

# Initiatives

In Support of Christians in the World

National Center for the Laity  
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## Wanted: A Lay Spirituality

Christianity often exhibits “contempt of the world,” says Fr. John Courtney Murray, SJ (1904-1967). It is like the monk “who wove a basket one day; the next day he unwove it.” The monk’s so-called *work* was merely a backdrop to his “contemplation of heavenly things...The basket itself did not matter.” (*We Hold These Truths: Catholic Reflections on the American Proposition*, Rowman Littlefield [1960], 4720 Boston Way #A, Lanham, MD 20706; \$24.95)

“This negativism about the world [called *contemptus mundi*] points to a serious problem for lay spirituality,” says Russell Shaw, because lay people are deeply involved in the world “of structures, institutions and relationships; [their] family, work, friendships, educational and cultural influences, systems of governance and economic life.”

Fortunately, Shaw continues, “Vatican II took a profoundly different view.” Work, family life and civic involvements are hardly a distraction, according to Vatican II. In and of itself work contributes to the spiritual life—not only during one’s earthly journey, but also in some sense, notes Shaw, “the results of human activity in this world...last for eternity.” Unfortunately, the remarkable implications of Vatican II “still haven’t sunk in.”

One obstacle, Shaw says, is a new type of clericalism that “tends to discourage lay people from cultivating a spirituality that rises above a rather low level.” This clericalism is not the old authoritarian type and its antidote is certainly not lay hostility toward priests. In fact, countless lay people, both on the so-called *right* and *left*, buy into the new clericalism.

The new clericalism, Shaw details, is “the assumption that the advancement of lay people requires admitting them to offices and functions previously reserved for clerics.” The post-Vatican II explosion of lay ministries (both voluntary and professional) is “a healthy development.” But the nearly exclusive emphasis on lay ministry in many parishes and Church agencies is “a damaging blow to the church’s

mission.” The current “emphasis on activities within the structures and institutions of the Church” is a setback “to the need for a new evangelization” and it leaves lay people without their own worldly spirituality.

Lay people, taking cues from Vatican II, have to craft “a genuinely lay spirituality,” Shaw concludes. It will be fashioned from the contours of work, marriage, family life and friendships. A Vatican II lay spirituality will point toward the world, encouraging Christians “to infuse one’s milieu—workplace, classroom, home, neighborhood—with gospel values.” (*Catholic Laity in the Mission of the Church*, Requiem Press [2005], PO Box 7, Bethune, SC 29009; \$14.95)

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## Taking the Initiative

### *In Business*

“Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible,” famously writes Nobel laureate Milton Friedman. So-called corporate social responsibility “is a fundamentally subversive doctrine.” (*Capitalism and Freedom*, University of Chicago Press [1962], 1427 E. 60<sup>th</sup> St., Chicago, IL 60637; \$13)

Despite Friedman’s warning, “the movement for corporate social responsibility has won the battle of ideas,” says *The Economist* (25 St. James St., London, SW1A 1HG England; 1/20/05) in an 18-page special, “The Good Company.” The influential weekly takes Friedman’s side, calling on corporations to resist the lures of corporate social responsibility in all its manifestations. The movement perpetuates a “dangerously faulty analysis of the capitalist system,” says *The Economist*. Specifically, the movement wrongly believes that the corporation has other *stakeholders* like employees, suppliers and the community. Further, it errs in saying that maximizing profits is not the sole and most reliable measure of a good company. “The

proper guardians of the public interest are governments,” *The Economist* interestingly insists. “The proper business of business is business. No apology required.”

Yet, as reports *Human Rights for Workers* ([www.senser.com](http://www.senser.com); 12/05), the movement keeps growing. Corporations hire “CSR consultants,” establish “CSR departments” and make reports on how they serve the public good. Hundreds of academic conferences on the topic are held each year in the U.S. and more still in Europe. Early in November 2005, for example, Business for Social Responsibility (111 Sutter St., San Francisco, CA 94104; [www.bsr.org](http://www.bsr.org)) attracted over 1,100 people from 43 countries to its annual conference. Most of the participants were sent by their companies to discuss topics like “How does CSR improve performance?” and “How can the private sector monitor business practices?”

Allen White of Corporation 2020 (Tellus Institute, 11 Arlington St., Boston, MA 02116; [www.corporation2020.org](http://www.corporation2020.org)), a participant at the BSR conference, paints a scenario in which within ten years the notion of shareholder supremacy is replaced by “the idea that all company stakeholders are *investors* in the company and deserve to participate in its governance and benefit from its surplus.”

Attention to *stakeholders* makes a business “more sustainable,” argue Ben Cohen and Mal Warwick in *Values-Driven Business* (Berrett Koehler [2006], 235 Montgomery St. #650, San Francisco, CA 94104; \$12). They mention “a positive, statistically significant correlation” between “corporate financial performance and corporate social responsibility” in a summary of 52 studies of the topic across several industries. (*Tikkun* [2/05], 2342 Shattuck Ave. #1200, Berkeley, CA 94704)

The John A. Ryan Institute (2115 Summit Ave. #55S, St. Paul, MN 55105; [www.stthomas.edu/thegoodcompany](http://www.stthomas.edu/thegoodcompany)) will further the discussion at an October 5-7, 2006 conference in Rome, titled “The Good Company: Catholic Social Thought and Corporate Responsibility.”

Pope John Paul II uses the metaphor of a *cooperatively owned workbench* to support corporate social responsibility. “Each worker is fully entitled to be a part-owner of the great workbench,” he says. (Encyclical *On Human Work*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$4.75)

Your INITIATIVES’ editor, Bill Droel, will present Pope John Paul II’s thoughts on the

*gospel of work*, including corporate social responsibility, in a book forthcoming from Twenty-Third Publications.

## **Taking the Initiative** *On the Wage & Wealth Gaps*

CEOs of U.S. companies got a 30% raise in 2004, after a 15% raise in 2003. Their compensation averages in excess of \$2.4million, according to Corporate Library (45 Exchange St. #400, Portland, ME 04101). At top companies the compensation is closer to \$10million.

Bradbury Anderson, CEO of the prosperous Best Buy Co. (7601 Penn Ave. S., Richfield, MN 55423), has declined nearly a million stock options from his compensation over the past four years. Instead, the stock is given to hourly retail workers.

W. Alan McCollough, CEO of Circuit City Inc. (9950 Mayland Dr., Richmond, VA 23233), declined 400,000 stock options last June, asking that they be given to other workers.

Roger Enrico, former CEO of PepsiCo (700 Anderson Hill Rd., Purchase, NY 10577), took an annual salary of \$1 each of his last four years, directing his normal salary to a scholarship program benefiting Pepsi workers.

Ethan Berman, CEO of the \$100million investment firm RiskMetrics Group (44 Wall St., New York, NY 10005) complained to his board that his pay is excessive. He proposes bonuses across the company--except for him. The “definition of *leaders* [has to broaden] beyond employees with significant managerial or financial responsibilities to those who display time and time again the values that we as a company believe in,” Berman says. (*Wall St. Journal*, 12/12/05 and *N.Y. Times*, 10/23/05 & 12/18/05)

Each of these business leaders is acting nobly, and cumulatively they might send a message to a marketplace that is hurting itself with its growing wage and wealth gaps. To be clear, however, these generous gestures (with perhaps the exception of Berman’s) are not the *virtue of social justice*. The unique quality of social justice is named in what has become a National Center for the Laity slogan: *The act of social justice is organization; its outcome is improved policies or institutions.*

Edgar Woolard Jr., former CEO of DuPont and currently an officer of the New York Stock Exchange (11 Wall St., New York, NY 10005), is promoting *internal pay equity* as a

policy for business. One plan pegs the CEO's compensation to the average of the senior managers in the company's divisions. Another plan caps the CEO to a percentage of the average pay throughout the company.

To practice social justice Woolard must find like-minded colleagues, perhaps at the Exchange, and devise a way to implement the reform. He already has the backing of the National Association of Stock Plan Professionals (PO Box 21639, Concord, CA 94521).

Are there other examples of narrowing the wage and wealth gaps, ones that fit the definition of *social justice*? Please alert INITIATIVES.

## **Taking the Initiative** *A Catholic Work Ethic*

According to a conventional view of history, writes David Brooks (*N.Y. Times*, 12/15/05), Europeans had to shake off "the authority of the Catholic Church...during the Renaissance and Reformation [so that] intellectual freedom replaced obedience to authority, [and thus] capitalism and scientific advances were the result." Moored to Catholic culture, Europe would have stayed in the Dark Ages. Progress awaited a rejection of anti-scientific, regressive Catholicism. Specifically, this view continues, Martin Luther and especially John Calvin had to break with Catholicism in order to release conditions necessary for modern capitalism. (See *The Protestant Ethic and the Spirit of Capitalism* by Max Weber, Gateway Books [1904], 671 Clover Dr., Santa Rosa, CA 95401; \$12.95)

The conventional view, Brooks continues, is disputed by several scholars, most recently by Rodney Stark in *The Victory of Reason: How Christianity Led To Freedom, Capitalism and Western Success* (Random House [2006], 1745 Broadway, New York, NY 10019; \$25.95).

"In reality," as Brooks summarizes, "capitalism developed in the Middle Ages," nearly 200 years before Luther's famous protest. Likewise, Catholicism--as early as the 13<sup>th</sup> century--was promoting important advancements in science.

Interestingly, as Stark details, many of the economic and scientific pioneers were living in monasteries under a vow of poverty. But, contrary to Weber's impression, monastic asceticism did not mean hatred of the world,

rejection of innovation, suspicion of education or "disdain for and opposition to commerce." (*The Chronicle of Higher Education* [12/2/05], 1255 23<sup>rd</sup> St. NW, Washington, DC 20037)

Europe was "marked by cultural and intellectual retrogression" after the "barbarian invasions," admits Thomas Woods Jr. in *How the Catholic Church Built Western Civilization* (Regnery Publishing [2005], 1 Massachusetts Ave. NW, Washington, DC 20001; \$29.95). The church, however, was "a light in the darkness," creating and advancing "the university system, charitable work, international law, the sciences, important legal principles and much else besides."

Why is this history important? Not just to assert that Catholicism had a work ethic before the Protestant Reformation. Not to claim that Western culture is divinely ordained or that Catholicism lavishly blesses the free market and every scientific endeavor. But it is to say that Catholicism is at its best allied with reason. Our church--through its women religious, priests, educators, businesspeople, politicians, doctors, nurses, journalists and indeed all workers--has the doctrinal, institutional and imaginative resources needed to bring out the best in culture.

Major religious movements are at war today with modernity and are skeptical of science and reason. These culture despisers must not infect Catholicism.

For more on the relationship between Catholic faith and reason during the Middle Ages, try these paperbacks: *How the Irish Saved Civilization* by Thomas Cahill (Anchor Books [1995], 1540 Broadway, New York, NY 10036; \$12.95); *The Closing of the Western Mind* by Charles Freeman (Vintage Books [2005], 1745 Broadway, New York, NY 10019; \$16.95) and *Aristotle's Children* by Richard Rubenstein (Harcourt Inc. [2003], 6277 Sea Harbor Dr., Orlando, FL 32887; \$15).

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## **110+ Years** *Of Catholic Social Thought*

Book covers often oversell the contents. Not so with the *Compendium of the Social Doctrine of the [Roman Catholic] Church*, recently published by the Pontifical Council for Justice and Peace and available from National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$24). Its cover calls the *Compendium* "a tool to inspire and guide the faithful who are faced daily with moral and pastoral challenges."

It is that and much more. It responds to “a fundamental requirement of our time,” nothing less than “the transformation of the world.” Awesomely, it aims “to propose to all men and women a humanism that is up to the standard of God’s plan of love in history, an integral and solidary humanism, capable of creating a new social, economic and political order, founded on the dignity and freedom of every human person.”

The *Compendium* offers 255 pages of wisdom drawn from a vast wealth of sources, including the Old and New Testaments, the 1994 *Catechism of the Catholic Church* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5), Ecumenical Council documents, Christian writers from St. Augustine to St. Thomas Aquinas, and especially the voluminous papal messages, speeches, letters and encyclicals from Pope Leo XIII to Pope John Paul II. The *Compendium* is not a collection of these documents, even though it is replete with pertinent (short) quotes from them. Rather, it presents a well-organized synthesis of Catholic social doctrine (which the *Compendium* also calls “Catholic social teaching” and “the social Magisterium”), and develops it under 11 chapter headings that include human rights, the family, work, economic life, political community, international community, the environment and world peace.

An introductory chapter focuses on five principles of Catholic social doctrine: the *common good*, *subsidiarity*, *participation*, *solidarity* and the *universal destination of goods*.

Of these, the oft-neglected *universal destination of goods* gets the most space. It embraces seemingly conflicting principles, the *right to private property*, the duty to be *stewards of creation* and the responsibility of government to intervene with *distributive justice* for the common good. The *Compendium* reminds us that private property is not absolute. Rather, it is to be used for individual and family needs, yes; but also for the needs of others, and is subject to regulation for the common good. The implications are global. “All other rights,” the *Compendium* quotes Pope Paul VI, “including property rights and the right to free trade must be subordinated to this norm [the universal destination of goods]. They must not hinder it, but rather must expedite its application, [even by] interventions through international agreements.”

## **Rest in Peace**

*Patty Crowley (1913-2005)*

Crowley was a devoted spouse, a responsible parent, a foster parent extraordinaire, a successful business woman, a presidential campaign advisor, a fundraiser and a board member for several causes, notably Deborah’s Place (2822 W. Jackson Blvd., Chicago, IL 60612; [www.deborahsplace.org](http://www.deborahsplace.org)), a comprehensive facility for homeless women. She was an original signer of our National Center for the Laity’s charter *A Chicago Declaration of Christian Concern*.

Crowley is best known for her role, along with her husband Patrick Crowley (1911-1974), in founding and leading the Christian Family Movement.

In 1943 ex-seminarian Paul Hazard (whose son John Hazard is a longtime NCL board member) decided to form a Catholic Action support group for businessmen. He recruited a couple graduates of Loyola Academy (1100 Laramie Ave., Wilmette, IL 60091), including Frank Cowe and Patrick Crowley.

Catholic Action (upper case *A* on *Action*), sometimes called Specialized Catholic Action or the Jocist Movement (from a French acronym) comes from early 20<sup>th</sup> century Belgium, specifically from the pastoral ministry of Cardinal Joseph Cardijn. Sensitive to the hardships of young soldiers, sailors, and factory workers, Cardijn wanted Catholicism to be meaningful in urban and industrial settings. Cardijn noted that communism had a philosophy of work and a method for organizing. Cardijn developed the famous Inquiry Method (*observe-judge-act*), through which small cells of workers could discuss and apply Catholic principles to their workaday life. The best apostles, Cardijn preached, are those closest to the scene.

In 1925 Pope Pius XI endorsed Cardijn’s Catholic Action movement, which by then had divisions like Working Christian Youth (also known as Young Christian Workers) and Young Christian Students, each with many cells. Priest chaplains oversaw one or more cells. Pius XI, in a phrase that later became controversial, described Catholic Action as “participation of the laity in the apostolic mission of the hierarchy.”

The movement came to the U.S. in the late 1930s through the efforts of Fr. Louis Putz, CSC of the University of Notre Dame, Fr. Donald Kanaly of Ponca City, OK, Msgr. Reynold Hillenbrand of Chicago’s major seminary and Paul Maguire, an Australian lay leader who, sponsored by the Knights of

Columbus, toured the U.S. By 1940 Putz, with graduate student Burnett Bauer, had a cell called Catholic Action Apostles that, among other achievements, integrated the great university in South Bend. That same year Hillenbrand, with a half-dozen priests, formed the Federation of Catholic Action to shepherd a growing number of cells around Chicago. By 1946 there were enough cells that Cardinal Samuel Stritch appointed two full-time chaplains, Msgr. William Quinn and Msgr. Jack Egan. Most of the cells were gender specific, but a small number were mixed-gender.

In October 1946 the Chicago businessmen's group of Hazard, Crowley and others published *Act*, a newsletter that would eventually have a worldwide impact. The group also promoted a marriage program known as the Cana Conference. Patty Crowley was participating in a woman's cell at St. Joseph (1747 Lake Ave., Wilmette, IL 60091) that launched the Pre-Cana Program for the engaged.

In June 1949 the Crowleys and other leaders met at Childerley Retreat Center, a rural facility owned by the Calvert House Foundation at the University of Chicago. There began the Christian Family Movement, a Catholic Action network for married couples. The Crowleys were elected to chair CFM and *Act* was designated its official publication.

The movement grew rapidly, topping out at 125,000 couples in the U.S. The first of many annual conventions at Notre Dame was held in 1951. *Act* soon had a large mailing list with outstanding editors like Don and Barbara Thorman, Larry Ragan, a founder of our NCL, and Bob Senser, a contributor to INITIATIVES. By the mid-1950s there were CFM cells in 26 countries.

The Crowleys were constantly on the road for CFM—not giving big lectures but making personal appointments with hundreds of leaders. They opened their home to CFM meetings and to Catholic Action visitors. The Crowleys, the record shows, paid most CFM bills for many years. “More than any other element, the personal contact and efforts of the Crowleys assured the expansion of the [Catholic Action] movement,” says Jeffrey Burns in *Disturbing the Peace: a History of the Christian Family Movement* (University of Notre Dame Press [1999], 11030 S. Langley Ave., Chicago, IL 60628; \$25). (See also: *Roots and Wings* by Rose Lucey, Resource Publications [1987], 160 E. Virginia St. #290, San Jose, CA 95112)

The Crowleys first saw each other at a Good Friday service at Holy Name (730 N. Wabash Ave., Chicago, IL 60611), the same church where Patrick's funeral was celebrated in November 1974 and Patty's in December 2005. They married in October 1937. Patty had attended Trinity College (Michigan Ave. & Franklin St., Washington, DC 20017) where she enrolled in a class taught by the famous labor priest, Msgr. John A. Ryan of Minnesota. Although inspired by the social encyclicals, she didn't set out to lead a significant movement, nor did she ever claim singular credit for CFM. An individual or one couple “doesn't just start something like this,” she perceptively reflected. “Rather, these things evolve out of relationships and the way life develops.”

Nor should an appreciation of Crowley's life be confined to CFM. Her interests and involvements were wide-ranging. For 30 years she weekly visited inmates at the Metropolitan Correction Center for Women. She was a board member of the Chicago Housing Authority, very active with the League of Women Voters, with Friendship House and scores of other groups. In 1964 Pope Paul VI appointed her to the Pontifical Commission for the Study of Population, Family and Births. (See: *Turning Point: the Inside Story of the Papal Birth Control Commission and How [It] Changed the Life of Patty Crowley* by Robert McClory, Crossroad Publishing [1995], 481 Eighth Ave. #1550, New York, NY 10001)

Anyone with even a passing acquaintance of Crowley attests to her generosity and hospitality. Hundreds of people, including your INITIATIVES' editor, found their way to her apartment for a snack and a little encouragement, not only during “the glory days” but also during inevitable downtimes.

Fr. Dennis Geaney, OSA, a chronicler of Vatican II Catholicism, once ranked the five “most important” U.S. Catholics since 1776: Bishop John Carroll, SJ (1735-1815), the first U.S. bishop, Cardinal James Gibbons (1834-1921) of Baltimore, Dorothy Day (1897-1980), co-founder of the Catholic Worker, and the Crowleys, Patrick and Patty.

The Crowleys didn't write long articles or books about their involvements. They simply “staked the meaning of their lives on what they did,” writes biographer John Kotre (*Simple Gifts: the Lives of Pat and Patty Crowley*, Andrews McMeel Press [1979], 4520 Main St., Kansas City, MO 64111). And what they did strengthened countless marriages, prepared U.S.

laity for Vatican II theology and gave hundreds of young adults and many forgotten people a dose of hope in a sometimes-harsh city and world.

Theresa Crowley, a daughter, wrote the communion hymn for the funeral. One verse, to NCL's ears, is not nostalgic but is a signal of hope: "CFM emerges. Amen. To spread a simple notion. Amen. Observe, Judge and Act. Amen. Amen."

## **Rest in Peace**

### *Senator Eugene McCarthy (1916-2005)*

McCarthy tops a list of Congress people (which includes Fr. Robert Drinan, SJ among others) informed about Catholic liturgy and Catholic social thought. In fact, "McCarthy's Catholicism," writes biographer Dominic Sandbrook, "was the single most important influence" in his life. (*Eugene McCarthy: the Rise and Fall of Postwar American Liberalism*, Alfred Knopf [2004], 1745 Broadway, New York, NY 10019; \$25.95)

McCarthy graduated from St. John's University in Collegeville, MN in 1935. He later taught economics, sociology and education at St. John's and at the University of St. Thomas in St. Paul. He also taught English and was principal at rural high schools.

At St. John's, details Sandbrook, he met the pioneering liturgist Fr. Virgil Michel, OSB (1890-1938), "the strongest single influence on his political thought." From Michel and others McCarthy learned about *personalism*, a social philosophy that values the innate dignity of each person. He studied the social encyclicals and experienced an outward-focused liturgy, directed toward social improvement.

McCarthy never lost interest in Catholic theology and movements, even after his 1969 separation from his wife Abigail (1915-2001). Specifically, McCarthy was a supporter of the Catholic Worker, the National Catholic Rural Life Conference and our National Center for the Laity. He served on the board of the National Liturgical Conference for several years.

Late in 1966 Al Lowenstein, an opponent of the Vietnam War, started a "Dump [President Lyndon] Johnson" campaign. In January 1967 McCarthy told Lowenstein's group that he would be their presidential candidate. On March 12, 1968 McCarthy got 42% of the primary vote in New Hampshire—enough to solidify Johnson's plan to not seek reelection and

to convince Senator Robert Kennedy to enter the race. The story of that fateful campaign is recounted in many books, including *The Year the Dream Died* by Jules Witcover (Warner Books [1997], 1271 Ave. of the Americas, New York, NY 10020; \$25) and McCarthy's own *1968: War and Democracy* (Lone Oak Press [2000], 304 11<sup>th</sup> Ave. SE, Rochester, MN 55904).

Much is made of McCarthy's lack of passion for the campaign, particularly after the convention in Chicago. He even retired from Congress the following summer. McCarthy himself said that he simply was "a messenger who brought bad news" about the Vietnam War to his party and the nation.

McCarthy wrote over 22 books. Some are on politics, history, Minnesota geography and economics. Others are collections of his poems. Most of his papers are at the Minnesota Historical Society (345 Kellogg Blvd. W., St. Paul, MN 55102). St. John's University (Collegeville, MN 56321; [www.csbsju.edu](http://www.csbsju.edu)) is planning a memorial Mass.

## **Rest in Peace**

### *Msgr. Charles Owen Rice (1908-2005)*

Much of U.S. Catholic history in the late 19<sup>th</sup> century and most of the 20<sup>th</sup> century could be presented around the development and decline of communism. Rice, a champion of workers, is central to that history.

His first of hundreds of picket lines was in 1937 to support a union at H.J. Heinz. That same year he founded the Catholic Radical Alliance and St. Joseph House of Hospitality in Pittsburgh, both modeled on the Catholic Worker but both more aggressively involved with unions than the Catholic Worker in New York. In 1938 Rice became chaplain to the Pittsburgh chapter of Association of Catholic Trade Unionists. He was a friend to Phillip Murray (1886-1952), the first president of the United Steelworkers of America. Rice delivered the invocation at the 1938 founding convention of the Congress of Industrial Organizations.

Rice fervently campaigned through the 1940s to remove communist influences from the U.S. labor movement. In the 1950s Rice was convinced that brutal Soviet communism could be fought in the union halls of Pittsburgh and elsewhere. His passion for anti-communism and the Cold War led him to keep extensive files on over 45 unions, including all their publications, minutes and personal correspondence. His

pamphlet, "How To Decontrol Your Union of Communists," was widely distributed by *Our Sunday Visitor*, in many parishes and union locals.

In later years Rice admitted that his "ultra anti-communism" allied him too closely with Senator Joseph McCarthy and the denial of civil liberties. He also concluded that unquestioning support for the Cold War caused the union movement to lose its edge, allowing comfortable leaders to dominate conventions and offices. Because of Cold War assumptions the AFL-CIO also lost touch with a generation of activists through its support for the Vietnam War. Rice, after participating in teach-ins about the war and after listening to students, called for

U.S. disengagement from Vietnam in an April 1965 column for *Pittsburgh Catholic*.

In the 1970s Rice focused again on labor issues, trying to save steel mills in Pennsylvania and Ohio. He hosted a radio program for many years and was a *Pittsburgh Catholic* columnist for 50 years. Several of those columns are reprinted in *Fighter With A Heart* edited by Charles McColleston (University of Pittsburgh Press [1996], 3400 Forbes Ave. #Eureka 500, Pittsburgh, PA 15260; \$19.95). *Rev. Charles Owen Rice: Apostle of Contradiction* by Patrick McGeever (Duquesne University Press [1989], 600 Forbes Ave., Pittsburgh, PA 15282; \$18) is a controversial biography of this controversial priest.

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## Happenings

The Coalition for Ministry in Daily Life (708 E. Eighth St., Claremont, CA 91711; [www.dailylifeministry.org](http://www.dailylifeministry.org)), with an assist from your National Center for the Laity, will hold a conference April 21-23, 2006 in Pasadena, CA.

"The Good Company: Catholic Social Thought and Corporate Social Responsibility" is an October 5-7, 2006 conference in Rome, Italy sponsored by John A. Ryan Institute for Catholic Social Thought (2115 Summit Ave. #55S, St. Paul, MN 55105; [www.stthomas.edu/thegoodcompany](http://www.stthomas.edu/thegoodcompany)).

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