

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.catholiclabor.org/NCL.htm</p>	<p>January 2008</p> <p>Number 169</p>
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Taking the Initiative

In Business

INITIATIVES, like other Catholic publications, knows how to report on companies that lose their moral compass. But what about affirming good companies?

Each year *The Catholic Spirit* (244 Dayton St. #2, St. Paul, MN 55102) sponsors the "Leading With Faith" contest. Anyone in the Twin Cities area can nominate a person "whose business practices reflect the teachings of Jesus Christ and the church." *Catholic Spirit* then selects four winners in each of three categories: small business, large business and non-profit. Winners, who attend a lunch and are featured in the paper, are more than nice people who pray on the job. They must, in keeping with the Catholic take on work, be involved with a just company that delivers a quality product or service.

This year's winners include, by coincidence, owners of two different bus companies. There is also an insurance executive, a bank president, a construction company owner and more.

John Duffy (Duffy Development Co., 11900 Wayzata Blvd. #216J, Minnetonka, MN 55305) is a Leading With Faith winner in the small business category. He is committed to including affordable housing in his otherwise high-end real estate projects. Duffy says honesty is required in all circumstances. It is easier, however, to do the right thing when a company is profitable. Is that correct?

Taking the Initiative

In Labor Relations

Frank Stronach, founder and chairman of Magna International (337 Magna Dr., Aurora, Ont. L4G 7K1 Canada), an auto parts manufacturer, has opposed unions ever since the company's start 50 years ago. "In our system," Stronach once told a business reporter, "there is no great need any more for unions." Last October, however, he joined the head of the Canadian Auto Workers (205 Placer Ct., Toronto, Ont. M2H 3H9 Canada; www.caw.ca)

for an Ottawa news conference announcing an agreement he called "a new, innovative, flexible and efficient model of labor relations." Among other things, it opens Magna's 40 non-union manufacturing plants to CAW organizing (three plants are already covered by CAW contracts). Stronach will personally urge his 18,000 hourly employees to vote for CAW. "Society needs checks and balances," he says. "Business has one mandate: to make a profit. But that has to be tempered." (*N. Y. Times*, 10/16/07)

The agreement, called Framework for Fairness, grew out of an unsolicited approach Stronach made two years ago to Buzz Hargrove, CAW president. The agreement establishes the company's labor relations attitude through 2010, during which collective bargaining will occur without strikes by the union or lockouts by management. It also seeks to improve productivity. "When you don't start out with a fight over whether or not workers are entitled to a union," says Hargrove, "you can do a lot of things."

Canada's auto industry has been hit hard by competition from Japan and Korea, growing from one-way trade deficits. The CAW urges its government to halt negotiations for a free trade agreement with Korea.

Taking the Initiative

Among Med Students

The modern medical practitioner often suffers from agnosia, the inability "to recognize familiar objects," writes James Drane in a terrific book, *Becoming a Good Doctor: the Place of Virtue and Character in Medical Ethics* (Rowman, Littlefield [1988], 4501 Forbes Blvd. #200, Lanham, MD 20706; \$14.95). Doctors "can see very clearly separate parts and their mechanical interactions, but frequently he or she misses the face of the person being treated... Medicine has lost contact with the personal features of patients."

Drane, who is honored at Edinboro University's Bioethics Institute (219 Meadville St., Edinboro, PA 16444), says many ethics courses in medical schools are of no help

because they ignore a student's moral character, focusing instead on case studies.

Medical students are taught "to see patients with a dispassionate gaze," concurs Abraham Nussbaum, a resident at the University of North Carolina Medical Center. Of course, doctors must have a professional relationship with patients. Nussbaum feels, however, that medicine's impersonal culture is not the best for treatment and it eventually corrodes the vocation of the doctor.

Nussbaum, drawing upon *The Birth of the Clinic* by Michel Foucault (Knopf [1963], 1745 Broadway, New York, NY 10019; \$13.95), says the dissection of corpses strongly reinforces the view of a patient "as a collection of diseased organs." Yet even in the most specialized areas of medicine, Nussbaum hopes, health care providers can try "to recognize the patient, even in her illness, as a sign of God's gracious creation." (*Commonweal* [4/6/07], 475 Riverside Dr. #405, New York, NY 10115)

Happily, reports Fr. Myles Sheehan SJ, the Accreditation Council for Graduate Medical Education (515 N. State St. #2000, Chicago, IL 60610; www.acgme.org) requires schools to impart a humanistic outlook to med students. But implementation, says Sheehan, is a challenge because the schools are heavily funded by grants for research. A researcher might not be a good teacher of patient care but he or she is put in the classroom anyway. (*America* [11/5/07], 106 W. 56th St., New York, NY 10019)

There are some programs that deal very specifically with so-called *bedside manner* and medicine as a vocation. For example, the Humanities in Medicine program at (Cornell University, Ithaca, NY 14853; dgillers@med.cornell.edu), directs students to literature and drama in an effort to cultivate the students' virtues.

Rachel Naomi Remen of the University of California San Francisco has developed a course, *The Healer's Art*, that teaches students how to elicit and listen to patients' stories. Nearly 50 medical schools have adopted Remen's course. She also has a follow-up network for practicing physicians: the Institute for the Study of Health and Illness (PO Box 316, Bolinas, CA 94924; www.meaninginmedicine.org).

The Center for Mind Body Medicine at Georgetown University (5225 Connecticut Ave. NW #414, Washington, DC 20015; www.cmbm.org) likewise connects doctors interested in the personal meaning of their

practice. (*Greater Good* [Winter/07], 2425 Atherton St. #6070, Berkeley, CA 94720)

These courses and programs, as well as others, all require an individual doctor to make a special effort. But what about the system? What policies or habits can a hospital or doctors' office establish that will uphold the patient as a person? What normal routines in a clinic or treatment center allow caregivers to maintain their vocations? Please send positive examples to INITIATIVES.

Taking the Initiative For the Family

Families that eat together have a lower incidence of teenage alcohol use, obesity, delinquency and more. Sociologists must sort through causes and effects, dependent and independent variables. But family meals go with stronger religious ties, resiliency, and attachment to ethnicity, better nutrition and more. (*The Surprising Power of Family Meals* by Miriam Weinstein, Steerforth Press [2005], PO Box 70, South Royalton, VT 05068; \$22.95)

Contrary to the image of the disconnected and over-scheduled family, several surveys find that many families have most members around the dinner table five nights a week: almost 70% by one study; a full 80% by another study. Of course, the dinner table might be in a restaurant and the dinner might be later in the evening (17% to 20% start after 7 P.M.) and the dinner might be short (48% spend 30 minutes and 20% spend less than 30 minutes).

Nonetheless, after combing through some research, INITIATIVES was encouraged. That is, until INITIATIVES hit upon a statistic that says of those families who dine together, 42% watch TV during the meal.

Just then, one more study came to INITIATIVES' attention. The Fall 2007 issue of *Journal of Nutrition Education and Behavior* (502 W. Lake St., Ft. Collins, CO 80523) finds that children do better by several measures if the TV is off during meals. However, the TV is not a make-it-or-break-it factor. It is most important not to dine alone. Five or more family meals per week (TV or no TV) equal less drug abuse, better grades in school, better nutrition and a positive outlook. The key, say the *Journal* researchers, is predictable physical togetherness, no matter the time of day or the surroundings. (*N.Y. Times*, 10/16/07)

Taking the Initiative *For National Service*

Time magazine (9/10/07) in a long op-ed piece injects the issue of public service into the 2008 presidential campaign and beyond. *Time* outlines ten programs, each pegged to a one-year commitment, several of which come with an interesting incentive for the volunteer.

Some of *Time*'s programs overlap with its call to expand the Corporation for National and Community Service (1201 New York Ave. NW, Washington, DC 20525; www.americorps.gov) which administers Americorps, Senior Corps, Learn and Serve America, Experience Corps and more.

Recalling President Franklin Roosevelt's Civilian Conservation Corps, *Time* suggests a new Green Corps that would include hands-on tasks like cleaning polluted streams and more complex ones like promoting and installing solar panels. A National Guard-like Reserve Corps would be trained in emergency preparedness and would respond to natural disasters. A Legal Aid-like Health Corps would help the poor navigate our dysfunctional health care system. *Time* also wants the government to get behind an Annapolis-like Public Service Academy (1225 I St. NW #600, Washington, DC 20005; www.uspublicserviceacademy.org). Cadets would get a four-year undergraduate education in exchange for five years of service upon graduation.

Drawing upon the GI Bill, *Time* says volunteers in several of these programs could, upon finishing their service, obtain a \$19,000 bond applicable to education or a down payment on an owner-occupied home.

Fr. William Byron, SJ along with former Michigan governor George Romney (1907-1995) once served on a U.S. presidential commission on national service. Byron recalls a Romney slogan: "National service should be as visible as the post office." Romney meant that people are very accustomed to the postal service because of its blue mailboxes, its standard logo, postal uniforms and more. In the same way, there should be sufficient cultural reminders about helping others that volunteering is taken for granted. (*Catholic Explorer*, 11/9/07)

All of *Time*'s ideas about voluntary national service assume governmental backing and delivery. Yet government is not always efficient in matching volunteers with real needs. Is it feasible for the government to partner with

non-profits in recruiting, training and using citizen volunteers? What do leaders and alumni from Jesuit Volunteer Corps (Georgetown University, 37th St. & O St. NW #202A, Washington, DC 20557; www.jesuitvolunteers.org) and other Catholic entities think? Would the government hinder or assist? Please send your reactions to INITIATIVES.

Taking the Initiative *In the Liturgy*

Changes in the Mass are coming to English-speaking parishes with the goal of rendering worship closer to a literal translation of a formerly used Latin Mass. (Reportedly there is lots of in-house politics surrounding this move to recover a form of the Mass dating from Catholicism's middle period.)

In "following the current proposals for the correction of the liturgical texts" Fr. Michael Sweeney, OP has "not seen that anyone has expressed concern over what is, to my mind, the single most egregious translation." Sweeney, president of Dominican School of Philosophy and Theology, refers to the dismissal rite at Mass. He wants English-speaking priests to exclaim *Go, you are sent!* as a proper translation of *Ita, missa est*.

A parish, Sweeney writes, is not merely a weekly gathering inside the church building. A parish must participate in Christ's mission to the world. The neglect of the dismissal rite is, unfortunately, a symptom of how little Catholics regard our mission to the world. Hardly anyone leaving Mass, Sweeney concludes, "has the least suspicion that he or she has just been commissioned by Christ himself to enter into his redemptive mission" in the world. (*Chicago Studies* [Spring/07], 1800 N. Hermitage Ave., Chicago, IL 60622)

Sweeney says no one is concerned about the translation of *Ita, missa est*. That's not entirely accurate. Greg Pierce, former president of our National Center for the Laity, is busy with family life, with his business, his civic involvements and his preparation for the March 31, 2008 Cubs Opener against Milwaukee. Consequently, Pierce doesn't attend to all the Vatican memos regarding rubrics. Yet Pierce regularly mounts his soapbox to proclaim: *If we get the dismissal rite right, we get everything right*.

Pierce develops his slogan in *The Mass Is Never Ended* (National Center for the Laity [2007], PO Box 291102, Chicago, IL 60629; \$10.25). The book jacket, by the way, features a very unlikely pair: the intellectually renowned Pope Benedict XVI and your quite pedestrian INITIATIVES' editor. Smile.

Please send reports to INITIATIVES on how the liturgy at your parish prepares and propels the people of God for their mission to the modern world. INITIATIVES will share good examples.

Work Prayers

“How beautiful will be the day when all the baptized understand that their work, their job is a priestly work. That just as I celebrate Mass at this altar, so each carpenter celebrates Mass at his workbench, and each metalworker, each professional, each doctor with a scalpel, a market woman at her stand is performing priestly office! Cab drivers, listen to this message: You are a priest at the wheel, my friend, if you work with honesty, consecrating that taxi of yours to God, bearing a message of peace and love to the passengers who ride with you.”

--Archbishop Oscar Romero (1917-1980) of El Salvador

110+ Years

Of Catholic Social Thought

Individual liberty is a foundational theme in the U.S. Unfortunately, writes Fr. John Kavanaugh, SJ, people in our country often define *freedom* as the power to act as one pleases. Such *autonomous individualism* leads to a situation where there “is no objective truth” and no constraint. For too many people in the U.S. freedom is not a widow to the world but a mirror onto the self. (*America* [1/22/07], 106 W. 56th St., New York, NY 10019)

Christianity, of course, must take a counter-cultural stance toward extreme individualism in the culture. Yet Christianity must always be sympathetic to each place where it intends to flourish. To be relevant, it seems, Christianity must appreciate and somehow make sense of the strong emphasis on the individual in the U.S.

Fr. William Byron, SJ, a Catholic News Service columnist and former university president, is coining the term *individuarian* to describe someone who values liberty but does

not drift into individualism, someone instead who uses individual talents to build-up the community. The Jesuits, Byron finds, are *individuarians*. They are unique individuals; some are eccentric. But Jesuits are not adverse to social restriction or community responsibility.

In *Individuarian Observations* (University of Scranton Press [2007], 445 Madison Ave., Scranton, PA 18510; \$20) Byron applies his concept to situations at work, to social issues and to trends in the church.

Byron realizes that even spirituality can turn individualistic in the U.S. He therefore devotes several pages to a balanced spirituality that plays out in the world. Taking cues from our National Center for the Laity, Byron says that a spiritual model based on *taking one's Christianity to work* can be a form of individualism. He is more intrigued with how daily work informs one's faith. Byron supplies a terrific work-to-faith image: The “offertory procession [for Mass] starts on Monday and moves through the full workweek up to a Sunday opportunity to place one's gift, enhanced by a week of work, at the altar” where it becomes our Lord and our God.

110+ Years

Early in 1999 Pope John Paul II spent a week in Mexico City and St. Louis. The word *America*, he said then, is not a synonym for *the U.S.* Often *America* requires a modifier: *North America*, *Central America*, *South America*. However, in talking about the church's mission maybe it is better to use “*America* in the singular,” John Paul II suggested. He proposed a *new evangelization* thrust that thinks of *America* “as one continent” in terms of pastoral strategy, particularly as the people of God, working inside their institutions, confront the drug trade, international debt, torture, environmental concerns, abortion and more.

It is “a pastoral priority” to train laypeople in Catholic social thought, John Paul II said in his exhortation, *Ecclesia in America*. “To this end it would be very useful” to have a “synthesis of Catholic social doctrine” showing the connection between the doctrine and *the new evangelization*. (*Origins* [2/4/99], 3211 Fourth St. NE, Washington, DC 20017)

Recently the Vatican fulfilled John Paul II's wish and published *Compendium of the Social Doctrine of the Church* (available from National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$24).

Late last year Fr. Padraig Corkery of St. Patrick's College in Ireland released *Companion to the Compendium of the Social Doctrine of the Church* (available through cyberspace, www.veritas.ie; \$19.45 includes postage).

This 123-page book includes a short history of Catholic social thought; it acknowledges "the unique role of the lay faithful"; it describes six principles and four virtues to guide workers; and it concludes with general comments on Ireland. Corkery sprinkles discussion questions throughout the book.

News and Views

Catholics in the U.S. are praying for and in other ways working toward a restoration of credibility for our episcopate. Four bishops in Kentucky, through their Catholic Conference of Kentucky (1042 Burlington Ln., Frankfort, KY 40601; www.ccky.org) give us a positive opening with their September 2007 pastoral letter, *Just Work*.

Just Work is an eight-page appreciation of human work as the normal way God cares for people, especially for the poor. It also contains 14 discussion questions pegged to *Luke* 10: 25-37, the Good Samaritan. It includes an annotated bibliography of 13 entries and several websites.

The bishops devote several paragraphs to the poor. Kentucky has one of the highest poverty rates. While, for example, some once downtrodden cities elsewhere have gentrified or in other ways rebounded, Kentucky's Appalachia has been synonymous with poverty for many decades. The bishops applaud Catholic schools, agencies and hospitals that help the poor. Further, the bishops praise other institutions and individuals involved in economic development, job creation, legislation, health care delivery and more. (This section would be stronger if the bishops had explicitly said that all those involved in social services, domestic policy, labor relations, employment and the like are—if they happen to be Christian—the church acting upon the world.)

At two junctures the bishops state our Catholic doctrine on labor unions. They also outline the Catholic principles involved in tax policies that redistribute income.

Even though their credibility is at an all time low, our U.S. bishops must continue to present our faith. A letter like *Just Work* is a positive contribution to our church. INITIATIVES will, however, now more closely

monitor the Kentucky bishops in the hope that they practice what they preach.

Rest in Peace

Lloyd Davis (1928-2007)

The Catholic Interracial Council in Chicago was formed in 1945 by Msgr. Dan Cantwell, a founder of our National Center for the Laity, and half a dozen lay leaders. Davis became its first full-time director in 1952. He immediately recruited R. Sargent Shriver, later a prominent assistant to Presidents John Kennedy and Lyndon Johnson, to the CIC board. Shriver became CIC president in 1955. Davis engineered successful fundraising for CIC and expanded its mission in the context of the 1954 Brown court decision, the 1955 Montgomery boycott and the 1957 Little Rock school integration.

Davis and others wanted concerted action among CIC chapters, leading to the formation of the National Catholic Conference for Interracial Justice in 1958. Interestingly, the National Conference set up shop in Chicago, rather than in New York, where CIC had been founded.

In 1960 Davis took a position with the U.S. Department of Housing and Urban Development in Connecticut. John McDermott, former NCL board member, succeeded him at CIC in Chicago. HUD soon transferred Davis to Washington, DC.

In about 1980 Davis went to the Martin Luther King Center for Nonviolent Change (449 Auburn Ave. NE, Atlanta, GA 30312; www.thekingcenter.com) where, with others, he lobbied for King Day, held on the third Monday in January, and then for its observance in all states.

Davis was raised mostly in foster homes on Chicago's south side. He once quipped that prostitutes there taught him how to be a good Christian. Considering what Jesus says about prostitutes, there's wisdom in Davis' remark.

Rest In Peace

Justin McCarthy, Jr. (1912-2007)

McCarthy abandoned his college studies to enlist in the Coast Guard during World War II. After the war he got a job at the *Chicago Sun Times*, which led him to a leadership role in the Newspaper Guild. There he teamed with Ed Marciniak, a founder of our National Center for the Laity. They organized locals in Illinois and

Wisconsin. McCarthy was also active in Marciniak's Council on Working Life, a predecessor organization to NCL.

From 1967-1968 McCarthy's neighborhood experienced a substantial loss of white residents and an increase in black arrivals. Several real estate firms preyed on racial fears, buying homes and quickly selling them at an eight-fold profit. Both blacks and whites became disconnected from neighborhood institutions. McCarthy, consistent with his vocation, was president of a neighborhood advocacy group, Organization for a Better Austin, in the early 1970s.

All of us in Chicago know about the curious Pablo Picasso statue in the Loop: Is it a lion? Is it a large bird or a Chicago Bear or what? And we all know about the steel mills near Interstate 90 and the Skyway Bridge. McCarthy makes a point about the dignity of work around

the statue's 1966 arrival in Chicago in a poem published in *New City*, the predecessor publication to INITIATIVES:

O traveler on the Chicago Skyway, O you on the Indiana Toll Road, trust now for the next few months, when you see the steel mills, that the Master Picasso's maquette will be translated there with grace and beauty from the small item that came from his hand to the large order that will stand [in] our civic center.

O traveler, let it be in the master's mind an eagle, an owl or, if he wills, a composition abstract in metal...

O traveler, pray that great Pablo's gift will bear somewhere...a notation that the United Steelworkers of America had something to do with it all.

Happenings

The annual Catholic Social Ministry gathering (USCCB Social Development, 3211 Fourth St. NE, Washington, DC 20017; www.catholicsocialministry.org) is February 24-27, 2007.

The Catholic Peacebuilding Network (100 Hesburgh Center, Notre Dame, IN 46556; <http://cpn.nd.edu>) hosts a conference on "Future of Catholic Peacebuilding," April 13-15, 2008. A dozen other centers are cooperating with the conference.

University of Notre Dame's Center for Social Concerns (119 Center for Social Concerns, Notre Dame, IN 46556; www.socialconcerns.nd.edu) celebrates its 25th anniversary on April 18, 2008. Archbishop Diarmuid Martin of Ireland is the featured speaker. He will comment on the encyclical *Populorum Progressio* by Pope Paul VI, which was published 40 years ago. (Neither of the two major U.S. outlets for Vatican documents has *Populorum Progressio* in print. It can, however, be found in cyberspace. Martin's remarks to the United Nations on *Populorum Progressio* are in *Origins*, 3211 Fourth St. NE, Washington, DC 20017; 11/1/07)

The Coalition for Ministry in Daily Life (2015 NE Loop 410, San Antonio, TX 78217; 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. Several Catholics are among the featured speakers, including Larry Suffredin, an NCL founder and our county commissioner, 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).

The John A. Ryan Institute (2115 Summit Ave. #55S, St. Paul, MN 55105; www.stthomas.edu/becu), along with 15 Catholic colleges, sponsors a conference on "Catholic Social Thought and Management Education" June 11-13, 2008 at the University of Notre Dame in Indiana.

The United Farm Workers (PO Box 62, Keene, CA 93531; www.ufw.org) asks INITIATIVES' readers to boycott Charles Krug wine, including its Mondavi and CR Cellars labels. UFW is not asking for a supreme sacrifice (which would be *no wine at all*) because over 15 U.S. vineyards are under union contract, including Gallo, which is sold everywhere.

This year marks the 150th anniversary of Minnesota statehood. The Minnesota Historical Society (345 Kellogg Blvd. W., St. Paul, MN 55102; www.mnhs.org) plans several events, including “Minnesota 150,” an exhibit of people and places that shaped the state. Nearly 3,000 nominations were submitted by citizens.

Bishop John Ireland (1838-1918) is among those selected. Ireland, as profiled in a previous INITIATIVES, was convinced that Catholicism is compatible with U.S. democracy and with other cultural currents here. Unlike the sectarians of his time (and of our time), Ireland urged Catholics to get involved in labor relations, the arts, education, politics and more.

The exhibit features other Catholics including Margaret Culkin Banning (1891-1982). Among her 36 popular novels are *Spellbinders* and *Country Club People*. (*The Catholic Spirit*, 10/4/07)

Some months ago INITIATIVES commented on *John Paul II: My Beloved Predecessor* by Pope Benedict XVI. This collection of memos from Benedict XVI’s time as an assistant to John Paul II has been available only in Europe. Now it can be obtained from Pauline Books (50 St. Pauls Ave., Boston, MA 02130; \$19.95).

Websites

Bill McGarvey, an advisor to our National Center for the Laity, edits a website for young adult Catholics (www.bustedhalo.com) with an advice column, movie reviews, street interviews and more. McGarvey is also a musician. Two of his CDs, *Beautiful Mess* and *Tell Your Mother*, available at www.billmcgarvey.com, are very popular with college students, particularly at Dominican University in Illinois, at the Manhattan branch of Fordham University and at SUNY Geneseo on the eastern fringe of the beautiful Finger Lakes region of New York.

Bob Senser, longtime friend of our National Center for the Laity, edits an informative cyber-newsletter *Human Rights for Workers* (www.senser.com). Senser reports on many global issues in *Human Rights*.

Greg Pierce, former president of our National Center for the Laity, hosts a cyberspace “Dialogue on the Spirituality of Work.” Send your e-mail address to his secure site: gpierce@actapublications.com. Pierce, who maniacally anticipates the March 31, 2008 Cubs Opener vs. the contending Brewers, has a new book on the market, *The Mass Is Never Ended*. See page eight of this newsletter for details.

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PO Box 291102
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Editor: Bill Droel (wdroel@cs.com)

Contributing to this issue: Bob Senser, editor of *Human Rights for Workers* (www.senser.com).

“To fold your hands in prayer is the beginning of an uprising against the disorder of the world.”
–Karl Barth