

# Initiatives

In Support of Christians in the World

National Center for the Laity  
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## 50 Years since Vatican II

Fr. Marie-Dominique Chenu, OP (1895-1990) and Fr. (later Cardinal) Yves Congar, OP (1904-1995) influenced Vatican II (1962-1965), but they were not they only Dominicans to do so.

Fr. Louis-Joseph Lebert, OP (1897-1966) of France helped to write the Council's *Pastoral Constitution on the Church in the Modern World (Joy and Hope)*, particularly its long introduction and its sections on international relations. He also assisted Pope Paul VI (1897-1978) with the 1967 encyclical, *On the Development of People*.

Shortly after his 1929 ordination, Lebert took ill and was sent for rest in a coastal village, write Frs. Thomas O'Meara, OP and Paul Philbert, OP in *Scanning the Signs of the Times* (ATF Theology [2013], c/o David Brown Books, PO Box 511, Oakville, CT 06779; \$34.95). He got involved with fishermen and small business operators in that village—an experience that gave him a perspective that eventually influenced Vatican II and the whole church.

*Scanning the Signs* lists Lebert's principles, including his conviction that local problems are a consequence of larger, remote systems. Thus, remedies have to be comprehensive—social, economic and spiritual. A complete answer cannot come from capitalism, communism or fascism. Lebert was chaplain to Young Christian Seamen. That experience showed him that meticulous observation and thorough judgment are perquisites to effective action; that lay people are the change agents; and that daily struggles, not abstract formulas, lead to the common good.

*Scanning the Signs* notes that Lebert and others drew upon *France Pagan?* by Frs. Henri Godin, CM (1906-1944) and Yvan Daniel (1909-1986) (Sheed & Ward, 1949). These Catholic leaders in Western Europe were concerned over the lost interest in the church among young adults. For church leaders to simply denounce secularism, says *France Pagan?*, is not a worthy mission. As ordinary workers look at it, the church's "parochial world seems to them timorous and shrunken...terribly old-maidish... The parish and the [working]

worlds are not merely separated, they are also utterly different." Church leaders roll out various programs to entice young adults "to *come to church*." Those leaders are astonished, Godin observes, when young adults "hesitate or refuse." Church leaders focus on improving the personal morals of *individuals*, yet no matter how benevolently evangelization unfolds, it comes across as *churchy* and triumphal.

"Should not a church be founded in the midst" of young adults, Godin asks? Young adults in small groups, not as isolated individuals, can "create and then live in a Christian community."

How did these precursors of Vatican II try to make it happen? That is the topic for the next INITIATIVES. In the meantime obtain the Council's document *Joy and Hope*, as contained in *Vatican II: [Six] Essential Texts* edited by Fr. Norman Tanner, SJ (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$9).

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## Taking the Initiative

### *For the Family*

Noted sociologist Robert Putnam joins the discussion about family life in his engaging book, *Our Kids* (Simon & Schuster [2015], 1230 Ave. of the Americas, New York, NY 10020; \$28). It profiles several families, based on interviews by Jen Silva and others. It also summarizes mounds of data.

In recent months the discussion on this topic has often given way to stereotypes and ideologies. Putnam warns that things are not so simple. However, a pattern can be seen when a fulcrum is put under a college degree. Children whose parents have a degree can reasonably expect life-long satisfaction, health and economic well-being. With exceptions, those on the other side of the teeter-totter will more or less experience instability. The two outcomes, it seems, continue into the subsequent generation.

"Of course, family life is not an *uncaused first cause*," says Putnam. Cultural, economic and individual variables are quite entangled. Educational attainment is simply a way (a telling way) to put many trends into one of two bundles.

Those parents on the non-college side are less likely to use the institution of marriage and have children with more than one partner. This trend is increasing, particularly among whites. At least during part of their life, as many as 65% of these children are raised by only one parent. These children have more health issues and are overly represented in social service agencies and in juvenile court.

Parents with a degree overwhelmingly marry. Less than 10% of children born to a college-educated woman arrive when their mother is not married.

Parents in each category are capable of and do indeed love their children. The parenting styles differ, however. The college-educated, says Putnam, deliberately talk to and read to their babies, thus providing “the foundations of both mathematical and verbal skills.” During pre-school years they engage children in ways that eventually yield “concentration, impulse control, mental flexibility and working memory.”

The down side of such focused parenting can be a neglect of the common good, as implied in Putnam’s title *Our Kids*. Putnam profiles one mother who annoyingly lobbies a school on behalf of her children without, it seems, spending much energy on improving educational opportunity for others.

As others have noted, Putnam does not call into question the institutional expectations and rewards of our economy and culture. His report is mostly descriptive, though he applauds programs like Head Start and wants other policies like funding for “high-quality, center-based day care for low-income families.”

Culture and lifestyle choices are an “important part of the story.” But, again, avoid stereotypes. “Economics is certainly a very important part,” says Putnam. It was not changes in lifestyle (associated with the 1960s) that directly caused difficulties among working-class families. More directly, Putnam finds, “it was primarily the factory closings [and] collapse of the local economy” that unsettled family life.

The Vatican-sponsored World Synod on the Family continues and a companion Family Congress (222 N. 17<sup>th</sup> St., Philadelphia, PA 19103; [www.worldmeeting2015.org](http://www.worldmeeting2015.org)), in which Pope Francis will participate, occurs September 22-27, 2015. The whole church has a vital role in word and solid deed on behalf of family life. The church—its institutions and especially its workaday members—must be on the side of *our kids*.

## Taking the Initiative For Senior Citizens

Today’s longer life expectancy and the ability of seniors to live separately from their children is “a sign of enormous progress,” writes Boston surgeon Atul Gawande in the best-selling *Being Mortal* (Henry Holt [2014], 175 Fifth Ave., New York, NY 10010; \$16). “There is arguably no better time in history to be old.” The only problem says Gawande, is that families and society avert their eyes from the realities of decrepitude; not adequately taking into “account the reality of what happens in life: sooner or later independence will become impossible. Serious illness or infirmity will strike.”

*Being Mortal* contains stories about Gawande’s Indian-American family and about patients he has known. There is also medical information, U.S. history and comments on social policy regarding old age. Gawande pleads with his fellow medical professionals to admit the limits of medicine and to help people live with dignity. The concept of *assisted living*, details Gawande, had a promising beginning. As it quickly grew, however, the *independence* theme got lost. Many facilities are now driven by insurance concerns, the law and medicine.

“It’s a blessing” that people are living longer, agrees Ai-Jen Poo in *The Age of Dignity: Preparing for the Elder Boom* (The New Press [2015], 120 Wall St. #3100, New York, NY 10005; \$25.95). Yet current laws, the economy, systems for care, immigration policies and our “patchwork of government programs” were all designed for a previous era. Similar to Gawande, Poo draws upon her own family experience. Even in Chinese-American culture, where elderly hold an elevated status, families have obstacles in assisting older relatives.

Poo names stress factors and gives specific hints for families. She includes a resource list, including government programs and private networks. She wants a pro-economy Care Grid that will include refreshed senior clubs in churches, coordinated information through the Internet and other suggestions.

Poo’s strategy for leveraging a complex system is to improve the training and stability of paid caregivers—both those licensed in nursing homes and the personal care assistants that come into one’s own home.

In addition to educating the public and medical professionals, particularly about the inevitability of death, Poo advocates for policy

changes regarding caregivers. She is idealistic, but should not be underestimated. In 2007 Poo founded National Domestic Workers Alliance (395 Hudson St. #400, New York, NY 10014; [www.domesticworkers.org](http://www.domesticworkers.org)) which now has 43 affiliates in 26 cities. Her effort for the elderly is called Caring Across Generations ([www.caringacross.org](http://www.caringacross.org)).

“Those who help us grow must not be abandoned,” Pope Francis recently told the Pontifical Academy for Life ([www.academiavita.org](http://www.academiavita.org)). To see the elderly as a burden “is ugly. It is a sin.” Our pope gave a shout out to hospice workers and those giving palliative care. Although these efforts are “not about saving lives,” he said, they accomplish something “just as important.” They affirm “the value of the person.” (*The Catholic Spirit*, 3/12/15)

### **Taking the Initiative For Manufacturing**

Simply funneling thousands of young adults into community colleges will not help our economy and may do some harm, says Tom Geoghegan in *Only One Thing Can Save Us* (The New Press [2014], 120 Wall St. #3100, New York, NY 10005; \$25.95). Without a new culture of work populated by young adults with democratic power, only those who invest heavily in the market will prosper, leaving everyone else sinking in a credit card economy.

A fair economy for our country must include a manufacturing base—something that has been disappearing. As Edward McClelland details in *Nothin’ But Blue Skies* (Bloomsbury [2013], 175 Fifth Ave., New York, NY 10010; \$27), decent work and widespread hope have been hard to find since the mid-1950s in places like Buffalo, Detroit, Flint and Chicago.

Chad Boughton in *Boom, Bust, Exodus* (Oxford University Press [2015], 2001 Evans Rd., Cary, NC 27513; \$29.95) gives a compelling account of what happens when so-called *free trade* combines with corporate fixation on quarterly returns. He details life in Galesburg, Illinois which is about 200 miles west of Chicago and Reynosa, Mexico, just across the border from McAllen, Texas.

Maytag Corporation, founded in 1907, opens a plant in Galesburg in the mid-1980s. It says goodbye to its founding family’s credo as displayed on a plaque: “Our management must maintain a just balance among the interests of

customers, employees, shareholders and the public... None can long benefit unless the needs of all are served.” Instead, says Boughton, Maytag adopts “a corporate governing structure,” beholden exclusively to stockholders.

Maytag closes this Galesburg factory in 2004. Presumably not all top executives are as bad as was the one at Maytag. Suffice it say that his obsession with quarterly stocks, his lack of critical thinking and his deficit in compassion ruins the company. He, however, does fine. He sells his home for \$641,000, buys a Las Vegas mansion and then writes a hate book. By the way, he gets a \$10million parachute plus millions more in stocks.

Maytag opens a plant in Reynosa, but there too it finds “a way to slough off...any sense of obligation to the place.” The Reynosa plant is one of many border factories for U.S.-based companies (maquiladoras) that beginning in 1987 set off enormous migration from rural areas of Mexico to the border.

Boughton profiles Laura Flora, a Mexican drawn to Maytag in the hope of a better life. Yet “from the moment she started at Planta Maytag...her circumstances turned bleak.” She like others earns about 78 cents an hour; eventually about \$1.35. By 2008 Maytag, then owned by Whirlpool, closes its Reynosa plant and Flora loses her home. She is one example, Boughton concludes, of “the low road industrialism of North America: low wages, low skill requirements and low retention.”

A journalist is not obligated to solve the situations he or she describes. Boughton has no easy formula for reviving the working class in the U.S. or ending the exploitation in Mexico. He does, however, provide a few suggestive examples, including humane and honest worker centers in Mexico staffed by heroic church leaders and some manufacturing for ecology hardware in the U.S. Boughton’s achievement is to turn complexities into a story of real workers in real places, using just enough analysis and without premeditated moralizing to help readers understand the consequences of globalization.

### **Taking the Initiative Among Immigrants**

Cleveland has a big immigrant problem, reports Richard Longworth. “It doesn’t have any.” The city lost population and doesn’t retain the young adults it educates. Without sufficient supply of immigrants Cleveland and similar

cities will continue their post-industrial slump, Longworth details in *Caught in the Middle* (Bloomsbury [2008], 175 Fifth Ave., New York, NY 10010; \$16).

Immigrants cause stress. And their critics, despite often using baseless stereotypes, “make some good points,” Longworth admits. Certainly, to be a *nation* means to have and enforce sensible immigration policies.

However, with adequate avenues of assimilation (proper law enforcement, quality education, efficient social services, fair employment opportunity and common neighborliness) the new arrivals are over time a source of intellectual, social and economic capital. At the moment, Longworth says, cities like Cleveland, Detroit and others need “as many immigrants as [they] can get. In fact, the only “growing and thriving [post-industrial cities], such as Chicago and Minneapolis [plus St. Paul], are pulling in immigrants.”

Mary’s Place (414 Lexington Ave. #A, Rochester, NY 14613; [www.marysplaceoutreach.org](http://www.marysplaceoutreach.org)) began about six years ago, reports board member Mark Hare. One neighborhood leader and then others noticed that some women, new to the neighborhood, were hardly prepared for winter. The women, it turns out, were from Burma. The leaders began distributing winter clothing from a Catholic church building. Now, says Hare, there is a partnership with a Baptist church and a resettlement agency. About 300 immigrants per week come to Mary’s Place for the basics, plus language and computer classes, job training and health care referrals.

Hare furnishes some background: Perhaps 700 refugees per year arrive in Rochester. “The majority come from Burma, Nepal, Bhutan, Congo and Sudan. Many of them have been chased by armies in their native country, had their refugee camps burned and have been near starvation. They are utterly unprepared for life along the Great Lakes; most have never been in a classroom.”

Interestingly, Hare concludes, his declining parish is “an immigrant parish again. Now, instead of Irish, Italian and German, there are Burmese and Congolese huddled in the back of the church on Sunday morning and African altar servers lead the procession.” Mary’s Place has a difficult mission. Neither it nor other immigrant assistance programs will revive the city’s economy in one year or ten years, Hare knows. But Mary’s Place is one part a faithful and economic investment.

## Taking the Initiative On Campus

Trustees, administrators and sponsoring religious orders at some Catholic colleges invoke two Supreme Court decisions to thwart organizing among their teachers. The first from 1979 is called *Catholic Bishop*, who at that time was Chicago’s Cardinal John Cody (1907-1982). It says that teachers at religious grammar schools and high schools are not under the jurisdiction of National Labor Relations Board. Although the decision is not about colleges, some higher education administrators invoke *Catholic Bishop*.

This decision does not mean Catholic teachers are prohibited from organizing a union, only that NLRB won’t be part of the process. For example, some schools, including San Francisco Federation of Teachers (175 Phelan Ave., San Francisco, CA 94112; [www.sfaft.ca.aft.org](http://www.sfaft.ca.aft.org)), are affiliated with an international union. Others are with the independent National Association of Catholic School Teachers (1700 Sansom St. #903, Philadelphia, PA 19103; [www.nacst.com](http://www.nacst.com)). (*America* [1/26/15], 106 W. 56<sup>th</sup> St., New York, NY 10019)

The second decision from 1980, called *Yeshiva University*, says faculty at religious colleges might have a religious mission and are thus not under NLRB jurisdiction.

In late December 2014 the NLRB, considering a situation at Pacific Lutheran University, ruled on how *Yeshiva* is to be understood. It “substantially expanded the group covered by labor laws and eligible to join unions,” reports Tamar Lewin. There is exclusion only if a faculty member has specific religious duties. (*N.Y. Times*, 12/23/14; also see *Labor Notes* [2/15], 7435 Michigan Ave., Detroit, MI 48210)

This ruling follows an April 2014 one regarding a Jesuit college which said that the school’s adjuncts have a right to form a union and that right does not violate religious liberty.

The situation for adjunct faculty particularly needs attention. Median pay is \$2,700 per course. There is a limit on the number of courses for a part-timer and only a few benefits. Yet the majority of credit hours are taught by part-time instructors. (*National Catholic Reporter* [5/22/14 & 3/12/15], PO Box 411009, Kansas City, MO 64141)

A union in many cases could help adjuncts. Of course by itself, explains Keith

Hoeller, “collective bargaining in its present form will not solve the adjunct *problem* because it is simply not enough to increase adjunct salaries by a modest amount while ignoring increases in tenure track pay.” Currently, part-timers cannot obtain tenure and, unlike full-timers, do not get *overload pay*; i.e., teaching more than the minimum each semester. (*Chronicle of Higher Education* [2/16/15], 1255 Twenty Third St. NW, Washington, DC 20037)

For background on the court decisions get *Adjunct Unions at Catholic Affiliated Colleges* from Catholic Scholars for Worker Justice (85 Commercial St., Weymouth, MA 02118; [www.cswj.us](http://www.cswj.us)). For information about organizing among part-time instructors, contact Joe Berry (21 San Mateo Rd., Berkeley, CA 94707; [joeberry@igc.org](mailto:joeberry@igc.org)) of COCAL ([www.cocalinternational.org](http://www.cocalinternational.org)). Also, Adjunct Action Network ([www.adjunctaction.org](http://www.adjunctaction.org)), a cyber-group affiliated with Service Employees International Union. Plus, New Faculty Majority (1700 W. Market St. #159, Akron, OH 44313; [www.newfacultymajority.info](http://www.newfacultymajority.info)).

For a current Catholic perspective connect with Clayton Sinyai (Catholic Labor Network, [www.catholiclabor.org](http://www.catholiclabor.org)) and his cyber-newsletter, *Catholic Employer Project*.

Religious liberty is precious in every age and has to be protected. However, it is odd that a Catholic college would assert its Catholic identity only to conclude that it is then entitled to violate Catholic doctrine on labor relations, which says that the decision for or against a union is up to the employees. The doctrine does not endorse one or another union in any specific workplace. But management cannot coerce any worker nor hire a union-busting consultant. National Center for the Laity is sympathetic to administrators in this difficult economy and will provide them with a free booklet containing comments from fellow administrators, *Catholic Administrators and Labor Unions*.

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## At the Great Workbench

Greg Pierce runs ACTA ([www.actapublications.com](http://www.actapublications.com)), a terrific publishing company on our city’s north side. It “shouldn’t be a surprise...that people crave meaning in their work,” he writes. The various expressions of this craving, he explains, include workers “who find meaning in *delighting* others,” specifically their colleagues, customers and suppliers. This is “how I run my own

company,” Pierce says. (*Work Messages*; [www.patheos.com/blogs/workmessages](http://www.patheos.com/blogs/workmessages))

Pierce draws upon a report by Rachel Feintzeig who identifies several employers who “are trying to inject meaning into the daily grind.” They believe that pitching a job as a higher calling helps with employee recruitment and retention, while gradually boosting the bottom line. (*Wall St. Journal*, 2/24/15)

Can delight or meaningfulness really be added to a workplace?

Paul Jaskunas of Maryland Institute College of Art acknowledges the trend. “Our Protestant work ethic has blended with contemporary notions of self-actualization to create a situation in which we are all expected to whistle like Disney dwarfs,” he writes. Many companies have a mindset that “the dynamism of Western capitalism depends upon people who work with a missionary zeal, who refuse to accept that a job is merely a job.” Corporate managers increasingly believe employment “must be something more—a vocation, an adventure, a journey to higher heights.”

But Jaskunas is not convinced. A look and feeling of happiness is not “essential to the employment relationship.” He suspects that “the real action of life” might reside elsewhere, “wrapped up in private pursuits, away from the workplace.” (*N.Y. Times*, 2/15/15)

Why do managers want a perky staff rather than one that displays ambivalence about the daily grind? Do they really think chipper cashiers in a grocery chain are convincing? Will diners post negative cyber-reviews if the waiters don’t sing *Happy Birthday* and will the restaurant thereby lose quarterly earnings? Is a delightful work environment equivalent to collective bargaining?

Joe Keohane reviews *Mindful Work* by David Gelles (Eamon Dolan [2015], 222 Berkeley St., Boston, MA 02116; \$27) and a second book, *The Business Romantic* by Tim Leberecht (Harper Business [2015], 1000 Keystone Industrial Pk., Scranton, PA 18512; \$27.99), that like Pierce says the workplace should be open “to the delights, the mysteries [and] the moments of transcendence.”

However, drawing upon a half dozen other sources, Keohane argues that management’s concern about the human soul is likely a means of corporate control. He distinguishes between everyone’s desire for meaning and the “meaning-mongering” among giddy management types. Maybe, says Keohane, the problem is too few “opportunities to find

meaning outside of the office.” Management’s drive to promote meaning only increases the vacuum in our broader culture. At least for now, says Keohane, workers should embrace meaninglessness and managers should “compensate them fairly [then] let them go home.” (*New Republic* [4/15], 525 Ninth St. NW #600, Washington, DC 20004)

Management, guided by the concept of job enrichment, cannot replace dissatisfaction with “a sense of identity, self-esteem, autonomy and accomplishment,” writes Samuel Florman. He compares job enrichment enthusiasts with some urban planners who see “salvation for the poor in a clean spacious apartment, and who after their ideas have been carried out, [must spend] much energy explaining why attractive apartments have not, in fact, eradicated the ill effects of poverty. Alienation cannot be cured by a fascinating job and more than poverty can be cured by a clean apartment.” (*Harper’s* [5/76, reprinted 3/15], 666 Broadway #1100, New York, NY 10012)

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## Rest in Peace

*Fr. Theodore Hesburgh, CSC (1917-2015)*

Hesburgh’s contributions to the University of Notre Dame have been detailed elsewhere. He became president there at age 35 in 1952 and served until his retirement in 1987, remaining active on campus thereafter. He also served our country. In 1957 President Dwight Eisenhower (1890-1969) appointed Hesburgh to the U.S. Commission on Civil Rights, which he later chaired; only to be dismissed from the post in 1972 over a dispute with President Richard Nixon (1913-1994).

Hesburgh believed in the apostolate and so his campus was the setting for many gatherings of lay groups, including the March 1979 founding convention of our National Center for the Laity. In those days Hesburgh opened some doors for NCL funding and regularly sent along his own donation.

## Rest in Peace

*Mary Irene Zotti (1921-2015)*

Zotti was an embodiment of Vatican II’s (1962-1965) call for “universal holiness.” She rejected the modern temptation to live in isolation; her holiness was never the sugar-coated type.

Zotti and her friends anticipated Vatican II through their participation in specialized Catholic Action. She joined Young Christian Workers in 1939 and stayed in Catholic Action for ten years. She eventually wrote a comprehensive history of the movement, *A Time of Awakening: the YCW Story in the U.S.* (Loyola University Press, 1991).

It all started with Fr. Joseph Leo Cardijn (1882-1967) of Belgium (late in life made a cardinal). He devoted his ministry to young adults, but with a premise different from those who desire to bring people *into the church* or onto the diocesan flow chart. Instead, Cardijn sought to *bring Christianity to* young workers and to form them in small communities. Cardijn developed a youth ministry done *by youth* with an emphasis on their own formation—what he called preparation for life or *a school in life*.

Zotti’s YCW cell, like all the others, used the Social Inquiry Method. A question about ethics or relationships would start the session; that is, **Observe**. The cell leader, a fellow young worker, would gradually turn the conversation to **Judge**: What should be happening at work or in the neighborhood? The dynamic of the meeting is then an enabling tension between what participants observe at work and what they believe should happen. Optimally, the tension evokes an apostolic impulse to improve matters; that is, **Act**. Note that the *Christian thing to do* is unknown at the start of the inquiry. This method differs from ministry talking at young adults. Its special character is an apostolate of gradual formation in like-to-like settings (so-called *milieu specialization*).

Zotti was a student at Chicago Teachers College (now Chicago State University). A teacher there connected her to Msgr. John Hayes (1906-2002), who was eager to start a Catholic Action group. Zotti, with a touch of irony, told INITIATIVES: “Hayes taught at Quigley Seminary and so he had no contacts to know lay people.” In the late 1940s Hayes arranged for Zotti and her friend Edwina Hearn Froehlich (1915-2008) to participate in an international Catholic Action conference in Belgium. (Froehlich, by the way, later formed La Leche League.)

Zotti eventually earned a masters degree and was both a teacher and guidance counselor in public schools for many years. She and husband Ray, who worked for N.Y. Central Railroad, were married in 1950 and they raised six children. They moved to Oak Park in 1966

where they were involved in neighborhood events. They reconstructed their home and hosted many gatherings. She regularly

participated in NCL meetings with knowledge on a range of topics.

## Happenings

Catholic Theological Union (5401 S. Cornell Ave., Chicago, IL 60615) recently held its “Blessed Are the Peacemakers” dinner. Paul Farmer (Partners in Health, 888 Commonwealth Ave. #300, Boston, MA 02215; [www.pih.org](http://www.pih.org)) was the honoree. His efforts for public health in Haiti, and now elsewhere, are inspiringly chronicled in *Mountains Beyond Mountains* by Tracy Kidder (Random House [2004], 1745 Broadway, New York, NY 10019; \$16). At the same dinner CTU presented its *Diakonia Award* to Sheila and Bob Berner and their family. Shelia has long been involved with Howard Area Community Center (7510 N. Ashland Ave., Chicago, IL 60626) where the early childhood center is named in her honor. Bob was the managing partner of Baker & McKenzie and he is a life trustee of CTU. Shelia and Bob have been involved with our National Center for the Laity for many years.

Msgr. George Higgins (1916-2002) was a prominent advisor to U.S. bishops, to labor unions and to several ecumenical and civic groups, including National Center for the Laity.

The Higgins Labor Studies Program (219 O’Shaughnessy Hall, Notre Dame, IN 46556; [www.higginslabor.nd.edu](http://www.higginslabor.nd.edu)) has a new director, Daniel Graff. Recent presenters at the Higgins Program include some Notre Dame alumni who now represent casino workers through Unite Here (218 S. Wabash #700, Chicago, IL 60604; [www.unitehere1.org](http://www.unitehere1.org)). And this past month Tom Geoghegan, author of *Only One Thing Can Save Us* (The New Press [2014], 120 Wall St. #3100, New York, NY 10005; \$25.95), similarly drove east on IS 90 to converse with students at Higgins Program.

To learn more about Higgins, get *Go to the Worker* by Kimball Baker and *Church Chicago Style* by Bill Droel (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$11 for both books).

Fr. Anthony Shonis (Holy Name of Jesus, 511 Second St., Henderson, KY 42420) makes the daily work of parishioners central to his ministry. His grandparents came here from Italy and Lithuania. Both grandfathers were coal miners and died of black lung. His mother worked in a dress factory and his father in a bakery. Shonis recently began a scholarship at Brescia University (717 Frederica St., Owensboro, KY 42301). It will benefit students who are in school because their parents, like those of Shonis and his siblings, believe that work plus education plus family is the most worthwhile combination. To learn more about Shonis’ ministry read *Rank and File Catholic* newsletter ([www.catholiclabor.org/R-FCatholic](http://www.catholiclabor.org/R-FCatholic); about the tenth item in the site’s left-hand column).

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