

<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>June 2006</p> <p>Number 157</p>
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Two Realms?

INITIATIVES' style sheet currently instructs the use of *church* (lower case *c*) to inclusively mean *the people of God* and *Church* (upper case *C*) for *official ministry*, for *social programs endorsed by a bishop* or for *Church employees*. The National Center for the Laity uses this distinction to counter related trends.

One. Since Vatican II (1962-1965) lots of money and time is devoted at the parish, diocesan and national levels to *lay ministry* inside the *Church*. Proportionately, very little attention goes to supporting *church* people in the world.

The NCL wants parents, clerks, politicians and neighbors *to be the church* from Sunday afternoon through Saturday. Likewise, the NCL wants lay ministers, pastors and members of Church-based social action groups to remember that they are not necessarily more-involved or better-informed than those who only appear on Church property once a week.

Two. Since Vatican II, as attendance at Mass declines, young adults are less formed by Catholic social thought in their careers. Consequently, a small number of Catholics—mostly Church employees and volunteers for Church-endorsed programs—faithfully fill the vacuum with their passion for immigration reform, protection of the unborn, and other peace and justice issues. However, these Church employees sometimes endorse very specific public policies in moral language, creating the impression that their partisan position is the Catholic position.

The NCL wants parents, clerks, politicians and neighbors to appreciate that they competently, confidently and specifically apply the gospel from Sunday afternoon through Saturday, even when their approach or policy position differs from a Church employee's—presuming the lay person's position is consonant with Catholic doctrine on the right to life, on the necessity of labor unions and other moral issues.

INITIATIVES' distinction is “dismissive” of *Church employees*, writes Gary Pokorny of St. Francis Seminary in Wisconsin.

“I think INITIATIVES sets up a [false] opposition based on place of employment, or calling, or ministerial role.” The distinction “fosters the image of *two realms* [and] undermines a Vatican II vision of *one people* sharing a common mission.”

“The so-called *two realm approach* to mission [is actually] found in magisterial texts,” including Vatican II, the 1983 *Code of Canon Law* and Pope John Paul II's 1987 exhortation *Christifideles Laici*, says Aurelie Hagstrom of Providence College in a recent talk at the College of St. Scholastica (1200 Kenwood Ave., Duluth, MN 55811).

Nonetheless, “a two realm approach,” Hagstrom explains, can unfortunately be used to “restrict the mission of the laity to only *worldly obligations* and prevent them from taking on important intra-ecclesial roles. [The distinction is sometimes] the basis for exclusion of the laity from service within the Church.”

Around Vatican II the term *ministry* was used for service within the Church and *apostolate* for activities directed to the world, says Cardinal Avery Dulles, SJ in a recent talk at Fordham University. Since Vatican II, groups [like NCL] wonder if too much emphasis on rapidly expanding ministries inside the Church is “obscuring the secular mission of the laity.” But, says Dulles, “a sharp distinction between ministry in the Church and apostolate in the world...would be a mistake.” Lay ministry does not somehow undermine the lay apostolate. Indeed, a key role for lay ministers is to form fellow Catholics “to carry out the kinds of apostolate that Vatican II envisaged.” Further, Dulles says, the word *ministry* in Catholic parlance could be used in a non-restricted sense. (*The Florida Catholic*, 4/14/06)

The NCL welcomes Pokorny's caution. The NCL certainly wants lay Catholics involved in Church governance and in parish ministry. The NCL's *raison d'être*, however, is to prompt more Catholics to “take the initiative” on the job and in the community—not as surrogates of the hierarchy but as competent baptized Christians.

Taking the Initiative *Among Business People*

James Nolan believes that many business leaders, professionals and government officials “want to find a reliable moral compass, want to integrate who they are with what they do,” and want to make a difference “for the greater good.” Unfortunately, only in hectic circumstances and under pressure can they reflect on their work.

Some years ago Nolan took charge of the Woodstock Business Conference (Georgetown University, PO Box 571137, Washington, DC 20057; <http://woodstock.georgetown.edu>), a national network of support groups for business executives and professionals. Nolan now brings the WBC experience to *Doing the Right Thing: A Catholic's Guide To Faith, Business and Ethics* (St. Anthony Messenger Press [2006], 28 W. Liberty St., Cincinnati, OH 45202; \$12.95).

Nolan has a Catholic perspective, which goes beyond an individual's relationship with Christ and the good example of that executive's life. Nolan challenges executives to critique corporate culture and “influence our organizations so that...they are consistent with Christian values.”

Because the WBC approach is realistic it requires patience. For example, Nolan affirms a CEO who, with seemingly no other options, closes a plant in the Midwest in the “most humane way possible.”

In an ideal world WBC could assign *The Disposable American: Layoffs and Their Consequences* by Louis Uchitelle (Alfred Knopf [2006], 1745 Broadway, New York, NY 10019; \$25.95), in which this CEO will read that many layoffs are of questionable necessity and that within a few months the layoff is actually counterproductive. WBC could go further, teaching this CEO how Catholicism parts ways with utilitarian calculus. But how many executives would return for a second lecture on morality? This is to say that support groups for businesspeople do not alone guarantee social justice. A moral economy needs laws, media scrutiny, labor unions, consumer groups, treaties and more. But groups like WBC and leaders like Nolan make it more possible for executives to take faith seriously. (*Catholic Times*, 2/26/06 and *Woodstock Report* [3/06], Georgetown University, Box 571137, Washington, DC 20057)

Taking the Initiative *For Workers*

The Religion and Labor Network (Bethany Lutheran Church, 2511 E. Franklin Ave., Minneapolis, MN 55406) provides legal advice to workers at its four sites in Minneapolis, including two in Catholic churches, and at a site in St. Paul. Law students from the University of Minnesota, Hamline University and William Mitchell College volunteer for two-hour shifts. They listen to complaints from non-union workers (some of whom are undocumented) about unpaid wages and harassment on the job. Often times the old tactic of a letter on legal stationary is enough to get a situation corrected.

Matt Gladue, a friend of the National Center for the Laity, supervises the Religion and Labor Network. An employer or the U.S. Justice Department cannot bestow dignity on a worker, he says. People, regardless of their situation, have innate, God-given dignity and must be “treated humanely.” (*The Union Advocate* [4/7/06], 411 Main St. #202, St. Paul, MN 55102)

Not so many years ago, a worker would bring job problems to the neighborhood monsignor, or to a union steward or to an officer of an ethnic club. But nowadays, as those resources are often unavailable, centers like Religion and Labor Network and like Tenants and Workers United (3801 Mt. Vernon Ave., Alexandria, VA 22305; www.twsc.org) rectify pay disputes, teach English to new arrivals and provide health screenings and the like. There are about 140 such centers around the country, estimates Janice Fine, author of *Worker Centers: Organizing Communities at the Edge of the Dream* (Cornell University Press [2006], 512 E. State St., Ithaca, NY 14850; \$21.95). About 25% are affiliated with a church, another 25% with an ethnic organization, and the rest are free-standing.

Some centers stick to solving problems for individuals. Others negotiate policies within a specific industry, sometimes with notable results. The New York Taxi Workers Alliance (37 E. 28th St. #302, New York, NY 10016), for example, negotiates a cap on the leasing fee charged by medallion owners. Bhairavi Desai, the 30something leader of NYTWA, is what INITIATIVES affectionately calls an *urban character*. Born in India, she tolerates non-nonsense during her workday, spent mostly with men in garages. Desai doesn't have a driver's

license, relying on the subway or cab rides—presumably freebies.

The Coalition of Immokalee Workers (PO Box 603, Immokalee, FL 34143; www.ciw-online.org), is another worker center that gets involved in policies. CIW recently won a raise for migrants who pick tomatoes used at Taco Bell. (*N.Y. Times*, 4/23/06 and *Labor Life* [3/06], 85 Commercial St., Weymouth, MA 02188)

Taking the Initiative

In the Cafeteria

Three big pop companies (Do you say *soda*?) agree to remove sweetened drinks from grammar schools—public and private—beginning in August 2006. Pepsi, Coke and Cadbury Schweppes (Dr. Pepper) will sell diet pop, bottled water and juice in the schools. The program is voluntary; a school can still order sugar drinks.

The plan was brokered by the American Beverage Association (1101 16th St. NW, Washington, DC 20036; www.ameribev.org), representing the companies, and the Alliance for a Healthier Generation (American Heart Association, 7272 Greenville Ave., Dallas, TX 75231; www.healthiergeneration.org), which along with the [President] William Clinton Foundation represented the interests of the children.

Catholic morality doesn't demand singular, pure motives. In this example beverage industry leaders obviously have mixed motives. They are concerned about public health but they also want to avoid bad publicity and penalties from school districts and entire states that ban pop. Also, obesity lawsuits (which were once called frivolous) are gaining traction in some courts.

Some groups think the agreement falls short. Commercial Alert (4110 SE Hawthorne Blvd. #123, Portland, OR 97214; www.commercialalert.org), for example, wants to ban all sugar advertising in the schools, including on Channel One. (*N.Y. Times*, 5/4/06)

This notable development is part of a trend to encourage healthy eating among students. The new Promise Academy (Harlem Children's Zone, 35 E. 125th St., New York, NY 10035; www.hcz.org) is, reports Kim Severson, the most intensive attempt in the U.S. to teach healthy eating. Most of the food in the school is locally grown; and yes, the school is in Manhattan. There's a farmers market in the

school once a month. Free apples are available round-the-clock. Resistance to fast food and candy is taught across the curriculum. (*N.Y. Times*, 9/9/05)

To get more locally produced food into schools, the National Catholic Rural Life Conference (4625 Beaver Ave., Des Moines, IA 50310; www.ncrlc.com) supports a Farm to Cafeteria provision of the Congressional Child Nutrition and WIC Act. NCRLC wants INITIATIVES' readers to contact their senator about the provision. More information on it and on this general topic from Community Food Security Coalition (PO Box 209, Venice, CA 90294; www.foodsecurity.org) and National Farm to School Program (Occidental College, 1600 Campus Rd., Los Angeles, CA 90041; www.farmtoschool.org).

Taking the Initiative

At the University

The majority of college teachers think that imparting values, developing students' moral character, and assisting in students' self-understanding is part of a college's job, according to a large survey by the Higher Education Research Institute (University of California, 3005 Moore Hall, Los Angeles, CA 90095; www.gseis.ucla.edu). Most teachers are not comfortable, the survey notes, with explicitly making a student's *spiritual life* part of the college's concern because spirituality is closely related to religion.

So, are colleges helping students with their ethical growth? HERI conducted a major study of students, only to find that 56% say teachers never provide an opportunity to discuss the meaning of life.

In another survey 80% of graduate students say their department never provides training or informal guidance in research ethics. At the same time, says Philip Langlais (Old Dominion University, 2035 Hughes Hall, Norfolk, VA 23529), young researchers are rationalizing shoddy work and ethical lapses because of competition. Thus Langlais is involved in a ten-school pilot program "to establish best practices for educating students and faculty members in professional standards, ethics, and the skills necessary to identify and make decisions about such issues as conflict of interest, authorship, ownership and the use of data, plagiarism, and mentor relationships and responsibilities." The effort is backed by the

Council of Graduate Schools (1 Dupont Cr. NW #403, Washington, DC 20036; www.cgsnet.org) and the Office of Research Integrity (315 Kinkead Hall, Lexington, KY 40506; www.rgs.uky.edu). (*The Chronicle of Higher Education* [1/13/06 & 3/10/06], 1255 23rd St. NW, Washington, DC 20037)

Taking the Initiative *On Immigration*

Unprecedented rallies around the country raise practical and philosophical questions about immigration, religious identity, family life and citizenship.

For example, do immigrants drive down wages, making it harder for U.S.-born workers to get ahead? Research does not yield a simple answer. At a certain point immigrant labor might “depress the incomes of the lowest-skilled workers” in the short term, Nell Henderson reports. But, “increased immigration—legal and illegal—helps keep inflation low, boosts rents and housing values, and benefits the average U.S. taxpayer.” Immigrants also keep prices low at restaurants, stores and hotels, and in construction, which adds to commerce. (*Washington Post Weekly*, 4/30/06)

The key component to a family’s upward mobility is education—not the number of people applying for low-wage jobs or any other factor. Education is more determinative now than even ten years ago. This applies to all U.S. families—blacks, new arrivals and those whose ancestors arrived here in the 1600s. (*Class Matters* edited by Bill Keller, Times Books [2006], 229 W. 43rd St., New York, NY 10036; \$14)

Thirty years ago the book and TV series *Roots: Saga of an American Family* by Alex Haley (Dell [1976], 1745 Broadway, New York, NY 10019) motivated people to reclaim their ethnic heritage. The same is happening as a result of this spring’s pro-immigrant rallies. The Ellis Island Immigration Museum (292 Madison Ave., New York, NY 10017; www.ellisland.org), to mention only one resource, has information on millions of arrivals from Europe and elsewhere during the years 1892-1954.

Through all the hardships, joys and arguments about U.S. immigration past and present, writes Julia Keller, “the literature of immigration is the bright center of the nation’s aesthetic heritage.” She lists several “memorable

[books] that explore the complexities of the immigrant experience.” They include *The Joy Luck Club* by Amy Tan (McGraw Hill [1990], 1221 Ave. of the Americas, New York, NY 10020; \$12.80) and *In America* by Susan Sontag (Vintage [2000] 1745 Broadway, New York, NY 10019). (*Chicago Tribune*, 4/30/06)

Send INITIATIVES the title and author of your favorite books about immigration. INITIATIVES will compile and publish the results. Your editor’s favorites include *Hunger for Memory* by Richard Rodriguez (Bantam Books [1982] 1745 Broadway, New York, NY 10019; \$14). In fact, your INITIATIVES’ editor—whose ancestors came from Switzerland and Ireland—considers this book among the very best for spiritual reading.

Taking the Initiative *Among Migrants*

A newspaper, *The Florida Catholic* (498 S. Lake Destiny Rd., Orlando, FL 32801; www.thefloridacatholic.org), launched a “long-sleeve shirt campaign” during Lent. Committees from 60 churches collected clothing for migrants and their children. It will become an annual Lent practice.

The Catholic Migrant Farmworker Network (6960 Sunfleck Row, Columbia, MD 21045; www.cmfkn.org) responds to the sacramental and religious education needs of migrants in the U.S. In addition, CMFN, in cooperation with local groups like Office for Farmworker Ministry (815 S. Park Ave., Apopka, FL 32703; www.offm.org), advocates on behalf of worker safety, including protection from pesticides and adequate hydration.

The Alliance for Fair Food (1107 New Market Rd., Immokalee, FL 34142; www.allianceforfairfood.org) is a coalition of churches and human rights groups that wants McDonald’s and other large purchasers of tomatoes, oranges and the like to take an interest in migrant working condition. The Alliance is building upon the positive action taken by Taco Bell last March on behalf of tomato pickers. A growers lobby group, the Florida Fruit and Vegetable Association (PO Box 948153, Maitland, FL 32794; www.ffva.com), is circulating a code of conduct unacceptable to the Alliance. (*Pax Christi USA* [3/06], 532 W. Eighth St., Erie, PA 16502)

Taking the Initiative *For Peace*

Community of Sant'Egidio (560 Riverside Dr. #13P, New York, NY 10027; www.santegidio.org) was the lead sponsor for the April 2006 International Prayer for Peace held at Georgetown University (37th & O Sts. NW, Washington, DC 20057).

The event, held intermittently, includes many of the faith traditions. The first International Prayer for Peace was convened by Pope John Paul II in Assisi, Italy in 1986. On that occasion John Paul II drew a distinction between “prophets of peace” and “builders of peace.” The world needs both, he said. Peace requires prophets who denounce violence, but it also requires diplomats, officers, teachers, engineers and others who broker treaties and promote economic opportunity.

The Community of Sant'Egidio is a lay movement founded in 1968 by Andrea Riccardi. It is now very active in Africa, including in Darfur. A few years ago Sant'Egidio mediated the civil war in Mozambique. There are six chapters in the U.S. The April prayer gathering was their first major U.S. event.

Work and Art

Man At Work is a collection of 586 paintings and sculptures at Milwaukee School of Engineering (1025 N. Broadway, Milwaukee, WI 53202; www.msOE.edu/manatwork). A donation from businessman Eckhart Grohmann, the art treats work from the 17th through 20th century. “Exposure to this collection,” says Grohmann, will help students see “the historical evolution of work from its early, modest beginnings and allow them to better understand the roots of today’s production processes.”

110+ Years

Of Catholic Social Thought

INITIATIVES has a collection of commentaries on the encyclicals from years ago. Unfortunately the market today for such publications is probably limited to a few college courses on Catholic social thought and a small number of Catholic study circles.

Human Dignity and the Common Good by Fr. Richard Rousseau, SJ (Greenwood Publishing [2002], PO Box 5007, Westport, CT

06881; \$115) gives an outline, a summary and the full text of seven social encyclicals, including two by Pope John Paul II. The book also includes a 1941 talk by Pope Pius XII.

John Paul II: the Encyclicals in Everyday Language edited by Fr. Joseph Donders, M.Afr. (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$14) is, as the title says, a compilation minus the arcane phrasing that comes from translations of Latin documents written by a Polish pope living in Italy.

Your INITIATIVES’ editor, Bill Droel, has collected many of John Paul II’s talks and writings on work. Twenty-Third Publications will publish the collection. INITIATIVES’ readers will soon be offered copies at a discount.

North American Spirituality

Fr. Isaac Hecker, CSP (1819-1888)

The Missionary Society of St. Paul the Apostle (3015 Fourth St. NE, Washington, DC 20017; www.paulists.org) announces a beatification campaign on behalf of Hecker, their founder. The Paulists will have several commemorative events during their 150th anniversary in 2008. (*America* [5/1/06], 106 W. 56th St., New York, NY 10019)

Hecker has long been a favorite of the National Center for the Laity. Unlike today’s culture despisers, he believes that Catholic evangelization must appreciate positive accents in North American culture. Hecker preaches that a layperson’s work is religiously significant.

Here are some sentences from a July 1860 talk:

Some people feel “they do nothing for God. [They say] their time is wholly taken up with the management of their families and the common duties of life. This is indeed strange language... What is *doing something for God*, if not being faithful and chaste as husbands and wives, of being careful and prudent parents, of being upright and honorable merchants or of being [unprejudiced] and patriotic citizens? ...Let us not entertain the folly that our perfection consists in floating on roseate clouds with trumpets in our mouths. This we may leave to the imagination of painters and poets. Our [religious] duty lies in practice of the daily concerns of life.”

Rest in Peace

Peggy Roach (1927-2006)

“What Msgr. Reynold Hillenbrand (1904-1979) did for his seminarians—people like Msgr. George Higgins (1916-2002), Msgr. Dan Cantwell (1915-1996) and Msgr. Jack Egan (1916-2001)—Chicago Inter-Student Catholic Action (CISCA) did for lay people,” Roach once told INITIATIVES.

CISCA, founded by Fr. Joseph Reiner, SJ in 1927 and moderated by Fr. Martin Carrabine, SJ from 1935-1950, was an important intellectual and spiritual resource for up to 3,000 students per year from about 90 schools. The students--grouped into cells of a dozen or so--were exposed to the social encyclicals, to the latest in liturgy and to urban issues, particularly race relations. Ed Marciniak, a founder of the National Center for the Laity, was student president of CISCA in the late 1930s.

Roach joined CISCA while attending St. Scholastica High School (7416 N. Ridge Blvd., Chicago, IL 60645). She was drawn to Friendship House, a Catholic effort to improve race relations. After college, Roach got more involved in civil rights issues. Russ Barta,

founding president of our NCL, recommended her for a position with the National Council of Catholic Women in Washington. She participated in the August 1963 March in Washington and also went to Mississippi. She returned to Chicago in 1966 to care for her mother and work for the National Catholic Conference of Interracial Justice. She was involved with the John A. Ryan Forum, an arm of the Catholic Labor Alliance, which was a predecessor to our NCL.

Roach then began a 35-year position as secretary to Egan, both in Chicago and at University of Notre Dame, where the two facilitated the Catholic Committee on Urban Ministry. By her intelligence, competence and wide-ranging experience, Roach amplified the message of Vatican II (1962-1965), both in anticipation of it and as Vatican II is implemented in Chicago and around our country.

“The kingdom of God is not some time or place in the future; it is all times and all places where God is allowed to reign,” preached Fr. Gary Graf (450 Keller Ave., Waukegan, IL 60085) at Roach’s funeral. “The kingdom of God accompanied Peggy Roach because she allowed the kingdom to be seen and felt in her presence.”

Happenings

Interfaith Worker Justice (1020 W. Bryn Mawr #400, Chicago, IL 60660; www.iwj.org) is again sponsoring a summer program in Catholic social teaching for undergrads. For about ten weeks students will study Catholic philosophy, organize workers and reflect on their experience.

Mount Angel Abbey (St. Benedict, OR 97373; www.mtangel.edu) features Fr. John Haughey, SJ at its 23rd annual summer conference, July 9-14, 2006. Haughey, a longtime friend of the National Center for the Laity, will talk about a spirituality of daily work, among other topics.

The 20th annual Social Action Summer Institute sponsored by The Roundtable (18 Bleecker St., New York, NY 10012; www.nplc.org) and four other Catholic organizations will be held July 16-21, 2006 at the University of Dayton, Ohio.

Catholic Common Ground Initiative (18 Bleecker St., New York, NY 10012; www.nplc.org) will celebrate its tenth anniversary on August 11, 2006 in Chicago, where Common Ground was founded by Cardinal Joseph Bernardin (1928-1996). Cardinal Francis George, OMI will speak at the event, to be held at the Lake Shore campus of Loyola University.

“Catholic Social Teaching and Human Work” is a September 25-27, 2006 conference at Villanova University (Mission Effectiveness, 202 Vasey Hall, Villanova, PA 19085; <http://www3.villanova.edu/mission>). It will commemorate the 25th anniversary of Pope John Paul II’s encyclical, *On Human Work*.

A book about John Paul’s theology of work by your INITIATIVES’ editor, Bill Droel, is forthcoming from Twenty-Third Publications. INITIATIVES’ readers will soon be offered a discount copy.

The U.S. Catholic Bishops' Department on Social Development and World Peace (3211 Fourth St. NE, Washington, DC 20017; www.usccb.org/sdwp) will host a "Catholic Social Ministry Gathering," February 9-14, 2007 at a hotel on Capitol Hill.

Websites

The Catholic Health Association (4455 Woodson Rd., St. Louis, MO 63134; www.chausa.org) is cooperating with several other organizations including the U.S. Chamber of Commerce and the AFL-CIO in publicizing the plight of those who lack medical insurance. Through Robert Wood Johnson Foundation (PO Box 2316, Princeton, NJ 08543; www.covertheuninsured.org) teachers and parish leaders can obtain educational materials and information about lobbying Congress.

American Rights At Work (1100 17th St. NW #950, Washington, DC 20036; www.americanrightsatwork.com) maintains a cyber-digest of stories about union busting and other violations of workplace dignity. Its board includes Julian Bond of the NAACP, Bishop Joseph Sullivan of Brooklyn and Beth Shulman, author of *The Betrayal of Work: How Low-Wage Jobs Fail* (The New Press [2003], 38 Greene St., New York, NY 10013; \$16.95).

This website can be accessed through the Catholic Labor Network (www.catholiclabor.org). CLN director, Fr. Sinclair Oubre of Port Arthur, TX, also kindly posts back issues of INITIATIVES and general information about our National Center for the Laity.

Bob Senser, longtime friend of the National Center for the Laity, monthly publishes an informative cyber-newsletter, *Human Rights for Workers* (www.senser.com).

Greg Pierce, former National Center for the Laity president, hosts a cyberspace "Dialogue on the Spirituality of Work." To join the discussion, send your e-mail address to his secure site: gpierce@actapublications.com.

The National Center for the Laity has independent, non-profit tax status. It has been chartered in Illinois since April 1978. The NCL relies entirely on donations for general operations and grants for special projects.

The NCL board includes Mike Beckman, Tom Donnelly, Bill Droel, John Hazard, Laura Jennings, Nicole Kramer, Frosty Pipal, Terry Mambu, Phil Moore, and Vaile Scott (president).