

# Initiatives

In Support of Christians in the World

National Center for the Laity  
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[www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)

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## NCL's 30<sup>th</sup> Anniversary

Our National Center for the Laity began 30 years ago in order to keep alive the teaching of Vatican II.

Some INITIATIVES' readers are tuned into those events in Rome from 1962-1965 through their own experience. They likely remember the excitement generated in frequent reports from the Vatican by Xavier Rynne published in *The New Yorker*. They may have attended lectures by Vatican II participants, including Cardinal Leo Joseph Seunens, Fr. Bernard Haring, CSSR or Fr. Hans Kung among others who visited the U.S. during those years.

For most INITIATIVES' readers, however, Vatican II is an historical event which may or may not significantly influence their daily life.

Two books freshly examine Vatican II from different but complimentary perspectives. *Vatican II, Did Anything Happen?* edited by Fr. David Schultenover, SJ (Continuum [2007], PO Box 1321, Harrisburg, PA 17105; \$16.95) reprints lectures by Fr. John O'Malley, SJ, Fr. Joseph Komonchak, Fr. Stephen Schloesser, SJ and Fr. Neil Ormerod. *Vatican II, A Sociological Analysis of Religious Change* by Melissa Wilde (Princeton University Press [2007], 41 William St., Princeton, NJ 08540; \$35) is a fascinating study of the dynamics among the various hierarchical factions attending Vatican II, what each group sought and to what extent they succeeded or failed.

The essays in *Did Anything Happen?* address the themes discussed and debated throughout the four sessions of Vatican II.

There was a "mind set" that took hold among a large segment of the bishops in attendance, explains Schultenover. This "mind-set" was in no small measure the result of the positive attitude and style of Pope John XXIII in announcing the aims of Vatican II. For instance, he extended "a hand in friendship to the other Christian churches, and did so, it seemed, without strings attached." Protestants and Orthodox Christians were invited to Vatican II, "not to return" to Catholicism but to

"participate." This mind set also led to "a new model of the church;" one which would be more collegial and in conscious dialogue with the world. As a result the bishops felt free to take a look at issues like ecumenism, religious freedom, and the relationship with Jews. This fresh approach was evident in their statement on the separation of church and state. "On the very eve of Vatican II," O'Malley writes, "Fr. John Courtney Murray, SJ was in difficulties with the Holy Office for questioning that the [so called] *Catholic confessional state* was the ideal to be striven for." Yet Murray's vision became the official teaching during Vatican II.

Fr. Karl Rahner, SJ formulated Vatican II's fundamental theological question. Schloesser describes it: "If both the human being and God are mystery, then we must immerse ourselves in existence: *God must be sought and found in the world.*" The discontinuity between an older outlook and the present deepens when, as Ormerod explains, "the community of the church (before Vatican II) [as] a relatively self-enclosed sub-community of the larger society" gives way to the Vatican II realization that Christians simultaneously and fully "live both in the church and in the world."

Vatican II is still an open question. As Ormerod observes: Its aftermath "has been a period of intense cultural activity, but also a period of increasing conflict over the basic interpretation of the council, leading some to fear that the initial brilliant promise of the council has not been fulfilled." It "is a delicate balancing act," Ormerod concludes. "It would be easy for the church to be captured by a romantic idealism that would identify the church as a place of solidity and permanence in an ever-changing world. However, it would be a sectarian church, one caught up in the classic conservative antitype. To favor a world-rejecting hostility would be an abrogation of the church's mission to the world. This must not be allowed to happen."

More on *Vatican II, A Sociological Analysis*, more on Vatican II itself and more on NCL's anniversary in a subsequent INITIATIVES.

## **Taking the Initiative**

### *Among Students*

High school seniors and college students can take the “Pledge of Social Justice and Environmental Responsibility,” committing them “to explore and take into account the social, economic and environmental” policies at their school. Student leaders who promote this pledge can only hope an administrator opposes it, giving them an organizing opportunity. College Student Educators Institute (1 DuPont Cr. NW #300, Washington, DC 20036; [boyd.yarbrough@furman.edu](mailto:boyd.yarbrough@furman.edu)) is a hub for the pledge.

The Graduation Pledge Alliance (Steve Masters, Bentley College, Waltham, MA 02452; [www.graduationpledge.org](http://www.graduationpledge.org)) is active on many campuses. College seniors, maybe during the commencement, agree to consider a company’s social and environmental policies when interviewing for a job.

## **Taking the Initiative**

### *In Labor Relations*

A Catholic might dilute our teaching on abortion. That doesn’t change the teaching. If a U.S. Catholic bishop were to waffle on abortion, his lay leaders and priests would immediately correct him.

A Catholic might ignore or outright oppose labor unions. That doesn’t change the Catholic doctrine on unions. So what happens when a U.S. bishop waffles on unions?

Bishop Joseph Martino (Diocese of Scranton, 300 Wyoming Ave., Scranton, PA 18503) is busting a union, the Scranton Diocese Association of Catholic Teachers (450 Carey Ave. #200, Wilkes-Barre, PA 18702; [www.sdact.com](http://www.sdact.com)).

As elsewhere, financial difficulties necessitate changes in the diocese. SDACT members participated in a planning process. There will now be four regional school districts. SDACT supports the plan.

Martino says each regional district will negotiate with its teachers. SDACT does not object. Martino, after talking with an attorney, further wants an “employee council” in each district to replace the 30-year old SDACT—something not allowed under Catholic doctrine. (Scranton Times Tribune, 2/25 & 2/26/08)

Scranton once had a bishop (its seventh) who knew the Catholic teaching on both abortion and labor relations, Cardinal John O’Connor (1920-2000). O’Connor once testified to Congress that a Catholic executive is not allowed to hire so-called *permanent replacement workers*. On another occasion O’Connor had to detour a major fundraising event for Catholic Charities because, just days before the golf outing and dinner, the country club was being picketed. A Catholic cannot morally cross a legitimate picket line, O’Connor explained.

There’s better news to report from the West Coast. Bishop John Vlazny (Pastoral Center, 2838 E. Burnside St., Portland, OR 97214) in cooperation with his presbyteral council has just adopted guidelines that require Catholic hospitals in his diocese to respect a fair union election process. Vlazny recognizes that the National Labor Relations Board is not enough to guarantee workers rights. A union organizing campaign needs “the active support of the outset community, even the church, to achieve their goal.” (*Catholic Sentinel*, 2/22/08)

Portland is the second U.S. diocese to promulgate guidelines like this. Vlazny, if INITIATIVES might mention, received his social justice education right here in Chicago.

For its part, our National Center for the Laity (PO Box 291102, Chicago, IL 60629) has distributed all but a dozen of 30,000 copies of its *Ethical Guidelines for a Religious Institution Confronted by a Union* by Ed Marcinaik. The booklet is sympathetic to managers but also clear about what our doctrine does not allow. The NCL’s latest book, *Pope John Paul II’s Gospel of Work* by Bill Droel (\$15.50), contains our previous pope’s summary of the Catholic stance.

## **Taking the Initiative**

### *In the Liturgy*

Dennis Beeman (Office of Christian Formation, 7800 Carousel Ln., Richmond, VA 23294) writes INITIATIVES to confess that he didn’t do well in high school Latin class. Beeman suspects an English translation of the old Latin dismissal, *Ite, missa est*, might convey an outward focus at the end of Mass. “I certainly agree with INITIATIVES,” says Beeman, that the dismissal rite is “a reminder that situations during the rest of the week in family, work and neighborhood show that we are faithful disciples.”

Beeman recalls *missa* is a noun for *mission* and *est* is not a second person pronoun. From that faint memory, he says the dismissal could be: “Go, this is the mission.”

“Words are important,” Beeman says. Maybe INITIATIVES can check this out “with a Latin scholar at one of the great Chicagoland universities.”

INITIATIVES, however, isn’t located at a great university. It is produced in an attic near Midway Airport where it relies on *Wikipedia*. “The word *missa*,” says the free encyclopedia, “is not the participle feminine of *mittere*, meaning *sent*.” It is, like Beeman says, a noun. *Wikipedia* thus translates the phrase “Go, it is the dismissal.”

Not exactly, writes Fr. Tom Margevicius (St. Paul Seminary School of Divinity, 2115 Summit Ave., St. Paul, MN 55105). The Latin phrase “literally” means “Go, you are sent,” not “The Mass is ended.” In either case the Latin phrase, Margevicius says, conveys a mission similar to the phrase used at a Life Teen Mass (2222 S. Dobson Rd. #601, Mesa, AZ 85202): *The Mass never ends; it must be lived.* (*Catholic Spirit*, 10/25/07)

Rev. J. Fletcher Lowe (11221 Wellesley Terr. Ct., Richmond, VA 23233) says the theme of the laity’s mission can also be reinforced in the intercessions or petition prayers. Lowe’s *The Baptized in Their Daily Life and Work* has sample prayers pertaining to health care, social service and other lines of work.

CHRISM (Susan Cooper, 28 Headstone Ln., Harrow HA2 6HG, England; [www.chrism.org.uk](http://www.chrism.org.uk)) distributes *Worship Resources*, a 48-page booklet loaded with intercessions, blessings, even a “Creed for Unemployment Sunday,” and two Eucharistic prayers—all reinforcing the essential connection between Sunday worship and weekday work.

Many parishes feature a picture of their church building on the bulletin cover. Worshippers at St. Gertrude (1420 W. Granville Ave., Chicago, IL 60660)—at least occasionally—exit Mass looking at a bulletin that depicts work in the neighborhood, like a nearby construction project.

For its part, the National Center for the Laity (PO Box 291102, Chicago, IL 60629) distributes *The Mass Is Never Ended* by former NCL president Greg Pierce; \$10. The book is an elaboration of Pierce’s soapbox slogan: “If we get the dismissal rite right, we get everything right.”

## North American Spirituality Msgr. Geno Baroni (1930-1984)

Baroni was involved in civil rights, serving in a historically black parish in Washington, DC, participating in the 1965 Selma to Montgomery March, and assisting with the March on Washington. Beginning in the early 1970s he additionally championed white ethnics. Some charged Baroni with fostering subtle racism, as if he was preaching *white superiority*. He knew, however, that Italian-Americans, Mexican-Americans, Polish-Americans and others had their share of poverty and they often lacked access to political participation. Further, Baroni saw that government sometimes pitted one group against another. He wanted to pluralistically address employment, housing, education and other issues.

Urban-ethnic ministry is presumably a primary self-interest of U.S. Catholicism. Yet, writes Daniel DiDomizio of Cardinal Stritch University, recently the Church “has been ambivalent at best” on this topic. (*Chicago Studies* [Winter/06], 1800 N. Hermitage Ave., Chicago, IL 60622)

In an essay about Baroni, Gene Halus of Immaculata University says the ambivalence started with the U.S. Catholic bishops’ failure to embrace the Baroni philosophy.

In the early 1970s Baroni asked the bishops to form an office for urban ethnics within their national conference. When the bishops said *no*, he launched the National Center for Urban Ethnic Affairs (620 Michigan Ave. NE #303MAR, Washington, DC 20064) to address urban issues as well as to build bridges between ethnic and African-American groups. (Ed Marciniak, a founder of our National Center for the Laity, was the second president of NCUEA.)

The bishops in the mid-1970s and also today are unwilling to make company with some politicians, writes Halus. Baroni by contrast advised them to make incremental progress on domestic policy when possible, while looking for openings to address other issues on which the bishops disagree with politicians. (*U.S. Catholic Historian* [Fall/07], 620 Michigan Ave. NE #240 Leahy Hall, Washington, DC 20064)

Baroni spent his career buttonholing decision makers, speaking to small groups and starting organizations. He was a founder of the National Neighborhood Coalition (1221 Connecticut Ave. NW #200, Washington, DC 20036; [www.neighborhoodcoalition.org](http://www.neighborhoodcoalition.org)), the

National Italian American Foundation (1860 19<sup>th</sup> St. NW, Washington, DC 20009; [www.niaf.org](http://www.niaf.org)), the Catholic Campaign for Human Development (3211 Fourth St. NE, Washington, DC 20017; [www.usccb.org/cchd](http://www.usccb.org/cchd)), and Network (25 E St. NW #200, Washington, DC 20001; [www.networklobby.org](http://www.networklobby.org)).

A housing development in Washington's historic U St. corridor is named in honor of Baroni. A biography, *Geno* by Lawrence O'Rourke (Paulist Press, 1991), can still be found.

The advice Baroni often gave to politicians remains relevant: To embrace the single-issue agenda of one constituency while disrespecting the values of urban-ethnics is not a winning strategy. Baroni's advice to Catholic leaders might also still pertain: People from traditionally Catholic backgrounds will not automatically grow in their Catholic faith in the absence of a concerted pastoral plan that includes issues like immigration, housing and employment. Nor will Catholic leaders involved in urban and ethnic ministry flourish without support mechanisms.

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## Rest In Peace

*Fr. Edward Boyle, SJ (1931-2007)*

In 1935 the Jesuits in our country started a program to complement the formation young Catholics were receiving in their unions and to offset any attraction to Communist cells. Other religious orders, dioceses and lay leaders embraced the idea. The first of the Catholic labor schools included ones at St. Joseph College in Philadelphia and the Xavier Institute in New York City, later dramatized in the movie *On the Waterfront*. For many years these labor schools--along with the Catholic Worker movement, the Association of Catholic Trade Unionists, and the Catholic Labor Alliance here in Chicago--made Catholic social action in the U.S. synonymous with involvement in and support for the labor movement.

About 30 dioceses got behind the labor school idea, including the Archdiocese of Boston, which in 1945 founded The Labor Guild (85 Commercial St., Weymouth, MA 02188). For several reasons the schools went into decline in the late 1950s and by 1989 there was only one left: The Labor Guild.

Initially the Guild limited itself to Catholic union members and a narrow agenda. Some lay leaders, including John Cort (1913-

2006), organized for more lay control of the Guild. A more progressive chaplain, Fr. Frank McDonnell, was appointed. Fr. Mort Gavin, SJ succeeded McDonnell in 1962. Boyle joined the team in 1970.

Boyle came equipped with two degrees from Dartmouth College, where he played football. He spent four years in the Navy and a short time as a shipping clerk in New York City. Then in 1958 he joined the Jesuits. He further studied at Weston School of Theology and the University of Massachusetts.

Under Boyle the Guild grew to about 1,000 people who apply principles of Christian decency to the work environment. It also conducts classes in labor history, parliamentary procedure and the like. It administers some union elections and advises the Archdiocese on community issues. Boyle used his position at the Guild to participate in many conferences and community endeavors.

Boyle was very invested in the Guild's unique Cushing-Gavin Awards Dinner. It provided him the opportunity to make a crucial point: The field of labor relations is often adversarial and can even spill into "emotional and angry exchanges." But the Guild's dinner, Boyle continues, is a pleasant forum in which "to build personal relationships that will serve in good stead in times of difficult contract negotiations." Not only do executives and labor leaders attend, but also "a broad array of support professionals, including attorneys, mediators, arbitrators, regulatory staff, consultants in health care, pensions and more." The dinner, like the Guild itself, helps all concerned to reflect on "the interconnectedness of our work and to proceed in solidarity and good will."

Boyle, naturally, was a friend to many union officials, which gave him the credibility to sometimes criticize the labor movement. The decline in union membership, as he would detail in his informative newsletter *Labor Life*, is a consequence of inadequate laws, anti-union sentiment among corporate leadership and global trends. But the decline is also related to "flaws in the strategies and commitment of union leadership and membership."

National Center for the Laity founders Russ Barta and Ed Marciniak knew Boyle from *the old days*. Your INITIATIVES' editor first met Boyle in 1984 and saw him about once a year thereafter, usually at a conference. INITIATIVES often called Boyle for information. One Saturday morning near deadline, for example, INITIATIVES, frantic for

clarification on a small item, reached Boyle at the Guild office. For most of one hour Boyle detailed themes in labor history, talked about the political scene in Boston, inquired about your editor's family and offered words of encouragement. He then signed off, "I'm about an hour late for an appointment."

Some of what Boyle told INITIATIVES on that Saturday morning is part of a book, *The Worker Justice Reader* (Interfaith Worker Justice [forthcoming], 1020 W. Bryn Mawr Ave. #400, Chicago, IL 60660; [www.iwj.org](http://www.iwj.org)). The new chaplain at the Labor Guild is Sr. Mary Priniski, OP. Welcome!

### **Rest In Peace**

*Rev. Walter Burghardt, SJ (1914-2008)*

Burghardt gave hundreds of workshops on "socially relevant preaching," believing that liturgy must connect to daily life. He was a member of several ecumenical groups and an editor of *Theological Studies* (Marquette

University, PO Box 1881, Coughlin Hall, Milwaukee, WI 53201).

Your INITIATIVES' editor interviewed Burghardt about six years ago just before his talk at Notre Dame University. Burghardt praised National Center for the Laity founders Msgr. Dan Cantwell and Ed Marciniak for their commitment to the liturgy of daily life.

Burghardt's talk was published in *Liturgy and Justice* edited by Anne Koester (Liturgical Press [2002], PO Box 7500, Collegeville, MN 56321; \$19.95). Church social activists and liturgists "occupy two separate camps," he said. But "in the Catholic vision liturgy and justice belong together, that one without the other is not completely Catholic." One of several causes for the divide is when Church activists equate a specific solution to an issue with the church itself and, further, when they picture a parish as a lobby group. "Good liturgy facilitates public responsibility," Burghardt said. But it doesn't yield specific solutions. It shouldn't be politicized. Good liturgy "facilitates Christian discernment. [It] is not so much didactic as evocative."

## **Happenings**

The Coalition for Ministry in Daily Life (2015 NE Loop 410, San Antonio, TX 78217; [www.dailylifeministry.org](http://www.dailylifeministry.org)) holds its annual conference May 29-June 1, 2008 here in Chicago; in the vibrant Lincoln Park neighborhood. Our National Center for the Laity is a CMDL member and is heavily involved in planning this conference. Among the featured speakers: Rev. Martin Marty of *Christian Century*, David Neff of *Christianity Today*, Larry Suffredin, an NCL founder, David Miller of Yale University and Kathleen Kennedy Townsend, former Maryland lieutenant governor and author of *Failing America's Faithful* (Warner Books [2007], 1271 Ave. of the Americas, New York, NY 10020; \$24.99). NCL advisor Bill McGarvey ([www.billmcgarvey.com](http://www.billmcgarvey.com)) will perform his music at the conference. NCL board member Judy Valente and Charles Reynard will recite their poems.

Labor Religion Coalition (800 Troy Schenectady Rd., Latham, NY 12110; [www.labor-religion.org](http://www.labor-religion.org)) will consider sweatshops, immigration, health care and other topics at a May 18-19, 2008 conference.

The Center for American Catholic Studies (Fordham University, Duane Library #260, Bronx, NY 10458; [www.fordham.edu/cs](http://www.fordham.edu/cs)), on the occasion of the 200<sup>th</sup> anniversary of the Archdiocese of New York, is sponsoring several lectures, including one on May 22, 2008 by Patrick Carey, editor of *American Catholic Religious Thought* (Marquette University Press [2004], PO Box 1881, Milwaukee, WI 53201; \$37). On October 23, 2008 Scott Appleby of Notre Dame University will, as part of the series, be in Manhattan's Lincoln Center area to discuss "Americanism, New York Style."

"Catholic Social Thought and Management Education: Mission Driven Business Schools" is a June 11-13, 2008 conference at the University of Notre Dame in South Bend, Indiana. National Center for the Laity advisor Tom Bausch of Marquette University is among the many outstanding presenters. The secretariat for the conference is John A. Ryan Institute (2115 Summit Ave. #55S, St. Paul, MN 55105; [www.stthomas.edu/becu](http://www.stthomas.edu/becu)).

To adequately prepare for the June 11-13, 2008 conference, INITIATIVES suggests each registrant reads *Pope John Paul II' Gospel of Work* by Bill Droel (National Center for the Laity [2008], PO Box 291102, Chicago, IL 60629; \$16).

The Roundtable of Diocesan Social Action Directors (18 Bleecker St., New York, NY 10012; [www.nplc.org/roundtable](http://www.nplc.org/roundtable)) and five other Church groups will hold their annual summer institute in Atlanta, July 20-25, 2008. Racism is a major theme of the program.

## Websites

Dominic Pacyga, a longstanding friend of our National Center for the Laity, has launched a blog, Thinking About Chicago (<http://thinkingaboutchicago.blogspot.com>). Alton Miller, a biographer of our former mayor Harold Washington, and Peter McLennon assist Pacyga. The site is loaded with interesting and controversial items on culture, politics and our White Sox.

Bob Senser has expanded his cyber-newsletter *Human Rights for Workers* into a blog: <http://humanrightsforworkers.blogspot.com>. The old site, [www.senser.com](http://www.senser.com), continues to report on “globalization and its impact on working men and women.”

Bill McGarvey, an advisor to our National Center for the Laity, is editor-in-chief of *Busted Halo* ([www.bustedhalo.com](http://www.bustedhalo.com)), a Paulist-sponsored site appealing to young adult “spiritual seekers.” It gets 15,000 hits per week. It covers topics in science, entertainment, politics and relationships. (*Joliet Catholic Explorer*, 1/11/08)

Fr. Isaac Hecker, CSP (1819-1888), founder of the Paulists, is smiling on McGarvey’s effort to present the Catholic faith in a young adult idiom. A 24-year old convert to Catholicism, Hecker was dismissed from the Redemptorist Fathers because his lifestyle, his prayer life and his theology were not sufficiently European. He devoted the rest of his life to crafting a North American style of Catholicism that would meet young adults *where they are* and would consider individual personalities and interests. North American Catholicism would, Hecker knew, be attuned to grace in the workplace. It would not only be associated with Sunday worship but would eagerly dialogue with science, communication, family life and more.

In late January, noting that 2008 is the 150th anniversary of the Paulists, Cardinal Edward Egan of New York City opened the campaign for the formal sainthood of Hecker. Fr. Paul Robichaud, CSP (Paulist Center, 3015 Fourth St. NE, Washington, DC 20017; [www.paulist.org](http://www.paulist.org)) is the point person for the campaign. (*Catholic New York*, 1/31/08)

A biography, *Isaac Hecker: An American Catholic* by David O’Brien, is available from National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$7).

## INITIATIVES

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For more from your INITIATIVES’ editor: [www.sacredheartpalos.org](http://www.sacredheartpalos.org). Look in “Let Us Rebuild” for columns on young adults, the liturgy, Catholic-Muslim relations and more.

We sometimes seek special “occasions to practice virtue, to do something for God.” Yet “these occasions are, if I may use the expression, right under our noses.” In the same way a person “whose sense of beauty is opened will see daily Raphaels, Titians, Michelangelos; masterpieces in our streets.” The person “who is spiritually enlightened will find in daily life occasions for actions calling forth heroism.” –Fr. Isaac Hecker, CSP (1819-1888)