

# 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](http://www.catholiclabor.org/NCL.htm)

April  
2010

Number  
185

## 50 Years since Vatican II

Vatican II (1963-1965) underscored the primacy of baptism, the sacrament that propels all Christians to exercise justice in the world. Vatican II also modified the liturgy to emphasize that the church is all of the people of God in active and full participation.

Ironically, says Msgr. Jack Egan (1916-2001), “the relationship between liturgical celebration and the practice of justice...was entirely missed at Vatican II.” Nor, with a few exceptions, has the connection been made since.

There is some confusion these days over Vatican II. A small but influential number of Catholics want to roll back the Council. A few others, thinking Vatican II is hopelessly outdated, call for another Council. Those in between, the majority of Catholics, are still being formed in Vatican II teaching.

An underappreciated “reason for all the confusion,” says Egan, is precisely the disconnection “between liturgy and the social life of the faithful, or the role of the church in the world.” For it is the liturgy which should form and support baptized Christians in their worldly work, as that work in turn informs their worship. (*Church, Chicago-Style* by Bill Droel, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8)

The current issue of *Chicago Studies* (3949 S. Racine Ave., Chicago, IL 60609; Winter/09) is on “liturgy, justice and social reconstruction.” Fr. Martin Zielinski contributes an article on lay formation. He draws upon Egan’s observations to detail “the idea of the Mystical Body of Christ [which] provided a source for both identity and ideals” among Catholic laity from the 1890s through the 1950s. That image drew attention to the connection between the Eucharist or weekend liturgy and Christ’s presence among co-workers and citizens during the week.

Specifically, Zielinski profiles three lay movements from that era (the Catholic Worker, Young Christian Workers and the Christian Family Movement) that used the Mystical Body to link liturgy and justice. Yet in the years

following Vatican II, when the vision of those pioneering groups should have become mainstream, the Mystical Body is for better or worse abandoned in favor of other images.

Zielinski wonders if the attention now paid to liturgy could also be directed “to inspir[ing] people to take that full, active and conscious participation into their local community for social change.”

Along these lines, INITIATIVES wonders if a renewed connection between liturgy and justice might better advance the mission of the whole church than the current bickering in the name of Vatican II over rubrics, liturgical style, the role of the clergy and the like.

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## Taking the Initiative

### *Against Slave Labor*

In this country most people associate slavery with the development of agriculture in the South, ending with the Civil War. But “from 1600 to 1750 at least 20,000 British and Irish were held as slaves in North Africa,” writes David Brion Davis of Yale University and author of *Inhuman Bondage* (Oxford University Press [2008], 198 Madison Ave., New York, NY 10016; \$18.95).

Go back further to 1490, Davis explains, and the slaves were Slavs purchased by Italian merchants and sold in Europe and Africa. In fact, the word *Slav* is derived from the same root as *slave*. Davis mentions several other times and places of slavery in a review of *Abolition: A History of Slavery and Antislavery* by Seymour Drescher (Cambridge University Press [2009] 32 Ave. of the Americas, New York, NY 10013; \$26.99). (*N.Y. Review of Books* [12/17/09], 435 Hudson St. #300, New York, NY 10014)

In fact, the beginning of salvation history is the story of liberation from slavery in Egypt (with the family story of Abraham setting its context).

Slavery continues today, under the name of *trafficking*.

Leaders at St. Mary of the Lake parish (4690 Bald Eagle Ave., White Bear Lake, MN

55110; [www.stmarys-wbl.org](http://www.stmarys-wbl.org)) are experts on the new slavery. Women, children and some men are brought to the U.S. primarily to work in prostitution rings and secondarily apparel sweatshops and the like. Many of the slaves, about 16,000 per year, come from Vietnam, others from Russia, Africa and elsewhere. They usually arrive in a border state, including Minnesota.

St. Mary's fights the situation with education, referrals and lobbying. For more information they recommend Minnesota Rescue and Restore (332 Minnesota St. #E1436, St. Paul, MN 55101; [www.civilsocietyhelps.org](http://www.civilsocietyhelps.org)) and the National Human Trafficking Resource Center (PO Box 77892, Washington, DC 20013; [www.polarisproject.org](http://www.polarisproject.org)). The School Sisters of Notre Dame (561 Hamline Ave. S., St. Paul, MN 55116) are available to conduct workshops on this topic. (*The Catholic Spirit*, 12/17/09)

The Illinois Catholic bishops with the Leadership Conference of Women Religious of Illinois released a *Statement On Human Trafficking* early this year. Its footnotes point to more resources. (*Origins* [1/14/10], 3211 Fourth St. NE, Washington, DC 20017)

## **Taking the Initiative** *In Med School*

Some doctors speak informally with patients and chaplains to learn how religion and spirituality pertain to health care. Other doctors "see religion and spirituality as a barrier to medicine," writes Wendy Cadge (Brandeis University, 415 South St., Waltham, MA 02453), who is researching "religion in the halls of medicine."

Increasingly medical schools make the integration of medicine and spirituality more routine by offering courses on the topic. There is a variety of approaches but several schools turn to George Washington Institute of Spirituality and Health (2300 K St. NW #313, Washington, DC 20037; [www.gwish.org](http://www.gwish.org)) for resources. (*Christian Science Monitor* [1/10/10], 210 Massachusetts Ave., Boston, MA 02115)

## **Taking the Initiative** *Among Immigrant Workers*

On May 12, 2008 Immigration and Customs Enforcement came to Postville, IA and arrested 389 workers at Agriprocessors Inc., the

largest kosher meat processing plant in the U.S. at that time.

A nation-state is obliged to protect its borders. Did the Postville raid reasonably serve the purpose?

About 300 of the workers, lacking a proper work visa, served five months in jail and then were deported, most to Guatemala. About 80 others were further detained, pending possible testimony. The remainder, mostly women and children, now have a temporary visa pending investigation into crimes committed against them. They are required to wear a monitor.

The federal agents also found many employer violations, including over 9,000 citations for using child labor, and also for dangerous conditions and the like. The CEO of Agriprocessors was convicted of 86 counts of bank fraud. Charges regarding illegal hiring practices were dropped last December. Agriprocessors had to be sold and is only now returning to speed.

Immigration and Customs had been using identity theft laws to raid factories. However, recently the U.S. Supreme Court unanimously ruled that a worker "must knowingly" use another person's identity in order to be arrested for identity theft. The court said an immigrant might not understand the Social Security system when someone (maybe a plant manager) hands a card to him or her. Early this year a manager at Agriprocessors pleaded guilty to the charge of receiving more than \$4,000 from an executive to buy and distribute fake documents. (*N.Y. Times*, 5/4/09 & *Des Moines Register*, 1/11/10)

The raid certainly created "a humanitarian crisis" in the area, Msgr. Marvin Mottet of Davenport tells INITIATIVES. "It has severely damaged the economy and the story is far from over."

In addition to \$5.2million spent by Immigration and Customs on this one incident, state and local government incurred expenses for public safety, social services and much legality. Based on his experience after the raid, the county sheriff is now asking Congress to address immigration reform. It "split families up at the core. It left people begging for food at churches. It left schools empty," says William McCarthy. "What was accomplished by that?" (*Des Moines Register*, 10/23/09 & 12/23/09)

Sr. Mary McCauley, RSM (St. Bridget Ministry, PO Box 369, Postville, IA 52161; [www.arch.pvt.k12.ia.us/postvillierelief](http://www.arch.pvt.k12.ia.us/postvillierelief)) has been on the front lines for many months. She can use

monetary donations toward rent assistance, food and the like. McCauley (true to the Sisters of Mercy tradition) tells INITIATIVES' readers to study this topic. Her website lists some books and also points to Justice for Immigrants (3211 Fourth St. NE, Washington, DC 20017; [www.justiceforimmigrants.org](http://www.justiceforimmigrants.org)). Glenn Leach (Social Action Team, 2706 N. Gaines St., Davenport, IA; [leach@davenportdiocese.org](mailto:leach@davenportdiocese.org)) is a volunteer who stays current on Postville events and on the larger issue.

## **Taking the Initiative** *For Marriage*

The institution of marriage in the U.S. gets an F, according to *Marriage Index* (Institute for American Values, 1841 Broadway #211, New York, NY 10023; [www.stateofourunions.org](http://www.stateofourunions.org)). The report, released at the inaugural conference of the National Center on African-American Marriages and Parenting (Hampton University #Psych. 238, Hampton, VA 23668; [www.hamptonu.edu/ncaamp](http://www.hamptonu.edu/ncaamp)), is based on indicators of stability.

The most pronounced statistic is the rate of marriage: Of those between 20 and 54 about 57% are married, down from about 79% only 38 years ago. People are simply having sex and living together outside marriage. Correspondingly, the illegitimacy rate is now about 40%, when only 38 years ago it was less than 11%.

These trends are detrimental to children: higher juvenile delinquency among those of unmarried parents, a higher drop out rate, and the perpetuation of poverty.

The decline in marriage is somewhat puzzling because weddings and romance are prominent in mainstream culture. However, explains Andrew Cherlin in *The Marriage Go Round* (Knopf Doubleday [2009], 1745 Broadway, New York, NY 10019; \$25.95), "expressive individualism" drives decisions and therefore treats marriage as but one option for expressing affection and sex. This mindset encourages people "to view marriage as a mostly private matter, an individualistic project not related to the common good but oriented mostly to achieving personal satisfaction," making it a less attractive and more risky proposition.

Several recent studies document that it is people with less education who forego marriage and, if they do marry, have less stability. The Council on Contemporary Families

(c/o Evergreen State College, 2700 Evergreen Pky. #C2104, Olympia, WA 98505; [www.contemporaryfamilies.org](http://www.contemporaryfamilies.org)) finds that college educated women and men, white and black, are pulling ahead of others in their marriage rate and their marital satisfaction. They are also less likely to divorce. (*Wall St. Journal*, 1/26/10)

The crisis in the institution of marriage is related to the withering of nearly all other mediating institutions in this country. Isolation of the individual is the same coin as lower participation in unions, clubs, neighborhood organizations and marriage.

Late last year the U.S. Catholic bishops published a pastoral letter, *Marriage: Love and Life in the Divine Plan*, that draws upon many Scripture references to marriage. It asserts that marriage is not a private pledge between "isolated units" but is a public institution. (*Origins* [12/3/09], 3211 Fourth St. NE, Washington, DC 20017)

Early this year the Office for Marriage, Family and Life (226 Summit Ave., St. Paul, MN 55102) sponsored 17 gatherings under the theme "Reclaiming the Culture of Marriage and Life." Each of the well-attended gatherings was held at a different parish. Each featured presentations by a priest and a lawyer. (*The Catholic Spirit*, 1/28/10)

## **Taking the Initiative** *Assisting the Unemployed*

HOPE (St. Elizabeth Seton, 9300 W. 167<sup>th</sup> St., Orland Hills, IL 60487; [www.steseton.com](http://www.steseton.com)) is a monthly job club that uses the talents of leaders who happen to be human resource professionals and the like. HOPE, which meets on the first Tuesday, starts each year with Mass. About 80 people participated in January.

It is easy to get down on yourself and on God during unemployment, preached Fr. Rich Homa. "The promise of God is not to make life smooth [but] to be with us in the first car as we roll into the twists and turns and dips and bends" of life. (*Southtown Star*, 1/14/10 & *Catholic New World*, 2/13/10)

"Without Work: Beginning Again" was the theme for a recent retreat at St. Paul's Monastery (2675 Benet Rd., St. Paul, MN 55109; [www.stpaulsmonastery.org](http://www.stpaulsmonastery.org)). St. Paul's will offer another work-related retreat, August 13-14, 2010—this time for teachers.

## Taking the Initiative *In Preaching*

Rev. Sharon Wilson (Windsor Park United Church, 1062 Autumnwood Dr., Winnipeg, MB R2J 1C7, Canada) regularly makes faith and work connections in her preaching. She has accompanied several people to their jobs to prepare her homilies. "I find the people in my congregation to be intensely interesting," she tells *Winnipeg Free Press* (11/28/09). "Their lives fascinate me."

Wilson is now on sabbatical. She is using the time to make more workplace visits and, INITIATIVES hopes, to share her reflections. (*The Marketplace* [2/10], 1821 Oregon Pike #201, Lancaster, PA 17601)

Are there other preachers making a faith and work connection? Please inform INITIATIVES.

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## 110+ Years *Of Catholic Social Thought*

The Pew Research Center (1615 L St. NW #700, Washington, DC 20036; [www.pewresearch.org](http://www.pewresearch.org)) finds widespread political illiteracy. The majority of respondents, among other things, did not know about Senate filibusters nor could name the Majority Leader.

How then to educate people about worker rights issues, wonders Bob Senser, editor of *Human Rights for Workers* (<http://humanrightsforworkersblogspot.com>). We don't have phrases that capture the popular imagination, Senser explains.

What about the phrase *decent work*, as used by Pope Benedict XVI in *Love In Truth* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6)?

It means, says Benedict XVI,

- that work expresses the essential dignity of every person;
- that work is freely chosen, effectively associating workers with the development of their community;
- that work makes it possible for families to meet their needs;
- that work permits workers to organize, and to make their voices heard;
- that work leaves enough room for discovering one's roots at a personal, familial and spiritual level.

Are there ways in which Benedict XVI's ideas might catch on?

## North American Spirituality

*Fr. Philip Carey, SJ* (1907-1989) &  
*Fr. John "Pete" Corridan, SJ* (1911-1984)

Our National Center for the Laity is infatuated with Catholic social principles, like the principle on *labor unions* and the principle of *subsidiarity* which celebrates mediating structures like parishes, precincts and ethnic clubs.

*On the Waterfront: the Crusader, the Movie and the Struggle for the Port of New York* by James Fisher (Cornell University Press [2009], 512 E. State St., Ithaca, NY 14850; \$29.95) cautions NCL and others not to romanticize Catholic neighborhoods, labor unions and the like. Fisher's story, set in the 1940s and 1950s, describes the violence, exploitation and ethnic bigotry in the church, in unions, in political machines and in business. Yet Fisher also profiles heroic reformers, including Carey and Corridan, who enliven moral principles amid the messiness of daily work.

Fisher, who is involved with Center for American Catholic Studies (Fordham University, 113 W. 60<sup>th</sup> St. #Lincoln 806, New York NY 10023; [www.irishwaterfront.wordpress.com](http://www.irishwaterfront.wordpress.com)), plays the real story of the New York/New Jersey harbor against its depiction in the famous film, *On the Waterfront* by screenwriter Budd Schulberg (1914-2009) and director Elia Kazan (1909-2003). Karl Malden (1912-2009) plays the priest in the film, based on Corridan. Pulitzer Prize-winning investigative reporter Malcolm Johnson (1904-1976) brought Corridan's heroism to the attention of the filmmakers. Other journalists were aware of the Jesuits, as they investigated waterfront corruption. Among them is Daniel Bell, who includes a chapter on the topic in *The End of Ideology* (Harvard University Press [1960], 79 Garden St., Cambridge, MA 02138; \$27.50).

One of the movie's memorable scenes has the priest in the hold of a ship:

"Some people think the crucifixion only took place on Calvary," shouts the priest. "They better wise up! Every time the mob puts the crusher on a good man—tries to keep him from doing his duty as a citizen—it's a crucifixion."

"Go back to your church, Father," a goon yells back.

“Boys, this is my church,” the priest retorts. “If you don’t think Christ is here on the waterfront, you got another guess coming.”

At one time there were nearly 150 Catholic labor schools, centers where priests and lay leaders taught labor history, parliamentary procedure and Catholic social thought to union members. Jesuits staffed several of the labor schools, including Carey and Corridan’s Xavier Institute of Industrial Relations in Manhattan’s Chelsea neighborhood. Carey, writes Fisher, bluntly told the Xavier students: “Look, we work out our salvation in this world. We don’t save our souls in church [alone]... We save our souls by prayer and work, work with others.”

Starting in 1946, Corridan spent his days walking around the piers. He became a leading authority on corruption in the International Longshoremen’s Association and a champion for union dissidents. In particular, Corridan courageously campaigned against the *shapeup*, a hiring method whereby workers were treated as day laborers. The hiring boss picked only those who paid a kickback to a union official or a local politician.

Fisher says that the shapeup was but a small part of “waterfront criminality,” but Corridan knew the public could grasp it. He also was able to personalize the issue around one union president, whom Church leaders treated with deference. However, like all opponents to reform, the union official overreacted, personally attacking a priest in good standing.

Carey and Corridan knew all the facts and figures of the shipping industry, using that knowledge and their contacts in other sectors to win some victories.

Carey remained with Xavier until it closed in 1988, shortly before his death. Corridan left Xavier in 1957, teaching college and serving as a hospital chaplain for the remainder of his career. His papers are kept at Fordham University Library.

The labor schools began to wane in the late 1960s. Today the only one is Boston Labor Guild (85 Commercial St., Weymouth, MA 02188; [www.laborguild.com](http://www.laborguild.com)). It was staffed by Jesuits until recently. Now Fr. Patrick Sullivan, CSC is the chaplain.

Priests and other Church employees, with a few exceptions, did not continue their high profile association with young workers and with the union movement primarily because upwardly mobile Catholics did not identify with

labor unions, nor nowadays even with the church.

Also, too many of the labor schools were dependent on the chaplain. So with fewer priests after Vatican II, came less energy for the schools.

Catholics in the 1960s and 1970s found other arenas for their social concern, specifically poverty law, civil rights, community organization and the peace movement. The shift was accentuated as Catholic idealists became disillusioned over corruption in the Teamsters and other unions.

Excesses in the anti-communist stance of some unions and among an older generation of Catholic leaders also added to the shift in the Catholic social action agenda during and after the Vietnam War.

In addition to continuing interest in the 1954 *On the Waterfront* movie there is a new production of *A View from the Bridge* by Arthur Miller (1915-2005) at Cort Theater (138 W. 48<sup>th</sup> St., New York, NY 10036). The play covers the same work world, but from an Italian-American perspective. For more history on U.S. Catholic relationship with young workers and labor unions during the era treated by Fisher read the beautifully written *Dreadful Conversions* by John Cort (Fordham University Press [2003], 2546 Belmont Ave. #L, Bronx, NY 10458; \$30).

Sr. Myrna Tordillo is the national director of the Apostleship of the Sea (3211 Fourth St. NE, Washington, DC 20017; [www.aos-usa.org](http://www.aos-usa.org)). AOS coordinates Catholic waterfront chaplains on our two oceans, our Great Lakes and some rivers. The chaplains include several deacons, some priests and an increasing number of laity. *Catholic Maritime News*, the AOS newsletter, reports on exploitation and needed reform in the shipping industry.

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## Rest in Peace

### *Ron Holloway (1933-2009)*

As a young priest in Chicago, Holloway saw the importance of motion pictures in shaping the culture of young people and society in general. Over the years he became a foremost film critic and was a forerunner in the dialogue between cinema and religious faith.

Holloway assisted at the Catholic Adult Education Centers, an antecedent to the National Center for the Laity—both organizations founded

by Msgr. Dan Cantwell (1915-1996) and Russ Barta (1918-1997). While there Holloway teamed with Henry Herx to found the National Center for Film Study, which produced film guides, discussion notes and brief reviews for churches and schools. Largely through Holloway's efforts the Film Center replaced the Legion of Decency's rating system with a nationally distributed sophisticated evaluation.

Holloway moved to Europe where he acquired a degree in motion picture history. He founded and edited *Kino*, a German film publication. He covered many film festivals. Holloway resigned from the priesthood and married Dorothea Moritz, a movie actress.

## **Rest in Peace**

### *Viola Lennon (1923-2010)*

Lennon graduated from Mundelein College (now part of Loyola University, Chicago) and joined the staff of Young Christians Workers, where she thoroughly mastered its observe-judge-act method. She and five other young mothers applied the method to their parenting and formed La Leche League (PO Box 4079, Schaumburg, IL 60168; [www.llli.org](http://www.llli.org)). Their ideas on nutrition and `mothers-supporting-mothers` were enthusiastically received and are now enjoying a second spring.

Lennon is co-author of *Womanly Art of Breastfeeding* (Penguin [1958], 375 Hudson St., New York, NY 10014; \$16.95) with sales in the millions.

## **Rest in Peace**

### *Fr. Gerry Weber (1918-2009)*

Weber was one of the last disciples of Msgr. Reynold Hillenbrand (1904-1979), a pioneer in liturgy and social action. Most of the Hillenbrand group first met in Chicago seminary where Hillenbrand was the rector. He schooled them in the methodology of Catholic Action and immersed them in issues like family life, ecumenism, labor relations, marriage preparation, race and what today is called evangelization. As young priests, Hillenbrand's disciples applied the Catholic Action method in "observing their city, judging how its needs were being met and taking action to fill those needs," explains Margery Frisbie. (*An Alley in Chicago*, Sheed & Ward [1991], 4501 Forbes Blvd. #200, Lanham, MD 20706; \$20.95)

Weber was a Catholic Action chaplain to the Young Christian Students, the Young Christian Workers and the Christian Family Movement. He founded and edited the magazine *Apostolate* for fellow chaplains.

Weber is best known as the co-author of *Life in Christ* (Acta, 5559 W. Howard St., Skokie, IL 60077; \$8.95), a widely used catechism. Because of that book and other publications Weber is considered the most influential person in U.S. Catholic catechesis. Weber was by the way a 1957 founder of Acta, the publisher of some National Center for the Laity books.

## Happenings

“Catholic Social Teaching and Worker Justice” is a March 22-23, 2010 conference at Villanova University (Villanova, PA 19085; [www.villanova.edu/mission](http://www.villanova.edu/mission)). The National Center for the Laity (PO Box 291102, Chicago, IL 60629) will participate in the conference and will distribute its booklet, *Catholic Administrators and Labor Unions* (\$3).

Princeton Faith and Work Initiative (5 Ivy Ln. #301, Princeton, NJ 08540; <http://faithandwork.princeton.edu>) hosts an April 9, 2010 conference, “Civilizing the Economy.” The encyclical *Love In Truth* by Pope Benedict XVI (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6) is the framework for the conference. The NCL will participate at the event.

Fr. Armand Larive, longtime friend of our National Center for the Laity (PO Box 291102, Chicago IL 60629), is looking for “some criticism or suggestions” on a draft version of *A Theology for Working People*. It is a presentation suitable for adult education groups. The CD has text, pictures and narration. Request a review copy from NCL.

Greg Pierce, former NCL president has written a meditation on the theme of kingdom in the New Testament called *The World As It Should Be* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$14).

Pierce will discuss themes from the book on April 26, 2010 at a morning plenary session of the convocation for the National Association of Church Personnel Administrators (100 E. Eighth St., Cincinnati, OH 45202), to be held in Oak Brook, IL. On May 2, 2010 he is at St. Patrick’s Church (991 S. Waukegan Rd., Lake Forest, IL 60045). On April 19, 2011 he is at Corpus Christi University Parish (2955 Dorr St., Toledo, OH 43607). He will also speak at some membership conventions. To find Pierce at other times, check the Chicago Cubs home schedule. Smile.

## Websites

The environment is the topic for Bill Jacobs (Catholic Conservation Center, Wading River, NY 11792; <http://conservation.catholic.org>). There are Biblical and papal statements, articles, several links and profiles of two patron saints. Guess who? One is North American, the other is the second-most revered Christian ever.

Bob Herguth and others just launched two sites: [www.chicagocatholicnews.com](http://www.chicagocatholicnews.com) and [www.chicagounionnews.com](http://www.chicagounionnews.com). They are independent but not ideological. There is some original reporting, plenty of stories gleaned from other publications, commentary and links, including to Catholic Labor Network ([www.catholiclabor.org](http://www.catholiclabor.org)), home to the cyber-version of INITIATIVES.

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Published eight or nine times per year by

National Center for the Laity, PO Box 291102, Chicago, IL 60629

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Fr. Sinclair Oubre (Catholic Labor Network, 1500 Jefferson Dr., Port Arthur, TX 77642; [www.catholiclabor.org](http://www.catholiclabor.org)) hosts the web version of INITIATIVES at [www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm).

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Our NCL, an independent 501-C-3 organization chartered 32 years ago in the State of Illinois, survives entirely on donations. See the back page of this newsletter for information about making your 2010 donation.

*“Christians don’t have bishops; they have editors.”*

This humorous saying comes from a stream within the Reformed tradition. It has a less literal interpretation in Catholicism where the episcopate is part of our essence. Yet it still applies to Catholicism. Bishops teach the faith. But editors, among others, form lay people in the faith and help them apply it in their particular surroundings.

INITIATIVES draws upon many publications (magazines, newsletters, parish bulletins and blogs). INITIATIVES digests stories, reports and reflections through its main theme of faith and work. INITIATIVES then shares summaries and snippets with its faithful readers.

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