

Initiatives

In Support of Christians in the World

National Center for the Laity
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www.catholiclabor.org/NCL.htm

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50 Years Since Vatican II

Pope John XXIII (1881-1963) first “pronounced...an ecumenical council for the universal church” 50 years ago. He jotted in his diary that his fellow bishops greeted the news with “a devout and impressive silence.” Vatican II, as the council is called, ended in 1965. People graduating from high school that year are now 60ish. Thus those paying attention to things Catholic and who are 60+ remember both before and after Vatican II. But as months go by, there are fewer such people.

This *before and after* generation can document what Vatican II meant for the average Catholic, and they have begun to do so.

First are personal memoirs meant for family and friends. There are also light-hearted skits performed with nostalgia in parish halls. Some Catholics detail their *before and after* spiritual journey in a modest paperback. For example, ACTA (www.actapublications.com) has an “American Catholic Experience” series which includes *Finding My Way In a Grace-Filled World* by Bill Droel (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8).

Then there are autobiographies or memoirs published through major outlets. A few of these will take their place alongside such classics as *The Seven Storey Mountain* by Fr. Thomas Merton, OCSO (Harcourt [1948], 525 B St., San Diego, CA 92101; \$16), *The Long Loneliness* by Dorothy Day (Harper Collins [1952], 10 E. 53rd St., New York, NY 10022; \$14) and *The Journal of a Soul* by Pope John XXIII (Doubleday [1966], 1745 Broadway, New York, NY 10019; \$27).

Among the latest *before and after* books are *In Due Season: A Catholic Life* by Paul Wilkes (Wiley Publications [2009], 989 Market St. #600, San Francisco, CA 94103; \$24.95) and *Practicing Catholic* by James Carroll (Houghton Mifflin [2009], 215 Park Ave. S., New York, NY 10003; \$28).

Wilkes, who is about 70, has several books about Catholicism, including *In Mysterious Ways: the Death and Life of a Parish Priest* (Grove Atlantic [1990], 1094 Flex Dr.,

Jackson, TN 38301; \$14), about a pastor’s daily work, *The Good Enough Catholic* (Ballantine Books [1996], 1745 Broadway, New York, NY 10019; \$19), his selective opinion of *what it takes* and *Excellent Catholic Parishes* (Paulist Press [2001], 997 Macarthur Blvd., Mahwah, NJ 07430; \$22.95).

Wilkes discovered the meaning of the Vatican II church not in a monastery or in Rome, and not in the late 1960s or early 1970s, but in New Jersey in 1997, where he gave the annual mission at one of those “excellent Catholic parishes,” Church of the Presentation in Upper Saddle River. “The people at Presentation were not the *uber-Catholics*, daily communicants, their rosaries spilling nonstop through pious fingers,” he writes. “These were not the vigilant ones who reported every liturgical infraction to the bishop, every seeming deviance from dogma, every person who might have a view contrary to the magisterium. No, these were ordinary people given a vision that they could do great and holy things in each other’s presence, in God’s presence...Their sheer goodness radiated. This parish was their monastery, to which God had called them. This was the crucible in which they would be purified, the community they could depend on for support, a holy home enriched by their presence...The true, wounded, triumphant Body of Christ. Where had I been? Why had I never seen this before?”

“It was,” Wilkes says, “the best example of Vatican II in action I had ever seen, a complement of priestly and lay talents, different in role, equal in discipleship, each with a vocation to live out.”

In Due Season holds nothing back, stripping away all the layers of protection that most of us insist upon in our private lives. Wilkes has the self-centeredness shared by many autobiographers and exhibits an addictive personality that led to wild excesses in personal, professional and spiritual life. He is *catholic* with both a small *c* and a capital *C*, yet he searches for a vocation that eludes him until very late in life.

“I eventually came to know that happiness was, after all, a sign that I was coming closer to my calling,” he writes. “For here was, if not a saintly or heroic life, a real life. I was the

father of children I really hadn't wanted, married to a woman who had no reason to say *yes* that day in New York. My life didn't add up; it was certainly not the sum of its parts."

"I realized," Wilkes concludes, "that it has been a life that grew deeper and better in spite of me. God was good enough to give me life itself. Christ kept his promise and stayed with me. The wind of the Holy Spirit ruffled my conscience and other times calmed the seas just when I was about to drown."

Carroll, a 70ish novelist and newspaper columnist, has told his story in *Constantine's Sword* (Houghton Mifflin [2002]; \$17), a history of Catholic-Jewish relations, in *An American Requiem* (Houghton Mifflin [1997]; \$15) about his father, a prominent Pentagon official, and elsewhere.

In *Practicing Catholic*, Carroll, like Wilkes, draws upon Merton and John XXIII. Carroll also includes Fr. Isaac Hecker, CSP (1819-1888), the founder of the Paulists because Carroll was once a Paulist priest.

Hecker tried transcendentalism among other ideas before his conversion to Catholicism. He was ordained into the Redemptorist order but was kicked out because his ministry had a North American flavor: dialogue with Protestants, appreciation for U.S. democracy and more. "Hecker was explicit in affirming the idea that God resides in the soul of each individual as much as in the hierarchical institution of the Church," Carroll writes.

Carroll makes sense of the changes in his life and in Catholicism through Hecker's insight. "Human experience as such is an opening to the presence of God," he gradually understands. Of course, "experience is not enough," but the U.S. experience of pluralism and openness is relevant to faith.

Vatican II marks a healthy shift from an obsession with winning salvation to the "affirmation of God's unconditional love." Yet Carroll advises post-Vatican II Catholics to retain the best of *the before*; namely, a caution about modernity and its notion "of the radically subjective individual as entirely cut off from structures of community." Further, Catholics should not give in to *secularism* but retain their unique identity with its sacramental imagination, seeing grace in art and ordinary things. Catholics, almost alone now in the U.S., should continue to appreciate that "the cosmic and the parochial [are] not contradictory."

Carroll's last, self-effacing chapter, "A Writer's Faith," treats forgiveness and reveals his optimism about U.S. Catholicism.

Time will tell if *In Due Season* or *Practicing Catholic* deserve classic status. More importantly, time will tell if U.S. young adults will ever consider Vatican II vital to their lives.

Taking the Initiative For Green Jobs

INITIATIVES recently speculated that an older urban area might enjoy a second spring if its leaders, among other policies, made an all-out commitment to the environment. A case study comes from Pittsburgh, thanks to Christine O'Toole (*N.Y. Times*, 4/1/09).

Once called *the Steel City*, Pittsburgh is now a place for health care, education, finance, sports and more. "It's clean, it's shinny, it's green," says Dan Onorato (Allegheny County, 436 Grant St. #101, Pittsburgh, PA 15219; www.alleghenycounty.us). "Slow, steady growth is our strongest asset."

O'Toole details the slow-growth approach. Green Building Alliance (333 E. Carson St. #331, Pittsburgh, PA 15219; www.gbapgh.org) began in 1993 as the first nonprofit to exclusively focus on energy conservation in urban buildings. GBA gathered local architects, engineers, builders, foundation executives and public officials for debates and strategy sessions. GBA experimented with a 100-year old abandoned factory, retrofitting it for offices. GBA got involved with a public landmark building and more, promoting solar energy, increased insulation, creative venting systems, organic paint, and special plywood. Eventually, GBA approached corporations seeking to expand. PNC Financial Services, for example, was initially skeptical but now admits its cooperation was a sound investment. Each green project—and 41 more are under way in the Pittsburgh area—requires workers with updated skills and a new sensitivity. Not long ago Pittsburgh had the most Leadership in Energy Design (LEED) square feet of any U.S. city. In recent months six larger cities have pulled ahead of Pittsburgh—evidence that the movement is catching on.

The Blue Green Alliance (2929 University Ave. SE #208, Minneapolis, MN 55414; www.bluegreenalliance.org) is a hub for the environmental jobs movement. Indeed, Minnesota is eager to lead the new green

economy. The state's Green Jobs Task Force (75 Martin Luther King Blvd., St. Paul, MN 55155; www.mnngreenjobs.com) has a report on how the state can best use and coordinate the environmental portion of the Federal stimulus package. HIRE (935 Olson Memorial Hwy., Minneapolis, MN 55405; www.hiremn.org), a new coalition of workforce centers, religious groups and environmental interests, lobbies for the inclusion of 25% low income workers to weatherize homes and buildings in subsidized projects. (*The Union Advocate* [2/20 & 3/6/09], 411 Main St. #202, St. Paul, MN 55102; *Seeds of Justice* [3/09], 328 W. Kellogg Blvd., St. Paul, MN 55102)

Taking the Initiative *In Science*

Sr. Marianne Postiglione, RSM (ITEST, 20 Archbishop May Dr. #3400A, St. Louis, MO 63119; www.faithscience.org) has published a collection of articles and letters by Fr. Robert Brungs, SJ (1931-2006), *Written In Our Flesh: Eyes Toward Jerusalem*.

In the mid-1960s Brungs began teaching physics at St. Louis University. I realized, he writes, that the Church "was at a loss...relating to the Christians who worked in science and technology." Even back then Brungs knew that the pace and reach of innovations was accelerating, with significant moral questions surrounding each advance in science and technology. In 1968 he and a few others incorporated ITEST. It remains one of the best hubs for the faith and science dialogue.

"All the beauty that wells up into our lives from science and technology and from the theology that it prompts, points more and more to the beauty that is Christ. From the delicate tracery of living systems and elemental particles to the grand dance of the galaxies, the patterning of nature is being revealed to us in all its beauty, in all its splendor."

The current issue of the ITEST newsletter announces its October 23-25, 2009 conference in Belleville, IL: "Environmental Stewardship in the Judeo-Christian Tradition."

Taking the Initiative *For Sabbath Time*

The Catholic Council on Working Life was a direct antecedent of our National Center for the Laity. In his new book, *Justice At Work:*

Globalization and the Human Rights of Workers (National Center for the Laity [2009], PO Box 291102, Chicago, IL 60629; \$22), Bob Senser tells about a 1950s CCWL campaign to curtail Sunday shopping.

CCWL, in cooperation with other groups, distributed a "Stop Shopping" poster and published articles about the topic in its *Work* newspaper. Senser, a CCWL staff member at that time, also wrote a pamphlet. Nick von Hoffman, back then an organizer for Industrial Areas Foundation (220 W. Kinzie St. #500, Chicago, IL 60610), dropped by the CCWL office, only to say: It's a loser.

Looking back Senser admits that in one sense von Hoffman was correct. In many places Sunday is the busiest shopping day of the week. If not, it competes with Friday and Saturday. But Senser is still haunted by *Exodus* (20: 8-11 & 31:14-15 & 35:2-3) and by *Isaiah* (58:13-14). God's command about the Sabbath (be it Sunday, Saturday or Friday) is social, Senser emphasizes. Work is dignified; it is different from slavery. The Sabbath is celebrated as a triumph over slavery and as an affirmation of dignified work.

The meaning of work is common to the weekly holydays of the three religions of Abraham, explains Chris Ringwald in *A Day Apart* (Oxford University Press [2007], 198 Madison Ave., New York, NY 10016; \$27). Because Islam has a different take on God's creation process, it does not prohibit work on Friday. But like Judaism and Christianity, Islam fosters a time apart to glory in human dignity and liberation.

Ringwald is of the opinion that all three religions could attract and retain young adults to the faith by promoting the Sabbath. He too says that the Sabbath is not an optional component of individual spirituality but is essentially social and it actually forms a religion.

Each of us, Senser urges, should consider: "What does [the Sabbath] mean for me in my own special circumstances at this time in my life?" Reactions from INITIATIVES' readers are welcome.

Taking the Initiative *In the Liturgy*

On March 19, 1943 (the feast of St. Joseph, Husband & Father) Msgr. Dan Cantwell (1915-1996) and Ed Marciniak (1917-2004) founded the Catholic Labor Alliance, later called

the Catholic Council on Working Life. The duo, along with others, also founded our National Center for the Laity in 1978.

CCWL, in cooperation with other groups, made strides in labor relations, ecumenism and race. But CCWL met its match when it tried to tangle with the liturgy police. Smile.

May 1st, Marciniak explains, is the workers' holiday in Europe but in the U. S. May 1st is only celebrated by "a small remainder of nostalgic socialists." Instead and for good reasons, Labor Day in the U.S. is the first Monday of September: this year September 7, 2009. (*Commonweal* [8/31/56], 475 Riverside Dr. #405, New York, NY 10115)

Starting with those facts, CCWL lobbied for a change in the U.S. liturgical calendar, moving the Feast of St. Joseph the Worker from May 1st to the first Monday in September, while keeping the Feast of St. Joseph, Husband & Father on March 19th. Got it?

The plan made it through a U.S. bishops' committee, but was killed as it moved toward Vatican review.

Of note: Two Catholic laymen are generally credited with starting Labor Day in the U.S. Matthew Maguire (1855-1917) was a machinist in New Jersey, active in the Knights of Labor. Peter Maguire (unknown-1917) formed the United Brotherhood of Carpenters in Chicago and was the first secretary of the AFL. In 1882, 1883 and 1884 they organized parades in New York City. The parade date in 1884 was called Labor Day. In 1894 Congress made the day a national holiday.

Nothing prevents parishes from focusing on the dignity of work this Labor Day, September 7, 2009. In fact the *Ordo* allows for "the proper for civic observances" on that day and any creative parish can insert work themes during that weekend, the Twenty-Third Sunday in Ordinary Time. Please send INITIATIVES your liturgical plan for Labor Day ASAP; to then be shared with other INITIATIVES' readers.

For starters, Interfaith Worker Justice (1020 W. Bryn Mawr Ave. #400, Chicago, IL 60660; www.iwj.org) sponsors a Labor in the Pulpit project, complete with special prayers and possible guest homilists in some locations. IWJ also has a free *Spiritual Stimulus Package*, a toolkit for parishes seeking to assist the unemployed.

Work and Art

Fictions of Business: Insights On Management From Great Literature by Robert Brawer (John Wiley [1998], 1 Wiley Dr., Somerset, NJ 08875; \$16.95) contains reflections and cautionary tales in chapters like "Overcoming the Corporate Gospel and the Will To Believe," "Office Politics" and "Maintaining Individuality in Corporate Life." Each chapter draws upon one or two novels or short stories, including *Sister Carrie* by Theodore Dreiser (Barnes & Noble Classics [1900], PO Box 3143, Secaucus, NJ 07096), *Babbitt* by Sinclair Lewis (Barnes & Noble [1922]; \$7.95) and *The Way We Live Now* by Anthony Trollope (Barnes & Noble [1875]; \$9.95).

What novels or short stories do INITIATIVES' readers recommend for these difficult economic times?

Of course, anything by Charles Dickens (1812-1870) can be listed. His *Little Dorrit* (Penguin [1855], 375 Hudson St., New York, NY 10014; \$12), writes Alessandra Stanley, "is particularly apt and enjoyable at this moment in history because the story focuses intently on something deeper and more universal than real estate bubbles and bank runs: unfairness. And there are so many variations on injustice in the tale." (*N.Y. Times*, 3/28/09)

Little Dorrit, which appeared on PBS (www.pbs.org/masterpiece) during March and April, does not romanticize the poor. Indeed, as Stanley notes, the poor no less than the rich have a pecking order and social intrigue. Little Amy Dorrit's father, who is exploited by bankers, in turn "exploits [her] kindness and filial piety." Dickens' realism about human nature makes his point about the oppressiveness of capitalist institutions all the more compelling.

The great causes of the day will remain abstract public policies unless young workers dedicate themselves to new ways of delivering education, health care, energy, justice and service. All manner of better regulatory mechanisms, for example, mean little if young adults aspire to imitate Bernard Madoff (who is Mr. Merdle in *Little Dorrit*). Working on behalf of justice and in solidarity with the poor requires inspiration. Great literature is a source of inspiration. Who is today's Charles Dickens?

110+ Years

Of Catholic Social Thought

Alan Greenspan was chair of the Federal Reserve for nearly two decades. His pronouncements on the economy not only had long-term impact but also immediate influence on the stock market. Darrin Snyder Belousek of Louisburg College summarizes Greenspan's philosophy: "Government deregulation of financial markets and reliance upon self-regulation by self-interest [is] the way of both freedom and prosperity." In October 2008, however, Greenspan admitted to Congress that "the whole intellectual edifice" of self-interest "collapsed" with the current economic downturn.

Greenspan, Belousek details, is a fan of Ayn Rand (1905-1982), specifically praising her in his book, *Age of Turbulence* (Viking Penguin [2007], 375 Hudson St., New York, NY 10014; \$17).

In *The Virtue of Selfishness* (Penguin [1964], 375 Hudson St., New York, NY 10014; \$8) Rand asserts the principle of *individual rights* as "indispensable." The "only implementation" of individual rights is the right to *earn* property, the right to free trade. All other so-called economic rights along with an expectation that government deliver those so-called rights actually destroy individual rights. "There is no such thing as society," writes Rand, echoing a theme in utilitarian philosophy. So-called *society* is only a number of individuals. "Rights impose no obligations [toward neighbors] except...to abstain from violating [other's] rights."

This individualistic theory, which in various tones has spread far beyond Rand and Greenspan to include Democrats, Republicans, seasoned executives, young workers and more, "is an insufficient foundation for how we envision our economic life," says Belousek. As an alternative, Belousek, a Mennonite, mentions Catholic social thought, specifically its concepts of *civil society* and *the common good*. Catholic principles, he says, balance individual rights "with the community's claim on the individual." Profit, in Catholicism, "is accountable to the common good [and] economic freedom entails social responsibility" and wealth imposes an obligation in justice (not merely in charity) toward the poor.

Belousek concludes with a reminder that simply quoting Catholic documents is not the approach in the public square. Other

language drawn from a variety of public policy thinkers is crucial to "call us away from the egoist ethic of selfish individualism toward a civic ethic of shared sacrifice and social virtue." (*America* [4/6/09], 106 W. 56th St., New York, NY 10019)

For a Catholic meditation on the purpose of an economy see *Pope John Paul II's Gospel of Work* by Bill Droel (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$10).

Rest in Peace

Katharine Byrne (1913-2009)

Byrne was a freelance writer for Catholic publications, including *Commonweal* and *America*. The predecessor organization to the National Center for the Laity was the Catholic Council on Working Life. Byrne was a contributing editor to its publication, *New City*.

Byrne was in 1965 among the founders of a weekend curriculum at Mundelein College, now part of Loyola University, Chicago. It was a pioneering effort to allow working women to return to college. Russ Barta (1918-1997), first president the NCL, was on Byrne's faculty.

Byrne lived in the same house for 62 years. She regarded her neighborhood as a sacrament. She and her husband raised five children there. She helped found a neighborhood food pantry and volunteered there for 25 years. For the past 25 years she worked in a law office, representing battered women.

Byrne, like all those in our NCL crowd, liked to cause a little trouble once in awhile. Here is a poem she wrote for *New City*, attributed to a so-called *enlightened* priest, addressed to a hypothetical enlightened laywoman:

Speak up, long silent patient clod;
You are the church, O child of God.
Arise, articulate, this is your day;
Just don't say anything I wouldn't say.

Rest in Peace

Quentin Bud Ogren (1915-2008)

Ogren participated in the founding convention of our National Center for the Laity in 1978 and he served actively on the NCL board through the 1980s.

It was in a Rockford grammar school that Ogren got a lesson in fair play: Several

students piled on top of Ogren because he wore a Robert LaFollette button during the 1924 presidential campaign. Suddenly his attackers were one-by-one thrown away. "I was rescued," he recalls, by "the biggest boy in my school," who happened to be black.

Ogren won a scholarship to the University of Chicago and became an early participant in the Great Books Foundation (35 E. Wacker Dr. #400, Chicago, IL 60601; www.greatbooks.org). For awhile he was a regional director for the Foundation. Eventually Ogren moved to California and became a professor at Loyola Law School (919 Albany St., Los Angeles, CA 90015). His only criminal case was a pro bono defense of a death row inmate, whose life was spared after many years of proceedings.

In 1964 a proposition appeared on the California ballot to rescind a fair housing law. Five Catholic bishops opposed the ordinance but the archbishop of Los Angeles told his priests not to talk about the evil of racism. To counterbalance his archbishop, Ogren and a few others formed the Catholic Human Relations Council, which lasted until 1992. In March 1965 nine members of that group, including Ogren, marched for civil rights in Selma. Ogren also attended the funeral of Rev. Martin Luther King in April 1968.

Ogren was lots of fun. He had opinions about gardening, travel, politics and many other topics. He encouraged singing at all our NCL prayer services and parties. He enjoyed visiting nursing homes and for 20 years brought the Eucharist to hospital patients. Ogren died just shy of his 70th wedding anniversary.

Happenings

"Poverty in the USA and Abroad" is the topic for a June 4-5, 2009 conference at the Social Justice Institute (University of St. Thomas, 3800 Montrose Blvd., Houston, TX 77006; jfburke@stthom.edu).

There is a June 4-7, 2009 conference on Religion and American Culture, hosted by Center for the Study of Religion and American Culture (Indiana University, 425 University Blvd., Indianapolis, IN 46202; pgoff@iupui.edu).

Fr. Anthony Shonis (*Rank & File Catholic*, 141 Bruce Ave., Paduach, KY 42001; ashonis@holynameparish.net) has a 25-minute Power Point show, "Organized Religion and the American Labor Movement." It traces the relationship from the Civil War to today. "Most union members and most worshippers," says Shonis, "have no idea of the long and close relationship between labor and the churches/synagogues." He is willing to give presentations to unions and parish groups.

The Center for Economic and Social Justice (PO Box 40711, Washington, DC 20016; www.cesj.org) celebrates its 25th anniversary. It specializes in innovative social policy ideas that fall under the banner of "a third way." For example, CESJ supports Metro East Citizens Land Cooperative (715 N. 76th St., East St. Louis, IL 62203; www.meclc.com), which is lobbying for an allocation from the Federal stimulus package toward a renewable energy facility on the Illinois side of the Mississippi River. Nothing new in lobbying. But MECLC wants residents to own shares in the project through capital homesteading, based on the 1862 Homestead Act which deeded government land to farmers. (*St. Louis Post Dispatch*, 3/26/09)

Fr. William Ferree, SM, a founder of CESJ, is a source for our National Center for the Laity's explication of the *virtue of social justice* as something done by an *insider* group during normal hours to improve a policy or institution. Two of Ferree's pamphlets are available for free on the CESJ website: *Introduction to Social Justice* and *Social Charity*.

Websites

American Catholic History Research Center (Catholic University, 101 Aquinas Hall, Washington, DC 20064; <http://libraries.cua.edu/achrcua>) has a new cyber-feature on Catholic voting in the 1936 presidential campaign, won by President Franklin Roosevelt. It explains the role of Msgr. John A. Ryan (1869-1945), whose social policy ideas influenced the administration and the role of Fr. Charles Coughlin (1891-1979), who later turned against Roosevelt. By 1939 Coughlin was so out control that Ed Marciniak (1917-2004), a

founder of our National Center for the Laity, and Dorothy Day (1897-1980), co-founder of the Catholic Worker, formed the Committee of Catholics to Fight Anti-Semitism in direct opposition to Coughlin.

The Research Center has also improved cyber-access to the papers of Msgr. George Higgins (1916-2002), an advisor to the U.S. bishops on labor relations and ecumenism for nearly 60 years. Higgins, among many other honors, was given the NCL's Faith & Work Award shortly before his death. Two couples, a layman and a laywoman have also received that award.

Lots of Higgins' Yardstick columns are in cyberspace, thanks to Catholic Labor Network (1500 Jefferson Dr., Port Arthur, TX 77642; www.catholiclabor.org). That same site, by the way, has many back editions of INITIATIVES.

Joshua McElwee (Association of Catholic Colleges and Universities, 1 Dupont Cr. #650, Washington, DC 20036; www.accunet.org) maintains a collection of syllabi that "integrate Catholic social teaching into the curriculum." Teachers can share ideas and discover resources. To submit a syllabus or lesson plan, contact McElwee at 29mcelwee@cua.edu. Presumably high school teachers can also check out this site.

Bob Senser edits *Human Rights for Workers* (www.humanrightsforworkers.blogspot.com), a cyber-newsletter on sweatshops, child labor, international treaties, corporate social responsibility and more. Now, some of his best writing on those topics is found in a book, *Justice At Work* (National Center for the Laity [2009], PO Box 291102, Chicago, IL 60629; \$22).

Greg Pierce, former president of the National Center for the Laity, hosts an interactive e-mail site titled *Faith and Work in Cyberspace* (www.mycatholicvoice.com/faithandwork).

Fr. Sinclair Oubre (Catholic Labor Network, 1500 Jefferson Dr., Port Arthur, TX 77642; www.catholiclabor.org) hosts the web version of INITIATIVES at www.catholiclabor.org/NCL.htm.

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Board Members of NCL include Tom Donnelly, Bill Droel, John Hazard, Phil Moore, Terry Mambu Rasch, Vince Rougeau, Lauren Sukal, Frosty Pipal and Vaile Scott (president).

Our NCL, an independent 501-C-3 organization chartered over 30 years ago in the State of Illinois, survives entirely on donations. See the back page of this newsletter for information about making your donation. (The NCL, like many families, currently has a cash flow crisis. We need about \$7,000 to tide us until our Advent 2009 annual appeal.)

Please also send INITIATIVES items about faith and work from your parish bulletin, your diocesan or town newspaper, or from magazines and websites. Also send along obituaries of any recently deceased in your area who took the connection between faith and daily life seriously—be that person a Catholic, a Protestant, an Orthodox Christian, a Muslim, a Jew or other.

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