

Mother of Good Counsel and St. Pius X Parishes:
A Case Study in the Universality of the Salvatorian Charism

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When people find out I am a religious, two things immediately happen. First I am asked, “What order?” Second, “What is your charism?” The answer to the first question is easy – Salvatorian. Answering the second question takes a little more effort. The short answer is “universality.” A longer answer is that the Salvatorians,¹ founded by Fr. Francis Jordan (1848-1918) in Rome in 1881, follow John 17:3 as a foundational text: “And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent.”² Combining a desire to make the universality of Christ’s message known with an ability to discern the “signs of the times”³ leads to our commitment: “to proclaim the message to all people, everywhere and at all times, and to do this through whatever ways and means the love of Christ inspires.”⁴

Such a universal charism is very vocation-centered, for “all ways and means” denotes all kinds of people. Our acceptance and encouragement of diversity is itself

¹ The Salvatorian Family is divided into three branches: the Society of the Divine Savior which consists of priests and Brothers, the Sisters of the Divine Savior, and the Lay Salvatorians.

² Though this passage is typically the one most closely associated with the Salvatorian charism, it is actually one of four. The other three are: 1) Matthew 28:19-20: “Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time;” 2) Mark 16:15: “And he said to them, ‘Go out to the whole world; proclaim the gospel to all creation;” and 3) Daniel 12:3: “But the wise shall shine brightly like the splendor of the firmament; and those who lead the many to justice shall be like the stars forever.” International Charism Commission. “Charism, Mission, Spirituality, Identity.” In *Salvatorians: Men and Women, Religious and Lay* (Society of the Divine Savior – USA Province Archives, 2001), 2.

³ This term has been contextually embraced by the Salvatorians, and is found in the Vatican II document *Gaudium et Spes*: “the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics.” Second Vatican Council, *Pastoral Constitution on the Church in the Modern World. Gaudium et Spes* (Rome: The Vatican, 1965), 4.

⁴ International Charism Commission, *Salvatorians*, 2.

universal, for regardless of ethnic background, sexual orientation, gender, or ecclesiastical status, all authentic seekers of the will of God are welcome to engage in ministry alongside us in whatever capacity they can. Because of this, we represent very different perspectives from traditional to progressive, even while engaged in the same types of ministries in the same city. This paper examines specific examples of such diversity in the pursuit of universality. Specifically, I focus on the Salvatorian parishes of Mother of Good Counsel and St. Pius X in the Archdiocese of Milwaukee, both representing our charismatic universality. In examining their historical development as parishes, I demonstrate how their leadership styles and ministries shaped their varyingly traditional and progressive approaches as they have respectively discerned and engaged the signs of the times.

Salvatorian Foundations in Milwaukee

The Salvatorians have been in Wisconsin since 1896, when Milwaukee Archbishop Frederick Katzer gave the Society control over extensive lands at St. Nazianz in Manitowoc County.⁵ St. Nazianz was founded in 1854 by a German priest named Ambrose Oswald, whose vision of a German-language Catholic utopia⁶ would have found a sympathetic audience in Katzer. In the late nineteenth century, the Archbishop was a conservative force in a brewing controversy known as “Americanism.” Pope Leo XIII defined “Americanism” in *Testem Benevolentiae* as having “three heterodox

⁵ Steven M. Avella, *In The Richness of the Earth: A History of the Archdiocese of Milwaukee, 1843-1958* (Milwaukee: Marquette University Press, 2003), 42.

⁶ Jerome Schommer, SDS, *The Moment of Grace: One Hundred Years of Salvatorian Life and Ministry in the United States – Part I, 1892-1947*, ed. Daniel Pekarske, SDS (Milwaukee: Society of the Divine Savior, 1994), 62-63.

tendencies: excessive accommodationism, a spirit of religious subjectivism, and a new form of ecclesiastical nationalism.”⁷

Katzer saw Oschwald’s vision as a stronghold against such heresies, and though it was becoming clear the Oschwald community was not going to remain indefinitely viable after his death in 1873,⁸ Katzer was unwilling to let it fail. He would either “salvage at least part of what it had meant,” or find a way to continue its apostolic work.⁹ The Salvatorians having a German founder is undoubtedly why Katzer believed they were best suited to carry on St. Nazianz. Jordan was born in Gurtweil during the Kulturkampf and managed to become a priest and found his order in Rome. He was a good, conservative German, and St. Nazianz would be safe under his order’s care.

Language definitely tied into Katzer’s decision, and while liberals, such as Bishop John Ireland of St. Paul, Minnesota saw immigrant identity and languages as transitional elements toward rapid cultural and linguistic assimilation, Katzer stood with New York Archbishop Michael Corrigan, whose conservatism encouraged immigrants to retain their culture and language.¹⁰ Katzer’s culturally preservationist views that Catholicism was a

⁷ Patrick W. Carey, *Catholics in America: A History* (Lanham, MD: Rowman and Littlefield, 2008), 65. The pope was concerned that Catholic admiration for the United States could lead to a perception that the church should be more tolerant of religious pluralism, would become more subjective and ecclesiastically nationalistic, thereby resembling the United States in governance. “Without actually condemning anyone for holding such positions, the pope sent the American bishops a warning that such tendencies raised the suspicion ‘that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world’” (ibid.).

⁸ Two concrete events led to the decline: 1) Oschwald did not incorporate the village according to Wisconsin state law. When it was incorporated, it was the result of a lawsuit by disgruntled residents of the village. 2) Oschwald did not institutionalize how leadership would be transferred. There were statues designating the local pastor as community president, but a lack of quality leadership made this untenable. By 1896 the community was run by a directory of five trustees of male and female residents, but it made no difference in stability of membership. 105 members had died and there were no new prospects. At this point, Katzer became concerned enough to get directly involved, especially since St. Nazianz was in his jurisdiction. St. Nazianz did not become part of the Green Bay diocese until boundaries were realigned in 1905 (Schommer, *Moment of Grace*, 65).

⁹ Ibid.

¹⁰ Carey, *Catholics in America*, 56-57.

bulwark against modernity and secularism,¹¹ informed his decision to grant control of the community to this new order.

How Katzer learned of Jordan and the Salvatorians in the first place “reads like a study in Divine Providence.”¹² Three Sisters from the Society opened a new foundation in Milwaukee, and their superior, Sr. Raphaela Bonheim, befriended a neighboring pastor named Fr. Ludwig Barth. Having attended the Oschwald community seminary in 1872, Barth remained closely associated with it. Getting to know the sisters, he also learned about Fr. Jordan’s desire to found a Salvatorian house of men in the United States. Barth knew the Oschwald community was declining, and thought St. Nazianz was a perfect foundation upon which Jordan could build. After visiting the community with Fr. Barth, Sr. Raphaela wrote to Jordan on March 8, 1896, exhorting him to come and see the possibilities for himself. In the meantime Barth had also informed his Archbishop about the Salvatorians, and Jordan was in correspondence with both men. Incredibly, Katzer also wrote Jordan on March 8, 1896, inviting the Salvatorians to assume leadership!¹³

Katzer’s involvement proved fruitful. Though the original meaning of St. Nazianz changed, the apostolic work continued when it became a minor seminary in 1909 that educated many priests for the Salvatorians and the Archdiocese. Building on the Oschwald foundation as Barth hoped they would, the Society also operated a successful publishing department that pioneered the use of direct mail (a method commonly used by religious communities even now), as well as selling a popular periodical called *Manna*.¹⁴ This historical context shows that Salvatorian universality was already apparent at the

¹¹ Ibid, 56.

¹² Schommer, *Moment of Grace*, 65.

¹³ Ibid, 65-66.

¹⁴ Avella, *Richness of the Earth*, 42.

root. While Katzer's land grant and Salvatorian usage of it as a minor seminary come from a tradition-minded perspective, pioneering the use of direct mail and releasing a periodical that included stories, jokes, and iconography,¹⁵ shows a zeal for progressive innovation.

Mother of Good Counsel Parish

As the young Salvatorian province flourished, Milwaukee Archbishop Sebastian Messmer invited the community to found a new parish in 1926. This invitation resulted in Mother of Good Counsel, located near the Holy Cross Cemetery at the intersection of Burleigh Road and Lisbon Avenue. Apparently due to its Milwaukee location and proximity to archdiocesan activity, the Society tested the site as provincial headquarters and a formation house.¹⁶ St. Nazianz was ultimately deemed more appropriate however, particularly since their onsite novitiate was better suited to directly receive candidates from the minor seminary.¹⁷ Still standing on Mother of Good Counsel property, the former provincial house is depicted below.

¹⁵ Ibid.

¹⁶ The house was built in 1921 as the provincial headquarters, because the Salvatorians did not want to give the impression among the provinces that St. Nazianz was getting preferential treatment. Eventually however, the provincial headquarters did move back to St. Nazianz. Formation at the Mother of Good Counsel house was largely based on resident seminarians or clergy earning master's degrees at Marquette, though other Salvatorians lived there occasionally. It remained the Provincial House until 1946, after which it was integrated into the needs of the parish complex. For a time it housed the Salvatorian Sisters who taught at the parish school. (Michael Hoffman, SDS, 2017, personal communication to author, April 10).

¹⁷ Avella, *ibid.*



The first pastor of Mother of Good Counsel was Fr. Willibald Unger (1887-1948),¹⁸ who received a building in 1926 that served as both church and school for Catholics who were moving into that undeveloped part of the city. Unger later developed another multipurpose building on-site, which contained the church itself, as well as eight classrooms on two floors. Further development took place under the thirteen-year pastorate of Fr. Paul Schuster (1903-1962),¹⁹ who added a new wing to the school that had four classrooms, a cafeteria, and a gymnasium. This expansion accommodated more than 600 families, and Schuster entertained further architectural plans for a new church building and rectory.²⁰

¹⁸ Michael Hoffman, SDS, *Necrologies: Father Willibald Unger*, SDS (Milwaukee: United States Salvatorian Archives, 2017), 1.

¹⁹ Michael Hoffman, SDS, *Necrologies: Father Paul Schuster*, SDS (Milwaukee: United States Salvatorian Archives, 2017), 1.

²⁰ Steven M. Avella, *The Moment of Grace: One Hundred Years of Salvatorian Life and Ministry in the United States – Part II, 1947-1992*, ed. Daniel Pekarske, SDS (Milwaukee: Society of the Divine Savior, 1994), 348-349.

After his election as provincial superior in 1953, Schuster's final decision for Mother of Good Counsel was appointing Fr. Joe Derks as pastor.²¹ I now turn to his remarkably lengthy, 30-year tenure, for it was Derks' personality and the ministries under his watch that formed Mother of Good Counsel into the *traditional* pole of Salvatorian universality that it became.

In holding up Derks as traditional, I do not mean him to be seen as a negative stereotype. Sometimes when we think of "traditional" people, rigid caricatures come to mind. We may think of a strict monsignor standing bolt upright and clicking a clacker to which we are to kneel with metronomic precision, or the smacks our knuckles once endured from an angry Sister Cunegunda's ruler. Derks, however, was so beloved that he was removed from the St. Nazianz teaching faculty in 1945 because of his popularity among the students. Administrators deemed him a distraction and consequently moved him to Milwaukee, where he began serving at Mother of Good Counsel. Under his watch in 1958, a new rectory was built that included living space, rooms for the community, and a house chapel. The "crowning achievement" of Derks' pastorate came relatively early in his tenure: in 1966, he broke ground for the construction of a new church, which Archbishop William Cousins dedicated on December 8 of the same year.²²

While Derks and his parish saw the construction of a new church as a capstone accomplishment, that does not mean they were inwardly oriented to the point of being static in doing ministry. For Derks, a beautiful, viable infrastructure reflected and complemented the spiritual health of a congregation, and he thus remained dedicated to

²¹ Avella, *Moment of Grace*, 350.

²² Ibid.

ministries that promoted Catholic Action²³ such as the Holy Name Society,²⁴ Christian Mothers, and St. Vincent DePaul. The pledge Holy Name Society members took to forego profanity, and the slogan “Every man a Holy Name man!” provided a strong sense of identity that informed ministry.²⁵ Christian Mothers was also popular at Mother of Good Counsel, with members serving as assisting room mothers in the school who could also be called on to help in various ways at the parish.²⁶ In going out to people and meeting their food, clothing, and housing needs in confidentiality, the St. Vincent DePaul Society also did God’s own work. This Society remains active at the parish to this day, and it takes what it does very seriously²⁷

One might point out that in the midst of post-Vatican II enthusiasm, prioritizing a new church building showed a tendency to turn inward and preserve what is already there rather than first looking outward and addressing needs in the larger community. However, this completely misses the point of what Derks was trying to accomplish. He wanted a beautiful church for the community to love, and he supported organizations like the Holy Name Society, Christian Mothers, and St. Vincent DePaul Society so people could have a strong sense of belonging while doing the right kinds of things for people. Fr. Joe himself was a good worker with a pastoral heart, who was always the first one to roll up his sleeves and do whatever was needed.

²³ This phrase had been previously utilized, “but it took on new life once Pope Pius XI (1922-1939) spoke of it approvingly in 1931 as the ‘participation of the laity in the apostolate of the hierarchy’” James M. O’Toole, *The Faithful: A History of Catholics in America* (Cambridge: The Belknap Press of Harvard University Press, 2008), 146.

²⁴ The Holy Name Society is an example of how large-scale movements in Catholic Action were successful partly due to local parish-based associations. When laity first organized locally, they were better equipped to act more broadly (O’Toole, *The Faithful*, 148).

²⁵ Ibid, 150-151.

²⁶ Carol Thresher, SDS, 2017, personal communication to author, February 15.

²⁷ Thresher, *ibid*.

An excellent example of meeting a need was how he dealt with difficult requests. Former provincial of the Salvatorian Sisters, Sr. Carol Thresher, recalled her early days teaching grade school at Mother of Good Counsel, and what happened when the Lake Franciscan Sisters needed help teaching a large group of troubled students:

I was teaching 4th grade in my first year, and St. Aemilian's had a whole population of young boys who were placed there by the court, who came out of very, very difficult situations. They were kids who were taken out of abusive settings with their parents. The Lake Franciscan Sisters ran it, and they were the mothers and teachers in that school, and they tried to mainstream kids as they got stronger. They didn't just want to send them anywhere, so they asked around, and Fr. Joe was the first one to say, "Of course. Of course they can come here. There's no question." These were pretty disturbed kids. I ended up with two of them in my classroom, and it was a challenge to work with them and to work with St. Aemilian's. But it was, I think, very inclusive, very Salvatorian to say, "We don't close our doors against these kids."²⁸

Derks' parochial benevolence held up very well until the Second Vatican Council, which asked pastors to do things for which their backgrounds had not prepared them. A telling example was the parish council, which did not interest Derks in the least. But he was in an archdiocese where Archbishop Cousins had created the Office of the Laity in 1968, which specifically called for parish councils.²⁹ Derks had none of it. He was the pastor, and he felt he had already enough people involved. He did consult with others that he chose as a sort of "kitchen cabinet" of people with good standing in the community, but there was nothing like an elected parish council, or any sort of distribution of responsibilities with committees. While certain changes such as vernacular languages were unavoidable, Fr. Joe generally resisted implementing conciliar

²⁸ *Ibid.*

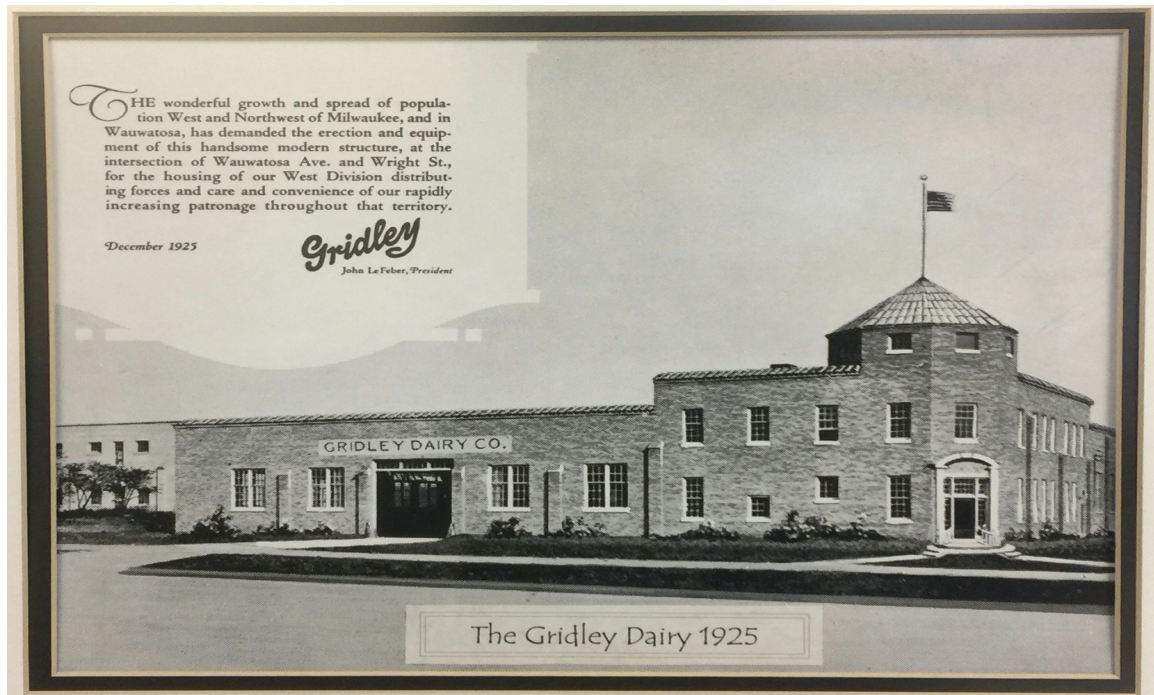
²⁹ Steven M. Avella, *Confidence & Crisis: A History of the Archdiocese of Milwaukee, 1959-1977* (Milwaukee: Marquette University Press, 2014), 267.

recommendations. For example, communion under both species was not done under his pastorate.³⁰

An historical overview of Mother of Good Council Parish shows a traditional approach to leadership and ministry, where discerning and acting upon the signs of the times meant sustaining a 1950s parochial model. Yet regardless of Joe Derks' personal ideology, Mother of Good Counsel was perfectly willing to open its doors and do ministry for interested and needy people. It demonstrated Salvatorian universality even though it did not show the same progressivism demonstrated by St. Pius X Parish across town. For St. Pius, leadership and ministries would be distinguished by the extent to which they turned outward beyond institutional norms, vigorously meeting as many signs of the times as possible.



³⁰ Thresher, *ibid.*



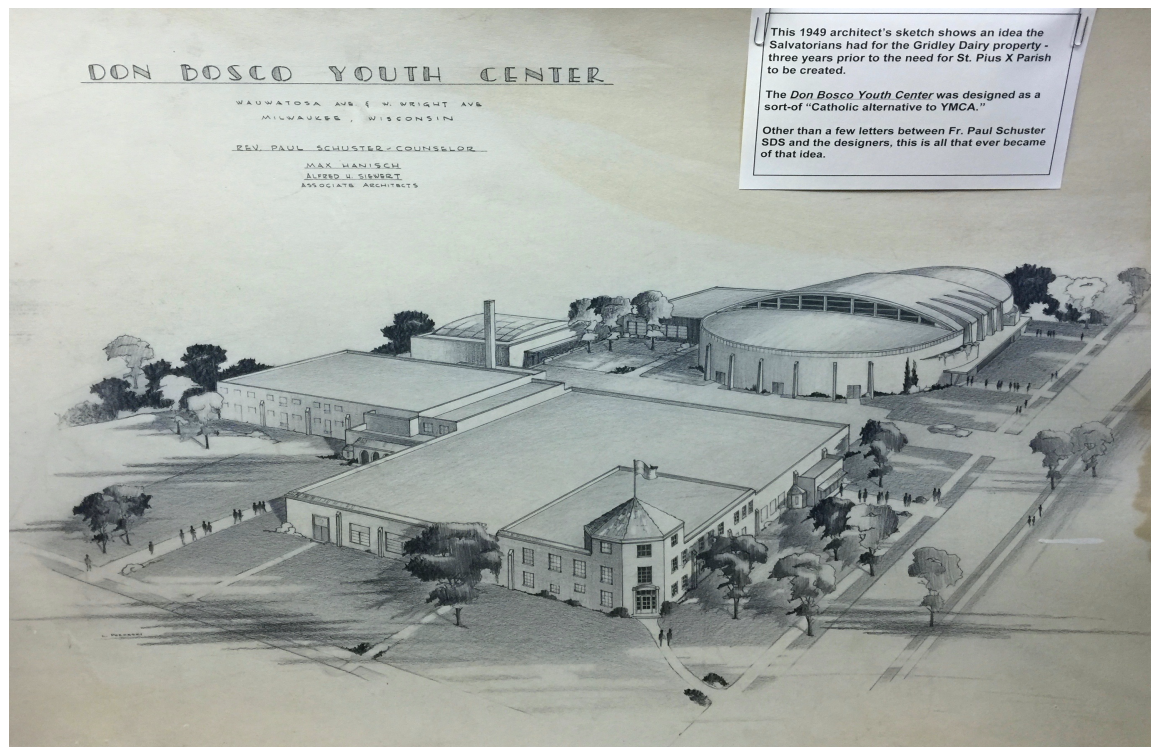
Above: The original Gridley Dairy building that would be expanded into St. Pius X Parish

St. Pius X Parish

St. Pius X Parish was an offshoot of Mother of Good Counsel, though it began life as the Gridley Dairy. It had already been abandoned for some time when Paul Schuster discovered it, seeing it as an ideal site for a new parish he wanted to start by 1944. However, the provincial superior at the time, Fr. Bede Friedrich (1894-1966),³¹ would not sign off on the purchase. Unflappable in his expansionist zeal, Schuster convinced a parish group known as the Don Bosco Foundation to buy the site with money they had acquired through various fundraisers.³² Their desire however, which Schuster embraced, was to found the Don Bosco Youth Center, which was intended as a Catholic alternative to the YMCA.

³¹ Michael Hoffman, SDS, *Necrologies: Father Bede Friedrich*, SDS (Milwaukee: United States Salvatorian Archives, 2017), 1.

³² Avella, *Moment of Grace*, 351.



Above: Plans for the Don Bosco Youth Center

Out of this context a parish finally emerged after Archbishop Moses Kiley talked Schuster out of the youth center, insisting that Mother of Good Counsel was becoming too big both in the parish and school. In light of Pope Pius X's concurrent canonization, Kiley wanted Milwaukee to have one of the first parishes in the world named after the new saint,³³ and so St. Pius X Parish was founded, with its first Mass celebrated on August 15, 1952.³⁴

Progressive leadership at St. Pius X was not immediately evident, but built gradually over the first three pastors. The first pastor was Fr. Leander Schneider (1912-

³³ Michael Hoffman, SDS, 2017, personal communication to author, February 21.

³⁴ St. Pius X Congregation. *Guide Book and Directory* (Milwaukee: St. Pius X Parish, 2016), 5.

The very namesake of this parish reveals an incipient progressivism, for Pius X's encyclical *E Supremi* (1903) outlined his belief that the church in the modern world was to *restore all things to Christ*. This meant reviving "the church's inner life as a fundamental means of transforming, not accepting, the world." Initiating liturgical reforms, encouraging frequent reception of the Eucharist, and attacking developments perceived as antithetical to doctrinal integrity (Carey, *Catholics in America*, 68) would have meant different things to Pope Pius himself than future pastors at this parish, but the Vatican II-inspired reforming tendency persists to this day.

1980), who served from 1952 until heart problems caused him to relinquish the pastorate in 1968.³⁵ Schneider was succeeded by Fr. Raphael Birringer (1924-2009),³⁶ who unlike Derks his counterpart, was completely on board with conciliar recommendations. Birringer gained a reputation for zealously organizing Vatican II inspired parish councils, and became an in-demand speaker across the archdiocese.³⁷ In implementing the signs of the times in this way, Birringer both exceeded Derks' willingness to do so, and promoted St. Pius X as a place where something new could happen. The extent of this newness was further felt in 1976, when Fr. Luke McArthur (1925-1999),³⁸ assumed the pastorate. Through his fierce and unwavering commitment to social justice ministry, St. Pius X was formed into a *progressive* embodiment of Salvatorian universality.

With a background as a paratrooper, drama teacher, and street preacher for years in the South who was completely on board with the conciliar reforms "implemented in American Catholicism between 1964 and 1970,"³⁹ McArthur was a force of nature. As a priest he was indelibly marked by Vatican II, and felt compelled to enact social justice wherever he believed it to be necessary. No aspect of parish life was exempt from his designs. Desiring lay participation in the liturgy, he celebrated birthdays, publicly welcomed new members, incorporated spontaneity, drama, and audience participation into how he presided, even using popular folk music at Mass. His homilies unrelentingly exhorted people to become socially conscious, and no topics appeared to be off limits. He denounced the racial exclusivity of St. Pius X's Wauwatosa neighborhood, always

³⁵ Michael Hoffman, SDS, *Necrologies: Father Leander Schneider*, SDS (Milwaukee: United States Salvatorian Archives, 2017), 1.

³⁶ Michael Hoffman, SDS, *Necrologies: Father Raphael Birringer*, SDS (Milwaukee: United States Salvatorians Archives, 2017), 1.

³⁷ Avella, *Moment of Grace*, 353.

³⁸ Michael Hoffman, SDS, *Necrologies: Father Luke McArthur*, SDS (Milwaukee: United States Salvatorian Archives, 2017), 1.

³⁹ Carey, *Catholics in America*, 116.

prioritized concern for the poor, and was unafraid to dissent from both government and church policies. Because of this, activist groups such as Dignity, an early LGBTQ ministry, held Masses at St. Pius X until Archbishop Rembert Weakland told them to stop.⁴⁰

There is no doubt that McArthur was outspoken, but he was also kind, pastoral, and authentic. He practiced what he preached, and his rectory was open to anyone. If you needed someplace to stay, it did not matter if you were a difficult confrere, or a Central American refugee.⁴¹ McArthur would be as hospitable as Derks was with a difficult student, and all were welcome.

Salvatorian Universality Today?

A running joke around the provincialate during the pastorates of Joe Derks and Luke McArthur was that they represented the sure sign of Salvatorian universality.⁴² It would be difficult to imagine two more different personalities, and yet they were both in the same community doing the same type of ministry in the same city, through very different ways and means. But now that we have examined both parishes historically, what is to be said about their current roles? Do their ministries and leadership styles still render each one recognizable?

Mother of Good Counsel is more or less recognizable. It still has an ongoing relationship with the St. Vincent DePaul Society, although the parish school has become a “Choice School” with an almost completely African American student body. The most significant continuity Mother of Good Counsel experiences might well be the absence of

⁴⁰ Avella, *Moment of Grace*, 353.

⁴¹ Ibid.

⁴² Paul Portland, SDS, 2017, personal communication to author, February 13.

Joe Derks! According to United States Provincial Archivist, Fr. Mike Hoffman, SDS, “Many of the people who are at MGC, even today, still psychically think of Fr. Joe as pastor, even though he’s gone to his heavenly reward. In their mind, the parish that Joe had was the parish that they would still like to exist.”⁴³

As a member of Mother of Good Counsel, I have observed remnants of the old ways. One way this is visible is through their worship. The parish has had an excellent music director who plays piano and organ and directs both voice and bell choirs, encouraging a generally “high” liturgy. I am also aware of an ongoing capital campaign for a new pipe organ, and in my mind can hear Derks and McArthur strenuously arguing whether an organ is a good usage of funds. McArthur would probably argue that it would be better to start a poverty-oriented non-profit or LLC instead, with the likely rebuttal from Derks that poor people deserve beauty too, so why should they be deprived of pipe organ music? As demonstrated by his pastorate, Derks saw a beautiful parish as Salvatorian, provided it was built for ministry.

As to the current pastor however, there is no pastor. A permanent deacon serves as parish administrator, and when Salvatorians send priests to Mother of Good Counsel, they do not go to become pastor, for we are currently staffing the parish with “assisting priests” who are basically sacramental agents. Nevertheless, Mother of Good Counsel remains traditional. Between the old guard remnant and the younger people now living in the neighborhood, the parish’s future is open-ended.

⁴³ Michael Hoffman, SDS, 2017, personal communication to author, February 21. This seems to point to a significantly deeper cultural context. The province that started Mother of Good Counsel was grounded in St. Nazianz, which was rooted in the Oschwald community, which itself was indicative of the immigrant tradition of U.S. Catholicism taking place between 1830-1866 (Carey, *Catholics in America*, 29). A residual mindset for religious and ethnic solidarity remains evident, though it developed into a religious parish culture that solidified around Joe Derks into a traditional expression of Salvatorian universality.

Looking across town, St. Pius X Parish is still very progressive. In terms of ministries, the parish continues in McArthur's willingness to house refugees. Recently the parish worked with Catholic Charities and sponsored a Muslim family from Burma, working together to acquire, clean, and stock an apartment with the necessary staple items. The parish picked up the family from the airport, advocated for it at local schools, and assisted the refugees until they could get on their feet. Other ministries include *Living Waters*, which builds wells in Tanzania. In 2016 they raised \$27,000, which built five wells. St. Pius X also has a sister parish in Guatemala where catechetical centers are being built, local Milwaukee food pantries and meal programs are being supported, and parish educational programs include immigration, consumerism, and checking one's ecological footprint.⁴⁴

Ultimately, this progressivism is contextualized in St. Pius X parish being founded in the midst of Catholic Action, especially in how the era witnessed a shift in "balance between lay people and the clergy."⁴⁵ Observable through ministries such as the Catholic Worker, nascent progressivism was already in place prior to Vatican II. The Council first served as a launching pad for Birringer's parish councils, and then especially for McArthur's lay involvement in social justice ministries. These factors all combined to solidify the parish as a progressive expression of Salvatorian universality, and this charism continues today under their pastor, Fr. Paul Portland, SDS. Though he is in the progressive camp, he is not an in-your-face firebrand like McArthur. Fr. Paul's style, albeit competent and thorough, is very relationship-centered. He is constantly

⁴⁴ Paul Portland, SDS, 2017, personal communication to author, February 13.

⁴⁵ O'Toole, *The Faithful*, 147.

stretching himself and helping people in many different ways, and is more interested in connecting with them than telling them what to do.

So what about the future of these two parishes? The waters get murky here, for change itself has changed. Our formerly confident ideologies and the halls within which we proclaimed them represent a cultural stability that no longer exists. Barring the rise of Latino Catholics to whom we owe the life we still have, there are simply not enough Euro-Americans going to Mass anymore. Because of this, and in light of the new normal of parishes merging into clusters, long-standing parish cultures are now relegated to diocesan and religious archivists to catalogue. Add immigration and Spanish language ministry to this new paradigm, and all we really know is that we are navigating through chaos in the hope of creating new and sustainable order.

Do the current Mother of Good Counsel and St. Pius X clusters, respectively St. Sebastian's and St. Catherine's, and St. Bernard and Christ King,⁴⁶ provide new stability that can maintain some sort of recognizable continuity with Salvatorian universality? For as long as Salvatorians are involved with each parish, probably. But entering into the future mystery without necessarily knowing how things are likely to go is itself Salvatorian, for our mission is to proclaim the message to all people, everywhere and at all times, through whatever ways and means the love of Christ inspires. This can manifest through multiple ministries even at the hands of personnel who are not yet among us. Knowing what to do in advance and whether or not it will work are not prerequisites.

⁴⁶ The work these parish clusters do together includes collaborating on religious education, youth ministry, baptismal preparation, and RCIA.

The Salvatorian charism lives on in Mother of Good Counsel and St. Pius X parishes. Regardless of what their futures may hold, their traditional and progressive approaches still demonstrate Salvatorian universality, and to be universal is to be *both/and*. By this I mean there is room for both the parishes of Joe Derks and of Luke McArthur, for they not only represent Salvatorian universality, but also the whole traditional/progressive, liberal/conservative dynamic in the Roman Catholic Church worldwide. If the spiritual needs of the community are being met, they are equipped to do relevant ministry, and provided there are no flagrant heresies proclaimed, it is simply a matter of discerning where one is most authentically at home. God can be universal anywhere he wants. As a Salvatorian, the one thing that matters is to discern perpetually how to best implement tradition and progress so that both are relevant and effective. Overall, our mission is to live a universality that seeks to understand and act on the signs of the times.