

# Initiatives

In Support of Christians in the World

National Center for the Laity  
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[www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)

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## 50 Years since Vatican II

Hilmar Pabel suggests “a triple reading assignment” for the anniversary of Vatican II (1962-1965). Take the next three years “if you need them,” says Pabel. The three assignments can be done in any order. Ready?

Number one: Read the 16 original Vatican II documents. There is a dusty copy in every parish center. Also, some publishers have anniversary editions, including *Vatican II: the Essential Texts* edited by Fr. Norman Tanner, SJ (Doubleday Religious [2012], 1745 Broadway #300, New York, NY 10019; \$16).

Number two, says Pabel: Read a history of the council. He recommends *Vatican II: Did Anything Happen?* by Fr. John O’Malley, SJ et al. (Continuum [2007], 80 Maiden Ln., New York, NY 10038; \$19.95).

Third, read about the implementation of Vatican II. There are many books on this topic. Pabel reviews *Vatican II: the Battle for Meaning* by Massimo Faggioli (Paulist Press [2012], 997 Macarthur Blvd., Mahwah, NJ 07430; \$14.95). The important “battle” refers to how Vatican II is interpreted and implemented. “Fifty years is not enough time to allow for a comprehensive interpretation,” says Pabel.

It is not a viable option for an informed Catholic to neglect learning more about Vatican II and its ensuing debate, he concludes. In our place and time “Catholic identity, both individual and corporate [is] irreversibly shaped by Vatican II.” (*The Tablet*, 1 King St. Cloisters, Clifton Walk, London W60QZ, England; 4/7/12)

Please inform INITIATIVES regarding your progress on this triple assignment.

## Readers Respond

Thanks to all who responded with notes and donations after receiving INITIATIVES’ #200 anniversary issue.

“I was ordained in 1962 and remember much of the history you provided,” writes Fr. Marvin Boes of Sioux City, IA.

“Enclosed is a contribution representing only 10% of what I would like to give,” writes

Richard Morrisroe of East Chicago, IN. “Please send 20 copies of your special issue. I want to give copies to faculty members at my college.”

“Bill, I remember you and I loved the quote from my late husband Larry that you put at the end of the special issue,” writes Jeanne Ragan of Glenview, IL. “I cannot believe that it has been all of these years.”

Although our donor base is growing, our National Center for the Laity still needs about \$8,500 to meet its publishing expenses through 2012. Any sacrifice is appreciated.

## Taking the Initiative

### *In Business*

Like the three wise men of Scripture, three companies (Reell Precision Manufacturing in St. Paul, Engineered Products (a pseudonym) in Ohio and Tomasso Corporation in Montreal) venture into the unknown with incomplete information, seeking to resolve many things troubling their respective business: automotive clutches and specialty hinges; automotive sensors and switches; and artisan styled foods.

*Leading Wisely in Difficult Times* by Michael Naughton and David Specht (Paulist Press [2011], 997 Macarthur Blvd., Mahwah, NJ 07430; \$19.95) goes inside a corporate world that seemingly leaves little room to integrate the virtues of faith. Yet the leaders of each company suspect that a business entity can draw upon specific virtues to meet its challenges.

Naughton is director of John A. Ryan Institute (2115 Summit Ave., St. Paul, MN 55105; [www.stthomas.edu/cathstudies/cst](http://www.stthomas.edu/cathstudies/cst)) and Specht is a founder of Seeing Things Whole (423 W. Oxbow Rd., Shelburne Falls, MA 01370; [www.seeingthingswhole.org](http://www.seeingthingswhole.org)). They trace each company’s story. The first step is to pull apart failed programs including layoffs, looking for new approaches.

The second step is to balance the needs of all constituents--customers, shareholders, employees, vendors and the community--in a way that one group does not out-leverage the others.

One *Leading Wisely* company became fixated on increasing customers. Thus the more

the company purchased from their supplier, the lower cost per unit the company expected. Several large retail stores use this behavior. They go to a vendor and, let's say, buy over 90% of its production, but then dictate prices for those products. This procedure eventually hampered the company in *Leading Wisely*. Paradoxically, it was unable to attract a diverse customer base.

The leaders in each company talked about faith issues, which is rare, but not in a proselytizing manner. Nonetheless, projecting consistent virtues based on their faith and keeping the needs of all in balance slowly changed relationships and improved business in all three case studies.

The authors probably had to search far and wide for these three companies but the hope is they indeed found them, just like the wise men from long ago.

## **Taking the Initiative** *Among Engineers*

The engineering profession owes a debt to ancient Greeks, Romans and Egyptians, among others. Its story is essentially tied to the Industrial Revolution. Yet most people are unaware, writes Brad Kallenberg, "that contemporary engineering owes part of its identity to medieval monasticism." In one of 13 contributions to *Engineering Education and Practice: Embracing a Catholic Vision* (University of Notre Dame Press [2012], 310 Flanner Hall, Notre Dame, IN 46556; \$34) Kallenberg traces the "theological origins of engineering," particularly in the thoughts of Hugh St. Victor, OSA (1096-1141).

The scientific principle of *entropy* is similar to *original sin*, the curse of the human condition, he writes. "The fact of the matter is iron rusts, people sicken and die, and things fall apart." According to Hugh St. Victor, engineering is an art emanating from the soul and directed toward the "necessary conveniences [that] might alleviate our weakness." In that sense the mechanical arts are participation in salvation. Engineering, says Kallenberg, "counters the effects of the curse" and is thus part of "God's plan of redemption."

*Engineering Education and Practice* edited by Fr. James Heft, SM and Kevin Hallinan is one result of a process by the University of Dayton (300 College Pk., Dayton, OH 45469) to assert its Catholic identity.

The faculty and students on a Catholic campus come from various religious traditions or none at all. Further, those who are Catholic probably "do not have [college-level] religious and moral literacy," writes Heft. But reflecting on Catholicism, discipline-by-discipline, gives focus to the college and, as initial experience shows, improves learning.

This book's added strength comes in cases studies from a handful of colleges (not all of them Catholic) that teach engineering with a sense of vocation, faith and mission. Being Christian in itself adds nothing to an engineer's work. But an engineer informed and inspired by faith, this book suggests, will approach work excellently.

## **Taking the Initiative** *In Retail*

An assumption in the retail business says higher employee wages necessitates higher prices. Thus according to this logic, the grocery chain Wegman's (1500 Brooks Ave., Rochester, NY 14624) has happy workers only because it charges high prices. No other factors are considered.

But in fact, documents Zeynep Ton of MIT, retail chains pay low wages either because the corporate office doesn't understand day-to-day store operations or it is uninterested in long-term success. Ton supplies case studies--including Sam's Club (800 S. Shamrock, Monrovia, CA 91016), Trader Joe's (999 Lake Dr., Issaquah, WA 98027) and others—where higher wages actually increase profit.

Here's the problem: A local store manager is given no control over sticker prices, merchandise mix, employee promotions and more. The manager is evaluated (sometimes weekly) on payroll as a percentage of sales. When the local store has a bad week by this measure the manager has only one factor within his or her control: employee hours and the number of employees. To meet next week's goal, labor is cut.

Smarter management back at headquarters is the solution. Ton describes how inventory can be managed more precisely, how employees can learn the big picture and can be trained to do a variety of tasks. There is a point after which higher wages will detract from profit, but most large retailers exploit workers rather than use intelligence and virtue to find that point.

Better management can also improve both labor relations and customer service in other types of companies “where there are large fluctuations in customer traffic,” including hospitals, banks and hotels, Ton concludes. (*Harvard Business Review* [2/12], 60 Harvard Way, Boston, MA 02163)

## **Taking the Initiative** *In Labor Relations*

Even though unions represent a smaller portion of workers today, collective bargaining in Catholic institutions is increasing. At least 15 national unions have locals in one or another U.S. Catholic institution. Some have been in place for over 60 years.

*With God On Our Side* by Adam Reich (Cornell University Press [2012], 512 E. State St, Ithaca, NY 14850; \$26) is a case study of a union organizing campaign from 2004-2010 at Santa Rosa Memorial Hospital (1165 Montgomery Dr., Santa Rosa, CA 95405), owned by Sisters of St. Joseph of Orange (480 S. Batavia, Orange, CA 92868).

The hospital administration did not repudiate Catholic labor doctrine verbally. Instead it used intimidation and now-standard union busting tactics. Eventually the National Union of Healthcare Employees (5801 Christie Ave. #525, Emeryville, CA 94608) came to represent the 650 hospital workers, even though administrators sat scowling in the voting place.

The story has twists and turns, including changes at the hospital and an outright break between the national union and the local workers’ organization.

Reich was a part-time staff person for the campaign for about 18 months. However, the book takes seriously the values of the women religious, even though they violated Catholic doctrine. The workers, it turns out, share the original values of the religious order and have a sense of vocation. A union in a Catholic institution, Reich concludes, only makes sense if it genuinely appreciates the vocations of administrators and workers. To do so, the union (although it represents workers of various religions) must go beyond economic analysis and sincerely consider sacramental, ministerial and doctrinal topics.

For its part, the National Center for the Laity (PO Box 291102, Chicago, IL 60629) distributes a booklet, *Catholic Administrators and Labor Unions* (\$2.50). Based on

conversations with administrators, it outlines principles for excellence in the face of a union campaign. For more on Catholic labor doctrine, read *Pope John Paul II’s Gospel of Work* by Bill Droel (NCL; \$7.50).

Another resource on this topic is the Catholic Employer Project ([www.catholiclabor.org](http://www.catholiclabor.org)). It features up-to-the-minute positive labor relations stories, including a contract ratification between Community Mercy Health Partners (100 Medical Center Dr., Springfield, OH 45504) and Ohio Healthcare SEIU 1199 (1395 Dublin Rd., Columbus, OH 43215).

## **Taking the Initiative** *For Sabbath Time*

“I used to think that monasteries were hopeless throwbacks to the past,” writes PBS reporter Judy Valente in *USA Today* (4/9/12). “Now I see them as windows to the future, a future our world desperately needs.”

What changed Valente’s viewpoint was an invitation four years ago to speak at Mount St. Scholastica Monastery (801 S. Eighth St., Atchison, KS 66002). I was supposed to talk to a retreat group “about nourishing the soul when I hadn’t fed my own soul a decent meal in months,” writes Valente, a former National Center for the Laity board member. She decided to include “moments of silence and solitude” in her schedule, including periodic visits to St. Scholastica, in order to replenish “the inner resources I needed to do my work well and cultivate an interior life.”

NCL, an organization for busy workers, has long advocated some daily and weekly Sabbath time, as well as an annual retreat.

The first U.S. lay retreat was in fact organized by a lay person, Fr. Jonathan Foster, OFM (Mayslake Ministries, 450 E. 22<sup>nd</sup> St. #170, Lombard, IL 60148) tells INITIATIVES. John Reiner of Chicago organized it in July 1906 at Techny Retreat Center (PO Box 176, Techny, IL 60082). Several priests in our town discouraged him, including one who held a position in young adult ministry. A retreat for laity is “a waste of time, impractical, [and] ridiculous,” the priest said.

In 1909 a pioneering lay retreat with 18 participants was held at Fordham University, explains Fr. Joseph McShane, SJ. That effort grew and moved to Mount Manresa Retreat

House (239 Fingerboard Rd., Staten Island, NY 10305).

Malvern Retreat House (PO Box 315, Malvern, PA 19355), a premier retreat center owned by lay people, celebrates its 100<sup>th</sup> anniversary. In 1912 John Ferreck, an investment banker who had been to Manresa, organized two retreats, inviting people one-by-one. This “pattern of personal solicitation...would become a defining feature of the movement,” writes Thomas Rzeznek. A central idea at Malvern is to “foster an explicit lay...spirituality,” not to impose spiritual practices more suited to clergy and religious. (*American Catholic Studies* [Spring/12], 263 S. Fourth St., Philadelphia, PA 19106)

In the late 1980s our NCL sponsored several retreats on the spirituality of work in cooperation with Mayslake Ministries. INITIATIVES welcomes reports about any current retreats for people who work.

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## Work Prayers

### *Blessing God's Tools*

“O Jesus, Master Carpenter of Nazareth, who on the cross through wood and nails did work our whole salvation, wield well today your tools in this workshop, that we who come to you rough hewn may by your hand be fashioned to a more true beauty and a greater usefulness for the honor of your name. Amen.”

Found in *On-the-Job Prayers* by William Thompson (Acta Publications, 4848 N. Clark St., Chicago, IL 60640)

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## 120+ Years

### *Of Catholic Social Thought*

Chief executives spend most of their time trapped in meetings, concludes an international study, *CEO Time Use Project* (Harvard Business School, Soldiers Field, Boston, MA 02163). The rest of their workday is consumed with short phone calls, brief conversations and the like. On average a chief executive spends only six hours per week reading and thinking. Several executives in the study were surprised by the results. They presume that they habitually contemplate the big picture. (*Wall St. Journal*, 2/14/12)

Reflection is good for business, says *Vocation of the Business Leader*, a new 30-page reflection from Pontifical Council for Justice and

Peace (Piazza S. Calisto 16, Rome 00153, Italy). “The Sabbath, for example, is not simply a break from work.” It gives the time “to see more deeply into the reality of the world and to contemplate God’s work.” Without time for reflection, business leaders will be susceptible to negative dimensions of “driving speed and efficiency” at the expense of practical wisdom and other virtues.

INITIATIVES will more extensively comment on *Vocation of the Business Leader* in a subsequent issue. For now, NCL will send a free copy upon request. Supply is quite limited.

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## Rest in Peace

### *Fr. Donald McDonnell (1923-2012)*

McDonnell, a priest of the Archdiocese of San Francisco, was widely known in labor and community organizing circles for discovering Cesar Chavez (1927-1993).

McDonnell and his friend Fr. Tom McCullough attended St. Patrick’s Seminary (320 Middlefield Rd., Menlo Park, CA 94025), where they studied the social encyclicals and organized a Spanish study group with a desire to serve the many Mexican workers in the state.

These “bracero” priests eventually formed the Spanish Mission Band. Using their training in natural law and Catholic social principles, they reinforced the farm workers’ awareness of their human dignity and supported AFL-CIO attempts to organize in the late 1950s. McDonnell then enlisted Chavez to accompany him on visits to farm worker camps and encouraged him to attend house meetings organized by Fred Ross, Sr. (1910-1992) of the Community Service Organization, a project of the Industrial Areas Foundation (637 S. Dearborn #100, Chicago, IL 60605). Chavez was a staff person for CSO from 1952-1962. Through McDonnell and McCullough, Chavez met Dolores Huerta. The two then founded the United Farm Workers (PO Box 62, Keene, CA 93531).

McDonnell was a polyglot, a published poet, and most importantly a priest for all people. After returning from missionary work in Brazil in 1970, he led Our Lady of Guadalupe Parish in San Francisco, now closed. McDonnell brought the Cursillo Movement to California and was an unwavering public defender of and ubiquitous advocate for pro-life with Operation Rescue and Lambs of Christ and even spending time in jail to protect the unborn.

## Rest in Peace

*Franklin McMahon (1921-2012)*

McMahon was a reporter whose tools were sketchbooks, inks and colored pencils. There was hardly a topic that he didn't cover: civil rights, AIDS, political campaigns, famous trials, space exploration, sports, musical events and church reform. His artistic reports were published in major newspapers and national magazines. By one count there were over 9,000 drawings in all. They were frequently and widely exhibited.

The McMahon-style is imitated by several, especially around Chicago. Some of his drawings are at Corbis Images (250 Hudson St.

#400, New York, NY 10013; [www.corbis.com](http://www.corbis.com)) and at McMahon Art Gallery (321 S. Ridge Rd., Lake Forest, IL 60045; <http://mcmahonartgallery.com>).

Even though McMahon was self-employed in an unusual profession, he and his late wife Irene raised nine children, all of whom attended college. The McMahons were original signers of our National Center for the Laity's 1977 charter, *A Chicago Declaration of Christian Concern*. McMahon covered several NCL events and some of those reports were published in Catholic periodicals. One drawing (among several donated to NCL) appears below.

## Happenings

Ethics and Compliance Officer Association (411 Waverley Oak Rd. #324, Waltham, MA 02452; [www.theecoa.org](http://www.theecoa.org)) hosts an ethics seminar June 11-15, 2012. Its 20<sup>th</sup> annual conference is October 2-5, 2012 in St. Louis.

An international Conference on "Catholic Social Thought and Management Education" will be held at University of Dayton, June 18-20, 2012. The secretariat for the event is the John A. Ryan Institute (2115 Summit Ave., St. Paul, MN 55105; [www.stthomas.edu/dayton](http://www.stthomas.edu/dayton)). Five business schools and other institutions are sponsors.

Greenleaf Center for Servant Leadership (770 Pawtucket Dr., Westfield, IN 46074; [www.greenleaf.org](http://www.greenleaf.org)) holds its annual conference June 20-22, 2012 in Indianapolis. Presentations include case studies from service companies, non-profits and more plus workshops on management practices. *The Servant As Leader* by Robert Greenleaf (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430; \$24.95) is still valuable over 25 years since its original publication.

Von Hugel Institute (St. Edmund's College, Cambridge CB3 0BN, England; [www.vonhugel.org.uk](http://www.vonhugel.org.uk)) sponsors a conference on Catholic social teaching and the big society movement in England on June 25-26, 2012. Presenters include Bill Jordon, editor of *Why Third Way Failed* (Policy Press [2011], Beacon House, Queens Rd. #400, Bristol BS8 1QU, England; \$37.60) and Helen O'Brien of Caritas Social Action Network (39 Eccleston Sq., London SW1V 1BX, England; [www.caritas-socialaction.org.uk](http://www.caritas-socialaction.org.uk)).

"Reform and Renewal: Vatican II" is one of several anniversary conferences; this one on September 26-29, 2012 at Catholic University of America (620 Michigan Ave. NE #106 Caldwell, Washington, DC 20064; <http://trs.cua.edu>). Faculty member Chris Rudy will discuss the Council's *Dogmatic Constitution on the Church* and his colleague Joseph Capizzi will cover *Pastoral Constitution on the Church in the Modern World*.

"Issues Raised by Concepts of Early Human Life" is an October 12-14, 2012 forum sponsored by Institute for Theological Encounter with Science and Technology (20 Archbishop May Dr. #3400A, St. Louis, MO 63119; [www.earlylifeissues2012.com](http://www.earlylifeissues2012.com)).

Our National Center for the Laity is one of the sponsors of a March 21-23, 2013 conference commemorating the 1963 encyclical *Peace on Earth* by Pope John XXIII (NCL, PO Box 291102, Chicago, IL 60629; \$6). For more on the conference: Center for Social Concerns (Geddes Hall, Notre Dame, IN 46556; [www.socialconcerns.nd.edu](http://www.socialconcerns.nd.edu)).

## Resources

*Journal of Business Ethics* (11 W. 42<sup>nd</sup> St., New York, NY 10036; [www.springer.com](http://www.springer.com)) includes nine essays commenting on *Love in Truth* by Pope Benedict XVI (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6). Kenneth Goodpaster writes on what constitutes a good product or useful service. Dennis McCann develops the pope's *principle of gratuitousness*.

*Humanum* (Center for Cultural and Pastoral Research, McGivney Hall, 620 Michigan Ave. NE, Washington, DC 20064; [www.humanumreview.com](http://www.humanumreview.com)), a quarterly, considers the interplay of family, culture and science. The current issue contains 18 articles on the impact of divorce upon children.

*The Catholic Historical Review* (Dealy Hall, 441 E. Fordham Rd. #637, Bronx, NY 10458) is the latest journal to review *Go To the Worker* by Kimball Baker (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$18). The book includes a chapter about NCL founder Ed Marciniak (1917-2004).

Marciniak was also considered during the annual meeting of the American Catholic Historical Society (263 S. Fourth St., Philadelphia, PA 19106), held last January here in Chicago. During a fascinating workshop on "Catholicism in the City," Charles Shanabruch of St. Xavier University presented *Edward Marciniak: Secular Christian Service*. More on his presentation in a future INITIATIVES.

INITIATIVES previously reported on the 100 year anniversary of the Triangle Shirtwaist fire which led to improvements in building safety and working conditions. The Department of Labor (Frances Perkins Building, 200 Constitution Ave. NW, Washington, DC 20210; [www.dol.gov/shirtwaist](http://www.dol.gov/shirtwaist)) now has a cyber-exhibit on the event.

The Labor Guild (85 Commercial St., Weymouth, MA 02188; [www.laborguild.com](http://www.laborguild.com)) is the last of many Catholic labor schools that in the years after World War II formed young workers in public skills and ethics. The Guild says goodbye to its executive secretary and chaplain Fr. Patrick Sullivan, CSC. Blessings to him and to the search committee.

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Contributing to this issue: Deacon Tom Bartholomew (St. Michael's, 14327 Highland Ave., Orland Park, IL 60462) and Fr. George Schultze, SJ (St. Patrick's Seminary, 320 Middlefield Rd., Melo Park, CA 94025)

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

NCL board members include Tom Donnelly, Bill Droel, John Hazard, Caroline Hopkinson, Phil Moore, Terry Mambu Rasch, Lauren Sukal, Frosty Pipal and Vaile Scott.

"The followers of Christ are called by God, not according to their accomplishments but according to God's own purpose and grace... By God's gifts they must hold onto and complete in their lives this holiness, which they must complete... It is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life... The holiness of the people of God will grow in an abundant harvest of good, as is brilliantly proved by the lives of so many saints in church history."

—*Dogmatic Constitution on the Church* from Vatican II (1963-1965)

