.
Mark is a Pastoral Arts Consultant and has an M.A.
in Liturgical Studies from the University of Notre Dame.*

"Cheshire-Puss," she began rather timidly, as she did not know whether it would like the name. However, it only grinned a little wider ... "would you tell me, please, which way I ought to go from here?"

"That depends a good deal on where you want to get to," said the Cat.

"I don't much care where -- " Alice began.

"Then it doesn't matter which way you go," said the Cat.

"Just as long as I get *somewhere*," Alice added as an explanation.

"Oh, you're sure to do that," said the Cat, "if you only walk long enough."

-- Lewis Carroll, *Alice in Wonderland*

Our journey toward the Kingdom is much like Alice's madcap trip. At its best, liturgy is a road map for that journey. Good liturgy brings together the best of our talents, our resources, and our history. It tells our story in a wondrous way which cannot be told any other way.

If it is effective liturgy, it also mandates that we continue that journey -- no matter how frightening and no matter how maddening. If worship leaves us warm and cozy, it probably has missed its mark. On the contrary, we should leave Sunday Mass rowdy, thirsty for more, and willing to work for it throughout the week.

The Second Vatican Council calls for "full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, 'a chosen race, a royal priesthood, a holy nation, a redeemed people...have a right and obligation by reason of their baptism.'" (*Sacrosanctum Concilium*, 14)

Liturgy is never static, is never watched; it is a *verb*, the *work* of the people. At Sunday Mass, we *gather* as the people of God, bringing our lives, our stories, our worries, we *listen* to the proclaimed Word, and break it open into our lives, and we *respond* by doing what is most human and most divine: we share a selfless meal. We become the Body of Christ, a Body which must go out into the world and proclaim that Word made Flesh.

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Featured Web Site:

The Text This Week

<http://www.textweek.com/>

Includes extensive resources on the Scripture readings for each Sunday in the Revised Common Lectionary

(Continued from page 1)

Good liturgy, then, never is a discipline in itself. It incorporates the fullness of our theology, ecclesiology, exegesis, and -- yes -- our call to justice. Again, Vatican II tells us that "it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church" (*Ibid*, 2).



If our liturgy does not reflect the work of the Church, it rings hollow. If that work is not rooted in Gospel justice, it is not the work of the Gospel. If our Sunday worship does not include the poor, the oppressed, the marginalized, if we do not gather in diversity, if we do not speak out against injustice, and pray for justice in all areas of life at Sunday Mass,

then we are probably not doing so in real life.

If we are not being just in real life, then we need to be working on making ourselves right. Again, "The joy and hope, the grief and anguish of the men [and women] of our time, especially those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well." (*Gaudium et Spes*, 1)

"But I don't want to go among mad people," Alice remarked quickly.

"Oh, you can't help that," said the Cat. "We're all mad here. I'm mad. You're mad."

"How do you know I'm mad?" said Alice.

"You must be mad," said the Cat, "or you wouldn't have come here." +

Global Village

If we could shrink the earth's population to a village of 100 people, with existing human ratios remaining the same, it would look like this:

60 Asians	13 Africans
12 Europeans	9 Latin Americans
1 Oceanian	5 North Americans
80 non-white	
20 white	
67 non-Christian	
33 Christian	
20 earn 89% of the world's wealth	
25 live in substandard housing	
17 are unable to read	
13 suffer from malnutrition	
2 have a college education	
4 own a computer	

SOURCE: www.fastcompany.com

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The ART of Justice and Peace for Parish Justice & Peace/Social Ministry

Act → Reflect



Transform

Issue: Connecting the Liturgy with Justice

ACT to serve human needs, giving issues a human face:

- ◆ Collect maternity clothes and baby items during the offertory of the Sunday Mass for a local crisis pregnancy program.
- ◆ Have a special commissioning ceremony during liturgy for parish volunteers working to build a Habitat for Humanity home.

REFLECT on social causes & principles of faith:

- ◆ Encourage your pastor to preach regularly on church teaching and social issues.
- ◆ Develop Prayers of the Faithful that focus on victims of domestic violence and sexual assault.
- ◆ Invite a leader from a local community group funded by the Catholic Campaign for Human Development or the Respect Life Fund to speak at Sunday liturgies.
- ◆ Ask a parishioner who has visited Haiti to share experiences during Sunday Mass.

TRANSFORM social structures:

- ◆ Take up second collections for the Catholic Campaign for Human Development in November and for the diocesan Respect Life Fund in January.
- ◆ Set up a table in the parish commons for writing letters to Congress about an issue identified by the diocesan Parish Legislative Advocacy Network (PLAN).

A Pastoral Perspective: Becoming Our True Selves



By Fr. Michael Renninger, Assistant Rector of
Cathedral of the Sacred Heart in Richmond.

In her autobiography, *The Long Loneliness*, Dorothy Day describes going to early morning Mass with her friend, Miss Adams. Even though Dorothy was confused and searching at this point in her life, something became clear to her at those Sunday morning Masses. She writes:

One thing I was sure of, and that was that these fellow workers and I were performing an act of worship. I felt that it was necessary for humans to worship, that we are most truly ourselves when engaged in that act.

Throughout her life, Dorothy Day dedicated herself to Catholic social justice teaching and the transformation of the social order. She fed the hungry, clothed the naked, protested the status quo. But she also attended daily Mass. For her the Catholic vision of justice that was firmly rooted in the Catholic experience of liturgy.

The liturgy *plunges us* into the reality of Christ among us, Christ within us, Christ leading us.

A reverent, Spirit-filled celebration of the Eucharist will give us an encounter with the Christ who is alive here and now. That encounter opens our eyes to the presence of the Christ in the world. The liturgy sends us forth “to love and serve the Lord” who lives among us.

At liturgy we are people who confess our sins, who celebrate Christ’s redemption, who proclaim that forgiveness conquers all. We are people who believe that the gifts of creation and the work of human hands can reveal the presence of the Holy One.

We take the risk of listening to the Gospel, enacting the Eucharist, sharing peace with *everyone*. At Mass, we unfold a mystery in which every hunger, every thirst, every need is touched by the abundance of God’s table.

Saint Augustine once said that we receive the Body of Christ in church so that we can *become* Christ in the world. Dorothy Day told us that we are most truly ourselves within the liturgy, and her life became a shining example of Christian piety *and* justice.

Social justice is not an “external theme” which needs to be imposed upon the Roman Rite. The liturgy, well-celebrated, *changes us* by giving us an encounter with the Christ who calls us to love as He loved.



Resources on Liturgy & Justice



Church Documents

Second Vatican Council, *Constitution on the Sacred Liturgy*, 1963.
<http://www.cin.org/v2litur.html>

Copies of this & other documents are available from USCCB Publishing Services at (800) 235-8722.

Books

Walter J. Burghardt, *Preaching the Just Word*, Yale University Press, 1996.

Walter J. Burghardt, *Let Justice Roll Down like Waters: Biblical Justice Homilies Throughout the Year*, Paulist Press, 1998.

Walter J. Burghardt, *Hear the Just Word and Live It*, Paulist Press, 2000.

James L. Empereur & Christopher G. Kiesling, *The Liturgy that Does Justice*, Liturgical Press, 1990.

Edward M. Grosz (ed), *Liturgy and Social Justice: Celebrating Rites, Proclaiming Rights*, Liturgical Press, 1989.

Monika K. Hellwig, *The Eucharist and the Hunger of the World*, Sheed & Ward, 1992.

Frank Henderson, Stephen Larson, & Kathleen Quinn, *Liturgy, Justice, and the Reign of God*, Paulist Press, 1989.

Megan McKenna, *Rites of Justice: The Sacraments and Liturgy as Ethical Imperatives*, Orbis Books, 1997.

Organizations

The Liturgical Press, St. John's Abbey
P.O. Box 7500, Collegeville, MN 56321-7500
Phone: (800) 858-5450
E-mail: sales@litpress.org
Website: <http://www.litpress.org>

Useful Web Sites

USCCB Secretariat for the Liturgy
<http://www.usccb.org/liturgy/index.htm>

Hymns and Songs of Justice & Peace
<http://www.osjspm.org/songslst.htm>

Resource Publications, Inc.
<http://www.rpinet.com>

Sowers of Justice Seedlings

*Activities of
the Catholic Community and
Friends Working for the Common Good*



Just Faith Program Coming to Tidewater

By Tim McCarthy

Tidewater *Sowers of Justice* and the diocesan Office of Justice & Peace will pilot a new justice formation program in the coming 2001-2002 year. *Just Faith* is a creative nine month education program that will be offered through the Bishop Russell Institute for Mission and Ministry.

The program includes an exciting blend of reading books, viewing videos, discussion, prayer, retreats, and hands-on experiences. Small groups meet weekly from late September 2001 through the end of May 2002. *Just Faith* creates a rich tapestry of learning experiences that breathes life into the church's social justice tradition.



Just Faith will be offered at three locations in Tidewater at four different times. Ten experienced facilitators have volunteered to lead this exciting new venture.

The cost to participants will be \$120 for the entire year. Scholarships are available to those who need assistance. The purchase of nine books is also required (approximately \$135).

To learn more, call Tim McCarthy at (757) 486-3375 or Anne Marie Holland at (757) 497-8330.

A workshop/retreat with *Just Faith* founder, Jack Jezreel of Cincinnati, will take place on Saturday, September 22 from 9:00am to 4:00pm at St. Nicholas Parish in Virginia Beach.

Voices That Challenge

By Patrice Schwermer

Racism and the death penalty were the topics addressed at a recent *Voices that Challenge* movie night. These young people viewed the film, "A Lesson Before Dying." Set in the old South, the movie gave the group some sense of what life was like for African-Americans in a culture of blatant discrimination.

The discussion following the film centered around ways that racism is still alive in our schools and communities. But the group also recognized that, in the midst of the pain and injustice, hope was alive in the lives and hearts of the characters which gives hope to us today.

Later this summer a trip to the Outer Banks will help *Voices* learn about endangered sea turtles. The group will spend a night on the beach helping the hatching turtles find their way safely to the sea.

A weekend retreat is in the planning stages for this fall. This time apart will be used to strengthen community, immerse the group in Gospel justice, and plan for a new year of education and action.

For more information about *Voices*, contact Patrice Schwermer at (757) 583 - 0291, <patrices1@juno.com>.

Read To Feed

By Holly Austin - St. Mark's Parish,
Virginia Beach

With one child who loves to read and another I want to motivate to read, I was excited to learn about

Heifer Project International (HPI) and their Read To Feed program.

HPI is a wonderful organization that provides animals to poor families in developing countries. The animals provide nutrition and income and help families become self-sustaining. HPI's Read To Feed program gives our children a way to help other kids through the purchase of animals.

I was so excited that I spoke to friends and neighbors about the program, hoping to find 10 to 20 kids to participate. But, as word spread, the group quickly grew to include 35 children who wanted to read to feed.

We received everything we needed from HPI. The kit included forms, stickers, erasers, trading cards and lesson plans which we are using for our club meetings.

With sponsor forms in hand, we asked friends and relatives to pledge support through donations. Some chose to pledge anywhere from five cents to one dollar per book. Others chose to donate flat amounts.

At our first meeting the kids voted to purchase a cow. At first I thought this was an admirable, but unrealistic goal. I certainly didn't want the kids to be disappointed in the end.

However, I have been overwhelmed by the response of parents and kids who want to help. With the support of sponsors, I am confident that the kids will raise enough money for a cow. The love and enthusiasm has made this an easy and rewarding project.



I am anxious for summer to end so our kids can collect their pledges and pass it on. If you want to share our excitement, visit our website at <<http://members.home.com/readtofeed>>.

To learn more about HPI, call (800) 422-0474 or visit their web site at <<http://www.heifer.org>>.

Liturgy & Justice: Additional Reflections

Liturgy and Work

By Gregory F. Augustine Pierce

For Catholics like myself, liturgy is an important part of our faith. But what is the role of liturgy in encouraging, challenging, and supporting a spirituality of work?



In the Catholic Mass, we have a set formula that goes something like this:

1. We confess and are forgiven our faults and failings (both "what we have done and what we failed to do").
2. We listen to the scriptures and reflect upon what they have to tell us about our daily lives (and work?).
3. We then offer to God our gifts of bread and wine ("the work of human hands" which are supposed to symbolize all of our work).
4. Those gifts (which symbolize our work) are then transformed into the body and blood of Jesus.
5. We then consume the bread and one (our work that has been transformed into the divine).
6. We are then sent forth (back into our workplaces?) to help bring about the kingdom or reign of God "on earth as it is in heaven."

But do most people who attend Mass think about and experience the liturgy this way? Do they make this connection with their daily work? Does liturgy then change how they think about and experience their work?

Here is one response from Joseph Sturycz, who is retired:

Why am I doing this? As I waited for the answer, some words from our pastor about the Eucharist came to mind. He had said that we bring the gifts of our talents and ourselves to the Eucharistic table and they are blessed and given back to us; so that it is in this exchange and in the eating and the drinking that Christ becomes present.

I realized then that in a sense we are part of a "Mass" celebrated by the priesthood of the faithful. My whole attitude changed, and I resumed work with a sense of excitement, enjoyment, and even fun.

I see how the sacraments can be applied to daily life. Sometimes I wonder if the Church has not taken different aspects of life and ritualized them into the sacraments. The back and forth interaction between life and sacrament has become a teaching and learning system called Liturgy.

[NOTE: This article was reprinted with permission from the June 18 edition of **Faith and Work in Cyberspace** -- an e-mail discussion group. If you want to join this group, contact Greg Pierce at <gfapierce@aol.com>.]

A Parish Perspective

By Pete McCourt, Campus Minister at Virginia Tech

At liturgy we publicly commission those who do justice work on overseas mission trips or on large projects like house construction with Habit for Humanity. We often highlight the social dimensions of the Gospel in preaching and music selection. In our Prayers of the Faithful we name specific areas of the world that need peace with justice (e.g., Israel, Northern Ireland, Congo, Sudan, etc).



Favorite Justice & Peace Musical Selections Suggested by Liturgists

- ◆ R. Cooney, *Canticle of the Turning*
- ◆ T. Conroy, *Anthem*
- ◆ D. Haas, *We Are Called*
- ◆ D. Haas, *Voices That Challenge*
- ◆ M. Haugen, *Who Will Speak?*
- ◆ M. Haugen, *World Peace Prayer*
- ◆ M. Haugen, *Let Justice Roll Like A River*
- ◆ S. Temple, *Make Me A Channel of Your Peace*



The Gospel of Nike, Microsoft And Disney

Some in the advertising industry have a new claim: Belief in consumer brands has replaced religious faith as the thing that gives purpose to people's lives.

"Brands are the new religion. People turn to them for meaning," the ad agency Young & Rubicam declared. It suggested that today's brand builders could be compared to the missionaries who spread Christianity and Islam around the world.

In the same way, Y&R said, the most successful brands today are those that stood not just for quality and reliability, but for a set of beliefs.

The agency named Calvin Klein, Gatorade, Ikea, Microsoft, MTV, Nike, Virgin, Sony Playstation and Yahoo! as examples of uncompromising "belief."

News and Notes Around the Diocese

Eighth Annual Peace Summit

By Muzaffar Fazaluddin, Director of Appalachian Office of Justice & Peace

On June 19-20 representatives from peace groups across the state and community advocates gathered in Lynchburg for Virginia's 8th Annual Peace Summit. Participants discussed a wide range of justice concerns around the state, and how to make connections between those issues.

The Prison Industry

Beth Davies of Citizens of Lee Environmental Action Network, the keynote speaker, addressed the theme of *Prisons As Incubators and Exporters of Violence in America*. She highlighted the impact of the two Super-max prisons -- Wallens Ridge and Red Onion -- on the local economy. Beth discussed how violence affects the people employed at the prisons as well as the use of excessive physical abuse toward the inmates, most of whom are people of color.



Southwest Virginia -- where the unemployment rate is 35% -- has become the state's prison capital. People with no experience were hired to work in the prisons and given very limited training. The result is that low paid and untrained guards have misused their power against the inmates as well as their own families. \$78 million was spent to build the Super-max facilities, and now there are not enough prisoners in the state to fill the beds. So authorities are taking prisoners from other states.

Nuclear Fuel Processing

Jack Payden-Travers spoke about BWXT Technologies, formerly known as the Babcock & Wilcox plant in Lynchburg. The region's largest employer, this facility hosts the Naval Fuel Division of BWXT. The U.S. Navy's nuclear fleet could not sail without nuclear fuel processed by the BWXT plant. The Lynchburg Peace Education Center (LPEC) has begun a vigil at BWXT to oppose the fueling of Navy Ships. Jack concluded his talk by showing a video, *Stop the Bombs*, about the campaign to end nuclear weapons production at the Y-12 plant in Oak Ridge, Tennessee.

Globalization

The effects of globalization on Third World countries was discussed by Bob & Adele Della Valle-Rauth from the Haiti Task Force of Pax Christi USA. They highlighted the poisonous fruits of recent free trade agreements. Bob said that we do not need free trade, but fair trade.

People in many Third World countries are paying the price of free trade. In Mexico, for example, eight million middle class people have been pushed into poverty because of the North American Free Trade Agreement (NAFTA).

Everyone was encouraged to promote the campaign to cancel the foreign debt of 41 Heavily Indebted Poor Countries (HIPC) identified by the World Bank. Haiti, unfortunately, is not one of these 41 designated HIPC countries. A petition to cancel the foreign debt of Haiti and other Third World nations was circulated.

Death Penalty

Frank Santoroski of St. Mary's Catholic Church in Blacksburg shared his experiences on the death penalty Moratorium campaign. He was surprised that a resolution asking for a Moratorium on the death penalty in Virginia was adopted by the Blacksburg Town Council on a 5-1 vote. Friends in the Radford area may work to pass a similar resolution in their area.

Ken Willis from the Richmond Peace Education Center shared news about the United Methodist Church in Virginia against the death penalty which was encouraging. Bill Anderson and Virginia Rovanyak of the Charlottesville Center for Peace and Justice shared their struggles on issues at the national, state, and local level.

The next Peace Summit will be held on June 18-19, 2002. For more information, contact Jack Payden-Travers at (434) 847-5477 or <PaydenTravers@lynchburg.edu >.

HELP WANTED !!!

Part-time Prison Ministry Assistant

The Office of Justice and Peace is seeking applicants for a part-time position (about one day a week) as Prison Ministry Assistant for the Catholic Diocese of Richmond. The full salary is \$5,300.

The Assistant's role is to assure the presence of Catholic ministers in correctional facilities, recruit and support prison ministry volunteers, and respond to inmate correspondence.

For a job description with position requirements and an application, contact: Dr. Kathleen Kenney, Office of Justice and Peace, 811 Cathedral Place, Richmond, VA 23220; (804) 359-5661; or E-mail <Mmainous@richmonddiocese.org>.

Deadline for applications is September 4, 2001.

CALENDAR



AUGUST

6 Hiroshima Day

9 Nagasaki Day

These days are observed in a spirit of repentance for the use of nuclear weapons. Order resource materials from Pax Christi USA, 532 West 8th Street, Erie, PA 16502, (814) 453-4955, <www.nonviolence.org/pcusa/>.

SEPTEMBER

3 Labor Day

For resources on workers' rights, contact the National Interfaith Committee for Worker Justice at (773) 728-8400 or visit <www.igc.org/nicwj/>.



8 Fourth Annual Gathering of Prison Ministers & Volunteers: *Healing the System -- Healing the Heart.*

9:30am-3pm at Church of the Incarnation, Charlottesville.

20-23 Transformation Retreat for Persons Living with HIV/AIDS. Holy Family Retreat Center in Hampton. For info, contact Wanda Rue at (804) 639-7327 or <transform@mindspring.com>.

22 JustFaith: A Formation Program for Would-Be

Prophets. 9:00am to 4:00pm at St. Nicholas Parish in Virginia Beach. For details, see article on page 4.

28-30 Prison Issues in Appalachia: Catholic Committee of Appalachia

Annual Meeting. From Friday evening and through Mass on Sunday morning. At John XXIII Pastoral Center in Charleston, West Virginia. Registration fee is

\$25 for CCA members, \$37.50 for non-members. Lodging & meals are extra. For more info, contact Todd Garland at (304) 847-7215.

OCTOBER

Domestic Violence/Sexual Assault Awareness Month

5-6 Tenth Anniversary of Virginians for Alternatives to the Death Penalty. Friday night and Saturday in Charlottesville. Bishop Sullivan will receive an award at the Saturday evening banquet. Contact VADP at (888) 567-VADP or <mail@vadp.org>.

11 Presentation on Globalization by Marie Dennis. Sponsored by Richmond Sowers of *Justice*. Time & place TBA.

21 Children's Sabbath. Visit the Children's Defense Fund web site <www.childrensdefense.org> for details and resources.

NOVEMBER

2-4 Rachel's Vineyard Retreat. For those suffering from aftermath of abortion. Contact Kay Marie Geiger at (804) 330-3137 or Molly Smith at (804) 794-0222 or <mismolly101@home.com>.

18 CCHD Collection Sunday. Visit the CCHD website at <www.usccb.org/cchd/> for info.

January 2002

28 Catholic Advocacy at the Virginia General Assembly. St. Peter's Catholic Church, Richmond.

April 2002

13 Diocesan Haiti Gathering in Charlottesville. Contact Adele DellaValle-Rauth at (540) 297-6493 or <DelRauth@aol.com>.

Ecology Corner

In each issue of *Just News*, we present some facts and/or reflections on our current ecological crisis.

Some facts from the July 2001 issue of *National Geographic Magazine*:

- "With less than five acres of productive land and water available per person worldwide for sustainable living, we are exceeding Earth's regenerative capacity."
- "Humankind now uses one-third more resources than nature can replenish."
- "Industrialized nations use an average of four times as much of Earth's resources as developing nations do."



About 70 percent of Indonesia's forests have been cut down, even though they are home to 12 percent of the world's



mammal species and almost 20 percent of bird species. A report by the World Bank has warned that 2 million hectares -- an area the size of Belgium -- is being cut down every year; and there are fears that by 2020 all of Indonesia's forests could be destroyed.

— *Daily Grist*: June 26, 2001

President George W. Bush has often pointed to China when explaining why he rejected the Kyoto treaty on climate change. Kyoto would require the U.S. to cap its carbon dioxide [CO₂] emissions, but places no such constraints on developing countries.



However, according to the U.S. Department of Energy, China's CO₂ emissions have dropped in the last four years, even as its economy has rapidly expanded. A Chinese Foreign Ministry official, Gao Feng said, "We've done what we can to reduce emissions, and we'll continue to do so."

— *Daily Grist*: June 15, 2001

For information about the diocesan Ecological Working Group, contact Clare McBrien at (540) 686-5039 or <cmcbrien@richmonddiocese.org>.

A Victory for Low Income Children & Families

WE WON! Efforts to include a refundable child tax credit in the recent tax cut bill were successful. The religious community, child advocates, and low-income people's organizations worked on this legislation.

Together they effectively urged many legislators -- Democrats and Republicans alike -- to put the refundable credit into the Senate version of the tax cut; it had been missing in the House bill. Key legislators threatened to kill the provision in the conference committee, and the White House did not support it.

During the final debate religious voices came from every direction. Action alerts were sent to tens of thousands of faith-based activists. The **Boston Globe** reported:

Pressure came from an unexpected quarter yesterday as House and Senate conferees struggled to craft a final version of President Bush's tax package: Religious leaders, who demanded that any bill expand aid to working poor families with children

The **Globe** also reported that opponents of the measure said the efforts of religious organizations were critical.



Two significant things were accomplished by this victory. First, poor families and children got significant help, as much as \$88 billion over the next ten years. Tax refundability is an important principle of tax policy, and the Catholic Bishops have been working on a refundable child tax credit for ten years.

Second, terms of partnership were established between faith-based organizations and the Bush administration. Their support for faith-based initiatives were linked to the administration's support for economic policies that help the poor. New policies and new resources are needed to overcome poverty, and faith-based initiatives can only work in partnership with good government policy.

While many opposed the size and priorities of this tax cut, obtaining the child tax credit for those at the bottom was a significant victory. The prophetic voice of the faith community was exercised in this debate, supplementing their role as social service providers.

Other important issues loom on the horizon, like the crucial re-authorization of welfare reform. Stay tuned.

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Mahatma Gandhi's Seven Deadly Social Sins:

- ◆ Politics without Principle
- ◆ Wealth without Work
- ◆ Commerce without Morality
- ◆ Pleasure without Conscience
- ◆ Education without Character
- ◆ Science without Humanity
- ◆ Worship without Sacrifice