

Initiatives

In Support of Christians in the World

National Center for the Laity

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Theology of Work

William Messenger, editor at Theology of Work Project (15 Notre Dame Ave., Cambridge, MA 02140; www.theologyofwork.org), sends along a query: "Is there a Catholic theology of work"? Not wanting to offend, he quickly says his question is probably like asking if there is Catholic theology on the liturgy or on Our Blessed Lady.

Is Messenger's question outlandish? Can NCL promptly name seminary courses that deal with what 99% of Catholics do in their waking hours? Does NCL have a ready list of Catholic book titles on work's theological or pastoral dimension? Or, how about famous Catholic theologians of work? Or, how about perhaps one non-famous Catholic theologian who has written one obscure article on work?

Bishop Arthur Serratelli of Paterson, NJ recommends St. Benedict of Norcia (480-547) who "recognized the inherent dignity of work. He urged his monks to live in community and to combine their life of prayer with manual labor... The Catholic tradition upholds all work as something good."

To be clear, work is not merely "a means of accumulating wealth and power for oneself," Serratelli continues. Nor does Catholicism believe that God especially favors economic success. This un-Biblical notion is "an unintended consequence" of the Protestant Reformation, Serratelli says. "By our work, we co-operate with God and build up the human community." Thus work in itself "is spiritually meaningful and important for one's own sanctification," he concludes. (*The Beacon* [9/1/16], 777 Valley Rd., Clifton, NJ 07013)

Jonathan Malesic also recommends St. Benedict because the Benedictine tradition upholds work as crucial to a community's needs and as "a component of spiritual practice." Further, the tradition reminds us that work "must never become an end in itself."

For 39 years NCL has focused exclusively on Christianity and work. Yet even with Serratelli's and Malesic's suggestion, NCL lacks an overwhelming reply to Messenger's question.

The issue of work, as Malesic says, is a non-starter "for most Christian groups... Clergy and laity tend not to discuss it." Pastoral ministers receive training on marriage or liturgy. "But they most certainly have no theological training on this [work] topic," Malesic concludes. (*America* [9/12/16], 106 W. 56th St., New York, NY 10019)

For the moment, NCL points Messenger to Fr. Marie-Dominique Chenu, OP (1895-1990), who wrote about work and whose thinking influenced Vatican II (1962-1965). Also, there is Pope/Saint John Paul II (1920-2005). His thoughts on work are collected in *Pope John Paul II's Gospel of Work* (NCL, PO Box 291102, Chicago, IL 60629; \$8). Malesic adds Josef Pieper (1904-1997) to the list; specifically his *Leisure: the Basis of Culture* (Ignatius Press [1952], PO Box 1339, Ft. Collins, CO 80522; \$14.95).

Help. Catholic leaders are aware that many young adults have low interest in our tradition. But is Catholicism really in tune with them, specifically in their careers and their workaday struggles? Is there some worthy pastoral program for young workers or some seminars in theology of work? Please inform NCL.

Attention Readers

Although you found this newsletter somewhere in cyber-space, it is not produced without cost. Can you send a small donation to "National Center for the Laity" (PO Box 291102, Chicago, IL 60629)?

Taking the Initiative

In the Parish

"Shaped by centuries of church life, [there is] an assumption that pastors are the real ministers and that church members are those who receive ministry," says Theology of Work Project (www.theologyofwork.org). Yet "the primary responsibility" of pastors is "training and encouraging the true ministers for their true ministry" in the world. TOW Project offers

pastors ten tips on fostering the lay vocation, including visits to “parishioners at their workplace” and “sermons on work-related issues.” (*The Marketplace* [10/16], 532 N. Oliver Rd., Newton, KS 67114)

An application of the pastoral concern for work comes from St. Francis de Sales (1 Guthrie Ln., Morgantown, WV 26508). The parish monthly honors lay vocations within its liturgy. A specific category of workers is asked to stand; a prayer is said in thanksgiving for their work; and the congregation applauds. So far, the work categories have been health care providers, educators, artists, administrators, trades people, social service workers, those in the legal system, bankers and government workers.

The practice began after Msgr. Anthony Cincinnati and the parish Stewardship Committee invited Greg Pierce, former National Center for the Laity president, to speak.

“I’ve never seen people be so affirmed,” says one parishioner. “Those whose vocations are being recognized, and everyone else in the church too—everyone goes out of Mass with a lift in their step. It’s an energizing and inspiring connection between the work world and the liturgy.”

Is anything similar happening at another parish? Please tell INITIATIVES.

Taking the Initiative *Regarding Seafood*

Kari Johnstone (U.S. State Dept., 2201 C St. NW, Washington, DC 20520; www.state.gov/j/tip) recently went to the Vatican for a meeting of the Coalition of Organizations and Ministries Promoting the Abolition of Slavery at Sea (COMPASS, USCCB Migration & Refugee Service, 3211 Fourth St. NE, Washington, DC 20017; www.usccb.org). The topic was sea slaves.

A Thailand-based fishing company, to give a typical example, recruits workers in Cambodia and Myanmar, promising good wages. Once the ship gets to international waters, the working conditions deteriorate. After a time, another boat meets the first on the high seas. The catch is transferred to the more respectable second boat and taken to shore. The workers meanwhile continue to toil until eventually they are left ashore with little or no pay.

“Missionaries and nuns are often providing a lot of services to victims,” Johnstone says. “The people who are doing pastoral work

in the ports” are the first to have contact with the workers. These pastoral workers, she continues, also help us as consumers to understand the problems. Johnstone credits Pope Francis for his campaign against trafficking. (*Catholic Herald*, 15 Lamb’s Passage, London EC1Y 8TQ England; 7/27/16 and *Catholic Labor Network*; www.catholiclabor.org, 7/31/16 and *Maryknoll Magazine*, PO Box 302, Maryknoll, NY 10545, 10/16)

Worker abuse extends to those in the seafood export factories. “Some Thai seafood exporters have improved,” reports Martha Mendoza. But about 75% of the shrimp sheds inspected in 2016 had environmental and labor violations. There is slave labor in the supply chain for shrimp sold at major U.S. groceries and restaurants. (*Chicago Tribune*, 9/24/16)

NCL friend, Fr. Sinclair Oubre (Apostleship of the Sea, 1500 Jefferson Dr., Port Arthur, TX 77642; www.catholiclabor.org) says check the country of origin label on seafood. Avoid Thailand, particularly the shrimp. “I especially ask that you consider only wild-caught seafood, especially wild-caught U.S. shrimp.”

For more on ethical shrimp, Oubre recommends Texas Shrimpers Association (www.texasshrimpassociation.org) and Southern Shrimp Alliance (www.shrimpalliance.com).

Work and Art

Christopher Michaelson (Opus College of Business, 1000 LaSalle Ave., Minneapolis, MN 55403; www.blogs.stthomas.edu/opusmagnum) assigns novels to his MBA students, believing that exposure to literature is a positive during a business career. He chooses stories that “shape, reflect and relate to 21st century capitalism.” Michaelson welcomes additions to his list.

How about *The House of Mirth* by Edith Wharton (1862-1937)? Colette Shade, writing for *Literary Hub* (www.lithub.com; 9/22/16), calls it “a devastating examination of life in a terribly unequal society not so different from our own.” This novel, Shade writes, is set “in New York during the Gilded Age of the 1890s, where the rich amuse themselves with elaborate parties and extramarital affairs while the poor scrape by in dangerous factory jobs.” The protagonist, Lily, “has enough money and status to play bridge and attend balls with the truly wealthy, but she is living beyond her means,” Shade summarizes. “Lily’s story illustrates the strain of

[those] trying to achieve true wealth—and the terrible consequences of failure—in a society where a few people have everything and most have nothing.”

Shade says it is “crucial to understand” that *inequality* is not synonymous with *poverty*. Today’s inequality, like that in Lily’s society, is “the simultaneous existence of both abundance and privation. In fact, one cannot exist without the other.”

Inequality in novels ruins romance, observes Shade. Relationships become more about strategy than about mutual affection. “Another relevant sub-theme is that class doesn’t stand still,” she says. However, the “broadest and most enduring theme” is that “unequal societies rob both rich and poor of their humanity.”

It would be incorrect “to say that *The House of Mirth* actively advocates for specific redistributive policies,” Shade concludes. “Indeed, Wharton’s politics were complex... Nonetheless, *The House of Mirth* reflects the moral problems and hypocrisies produced by a society with roughly the same level of inequality as our own.”

By the way, the latest title in the *Portals To Prayer* booklet series from Acta (4848 N. Clark St., Chicago, IL 60640) is *Edith Wharton* by Patrick Reardon; \$10.95.

Meanwhile, there is an exhibit called “Maintenance Art” at Queens Museum (N.Y.C. Building, Corona Park, Queens, NY 11368) through February 19, 2017. It is a retrospective about Mierle Laderman Ukeles, artist in residence for Department of Sanitation N.Y. (44 Beaver St., New York, NY 10004).

INITIATIVES first reported on Ukeles about 35 years ago when she launched “Touch Sanitation Performance,” during which she met and shook hands with about 8,500 garbage workers. Ever since then DSNY has allocated an office for Ukeles.

Her art—drawings, videos, social sculpture and more—is about “menial labor, about scrubbing and picking up and about the existential meaning of garbage itself,” writes Randy Kennedy. She draws attention to what is usually taken for granted: routine work that keeps a society healthy and safe. (*N.Y. Times*, 9/23/16)

For an informative inside look at DSNY, get *Picking Up* by Robin Nagle (Farrar, Straus [2013], 18 W. 18th St., New York, NY 10011; \$15).

Work Prayers

Some years ago, Msgr. Dan Cantwell (1915-1996), a founder of National Center for the Laity, wrote a contemporary version of *Stations of the Cross*, titled *The Way of the Cross for Workers*. Then, Greg Pierce, former NCL president, devised *The Ordinary Mysteries of the Rosary*, based on Scriptural references to the Holy Family. In 2002 Pope John Paul II (1920-2005) introduced *The Luminous Mysteries of the Rosary*. Recommended for use on Thursdays, these mysteries use the Wedding at Cana, Jesus’ Baptism in River Jordan and other Scriptural incidents.

Now, Pope Francis suggests an addition to the Works of Mercy, traditionally divided into Seven Corporal Works (feed the hungry, welcome the stranger, etc.) and Seven Spiritual Works (comfort the afflicted, instruct the ignorant, etc.).

The new Work of Mercy is *respect creation*. Francis seems to say it is both a corporal work (each day “break the logic of violence, exploitation and selfishness”) and a spiritual work (practice “grateful contemplation of God’s world”). (*Southeast Alaska Catholic*, 9/16)

For more on respect for creation contact Environmental Peace (www.environmentalpeacebuilding.org). This cyber-resource lists current events and has a mechanism for sharing local news. Individuals who connect with Catholic Climate Covenant (415 Michigan Ave. NE #260, Washington, DC 20017; www.catholicclimatecovenant.org) start with a pledge. Then, they will be directed to many resources. Also, there is Global Catholic Climate Movement (www.catholicclimatemovement.global) with reports from Portugal, South America and elsewhere.

Obtain Pope Francis’ encyclical on climate change, *Care for Our Common Home*, from National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$11).

NCL applauds parishes and other Catholic groups that promote care for the earth. Consistent with its singular focus, however, NCL is anxious to receive reports about how respect for the environment is advanced through daily occupations. That is, by electrical apprentice programs dealing with installation of solar panels, by architects who design a green overhaul for schools or factories, by chemists

who experiment with more efficient fuels and the like.

North American Spirituality

Linna Eleanor Bresette (1882-1960)

Bresette was a teacher and social justice advocate in Kansas for nearly a decade. She was the state's first female factory inspector and instrumental in creating the Kansas Industrial Welfare Commission. Bresette drafted minimum wage and child labor laws. However, political opponents forced her resignation in 1921.

Bresette then became the field secretary of the Social Action Department of what is now called U.S. Catholic Conference of Bishops in DC. There she worked alongside of Msgr. John A. Ryan (1869-1945), Msgr. George Higgins (1916-2002) and others.

At the bishops' conference Bresette organized councils of Catholic women all around the country and supported regional meetings of the Catholic Conference on Industrial Problems. In 1928 she made the first Catholic social study on *Mexicans in the United States*. Bresette also started the Priests' Institutes on the Encyclicals, a forum to educate clergy and lay leaders on Catholic social doctrine.

The American Catholic History Research Center (620 Michigan Ave. NE #101 Aquinas, Washington, DC 20064; www.archives.lib.cua.edu) has material about Bresette. Its *Archivists Nook* column (9/14/16) is devoted to her. There is also an essay about Bresette by Mike Barga at Social Welfare History Project (901 Park Ave., Richmond, VA 23284; www.socialwelfare.library.vcu.edu; 12/24/13).

News and Views

Fair warning to Cardinal Donald Wuerl (Archdiocese of Washington, PO Box 29260, Washington, DC 20017): You might soon be called a *dualist* for promoting a *two-tier church*.

For the past 39 years, these and similar pebbles have been tossed at National Center for the Laity. That is because NCL believes bishops should constantly proclaim Catholic doctrine and lay people, guided by their faith, should daily improve policies and procedures within their own institutions.

It "is too narrow a vision," writes Wuerl, to expect priests or bishops to be "the primary ones addressing public issues and the

framing of laws and advocating for specific public policies." Instead, "the lay faithful must speak out and become *salt and light*." It is a mistake, Wuerl continues, "for the bishop or priest to get directly involved in partisan politics." This reduces "the bishop to the role of a lobbyist or partisan [and it] also implies that our laity might not be capable, even if properly informed, of carrying out their own unique responsibility." (*Origins* [9/22/16], 3211 Fourth St. NE, Washington, DC 20017)

Wuerl's critics, presuming his experience mirrors NCL's, will be liberals and conservatives. But maybe Wuerl will get an interesting letter like the one sent to NCL not so long ago. "I can't tell if you guys are liberal or conservative," it read. "We are not," NCL gladly replied. (Don't accuse INITIATIVES of dualism or gender discrimination over this use of *guys*. Someone else sent NCL the note. Plus, here on Chicago's south side the noun is used inclusively. For example, table servers in family-style restaurants ask, "Can I get *youse guys* more coffee"? Smile.)

Wuerl's wider vision of the church has implications. The bishops of Illinois or the bishops of New York, for example, are entitled to hire a lobbyist for Springfield or Albany. However, that person speaks for the bishops, not for the Catholic church (lower case *c*) when it comes to specific pieces of legislation or amendments. The Catholic church is all the baptized Catholics inside the State House, who in turn collaborate with like-minded others. A lobby group in Wuerl's diocese, to give a second example, can call itself a Catholic social justice organization. But on specifics it no more or less speaks for the Catholic church (lower case *c*) than any conscientious Catholic Congressperson, legislative aide or the like.

Wuerl is correct to say a bishop or priest who gets too specific about social and economic policy is implying "that our laity might not be capable, even if properly informed." In fact, some months ago INITIATIVES spoke privately to a bishop who justified clerical insertion into electoral matters because lay Catholics were not up to the task. It is true that some Catholics publicly deviate from our doctrine on labor relations, abortion and other topics. The solution, however, is not—as Wuerl says—"to short-circuit this process and have clergy impose specific political approaches or policies." The solution is lay formation with the institutional Church (capital *C*) guiding and supporting people within their spheres of

influence. Concurrently, the solution is an active lay church, allergic to injustice, daily attempting to improve institutions.

Rest in Peace

Howard Butt Jr. (1927-2016)

Our National Center for the Laity, an independent Catholic organization, has fostered ecumenism ever since its founding. In that regard, NCL developed an early relationship with Laity Lodge (PO Box 290670, Kerrville, TX 78029; www.laitylodge.org).

The Lodge is an outgrowth of the Butt Family Foundation, which in turn was begun through the family business, HEB Grocery. In the late 1960s Butt switched from a grocery executive to a foundation executive and advocate for the lay vocation.

Butt, an evangelical Southern Baptist, was eager to dialogue with all Christians and others interested in the dignity of work. He facilitated many retreats and seminars. Like NCL, Butt believed that the best spiritual tool for businesspeople is a like-minded support group.

An obituary in a national newspaper says Butt left a career in grocery management for “a higher calling.” Butt would disagree. So-called church work “is done wherever we have excellence in our work that exhibits love for the people we are working with,” he said. Business is “a high calling.”

Rest in Peace

Msgr. Marvin Mottet (1930-2016)

Mottet had his address and phone on a business card, but most of the card was given to quotations from Scripture and this one from St. Augustine: “Charity is no substitute for justice withheld.”

There is a now-familiar “Two Feet of Social Ministry” diagram. Its subheading reads: “Not either/or, rather both/and.” It has an outline of two soles standing straight; neither is a step ahead. One is labeled *institutional change*, the other is *direct service*. Mottet was its original designer.

He was raised on an Iowa farm and eventually made his way to the seminary affiliate of St. Ambrose College in Davenport. Vaile Scott (1926-2013), former NCL president, was a lay student at the college. He and Mottet got heavily involved in Young Christian Students. Mottet then went to Mount St. Bernard’s

Seminary in Dubuque. Ed Chambers (1930-2015), the late director of Industrial Areas Foundation, was his classmate there. The two developed a lifelong passion for community organization. In fact, during his final days Mottet shared several memories about Chambers and the community organizing movement.

From the time of his 1956 ordination Mottet was involved with both direct service and institutional change regarding housing, employment, race relations and immigration. From 1978-1985 he was national director of Catholic Campaign for Human Development in Washington, DC.

Mottet was well aware that genuine social ministry is based in prayer and the sacraments. He celebrated Mass and prayed the breviary daily. Providing spiritual guidance to individuals was for him prior to any civic activity.

Not so long ago Mottet was the presenter for a NCL Roundtable. Joined there by former classmates Scott and Chambers, he gave a first-hand account of a federal raid on an Iowa meatpacking plant. Families were torn apart and the town’s economy greatly suffered. Mottet, using his *both feet* model, then detailed how Christian groups responded with the distribution of food and other necessities, plus lobbying the government to protect our borders while reforming immigration policies.

Many years ago Mottet was asked to start an outreach office for his diocese. His bishop referred to it as *Social Service Office*. “No,” Mottet corrected him. “It’s *social action* office.” Charity is one part, solving the problems that create poverty is the other.

Rest in Peace

Joseph Scully (1940-2016)

The foundation for peace and justice is competent daily work. Scully, initially an appraiser for St. Paul Federal Savings Bank, was among those competent workers. The bank, by the way, acquired its name because its founders planned the venture in a church basement. After its initial growth, St. Paul Fed went public in 1987 and after establishing 60 branches it was acquired by a national bank in October 1999. Scully was its president by that time.

Institutions involved with housing are ipso facto involved with race relations. Scully, through his bank, believed that *remaining neutral* was the same as perpetuating instability

and segregation. He was competitive as a banker, yet as a colleague says, Scully did not think we were “just working for a living, but that we were trying to do something good for the whole community.” Thus, he partnered with Oak Park Regional Housing Center (1041 South Blvd., Oak Park, IL 60302) to foster fair marketing and lending practices. He conducted seminars on diversity for realtors, conducted tours of the town and tirelessly discussed housing particulars with many civic leaders. The effort was successful. The Housing Center has fittingly established a memorial fund in Scully’s honor.

Scully was educated at Loyola University Chicago, eventually serving as a trustee. He was involved with Loyola’s new Arupe College, an associate degree program with

special emphasis on study skills. His charitable involvement went way beyond writing a check. He gave leadership to job placement efforts, a mentoring program for high school students and more. Along the way, Scully mentored many younger bankers and passed along to them by word and deed that social justice needs to be constantly on their minds.

That Scully was a gentleman is not to imply he was a pushover. Here is an example. In popular opinion a diagnosis of Parkinson’s disease means a greatly reduced life. Scully reacted to that diagnosis with grace and then went on to remarkably battle the disease for 43 active years.

Happenings and Resources

National Center for the Laity is co-sponsoring a March 23-25, 2017 conference on Catholic social thought and action at University of Notre Dame. Titled “Soul of Development,” the conference will take its cues from Pope Paul VI’s (1897-1978) encyclical of March 1967, *The Development of People*. The first conference event is at 7 PM on Thursday and it concludes with Mass at 5 PM on Saturday. More information from Center for Social Concerns (1212 Geddes Hall, Notre Dame, IN 46556; www.socialconcerns.nd.edu).

Gannon Center for Women & Leadership (1032 W. Sheridan Rd., Chicago, IL 60660; www.luc.edu/gannon) is publishing 5 ½” X 8 ½” booklets about outstanding Chicago Catholic women. Three titles appeared in 2015: *Sr. Ann Ida Gannon, BVM* by Robert Aguirre; *Sr. Carol Frances Jegen, BVM* by Prudence Moylan; and *Peggy Roach (1927-2006)* by Nicholas Patricca. In 2016 it was *Sr. Anne Carr, BVM (1934-2008)* by Robert Doud and *Patty Crowley (1913-2005)* by your INITIATIVES’ editor, Bill Droel.

It is no coincidence that several of these initial booklets are given to members of Sisters of Charity of Blessed Virgin Mary. Gannon Center is in Piper Hall on the campus of Mundelein College (now part of Loyola University). BVM Sisters operated Mundelein from 1929-1991. Neither is it a coincidence that INITIATIVES has affection for Gannon Center. It was in Piper Hall that INITIATIVES’ current editor met Russ Barta (1919-1997), founding president of National Center for the Laity. The introduction was made by a BVM sister.

Gannon Center also has an on-line exhibit, “Women and Labor.” Mollie Lieber West (1916-2015) is currently featured. In 1937 she witnessed a demonstration in support of Republic Steel strikers during which ten died. From that day she was committed to labor activism. She was a member of Chicago Typographical Union (3055 Glenwood Dyer Dr., Lynwood, IL 60411) and a founder of Coalition of Labor Union Women (815 16th St. NW, Washington, DC 20006).

Best wishes to Twenty-Third Publications (1 Montauk Ave., New London, CT 06320). It was founded in 1967, inspired by Pope/Saint John XXIII (1881-1963) and Vatican II (1962-1965). Therefore it now celebrates its 50th anniversary. It publishes books and other material for catechists, parish leaders and others. Two NCL books have the 23rd Publications imprint: *Full-Time Christians* and *Pope John Paul II’s Gospel of Work*.

Likewise, best wishes to Association of Chicago Priests (PO Box 3584, Oak Park, IL 60303; www.acpriests.org), celebrating its 50th anniversary. It too was inspired by Vatican II. ACP offers its members days of renewal and social outings. On an irregular schedule, it publishes *Upturn*, a newsletter of reflections from priests and other pastoral types. Once each year, just before Lent, ACP hosts an awards

dinner during which it honors select lay groups and an outstanding priest. In 1979 Msgr. Dan Cantwell (1915-1996), a founder of National Center for the Laity, was ACP's Pope/Saint John XXIII awardee.

Kelly Johnson (University of Dayton, 300 College Pk., Dayton, OH 45469) wonders what happened with the U.S. bishops' June 1998 document *Sharing Catholic Social Teaching*. It was a reflection on how social doctrine is or is not taught in Catholic schools, parishes, seminaries, and universities, and how it is conveyed or not conveyed through the liturgy.

"Far too many Catholics are not familiar with the basic content of Catholic social teaching," the bishops wrote in 1998. Our social doctrine is not an ancillary, optional part of Catholicism. It "is a central and essential element of our faith." The bishops pledged support for "the creation of a national organization of faculty interested in Catholic social teaching." The bishops' document suggested the Association of Catholic Colleges and Universities (1 Dupont Cr. NW #650, Washington, DC 20036; www.acunet.org) act as a convener of the proposed faculty group.

INITIATIVES can tell Johnson that the faculty group has surfaced at one or more bi-annual social doctrine conferences co-sponsored by National Center for the Laity. The next conference will occur March 23-25, 2017 at University of Notre Dame. Get more information on the conference from Center for Social Concerns (1212 Geddes Hall, Notre Dame, IN 46556; www.socialconcerns.nd.edu).

INITIATIVES is also aware that in conjunction with ACCU several teachers contributed case studies and reflections to *A Vision of Justice: Engaging Catholic Social Teaching on the College Campus* (NCL, PO Box 291102, Chicago, IL 60629; \$5 while supply lasts).

Finally, ACCU will sponsor Catholic Social Ministry Gathering (www.catholicsocialministrygathering.org) on February 3-6, 2018 in Washington, DC. It is geared to college students who show interest in advancing Catholic social improvement. Perhaps 500 are expected.

Greg Pierce, former president of National Center for the Laity, has written a Lent 2017 reflection booklet, *To Love and Serve* (Acta Publications, 4848 N. Clark St., Chicago, IL 60640; priced to quantity). Each day from March 1, 2017 to April 15, 2017 has a Scripture passage taken from the day's liturgy, a short reflection by Pierce and an action suggestion. *To Love and Serve* directs its readers toward daily work—with their families, neighbors and community members. *To Love and Serve* is designed as a companion to *The Message*, a popular rendering of the entire Bible, which can also be obtained from Acta; \$29.95.

INITIATIVES

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NCL, founded to continue the discussion prompted by the Advent 1977 *Chicago Declaration of Christian Concern*, is an independent 501-C-3 Catholic organization with a State of Illinois charter.

St. Rose of Lima parish (16 McLean St., Freehold, NJ 07728) is "the world where I found the beginnings of my song. In Catholicism there existed the poetry, danger and darkness that reflected my imagination and my inner self. I found a land of great and harsh beauty, of fantastic stories, of unimaginable punishment and infinite reward. It has walked along side me as a waking dream my whole life." —*Born To Run* by Bruce Springsteen (Simon & Schuster [2016], 1230 Ave. of the Americas, New York, NY 10020; \$32.50)