

# 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

“I can understand why people might think” that U.S. Catholic bishops drift into partisan politics, admits Cardinal Timothy Dolan (1011 First Ave., New York, NY 10022). “We bishops are actually fairly scrupulous in wanting to avoid any partisan flavor.” Dolan is aware of exceptions, and particularly of the impression that bishops take cues from Republicans. “But in general, I find bishops almost bend over backwards trying to make sure that we don’t seem to favor one party over the other.” (*A People of Hope* edited by John Allen Jr., Image Books [2012], 1745 Broadway, New York, NY 10019; \$25)

Dolan mentions the negative publicity that follows each instance of a bishop’s partisanship. He notes that clergy in some other denominations are not criticized for endorsing a candidate or a specific policy. The stakes on this matter for Catholicism, INITIATIVES reminds its readers, are not primarily about media criticism. This is a crucial matter regarding Catholic identity.

Our U.S. Catholic bishops must continuously assert our doctrine, especially when some Catholics knowingly do not abide by it. But whenever bishops take a shortcut and imply that their partisan opinion is the Catholic application of moral principles, they undermine Catholicism. Lay formation—building the church—is a slow, deliberate process. It starts one layperson to another and then small group upon small group. Bishops and other Church employees are essential to the mix, assisting the laity with support and pointed challenges, but not with policy positions or so-called expert micro-critiques of business and culture.

Richard Gaillardetz in *Voting and Holiness: Catholic Perspectives on Political Participation* edited by Nicholas Cafardi (Paulist Press [2012], 997 Macarthur Blvd., Mahwah, NJ 07430; \$24.95) outlines the teaching role of bishops and the workaday responsibility of laity.

“Roman Catholicism has always stressed the importance of human reason in the moral life,” he begins. “Catholicism has insisted that there is an identifiable moral structure to the

universe...and that we are capable of discovering it through rational reflection on human experience.”

Specific moral principles (lower case *t* truths) are derived from and lead back to upper case *T* Truth. They are not simply matters of opinion. Catholic morality is not proportional or relative thinking. Yet lay people’s weekday decisions, Gaillardetz continues, are “shaped by changing moral contexts and contingent empirical data.”

Now for the role of bishops and of laity: Vatican II “renounced as ecclesiastical paternalism [those situations] in which the laity passively submitted to the directives of the clergy,” says Gaillardetz. “The Council bishops boldly proposed a new framework reflected in one of the most remarkable passages of any councilor document.”

Gaillardetz, who is coauthor of *Keys To the Council* (Liturgical Press [2012], PO Box 7500, Collegeville, MN 56321; \$19.95), then quotes that passage from Vatican II’s *Pastoral Constitution on the Church in the Modern World*:

Laypeople should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city. From priests they may look for spiritual light and nourishment. Let the laity not imagine that pastors are always such experts that to every problem which arises, however complicated, they can readily give a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church, let the laity take their own distinctive role.

“It is the laity who are to be the experts in applying church teaching to ever-changing social contexts,” Gaillardetz paraphrases Vatican II. “The clergy provide guidance by their preaching and faithful presentation of Catholic teaching, but it lies with the laity to do the difficult work of bringing that teaching to bear on the problems and challenges of the modern world.”

## Taking the Initiative

### *Making Saints*

Her name means “She Who Bumps into Things.” It was a familial mockery on her impaired eyesight—the result of smallpox. Yet today Kateri Tekakwitha (1656-1680) is a canonized saint; the first North American lay saint.

St. Tekakwitha is often called “Lady of the Mohawks.” Actually, her parents were from different tribes: her father was Mohawk, but her mother was Algonquin and a Christian. This nickname actually refers to a beautiful area where she was raised, the Mohawk River Valley that parallels the New York Thruway from Rome to Albany.

St. Tekakwitha was orphaned at age four when both parents and a brother died of smallpox. She was then raised by relatives. As a child, in keeping with custom, she was paired with a boy to whom eventual marriage was expected. However, she refused the custom, saying she was devoted to God—even though at that early age St. Tekakwitha knew little of Christianity. At age 18 on Easter 1674, under the direction of French Jesuits, she was baptized. Rejected by her non-Christian family, St. Tekakwitha then moved to Montreal for the last four years of her life.

St. Tekakwitha’s virtues speak to our modern world. She symbolizes, says Bishop Howard Hubbard of Albany, an alternative to “the pleasure principle [that] so dominates our society.” Unlike those today who adopt a soft spirituality, St. Tekakwitha did not waste “effort and energy to remove the cross” from daily life. (*N.Y. Times*, 7/24/12 & *Letter to Diocese*, [www.rcda.org](http://www.rcda.org); 8/3/12)

St. Tekakwitha is included at the Shrine of North American Martyrs in Fultonville, NY and has her own place, National Kateri Tekakwitha Shrine, just north of there, over the Mohawk River in Fonda, NY. St. Tekakwitha is also claimed as a patron saint of Montreal; there is another national shrine in Washington, DC; the Tekakwitha Conference Center is in Billings, MT; the Kateri Ministry Institute is in Spokane, WA; and there are several other centers.

## Taking the Initiative

### *Against Foreclosures*

In the wake of our real estate collapse a reduction in mortgage principal is a way for

people to stay in their home while making payments. Some lenders are indeed negotiating those terms. Many lenders, however, bundled their mortgages and sold them to multiple investors. Now it is impossible to modify one mortgage here or there—or even find the mortgage.

Mortgage Resolution Partners ([www.mortgageresolution.com](http://www.mortgageresolution.com)), a San Francisco-based group, is promoting the old concept of *eminent domain*, advising governments to claim selected mortgages.

It is seemingly legal for a government entity to acquire this kind of property, as long as the owner is paid a fair compensation and the takeover serves a legitimate public purpose. The government would get the mortgage for less than its current principal because it and the real estate have depreciated. A new mortgage would then be written to the current occupant.

San Bernardino County (385 N. Arrowhead Ave., San Bernardino, CA 92415) is exploring this idea. About half the homes there are *underwater*; that is, the occupant owes more on the mortgage than any possible sale price of the house. Leaders there want to get the real estate industry moving, including construction. Maybe, they think, eminent domain will break the logjam of delinquent payments and foreclosures and then encourage families to buy and sell homes on reasonable terms. A few other officials, including in Chicago, are looking into the concept. (*N.Y. Times*, 7/10/12)

Douglas Holtz Eakin (American Action Forum, 1401 New York Ave. NW #1200, Washington, DC 20005) opposes the idea. It violates a valid contract, imposes a loss on a private party (the investors) and unfairly benefits venture capitalists and borrowers, he says. Once eminent domain is used this way, pension funds and mutual funds (in which working people are invested) will stay away from mortgages all together and that entire market could collapse. “There is,” Holtz Eakin says, “no free lunch.” (*Chicago Tribune*, 8/3/12)

Send along reports on housing; INITIATIVES will continue to cover this topic.

## Taking the Initiative

### *In Labor Relations*

Nurses, therapists and social workers at Resurrection Home Health, part of Resurrection Health Care (7435 W. Talcott Ave., Chicago, IL 60631) voted to join a union, Heart Afscome

(5509 N. Cumberland Ave. #505, Chicago, IL 60656).

This is newsworthy because RHC, which includes seven hospitals and several clinics, has bitterly opposed unions, sometimes using tactics that violate Catholic doctrine.

As explained in *Catholic Administrators and Labor Unions* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$2), “Catholic doctrine does not say that every workplace must have a union. Nor can it possibly say that *this place* should have *this union*. It does doctrinally insist, however, that free societies must have independent workers’ associations... Catholicism calls *unions indispensable in society*.”

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## Work Prayers

### *For Writers*

“Open my mind Lord. Grant me the talent to write with clarity and style, so my words go down rich and smooth...”

“Open my heart, Lord. Grant me the sensitivity to understand my characters—their hopes, their wants, their dreams—and help me confer that empathy to my reader.

“Open my soul, Lord, so I may be a channel to wisdom and creativity from beyond myself...”

“But most of all, Lord, help me to know the truth so my fiction is more honest than actuality and reaches the depths of my reader’s soul. Wrap these gifts with opportunity, perseverance and the strength to resist those who insist it can’t be done.” –Sandy Tritt, posted on *Being Catholic Really* ([www.chicagonow.com](http://www.chicagonow.com))

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## North American Spirituality

### *Ade Bethune* (1914-2002)

Jesus and the saints are often depicted in a sentimental, other-worldly manner. Bethune, writes Katharine Harmon, was committed to drawing “the holy in the ordinary” and to linking the liturgy with workaday life. (*American Catholic Studies* [Spring/12], St. Mary’s Hall, 800 Lancaster Ave., Villanova, PA 19085)

In the years before and after Vatican II, Bethune’s drawings were everywhere, particularly in the pages of *The Catholic Worker* (36 E. First St., New York, NY 10003). Indeed, its May 2012 issue reprints 16 of them. Bethune also illustrated several popular missals. She

created a crucifix in Clairton, PA and designed a church’s interior in St. Paul, MN.

Harmon situates Bethune within the pre-Vatican II U.S. liturgical movement. It began in 1926 when Fr. Virgil Michel, OSB (1890-1938) launched what today is Liturgical Press. (See *The Unread Vision* by Fr. Keith Pecklers, Liturgical Press [1998], PO Box 7500, Collegeville, MN 56321; \$24.95).

Many of Bethune’s drawings are archived at and cyber-posted by St. Catherine University Library (2004 Randolph St., St. Paul, MN 55105; [www.library.stkate.edu](http://www.library.stkate.edu)).

## North American Spirituality

### *R. Sargent Shriver* (1915-2011)

*A Good Man: Rediscovering My Father* by Mark Shriver (Henry Holt [2012], 175 Fifth Ave., New York, NY 10010; \$24) touches on many of Shriver’s remarkable public efforts.

Chicago Catholics, especially those associated with lay action groups, will enjoy reading about Shriver’s role in the 1960s as president of the Catholic Interracial Council here and about his support for the National Catholic Conference for Interracial Justice, based in Chicago. He was also chair of Chicago Public Schools and involved in Illinois politics. (These Chicago connections paved the way for Shriver’s participation at the founding convention of our Chicago-based National Center for the Laity.)

After leaving Chicago, Shriver was a founder of the Peace Corps, a leader in President Lyndon Johnson’s War on Poverty, a founder of the Special Olympics, a vice-presidential candidate and more.

The book’s power, however, resides behind the public scene where an elderly Shriver dealt with Alzheimer’s disease. Equally powerful is Mark’s account of his own relationship with Shriver. Throughout his father’s illness Mark struggled with his own emotions—his anger, doubts and fears. Underlying all else is Mark’s admiration and love for both his father and mother, Eunice. It is a beautiful story.

Shriver was committed to his Catholic faith. While he did not overtly preach *at others*, Shriver practiced his beliefs day-by-day through his unwavering love of God, family, country and fellow human beings. There is no doubt that Shriver—public and private—was genuinely “a good man.”

## 120+ Years *Of Catholic Social Thought*

INITIATIVES is referring to 1891, the year of Pope Leo XIII's (1810-1903) encyclical *On the Condition of Workers*, in its recurring "120+ Years" headline. But "120" is hardly accurate for a religion with a 2,000-year old social gospel. And after 2,000+ years, it is unlikely that anyone could develop a brand new Catholic social principle. On the other hand, *Love In Truth* by Pope Benedict XVI (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6) puts fresh language into our social doctrine.

Benedict XVI urges society "to make room for the *principle of gratuitousness*." This "logic of gift" finds its "place within normal economic activity" and in fact, he says, enhances the market. "If the market is governed solely by the principle of [monetary] equivalence in value of exchanged goods, it cannot produce the social cohesion that it requires in order to function well."

Benedict XVI's insight deserves explication and many examples. One starting place is *The Gift: the Form and Reason for Exchange* by Marcel Mauss (W.W. Norton [1923], 500 Fifth Ave., New York, NY 10110; \$14.95). Mauss (1872-1950), it so happens, is a nephew and disciple of Emile Durkheim (1858-1917), who founded the discipline of sociology to counter the extreme individualism in modernity. Mauss too argued against modern utilitarianism which reduces everything to cost-benefit analysis, the bottom-line approach.

Mauss studied cultures in Polynesia, Scandinavia, Africa, Trobriand Islands, Western Canada and Alaska—looking for alternatives to money exchange. He concluded that gifts—including objects, banquets and acts of honor or politeness—look voluntary, but "in reality they are given and reciprocated obligatorily." Mauss does not mean strict quid-pro-quo or crass *strings attached* exchanges. In fact, the beneficiary often *repays* the gift to a third person or to society in general. The third person or society not only gets the gift, but implicitly receives the spirit of the original giver. Over time a gift economy develops, one that creates not monetary wealth, but social capital. The distinction between objects and persons becomes less absolute than in total market economies. "Souls are mixed with things; things with soul," Mauss writes. "Everything passes to and fro as if

there were a constant exchange of a spiritual matter."

A gift economy is not a replacement for a market economy, notes sociologist Mary Douglas (1921-2007). "Gifts compliment markets" and are guided by a counterpart to the market's *invisible hand*. Mauss' notion of a gift economy is not religious, in the sense of totally other-worldly, Douglass writes. "It is about politics and economics," having implications for wages, health insurance and more. "The theory of the gift is a theory of human solidarity."

The gift economy is not entirely absent from our money-based country. For example, your INITIATIVES editor lives in a Mexican-American neighborhood, where baptism and wedding sponsors consider it an honor to assume significant responsibility, not only for the occasion but also thereafter for the child or the young couple. There too INITIATIVES is invited to seemingly endless rounds of backyard fiestas which, in turn, create a willingness to assist neighbors in home improvement projects. All of which humanizes the neighborhood.

The community-building dimension of gifts can also be inferred from our expression: *He owes me a favor*. And it is contained in the political adage: *To make a friend, ask a favor*. (See *Hardball: How Politics Is Played* by Chris Matthews, Free Press [1999], 1230 Ave. of the Americas, New York, NY 10020; \$15.95)

Are there other U.S. examples of creating social wealth with gifts?

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## News and Views

Fr. Clete Kiley (Unite Here, 1775 K St. NW #620, Washington, DC 20006), a Chicago priest, gets applause from National Center for the Laity because he convened a national gathering of "labor priests" in July.

In an unscientific survey NCL found no explicit treatment of work in Catholic seminary catalogs. Presumably, work is part of Old Testament study, of liturgy (the *work of the people*) courses, of history and more. And admittedly many of today's seminarians had short careers in business or human services before coming to campus. But Kiley and other priests in his network--now supported by National Federation of Priests' Councils (333 N. Michigan Ave. #1205, Chicago, IL 60601)--are taking what Pope John Paul II (1920-2005) calls *the gospel of work* to a practical level,

particularly among immigrant and low-wage workers.

INITIATIVES is hesitant to criticize anyone from Chicago, especially someone educated in Chicago-style Catholicism. And, INITIATIVES knows it is hard to give a perfect interview, free of slips. Yet, Kiley made a theological mistake in explaining his group.

Kiley mentions another Chicago priest, Msgr. George Higgins (1916-2002), noting that there are “thousands of photographs of [Higgins] in the fields with Cesar Chavez (1927-1993), or sitting with [union] workers and listening.” Higgins’ presence “is very significant,” says Kiley. “Because when a priest arrives, it says the church is there.” (*National Catholic Reporter* [9/13/12], PO Box 411009, Kansas City, MO 64141)

INITIATIVES, faithful to Vatican II, says the church is totally present in any family, workplace or neighborhood where a Christian takes faith seriously. A priest does not *bring* the church. A priest or other Church employee does play an important role: To help workers reflect and act excellently.

Here is Higgins’ thought on this topic:

The role of the hierarchy [and of other Church employees] in carrying out the social mission of the church [should not] be overestimated and the role of the laity underestimated... I am persuaded that, proportionately speaking, the justice and peace work of the church in the U.S. after Vatican II has tended to be a bit too clerical, too institutional, or, if you will, too *Churchy*... Before Vatican II [we] tended to emphasize more than we do today the laity’s independent role, as citizens and members of secular organizations, in helping solve social problems. At the present time, despite our greater theological awareness of the church as the people of God, there seems to be more of a tendency to emphasize the role of Church professionals. (*Church, Chicago-Style* by Bill Droel, NCL, PO Box 291102, Chicago, IL 60629; free)

For background on a previous generation of Catholic leaders who made workers the focus of ministry, get *Go To The Worker* (featuring NCL founder Ed Marciniak) by Kimball Baker plus *On the Irish Waterfront* by James Fisher (featuring Xavier Labor School) from NCL (PO Box 291102, Chicago, IL 60629; \$18 for both).

## Rest in Peace

*Sally Whelan Cassidy* (1922-2012)

Cassidy, professor emeritus at Boston University, was an expert on Catholic Action (capital *A* on *Action*)—a lay formation method devised by Cardinal Joseph Leo Cardijn (1882-1967) of Belgium. Instead of getting young adults interested in the church per se, Catholic Action brings *Christianity to* young workers. Further, youth ministry in the Catholic Action model is done *by youth* with an emphasis on work and family settings—what Cardijn called preparation for life or *a school in life*.

Cassidy lived in Quebec, influenced by Catholic circles. She was an undergrad at Manhattanville College, which at the time was in the City and was Catholic. Upon graduation and following World War II, she went to Europe and reported on Catholic Action. Returning in 1948, Cassidy organized an international meeting of Young Christian Students in Chicago. Her 1959 doctoral dissertation at the University of Chicago was *Some Aspects of Lay Leadership*.

Cassidy then helped launch interdisciplinary studies at Wayne State University. She convinced teachers to draw upon Catholic Action insights. That is, instead of lecturing, students and teachers listened, probed and acted.

In 1971 Cassidy moved to Boston University where, in addition to teaching undergrads, she was a leader in welcoming Vietnamese and Hmong refugees.

## Rest in Peace

*Henry Herx* (1933-2012)

Adult Education Centers was a predecessor to our National Center for the Laity. Msgr. Dan Cantwell (1915-1996) and Russ Barta (1918-1997), NCL founders, started AEC in 1962. Vaile Scott, NCL past-president, soon joined the team. AEC, like NCL, fostered a dialogue between faith and the modern world. Among other efforts, AEC launched the Center for Film Study under the direction of Herx and Fr. Ron Holloway (1933-2009).

Herx, a former public school teacher with wide literary knowledge, wrote hundreds of reviews, plus produced film guides and discussion notes, distributed to churches and others.

Gradually, the more sophisticated Center for Film Study replaced the Legion of

Decency. In 1966 the U.S. bishops started the National Catholic Office for Motion Pictures. AEC's Center then became the educational affiliate of NCOMP. Eventually, the bishops moved NCOMP to a school in New York City and Herx had to relocate. In New York he had access to grand openings and actors. Herx

represented the church at international film festivals.

Herx embodied AEC and NCL's approach: Condemnations of our culture have short term impact; a dialogue from within makes long term improvement possible.

## Happenings

"Wisdom at Work" is an October 31-November 1, 2012 conference at the Tyson Center for Faith and Spirituality at the Workplace (University of Arkansas College of Business, # WJWH 518, Fayetteville, AR 72701; [www.tfsu.uark.edu](http://www.tfsu.uark.edu)). Speakers include Andre Delbecq of Santa Clara University and James Autry, retired chair of Meredith Corp.

Mayslake Ministry (450 E. 22<sup>nd</sup> St. #170, Lombard, IL 60148; [www.mayslakeministries.org](http://www.mayslakeministries.org)) regularly offers free weekend retreats for veterans. Upcoming weekends include November 9-11, 2012; January 4-6, 2013; June 14-16, 2013.

Catholic Theological Union (5401 S. Cornell Ave., Chicago, IL 60615; [kvanduser@ctu.edu](mailto:kvanduser@ctu.edu)) presents a series on Vatican II. Each Wednesday session is at 7 P.M. On November 14, 2012 the topic is "the Church's Mission." On November 28 and December 5, 2012 CTU considers ecumenism and inter-religious dialogue.

The Siena Center (7900 W. Division St., River Forest, IL 60305; [www.dom.edu/siena](http://www.dom.edu/siena)) is celebrating the 50<sup>th</sup> anniversary of Vatican II with, first, a presentation by Fr. Mark Massa, SJ on February 7, 2013 at 7 P.M. Three other events (February 26, March 14, and April 24, 2013) treat the Council's history and aftermath, its vision and its future impact.

Another conference timed to the 50<sup>th</sup> anniversary of Vatican II will happen March 8-9, 2013 at St. Thomas More College (1437 College Dr., Saskatoon, SK S7N OW6 Canada; [www.stmcollege.ca](http://www.stmcollege.ca)). Its theme is social justice and the common good, with presentations in economics, history, sociology and more.

Our National Center for the Laity is a sponsor 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). To register or for more information on the conference: Center for Social Concerns (Geddes Hall, Notre Dame, IN 46556; [www.socialconcerns.nd.edu](http://www.socialconcerns.nd.edu)).

"Envisioning Peace & Performing Justice" is an October 25-27, 2013 conference focused on "the artistic and performance dimensions of peacekeeping." The sponsor is Peace History Society (SIU, 100 Faner Dr. #3374, Carbondale, IL 62901; [www.peacehistorysociety.org](http://www.peacehistorysociety.org)).

## Resources

Bishop John McCarthy of Texas, a founder of the Catholic Campaign for Human Development (3211 Fourth St. NE, Washington, DC 20017; [www.usccb.org/cchd](http://www.usccb.org/cchd)), has a well-produced blog, *Common Sense Catholicism* ([www.bishopjohnmccarthy.com](http://www.bishopjohnmccarthy.com)). It comments on Sunday readings and the Bible. It explains Catholic symbols and the virtues. Of particular interest to INITIATIVES McCarthy treats labor history, the ordeal of agricultural work, wage structure, the unemployed and more.

The John A. Ryan Institute (2115 Summit Ave., St. Paul, MN 55105; [www.stthomas.edu/dayton](http://www.stthomas.edu/dayton)) has posted the papers from a conference, "Renewing Mission and Identity in Catholic Business Education." National Center for the Laity advisor Tom Bausch is among the presenters.

Council for Research in Values and Philosophy (620 Michigan NE #Gibbons B12, Washington, DC 20064; [www.crvp.org](http://www.crvp.org)) releases two volumes in a new series: *Church and People: Disjunctions in a Secular Age* edited by Charles Taylor et al. and *God's Spirit in the World: Ecumenical and Cultural Essays* by Waclaw Hryniewicz. Both, at over 200-pages each, can be accessed in cyberspace.

Blessings for the new chaplain at the Labor Guild (85 Commercial St., Weymouth MA 02188; [www.laborguild.com](http://www.laborguild.com)), Fr. Frank Cloherty. A retired pastor, Cloherty has been active on housing issues and in ecumenism. The Guild uniquely brings labor leaders, businesspeople and public officials together in forums of mutual assistance. It monitors union elections, conducts labor relations classes and alerts readers of its *Labor Life* to many resources.

New York City Bar Association (42 W. 44<sup>th</sup> St., New York, NY 10036) bestows its Norman Redich Service Award to Kevin Doyle, a National Center for the Laity advisor.

Doyle was New York State capital defender, but because no one has been executed in recent years his job was eliminated. "For some of us," says Doyle, opposition to capital punishment is a "matter of religious faith." Catholicism over the years has "pretty awful chapters." But "a Catholic understands that every person is made in God's image—every person black or white, rich or poor, born or unborn, innocent or guilty. And every life must be held sacred from conception to natural death—natural death, death in God's time, not the state's."

Doyle does not ignore the suffering caused by his clients. However, a lawyer has to stand with his or her client. "Love your clients," he tells lawyers. "You will be better lawyers and you will be better people—and your cases will turn out better." (*America* [8/20/12], 106 W. 56<sup>th</sup> St., New York, NY 10019)

Vincent Rougeau of Boston College and another National Center for the Laity advisor recently reported on his research on immigration in London. New arrivals often turn to churches and mosques to navigate their adopted home, he found. To facilitate acculturation those religious institutions, in turn, sometimes use community organizations like London Citizens (112 Cavell St., London, E1 2JA England), an affiliate of the Industrial Areas Foundation (637 S. Dearborn St. #100, Chicago, IL 60605).

Rougeau thinks a mutually beneficial arrangement among churches, immigrants and community organizations is more likely in London than in U.S. cities. That's because London is cosmopolitan and because of England's church-state policies. Is Rougeau correct? (*Boisi Center Report* [5/12], 140 Commonwealth Ave., Chestnut Hill, MA 02467)

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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).

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"I was raised by Irish Catholics...[Among] whom everything had meaning beyond the obvious and life was the slow unfolding of metaphors and mysteries, the cipher for which lay just beyond our reach." —Thomas Lynch in *The Sin Eater: A Breviary* (Paraclete Press [2012], 36 Southern Eagle Ctwy., Brewster, MA 02631; \$9), adapted in *Portland Magazine* (5000 N. Williamette Blvd., Portland, OR 97203; Summer/12)

