

# Initiatives

In Support of Christians in the World

National Center for the Laity  
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## Culture of Encounter

Some years ago Jerry Mander, a former advertising executive, proposed the elimination of TV because it damagingly replaces face-to-face encounters with mediated, artificial projections. Like Marshall McLuhan (1911-1980), Mander says that once “any technology of a certain scale is introduced, it effectively becomes the environment” regardless of what’s on the program or the app. “Television and most mass media predetermine their own ultimate use and effect,” he writes. Isolation comes with the hardware no matter what users might presume. (*Four Arguments for the Elimination of Television*, Harper Collins [1977], 53 Glenmura International #300, Moosic, PA 18507; \$13.99)

Sherry Turkle (MIT Initiative on Technology, 77 Massachusetts Ave. #E51 296C, Cambridge, MA 02139) continues the argument, setting her sights on computers, so-called *smart* phones, tablets, social networks, imaging hardware and the like. She shows that “the mere presence of [a turned-off] phone signals your attention is divided... It will limit the conversation.” All the more so when screens are turned on.

People “are forever elsewhere,” Turkle disturbingly writes in *Reclaiming Conversation* (Penguin Press [2015], 375 Hudson St., New York, NY 10014; \$27.95). Parents and their children adopt the culture of their devices and soon lose the capacity for sustained reflection and for mature empathy. They wrongly conclude that to be alone is to be lonely. The cyber-dependent family is not a school for virtue but a collection of individuals immune to genuine sharing. Even though busy people think they are powerful because they are multi-media savvy, they quickly lose the arts of public effectiveness.

Turkle makes “a business case for conversation.” Her insider examples reveal an isolated culture where even important meetings “are not quite meetings” because workers don’t know how to risk or make oral arguments or mend personality clashes. One executive tells Turkle that a young colleague “wants to send 29 e-mails to solve a problem.” That supervisor is forced to advise: “Go talk to them.”

To be available through text or e-mail is to be a productive and responsible worker, business culture says. There is even, Turkle finds, a program that tells a supervisor when a worker has their devices at-the-ready. That supervisor thinks it appropriate to e-mail evening or night, and the worker feels obliged to respond. Reading Turkle is to conclude that many workers are fundamentally insecure.

Turkle, whose background is in social psychology, promotes a self-help remedy: Make time and space for conversation. But where would parents, business leaders and others acquire the arts of listening and the discipline of relational public action? Turkle does mention companies and firms that introduce practices, gimmicks and even furniture to encourage creative conversation. Maybe it helps. But the actual result, at least at Amazon, can just as well be a smiley-face sweatshop. (See: *N.Y. Times*, 8/16/15)

A commercial for a major communications company says “More data means more freedom.” That commercial confuses *freedom* with *more options*. True freedom actually means to disconnect from potential options and to choose direct encounter with a family member, a neighbor or a fellow worker. A lifestyle whose goals are dependent on technology enslaves an individual, says Pope Francis. Life is reduced to “the quick, the superficial and the provisional.” Our pope is on the lookout for a few people “really concerned about generating a process of people-building.” (*Care for Our Common Home* plus *Joy of the Gospel* by Pope Francis, NCL, PO Box 291102, Chicago, IL 60629; both for \$24 and consider NCL’s booklet on this topic, *Public Friendship*; \$5)

## Attention Readers

The economic premise of the Internet eludes us. Though reading INITIATIVES here is “free,” there is a cost for us. Please make a modest donation to National Center for the Laity, PO Box 291102, Chicago, IL 60629.

## Taking the Initiative Against Trafficking

Smugglers traffic about 20,000 slaves to the U.S. each year. Texas has the most. The slaves serve the gang industry or staff beauty salons. Some are placed in apparel sweatshops, others in agriculture. Sex exploitation befalls many. Super Bowl Week, February 1-7, 2016, will be the busiest time for the sex trade, not only in Santa Clara but in many other locales.

Not all slaves come from overseas, reports Frank Pierson. He shares the sad experience of a Nevada military family whose high school daughter was lured into prostitution. Though prostitution is legal in that state, a fair number of children are illegally trafficked, often off the Vegas Strip but sometimes in and around the major hotels. (*Commonweal* [9/9/15], 475 Riverside Dr. #405, New York, NY 10115)

Pierson, whose blog is titled *DF Journal* ([www.democraticfaith.com](http://www.democraticfaith.com)), details one effort to stem child slavery. Nevadans for the Common Good (6670 W. Cheyenne Ave., Las Vegas, NV 89108; [www.nevadansforthecommongood.org](http://www.nevadansforthecommongood.org)) is a community organization of 33 churches (Catholic, Episcopal, Methodist and Lutheran), three Jewish congregations, and two senior citizen groups. After some research, NCG decided that stronger laws would assist police enforcement. As expected, no one would openly oppose their campaign. But, says Pierson, "NCG quickly ran into denial" and stall tactics. For example, school police told NCG there is no problem.

NCG then began to, as is said, *follow the money*. Some otherwise respectable interests, including public entities, benefit from *looking the other way*, or even by getting kickbacks. NCG leaders spoke in many church halls, schools and community centers; they met with any-and-all influential people. Eventually, NCG held a meeting with 1,500 leaders. The tide turned in favor of a state law that strengthens law enforcement, adds more criminal penalties for pimps and affords compassion to the victimized children.

Pierson admits that one law "won't solve such a complicated problem by itself." The intangible outcome of NCG's effort is really more significant: The many relationships developed over the months; relationships that can lead to vigilance on trafficking. Their

*relationship bank* also enables NCG to pursue social improvement on other topics.

Catholic women religious deserve applause whenever anti-trafficking is mentioned. In fact, orders in New York State like Sisters of St. Anne, Sisters of Charity and Dominican Sisters were onto the situation in the 1850s. Most of the orders today are involved. There are some networks, including U.S. Catholic Sisters Against Human Trafficking (235 Windermere Ave., Wayne, PA 19087; [www.sistersagainstrafficking.org](http://www.sistersagainstrafficking.org)), Stop Enslavement ([www.stopenslavement.org](http://www.stopenslavement.org)), a project of 85 provinces, and Bakhita Initiative ([www.bakhitainitiative.com](http://www.bakhitainitiative.com)), a network for women religious whose ministry is in anti-trafficking.

There are several other worthwhile efforts and there are many conscientious police officers, lawyers, hotel managers and social workers. But as Pierson makes clear, it also takes stable community organizations who know how to *follow the money* and sustain enforcement.

## Taking the Initiative With Investments

Many individual and institutional investors want to *put their money where their values are*. The first step is giving instructions to their neighborhood broker. Many of them are prepared to mix and match investments or use a designated ethical fund. To give one example: Mike McGillicuddy established Responsible Investment Group (410 W. Grand, Chicago, IL 60654) in the early 1990s to serve ethically-minded customers. The trend is significant enough that S&P Dow Jones (55 Water St. #27, New York, NY 10041) now has a Catholic Values Index that excludes weapons companies, those involved with abortion procedures and more.

Staying away from undesirable companies, be aware, does not hurt the company's stock and therefore does not alone change policies, even with high-profile targeted disinvestment campaigns.

David Gelles draws upon "an exhaustive study," *Stranded Assets and the Fossil Fuel Divestment Campaign* (Smith School University of Oxford [10/13], South Parks Rd., Oxford, OX1 3QY England), to conclude that "even if every public pension fund and university endowment joined the movement and sold its fossil fuel stock, the effect would be negligible..."

[The effect] has nothing to do with a company's investor base, share price or credit worthiness."

The study by Atif Ansar and others makes comparisons with anti-tobacco and anti-apartheid disinvestment campaigns. Changes occurred in both examples, but not because of disinvestment. "On its own," says Ansar, disinvestment is "not going to generate any real impact."

Not to say, Gelles continues, that shareholder activism is worthless. A sustained campaign can make it harder for a business to recruit good people or influence public policy. Disinvestment can educate the public, especially when someone, let's say, during a family gathering or at the college or in the religious order's leadership opposes the campaign. Disinvestment can also boost fortitude in reform-minded executives within a company so that insiders push harder for improvements. (*N.Y. Times*, 6/14/15)

This leads to the latest strategy. Instead of *negative screens*, investors use positive screens or *impact investing*. Investments are measured against not only their gain but also against improvements in education or health care. Some impact funds are targeted to worker-owners in developing areas, others to affordable housing and more. Fr. Seamus Finn, OMI (International Interfaith Investment Group, 391 Michigan Ave. NE, Washington, DC 20017) is an expert on creative investing. His order with others recently launched First Brazil Impact, a fund earmarked for development projects in Brazil. Global Impact Investment Network (30 Broad St., New York, NY 10004; [www.thegiin.org](http://www.thegiin.org)) is a hub for this strategy. (*N.Y. Times*, 5/22/15)

Any report on ethical investing must also reference Center for Corporate Social Responsibility (475 Riverside Dr. #1842, New York, NY 10115; [www.iccr.org](http://www.iccr.org)). It has been a leader in all facets of the movement since 1971.

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## The Great Workbench

INITIATIVES does not like the term *dead end job*. For nearly 200 years our country's liberation practice has been the story of immigrants who started a new life with *entry-level* or *low-paying* jobs. Likewise many students gained life lessons from a low-paying job. INITIATIVES' campaign against *dead end job* terminology is, of course, premised on upward mobility. Sadly today, economic class is

stagnant. The working poor are stuck and their children will not likely do better. Despite so-called economic recovery, the Census Department reports no significant change in income for 2014 and an increase of 1.7 million poor people over the previous year. (*N.Y. Times*, 9/17/15)

Guy Standing at the University of London highlights an increasing number of workers he calls *the precariat*. They hold insecure jobs (often part-time) with irregular schedules and few benefits. (*The Precariat: the New Dangerous Class*, Bloomsbury [2014], 1385 Broadway #500, New York, NY 10018; \$22.95)

In retail, for example, at least 70% of employees "work part-time with stores changing many workers' schedules week to week," reports Steven Greenhouse. The stores offer few benefit options. This trend is increasing because technology allows managers to summon or release a worker based on that day's projected business. (*N.Y. Times*, 10/28/12)

Among the precarious workforce is a segment called *gig worker*. Like the day laborer of former days, they wait for a prompt (in this case app-enabled) and then go to where they are beckoned. The customer finds the worker through a cyber-hiring hall like Task Rabbit, Lyft or Uber. The gig arrangement is satisfactory for some workers, but for many others, including college educated, it is the only job they find. Total earnings and hours are unpredictable. There likely are few benefits and the cyber-business might not carry safety insurance. Complaints of wage theft or other violations are difficult to lodge.

It is not clear as yet if gig workers are independent contractors with the app simply being a new form of yellow pages. Or is the gig worker an employee and thus entitled to some protections? A California labor commissioner recently ruled in one case that a worker was an employee entitled to reimbursement for car expenses. In September a Federal judge in California agreed to hear a class action case regarding the status of gig workers. (*The New Yorker* [7/13/15], 1 World Trade Center, New York, NY 10007 and *Chicago Tribune*, 9/15/15)

In one situation or the next a customer probably assumes that using a gig app is moral; presuming that people give *the meaning of work* any moral consideration at all. But what if our entire economy becomes mostly a gig operation? The trend, writes Diane Burton in *Chicago Sun Times* (9/9/15), challenges "the very concept of a

job.” It certainly disrupts the notion of *career development*. And without some legal clarification and without relevant social policies a gig economy puts many workers at the mercy of a few managers. (See *The Fissured Workplace* by David Weil, Harvard University Press [2014], 79 Garden St., Cambridge, MA 02138; \$29.95)

INITIATIVES needs to hear from readers on this topic. Are you a consumer of gig services? Or what is your experience of being a gig worker? Or what is it like to manage gig employees?

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## 120+ Years *Of Catholic Social Thought*

Pope Francis quotes Fr. Romano Guardini (1885-1968) six times in his green encyclical, *Care for Our Common Home*. At a recent convocation on the encyclical at Catholic Theological Union (5401 S. Cornell Ave., Chicago, IL 60615), Fr. Emery de Gaal of St. Mary of the Lake Seminary detailed the parallels between Guardini’s thoughts and those of Francis.

As a child, Guardini moved with his family from Italy to Germany. In schools there he was exposed to a wide-range of ideas. The top-down and anti-modern approach of Catholic teaching was unattractive to Guardini. But he also saw the dangers of modern free thinking disconnected to communal authority. He desired for Catholicism “a fruitful engagement with the modern world,” writes Christopher Shannon. (*Crisis* [2/17/14], PO Box 5284, Manchester, NH 03108)

In his talk De Gaal drew from Guardini’s *Letters from Lake Como: Explorations in Technology* (Eerdman’s [1923-1925], 2140 Oak Industrial Dr. NE, Grand Rapids, MI 49505; \$15.50) and from *End of the Modern World* (ISI Books [1950], 3901 Centerville Rd., Wilmington, DE 19807; \$11.96). Also in-print is Guardini’s *Power and Responsibility* (Scholar’s Choice [1951], through retail booksellers only; \$19.75). And there is a blog: [www.romanoguardini.blogspot.com](http://www.romanoguardini.blogspot.com).

Long before the ubiquity of computers and general concern about global warming, Guardini writes that so-called progress based only on utility leads to destructive outcomes. Goodness and truth do not “automatically flow from technological and economic power.” We accept quite simply “the gadgets and techniques forced upon [us] by the patterns of machine

production and abstract planning... To either a greater or less degree [we are] convinced that conformity is both reasonable and just.”

Guardini was not pessimistic. He saw, de Gaal said, “a unique singular *kairotic* chance,” in the chaos of post-World War II. That is, an *opportune moment when change is possible*. Likewise our own “unprecedented preponderance of technology,” de Gaal concluded, contains “a chance for greater *humanitas*.”

Guardini influenced others. Pope Benedict XVI often spoke about and quoted him. For example, in a November 2010 biographical talk, Benedict XVI said Guardini’s analysis of the relation between faith and the world is timeless.

Dorothy Day (1897-1980), who was mentioned by Francis in his talk to the U.S. Congress, tells us that Guardini influenced her Catholic Worker co-founder Peter Maurin (1877-1949). Maurin called for a *green revolution* in the 1930s, long before recent attention to the environment, notes Joe Holland (Intercultural Human Rights Office, St. Thomas University, 16401 NW 37<sup>th</sup> Ave., Miami Gardens, FL 33054). Guardini, as Holland summarizes, says the “scientific-technological project” fails to produce a utopia. Instead it has “long been destroying nature and now [is] beginning to destroy humanity itself.”

Guardini also influenced Ivan Illich (1926-2002). In fact, Guardini invited Illich to dinner when Illich was still a seminarian. The examples Guardini uses in *Power and Responsibility* are also found in Illich’s books. The “gigantic apparatus” of health care delivery is an accomplishment, Guardini writes. But it puts a person’s will to health, their confidence and their power of self-renewal in danger. The same underside comes with highways, train stations and airports. These improvements do not mean “more rest and leisure,” Guardini says.

Get *Care for Our Common Home* by Pope Francis plus his *Joy of the Gospel* from National Center for the Laity (PO Box 291102, Chicago, IL 60629; both documents for \$24)

## North American Spirituality

### *Bishop John Hughes (1797-1864)*

As our U.S. Catholic bishops advocate for today's immigrants and watch for threats to religious liberty, they might look back to Hughes, the first archbishop of New York.

Patrick McNamara sets the scene. The Catholic "population was minuscule" when 20-year old Hughes arrived in Baltimore. Like other immigrants he took work where he could find it; in a quarry and as a landscaper. However, immigration was changing the demographics. When Hughes died "Catholicism was the country's largest denomination." (*New York Catholics*, Orbis Books [2014], PO Box 302, Maryknoll, NY 10545; \$24)

Catholic immigrants (mostly from Ireland at first) were greeted with hostility. Anti-Catholic bigotry included vile religious slurs in newspapers and talks, sacrilegious cartoons, and discrimination in employment and housing. The anti-Catholic Know Nothing Party of the 1850s was a preview for the anti-Catholic and anti-Jewish Ku Klux Klan of the early 1900s.

Others greeted the immigrants with a debilitating paternalism, as Terry Golway explains. Many civic leaders and social workers, the so-called *reformers*, distinguished "between the worthy and the unworthy poor." They took a moralistic approach to helping immigrants, which usually meant *stop drinking*. The establishment, immersed in "notions of worthiness rather than simple need, sought to change character as part of a contract-like relationship with the poor and distressed." (*Machine Made*, W.W. Norton [2014], 500 Fifth Ave., New York, NY 10110; \$17.95)

Catholic clergy and particularly nuns, says Golway, were quite aware of character foibles, but they had a different attitude. Whereas the reformers sought "to remove poor or neglected Irish-Catholic children from their families and place them with Protestant families in the Midwest," the Sisters of Mercy and the Sisters of Charity, including Sr. Irene Fitzgibbon, SC (1823-1896), "believed in keeping families together." They founded orphanages in New York and often found ways to reunite the children with their own family. The Catholic leaders thought the primary moral concern was starvation, not drinking.

The moralizing reformers were enemies Hughes liked to attack. With justification he saw the public schools as biased against Catholicism

and took action to create alternatives. Hughes did not wait for the traditional political parties to disavow nativism. He launched his own Catholic ticket of candidates mixed and matched from the other parties.

Hughes' combative personality comes through in an incident involving New York City Mayor Robert Morris (1808-1855), an Episcopalian. Morris, who was concerned about violence between nativists and immigrants, thought Hughes might be a peacemaker. The mayor asked him: "Are you afraid that some of your churches will be burned?" No, Hughes replied. "We can protect our own. I come to warn you." No wonder Hughes' nickname was *Dagger John*.

There is plenty of anti-immigrant rhetoric today. Many people, sometimes unthinkingly, still make a distinction between the *deserving poor* and the *undeserving poor*. The religious liberty of Catholic institutions, at least to some degree, is not totally respected. So, should our bishops and other Catholic leaders take cues from Hughes?

Fr. Andrew Greeley (1928-2013), always a friend of Irish-Americans and other ethnics, says "Hughes' influence can only be considered a major disaster." Hughes was correct about the treatment of Catholics, but his "authoritarian and paternalistic style" actually "led to a resurgence of nativism" and "made it much worse" for Catholics. Hughes could not compromise, writes Greeley. He simply "could see nothing but hostility and persecution."

Over the years "many other ecclesiastical leaders" have adopted the Hughes *culture wars* model in which a bishop directly inserts his judgment into the particulars of civic life. Had Hughes and others been less hostile, Greeley speculates, there might be more accommodation of immigrants and affirmation of religious liberty today. Lay formation would not have been neglected. And bishops would be pleased that Catholic politicians or business people or health care leaders bring faith to bear in public life. (*The Catholic Experience*, Doubleday, 1967)

Nonetheless, Golway says, Hughes did not give up on U.S. society. He believed that Catholicism "was compatible with American ideals." He "framed his argument as particularly American and republican [lower case r]." Hughes wanted to convey that to be anti-Catholic and anti-immigrant is to betray our country's ideals. Many people in our country are not Catholic, Hughes said. "But that [the U.S.] is

a Protestant country, or a Catholic country, or a Jewish country or a Christian country in a sense that would give any sect or combination of sects the right to oppress any other sect, I utterly deny.”

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## Rest in Peace

*Romeo Maione (1925-2015)*

Maione is included among the most influential lay people in Canada and among those associated with Vatican II (1962-1965). He worked for several labor, church and government organizations over the years and he served as a board member for several more—not only in Canada but in Europe. These organizations sent him on projects to Australia, Latin America and elsewhere.

Things started differently, however. Maione was born in Montreal to struggling Italian immigrants. He dropped out of school at age 15 and rarely attended Mass. He spent the remainder of his teenage years working in factories. Those jobs were repetitive and sometimes exploitative. Maione thus became interested in social justice.

His friend Paul Harris of Ottawa says Maione’s second “conversion experience” came at age 23 when he drifted into a meeting of Young Christian Workers. He was quiet at first because he didn’t want the Basilian chaplain to know he didn’t go to Mass. But through YCW exposure Maione decided he should at least attend meetings of his union. He soon became chief shop steward.

With new confidence Maione attended YCW training in England and then spent four years organizing in Canada. He was elected president of Canadian YCW; in September 1957 he became first international YCW president. (He spoke three languages.) About this time Maione met, then married Betty Welling of New York’s Friendship House. Together they raised four children.

Canada’s bishops soon called on Maione to participate in international meetings. They then appointed him as associate director of

their Canadian Bishops Conference and the first director of their international development agency.

Maione kept his interest in labor relations, serving the Canadian Labor Congress and as an executive of the United Steelworkers. He was also a director of Canadian International Development Agency which involved travel to administer aid. He once came upon a child’s funeral in Latin America. “It is the will of God,” wailed the mother. Maione thought: No, it isn’t. It cost ten cents to vaccinate against this disease. But the local government prefers to spend on weaponry. Because of his empathy at the child’s funeral Maione said he “inherited the world with all of its agony and sinfulness.” The Christian challenge becomes a struggle against injustice, Maione concluded. But the promise of the cross “is the joy of victory. Anything else is false renewal and will crumble under [the inevitable] power of the marketplace.”

Maione explained that Vatican II wants lay people to passionately improve all the “secular professions and occupations.” In fact, says Vatican II, lay people weave *their very existence* out of such involvement. Conversely, Maione writes, an investment advisor who overcharges on commission “approaches the orbit of non-being.” Likewise managers who use numbing music and other gimmicks to get more production out of harried workers “are singing the music of non-being.”

Maione cautions that neither lay people nor Church officials *add* the light of revealed truth to human experience—as some language in Vatican II’s *Joy and Hope* suggests. God’s truth is already in the world. Christians cannot add a higher watt bulb to the Incarnation. The Christian’s task is to cooperate with the divine and make good institutions so that holiness is more possible. The Vatican II strategy, he believed, requires lots more listening; lots more observing. Judgment should only come slowly.

Maione’s papers are at St. Paul University (223 Main St., Ottawa, Ont. K1S 1C4, Canada).

## Happenings

Sr. Donna Markham, the new director of Catholic Charities (2050 Ballenger Ave. #400, Alexandria, VA 22314; [www.ccusa.org](http://www.ccusa.org)), is leading the End45 campaign. The number 45 refers to the 45million people in our country living in poverty. The campaign has educational materials and some cyber-gimmicks. But it also invites people to lobby against poverty, to volunteer in charity efforts, to donate and to pray. Catholic Charities' public relations campaign is welcome during the coming months of electioneering. Most candidates will rarely mention poverty as such.

The Half in Ten Education Fund is merged into Talk Poverty (1333 H St. NW #1000, Washington, DC 20005; [www.talkpoverty.org](http://www.talkpoverty.org)). It has research and resources on poverty in our country.

The Center for Law and Public Policy (1200 18<sup>th</sup> St. NW #200, Washington, DC 20036; [www.spotlightonpoverty.org](http://www.spotlightonpoverty.org)) also has publications on poverty.

The Gannon Center for Women and Leadership (Loyola Piper Hall, 1032 W. Sheridan Rd., Chicago, IL 60660; [www.luc.edu/gannon](http://www.luc.edu/gannon)) is producing a series of booklets on Chicago Catholic women. *Ann Ida Gannon, BVM* by Robert Aguirre and *Carol Frances Jegen, BVM* by Prudence Moylan are now available.

Gannon recently celebrated her 100<sup>th</sup> birthday. The booklet about Jegen details her contributions to adult education, ecumenism, Hispanic ministry and more. It also tells of her role in founding our National Center for the Laity, including her willingness to house NCL at Mundelein College during NCL's first years. It was Jegen, by the way, who introduced your INITIATIVES' editor to NCL and its first president, Russ Barta (1918-1997).

In the Gannon Center's hopper is a booklet about Peggy Roach (1927-2006) by Nicholas Patricca and in consideration one about Patty Crowley (1913-2005) by your INITIATIVES' editor.

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NCL is an independent 501-C-3 organization listed in *P.J. Kenedy Official Catholic Directory* and in *Archdiocese of Chicago Directory*. NCL was founded in 1978 in response to the mail and publicity following publication of the Advent 1977 *Chicago Declaration of Christian Concern* (reprinted in *Church Chicago Style*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$1).

NCL's purposes include:

- Discussion of church-laity-world as provoked by Vatican II (1962-1965).
- Facilitation of people and institutions that search for a spirituality that grows out of daily occupations and professions.
- Agitating and assisting parishes, schools and agencies as they support the connection between work and Christian life.
- Maintaining a center of information on the Christian in the world; specifically by publishing INITIATIVES and by assisting writing and research on the church and world.

“Lay people with authentic Christian formation should not need a bishop-guide or a monsignor-pilot or clerical input to assume their own responsibilities at all levels, political to social, economic to legislative. [The clergy's role] is reinforcing the indispensable role of the laity willing to take on the responsibility that belongs to them.” –Pope Francis on “What It Means To Be a Pastor,” speaking at Plenary Assembly of Italian Bishops, 5/20/15