

# Initiatives

In Support of Christians in the World

National Center for the Laity  
PO Box 291102  
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[www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)

October  
2015

Number  
222

## 50 Years since Vatican II

Pope Pius IX (1792-1878), the last sovereign of the Papal States, condemned *modernism*. He declared “war against his generation,” writes Pope Benedict XVI. That is, he positioned the church “against the scientific and political world view” of the time, in a “struggle against modernism.”

“Many things have changed,” continues Benedict XVI. The church’s self-understanding has benefited from many modern advances. And after two world wars including the Holocaust horror and the nuclear destruction in Japan, “many significant changes” occurred in modern presumptions, he says. It fell to Vatican II (1962-1965), especially its *Joy and Hope* document, to provide a clear “statement of the relationship that would exist between the church and the world.” Vatican II “represents on the part of the church an attempt at an official reconciliation with the new era,” Benedict XVI concludes. (*Principles of Catholic Theology*, Ignatius Press [1987], 2515 McAllister St., San Francisco, CA 94118; \$31.95)

Our National Center for the Laity identifies with Vatican II, which on December 8, 2015 will be 50 years in the past.

Vatican II knew that the official Church no longer has the same access to legislatures, to business hubs, nor even to schools as the Church had in the Middle Ages. Vatican II thus emphasizes baptism, the sacrament that binds all Christians to the mission of Jesus Christ. The baptized (who are the church—lower case *c*) include homemakers, students, women religious, executives, civil servants, journalists, professional lay ministers, janitors—everyone who is baptized. Thus the church’s encounter with the modern world is not long-distance, not sporadic, nor half-hearted. It occurs hourly as Christians go about their work on the job, around the home and in the neighborhood.

Vatican II’s model of church-world dialogue presumes workaday lay people who are formed in the faith, allergic to injustice and on the side of the poor. Indeed, Vatican II collapses without lay Christians in the world. It is the laity,

says Vatican II, who “seek the kingdom of God by engaging in temporal affairs and ordering them according to the plan of God. They live in the world, that is, in each and all the secular professions and occupations... They are called there by God [so that] they can work for the sanctification of the world from within, in the manner of leaven.”

Fifty years after the Council some people are regressing. For example, some Catholics conduct the dialogue based on ill-formed or even false doctrine. This can happen regarding abortion, labor relations, economics and more.

Other lay people regress by still looking to the chancery or the rectory for permission to serve the world. No competent lay person, says NCL, needs a special Church program to lobby a legislator, to assist the unemployed or to improve health care.

All baptized people—clergy, religious and lay—are obligated to sustain a critical encounter with the world. Some bishops and some Church employees, however, regress whenever they speak or act as if the chancery or the rectory or the Church-funded justice project is synonymous with *the church* on detailed application of doctrine. Bishops must increasingly and unceasingly present Catholic moral teaching near and far. To take one example: They must tirelessly promote the *family wage*. However, details about a minimum wage—should it be \$12.75 or \$15 or \$14—are best left to competent insiders within labor departments, unions, legislatures, business associations and independent advocacy groups.

On his way out of town to become a Los Angeles bishop, Fr. Bob Barron filed a column with our diocesan newspaper. “Popes, bishops and priests can indeed call for political reforms if [for example] a market has become exploitative,” he writes. However, “neither popes, nor bishops nor priests should get into the nitty-gritty of those conversations, best leaving the details to those experts in the relevant disciplines.” (*Catholic New World*, 8/8/15)

## Taking the Initiative

### *In Business*

INITIATIVES never tires of reporting on the Leading with Faith awards. Once each year a diocesan newspaper, *The Catholic Spirit* (226 Summit Ave., St. Paul, MN 55102), solicits nominations. Then a handful of business leaders are selected as winners. There is a dinner to honor them and an eight-page spread of profiles in the newspaper.

At first glance these people do nothing special. They talk in clichés about *trust*, *integrity*, *quality work* and the like. Yet plenty of big-name businesses are regularly exposed for not using simple fairness, compassion, or honesty day-in and day-out. And so on second glance, all the Leading with Faith winners deserve recognition.

In the *Catholic Spirit* profiles the workplaces feel a tad ideal. But obviously there are normal business tradeoffs. Take Du Fresne Manufacturing (1380 E. County Rd. E, Vadnais Heights, MN 55110), a precision sheet metal fabricator. It started in 1991 and grew thereafter. Then Du Fresne faced competition from China plus the recession in 2007-2008. Robert Du Fresne faced the possibility of not meeting payroll. So he prayed. Did the Holy Spirit miraculously send along a huge bailout? Hardly. Du Fresne had to lay off some workers for the sake of the company. His prayer simply made him more aware: “If I’m nervous about the company and my family” the same must be true of “everyone else in the company.” He began to share more information with the workers, including immediate notice throughout the plant for each new purchase order.

Several of the winners donate materials or time to non-profit institutions. But here too there is a note of realism. For example, Becker Building (755 Fourth St. NW #100, New Brighton, MN 55112) is involved with Trinity Sober Homes (550 S. Snelling Ave. #104, St. Paul, MN 55116), a comprehensive recovery program. Becker owner Cary Becker finds the relationship inspiring, particularly as he meets Trinity’s people. Yet, Becker admits it is a business challenge “to stay competitive and meet operating costs while still taking care of the very organizations” that serve God’s people.

The Leading with Faith program does not seem too complicated. Are other newspapers or maybe parishes honoring work in similar fashion? Tell INITIATIVES.

## Taking the Initiative

### *In Finance*

The financial industry no longer serves “the great manufacturing, transportation, communications and retail industries,” writes Bob Senser (1921-2015; see pg. 6). Drawing upon *Age of Greed* by Jeff Madrick (Knopf [2011], 1745 Broadway, New York, NY 10019; \$17.95), Senser says our financial culture is not the result of natural pendulum swings or inevitable forces in history. Specific individuals set the tone as they adapt to the global economy. Then thousands of others take their cues. Senser is most upset by “the wholesale deception” uncovered in the wake of the 2007-2008 financial collapse, particularly “the systematic lying by the accounting industry.” (*Human Rights for Workers*; [www.humanrightsforworkers.blogspot.com](http://www.humanrightsforworkers.blogspot.com))

The popular remedy is expressed in watchwords like *transparency*, *compliance procedure*, or *oversight*. To focus on those things leads only to more “mechanically flawless” transactions, writes Paul Dembinski, director of Observatoire de la Finance (Rue de l’athenee 24, Geneva 1206 Switzerland; [www.obsfin.ch](http://www.obsfin.ch)). Don’t make “finance more moral.” The aim is to “make it subservient to...human dignity.”

*Finance* refers to banks, brokerage houses and similar institutions. But it also refers to a type of thinking that “has gradually permeated and transformed behavior patterns,” Dembinski continues. As *finance thinking* takes over all of business, indeed all conduct, *ends* and *means* are inverted. “When infinite multiplication of assets becomes an end in itself,” Dembinski says, “finance becomes a deceiver.” Transactions drive away relationships.

Dembinski does not favor more *banker-bashing*. He sketches reforms that could change our financial culture. The practical policies based on such reforms do not “necessarily require legal or regulatory action,” he says.

One avenue toward public trust is to increase the cost of a transaction. Another possibility is a tax benefit for staying with an investment for a given period, rather than *playing the market*. There could be enhanced rewards for loyalty between workers and owners or between steady customers and companies. The trend toward micro-finance is suggestive. Common to any reform that goes beyond compliance is a closer affinity between investor and borrower. (*Finance: Servant or Deceiver?*,

Palgrave [2008], 175 Fifth Ave., New York, NY 10010; \$125)

Religious leaders like Archbishop Justin Welby of Canterbury (Lamberth Pl., London SE1 7JU England) look to Dembinski and his center for information and guidance, reports *The Tablet* (1 King St. Cloisters, Clifton Walk, London W6 OGY England; 8/1/15). Welby and Dembinski recently spoke at University of Fribourg in Switzerland at a conference on the common good. The journal of Dembinski's Observatoire de la Finance is titled *Finance and the Common Good*.

National Center for the Laity (PO Box 291102, Chicago, IL 60629) has a booklet on restoring trust, *Public Friendship* (\$5.50).

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## 120+ Years

### *Of Catholic Social Thought*

Some months ago Ken Langone of Home Depot started a tiff with Cardinal Timothy Dolan of New York over Pope Francis' criticism of today's economy. The pope's remarks hurt fundraising on behalf of Catholic causes, Langone claimed. (*CNBC*, 12/30/13)

Now, writes businessman Peter Georgesu, he and Langone and other wealthy people are concerned about income inequality and want executives to do something. They are making the rounds sincerely asking their colleagues: "Are we willing to control the excessive greed so prevalent in our culture?" (*N.Y. Times*, 8/9/15)

Inequality must be controlled, writes Georgesu, because it jeopardizes "the capitalist engine that brought us great economic success and our way of life." Georgesu is the former chair of the advertising company Young & Rubicam. He now lectures and writes about work and the economy, including the book *The Constant Choice: Everyday Journey from Evil toward Good* (Greenleaf Books [2013], PO Box 91869, Austin, TX 78709 \$24.95).

The Catholic reasoning on inequality is different from how Georgesu and his friend Langone think of it. Catholicism says that *our way of life* or our 21<sup>st</sup> century way of capitalism is the problem. This economy is deficient because it results in widespread poverty, a vacuous popular culture and few forums for workers and consumers to effectively participate.

That aside, Georgesu and Langone want business to invest more in employees, to direct "profit into productivity and innovation" and to

"divert resources to better education and the creation of more opportunity." They find, however, that to make improvement their colleagues "need more support from their boards, from prominent business leaders, from the media and even from the government." The plea among Georgesu's colleagues hints at a longstanding Catholic insight. Social change does not come from more individual effort. One executive acting alone is nearly helpless. The act of social improvement, says Catholicism, is organization among like-minded people. The desired outcome is policies and institutions that aim for the common good.

The same week Georgesu penned his essay, Securities and Exchange Commission (100 F St. NE, Washington, DC 20549; [www.sec.gov](http://www.sec.gov)) announced that beginning in 2017 a public company must provide the ratio between the pay of its chief executive and its average employee. This policy, says SEC, will give investors better information about companies.

The Chamber of Commerce (1615 H St. NW, Washington, DC 20062; [www.uschamber.com](http://www.uschamber.com)) and other business groups object to the SEC requirement. It is too detailed and thus will be unduly costly, they say. Yet the critics also claim that the requirement is not sophisticated enough. It will not, for example, distinguish between a company that needs many part-time or entry-level employees and one that relies mostly on expert engineers and the like. (*N.Y. Times*, 8/6/15 & 8/11/15; *Wall St. Journal*, 8/11/15)

There is no need to wait until 2017 to find out how far away the wealthy are from average workers. There are several informative sources on the wage and wealth gap.

*USA Today* (8/6/15), for example, graphically shows the most egregious gaps. The CEO of Discovery Communications, which operates some cable TV channels, gets 2,282 times what the company's median employee earns. Other TV companies have a similar gap. Two executives at Chipotle are each about 1,500 times ahead of their employees. CVS, which supplies health products, has an unhealthy gap of over 1,000 times between its CEO and the employees.

Institute for Policy Studies (1112 16<sup>th</sup> St. NW #600, Washington DC 20036; [www.inequality.org](http://www.inequality.org)) and Pay Scale (1000 First Ave. S #500, Seattle, WA 98134; [www.payscale.com](http://www.payscale.com)) both keep a running tab. AFL-CIO (815 16<sup>th</sup> St. NW, Washington, DC 20006; [www.aflcio.org](http://www.aflcio.org)) follows the topic under

its website's heading *Corporate Watch*. Economic Policy Institute (1333 H St. #ET300, Washington, DC 20005; [www.epi.org](http://www.epi.org)) furnishes numerous reports on inequality. For example, using a U.S. Bureau of Labor Statistics (2 Massachusetts Ave. NE, Washington, DC 20212) study by Kristen Monaco and Brooks Pierce, EPI says "there has been very broad-based stagnant pay" at the same time executive wages are skyrocketing. The stagnancy applies if only wages are considered or if wages plus benefits are calculated.

Catholicism has no recipe for a perfect economy. It opposes a totally controlled economy in which everyone forcibly has exactly the same and there is no private property. It also opposes an economy in which executives of drug stores or fast food restaurants routinely outpace employee wages a thousand fold or more. Neither economy respects the Catholic *principle of participation*. "There is an invisible thread joining every one of the forms of exclusion," Pope Francis said in Bolivia. Today's ills are part of a system that "has imposed the mentality of profit at any price, with no concern for social exclusion... This system is by now intolerable." (*Origins* [7/30/15], 3211 Fourth St. NE, Washington, DC 20017)

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## North American Spirituality

*Marianne Campbell* (1840-1913)

*Sarah Jane Campbell* (1845-1928)

The word *myth* usually means urban legend; a fictional tale repeated so often that to some it has a ring of accuracy. But in an older sense the word "does not mean, as it does in popular use, a falsity," says Lisa Tetrault in *The Myth of Seneca Falls: Memory and the Women's Suffrage Movement* (University of North Carolina Press [2014], 116 S. Boundary St., Chapel Hill, NC 27514; \$34.95). It can mean "a venerated story or collective memory" based on an event.

In the 1870s Susan B. Anthony (1820-1906) and Elizabeth Cady Stanton (1815-1902) "built the Seneca Falls mythology—piece by piece—sometimes unconsciously if nevertheless deliberately," Tetrault writes. The 1848 convention in that rural town nestled between Seneca Lake and Cayuga Lake was not considered a breakthrough event until later. Anthony and Stanton drew upon the convention to impose a sense of order and inevitability on a fractured movement.

The Seneca Falls version is the one presented in today's high school textbooks. It is not an urban legend, but some contentious threads of the story have been eliminated and some pioneering personalities have been forgotten.

The Campbells were prominent Catholics and were early feminists, particularly in regard to woman's suffrage, writes Faith Charlton of Philadelphia Archdiocese Research Center (100 E. Wynnewood Rd., Wynnewood, PA 19096; [www.pahrc.net](http://www.pahrc.net)). They were "involved in numerous Catholic, civic, Irish-American, botanical and historical organizations," including as founders of Pennsylvania Women's Suffrage Association. The sisters also started *Woman's Progress*, a magazine that affirmed women in literature, art, science, education and politics. Unlike some of today's publications, *Woman's Progress* saw no conflict between homemaking and feminism.

More documentation survives for Jane than for Marianne. Both were involved with American Catholic Historical Society (263 S. Fourth St., Philadelphia, PA 19106), though Jane served as an officer and she is the one featured in the Society's journal, *American Catholic Studies* (Summer/15).

There have "always been Catholics who supported woman suffrage," writes Susanna Kelly Engbers of Ferris State University in *American Catholic Studies*. Yes, there have been U.S. Catholics, including some clergy, who were opposed, just as some U.S. Catholics today oppose proper feminism. Because Jane Campbell was well-connected in Catholic circles, Engbers continues, suffrage leaders counted on her as a liaison between the movement and Catholic voters, including clergy.

Jane's strategy was to sincerely acknowledge the positive. She argued, says Engbers, that the church "far from oppressing women had long recognized their abilities, not just as men's equals but as leaders of men and women." Jane tirelessly fought the impression that the church is officially opposed to woman's suffrage.

The Campbells, Engbers reminds us, receive "hardly a mention in any of the scholarship on woman's suffrage." There is, for example, no mention yet of them at the Women's Hall of Fame (76 Fall St., Seneca Falls, NY 13148; [www.womenofthehall.org](http://www.womenofthehall.org)). By the way, Charlton's PAHRC has a nearly complete set of the Campbells' *Woman's Progress* magazine.

## Rest in Peace

*Peter Foote (1933-2015)*

“You are Peter and upon this rock I will build my church.” (*Matthew 16:18*) In an old book about specialized Catholic Action Fr. Vince Giese (1923-2000) uses Jesus’ pronouncement to introduce another Peter: Foote “came into our YCW [Young Christian Workers] at age 22... Like St. Peter he came hesitatingly at first... Like the early prophets he searched for the hand of God in all the circumstances of his life.”

Even at 22, Foote had leadership experience. He was active in CISCA, a Catholic Action program for high school students. He was elected president in his junior year, plus he started and edited *CISCA News*. No surprise that Foote was a Catholic journalist: His great grandfather edited the first U.S. serial journal of Catholic opinion.

Then Foote served in Army Intelligence, including three years in Asia.

Upon his return to the states, Foote quickly became YCW section president; he edited the monthly paper for the Chicago Federation; he was then elected Chicago Federation YCW president. In 1957 he participated at the Vatican’s World Congress for Lay Apostolate. In the 1960s Foote, along with Fr. Andrew Greeley (1928-2013) and Fr. Laurence Kelly (1923-1996), edited *Apostolate*, the journal of Catholic Action Federation, an umbrella for YCW, Young Christian Students and Christian Family Movement. Foote was an editor of CAF’s commentaries on Vatican II (1962-1965). The two volumes on *The Church in the Modern World* are superb.

It was Kelly who, in a church basement in the West Lawn neighborhood, introduced Foote to your INITIATIVES’ editor nearly 40 years ago. Lunch at one or another South Side restaurant became a regular occurrence. It was impossible in any Beverly or Mount Greenwood place not to be greeted by someone who knew Foote. Each lunch—and I was previously warned—was like an entire college course. The topics included the church in France after World War II, Russian pipelines and Eastern European instability, the finer points of small group dynamics, education in Turkmenistan, or commentary on an encyclical. Foote was a serious philatelist and lunch could even include brief discussion of Ireland’s 1944 stamps

commemorating scribe and historian Bro. Michael O’Clery, OFM (1590-1643).

From 1957 to 1984 Foote held various positions with the Archdiocese of Chicago. As archdiocesan secretary of Human Relations and Ecumenism, he was a member of the Chicago Conference on Religion and Race. During that time the City of Chicago presented him with its highest human relations award. Foote directed the Parish Commission on Community Life; he researched and lobbied for the restoration of the permanent diaconate; he was a trustee of St. Mary of the Lake Seminary; and eventually he directed the archdiocese’s Office of Communication. Throughout 1979 he was heavily involved in the visit of Pope John Paul II (1920-2005) to Chicago. Foote went on to direct the Calumet Area Industrial Commission. Our lunch in those years moved east to the historic Pullman neighborhood, including sometimes at the 1881 Hotel Florence.

Foote once wrote about Vatican II’s *Dogmatic Constitution on the Church*. “The average Catholic, if asked for a definition of *the lay apostolate* probably would have nothing to say or would remark: *Helping Father out*. Some priests have not escaped the same error. Authentic lay activity is always in the secular world.” Involvement around the parish is important, Foote says. But *priest-helper activity* is not the lay apostolate. Parish councils can be beneficial, especially when they “respect the fundamental secularity of the lay vocation by establishing committees on family life, economic and social life, politics, culture and international affairs.” In addition to their liturgical, catechetical, sacramental and counseling responsibilities, priests and other parish staff “have a crucially important role” in their support of the lay apostolate. Vatican II calls for authentic lay leadership. It will happen when 1.) Lay people “see that they are the church acting in the secular arena”; 2.) Priests and other Church staff “see that supporting, not directing, an authentic lay apostolate is their most practical role.”

Foote met his wife Betty Glynn (1933-2006) through YCW. They later were active in CFM. Together they raised six children who were exemplary during Foote’s last illness.

There once was a custom among Catholics to have a card in their wallet or purse in case they were discovered unconscious. It read: *I am a Catholic; call a priest*. Foote saw some insight in a tee-shirt worn by his pastor, Fr. Bill Malloy (St. Barnabas, 10134 S. Longwood

Dr., Chicago, IL 60643). It reads: *I am a priest; call a lay person.* Should Malloy be found unconscious, he means: *The layperson ought to be a competent paramedic.*

A prominent bishop upon initial introduction to Foote haughtily asked him: “Are you an entity?” Foote recently met another prominent bishop, one with eternally large keys dangling from his belt. That bishop had no such question. Instead, he said: “Good and faithful servant, enter the kingdom prepared for you.”

## **Rest in Peace**

*Bob Senser (1921-2015)*

Senser was an advocacy journalist who specialized in worker rights, especially in Asia. He started here in Chicago, editing *Work* newspaper from the late 1940s into the 1960s. It was published by an NCL predecessor, Catholic Labor Alliance (later called Catholic Council on Working Life). His partner was Ed Marciniak (1917-2004), who later was an NCL founder. The paper was based on solid reporting and contained hard-hitting editorials. The circulation grew to about 10,000.

Senser then served in the U.S. Foreign Service as a labor attaché in Algeria, Germany and Vietnam. It was there he met his wife Dzung with whom he raised four children.

Senser subsequently directed the Asian-American Free Labor Institute, affiliated with AFL-CIO. In retirement he volunteered for human rights campaigns. In fact, with others he was responsible for the release of activist Harry Wu, who was in a China jail for 19 years.

Senser contributed many articles to Catholic periodicals, including to *Commonweal* and *America*. He was a regular contributor to our INITIATIVES with informative pieces on corporate responsibility, trade agreements, China and several on sweatshops.

Senser shared INITIATIVES’ belief that ultimately reforms must be brokered by *insiders* to relevant institutions. One example of the indispensability of insiders comes from the sweatshop topic. Senser’s stories on this issue drew upon his contacts around the world and his visits to Asia. He championed the student groups and the protest groups that pressured apparel manufacturers and distributors. The insider’s role came into play in 1998. A choice was required. Under increasing pressure, nine U.S. apparel companies agreed to an anti-sweatshop code. It was flawed. The companies would not set a

specific wage binding its overseas subcontractors nor would they allow independent monitoring of those facilities. Some prominent advocates could thus not sign the accord. “To think human rights groups alone are going to solve this problem is a dream,” said Senser. It is complicated. Incremental reform is enormously difficult, and international bodies, consumers, stores, suppliers, churches and journalists must all do their part. The goal for protesters, Senser wrote in INITIATIVES, is to get into a room with the big players. Then hang tough, but eventually cut a deal. The next day go back and lobby hard some more.

Liturgy and work are connected, Senser said. He was part of a Chicago-based rump group that unsuccessfully lobbied the U.S. bishops to change the May feast of St. Joseph the Worker to the first Monday in September. Its current placement in the liturgical calendar might mean something in Europe, the rump group argued. But in the U.S. it fails to link work and liturgy to a specific holiday.

Like all Catholics, Senser stood at Mass to recite the Creed. But why, he wondered, “do we still profess our faith in terms that address the heresies of 17 centuries ago, rather than in gospel terms that matter in our time.” Specifically, he wanted the recited creed to include St. John Paul II’s (1920-2005) insistence that “the God-given dignity of the human person is a transcendent value.” That challenge, Senser concluded, “is certainly a fundamental principle of faith.”

Sunday in its entirety is a blend of liturgy and work, Senser explained in *America* (106 W. 56<sup>th</sup> St., New York, NY 10019; 1/13/03). First there is worship and then several hours to reflect on the dignity of work, free from any slave master.

In the 1950s Senser’s CLA campaigned around “Don’t Shop on Sunday.” By one measure it didn’t succeed. For several years Sunday has been the biggest shopping day, second only in some areas where Saturday is busier. Quoting *Exodus* 20:8-11, Senser explained that God’s Sunday strictures have “a social dimension.” That is, my Sunday shopping causes retail clerks and other workers to violate the commandment. Quoting *Isaiah* 58:13-14 and *Psalms* 1:2, Senser said the reward for observing the worship-work connection on Sunday is “delight in the Lord” and “soaring happiness.”

Senser consistently, though he admits imperfectly, lived as if work and its Sabbath are from God. In my long life, he concluded, “the Lord has been very good to me.”

Senser's book is *Justice at Work: Globalization and Human Rights* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6.75). Several of Senser's columns

can still be found on two websites he maintained: [www.senser.com](http://www.senser.com) and [www.humanrightsforworkers.blogspot.com](http://www.humanrightsforworkers.blogspot.com).

## Happenings

Obtain the green encyclical, *Care for Our Common Home* by Pope Francis, from National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$12.50).

Many resources and commentaries on the encyclical are available. *Reader's Guide to Laudato Si* by Fr. Thomas Reese, SJ ([www.ncronline.org](http://www.ncronline.org)) is a cyber-summary of each section plus questions. Catholic Climate Covenant (415 Michigan Ave. NE #260, Washington, DC 20017; [www.catholicclimatecovenant.org](http://www.catholicclimatecovenant.org)) has commentary and action steps. Markula Center (500 El Camino Blvd., Santa Clara, CA 95053; [www.jesuitdigitalnetwork.org](http://www.jesuitdigitalnetwork.org)) has handouts for use in high school classrooms. Intercommunity Peace & Justice Center (1216 NE 65<sup>th</sup> St., Seattle, WA 98115; [www.ipjc.org](http://www.ipjc.org)) has a four-session booklet for group use, *Climate Change: Our Call to Conversion*. IPJC has a similar booklet, *Just Economics*. Their neighbor, Earth Ministry (6512 23<sup>rd</sup> Ave. NW #317, Seattle, WA 98117; [www.earthministry.org](http://www.earthministry.org)) says they have "everything you need to know" about *Care for Our Common Home*.

23<sup>rd</sup> Publications (PO Box 180, Mystic, CT 06355; [www.pastoralcenter.com](http://www.pastoralcenter.com)) has a half dozen resources, including *A Group Reading Guide* (\$3.50) and also leaflets and booklets for parish distribution or for catechesis. Their website, by the way, has National Center for the Laity's booklets on public virtues and cyber-editions of NCL's *Spirituality of Work* booklets specific to occupations.

"The Pope and the Planet" by Bill McKibben (*N.Y. Review of Books* [8/13/15], 435 Hudson St. #300, New York, NY 10014) optimistically names some implications of *Care for Our Common Home*. It is also worthwhile to rummage at the barbershop or dentist office for McKibben's "Power to the People" in *The New Yorker* (1 World Trade Center, New York, NY 10007; 6/29/15).

Finally, our NCL is cooperating with Catholic Theological Union (5416 S. Cornell Ave., Chicago, IL 60615; [www.ctu.edu/acts-convocation-2015](http://www.ctu.edu/acts-convocation-2015)) on an October 3, 2015 *Care for Our Common Home* conference.

Our National Center for the Laity is now referenced in *Wikipedia* ([www.wikipedia.org/wiki/laity](http://www.wikipedia.org/wiki/laity)). All three paragraphs about "Vatican II and Afterwards" are given to NCL. The entry also has a link to NCL's website, [www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm).

By the way, Sacred Heart Parish (8245 W. 111<sup>th</sup> St., Palos Hills, IL 60465; [www.sacredheartpalos.org](http://www.sacredheartpalos.org)) has a link to NCL and to INITIATIVES on its website. Could INITIATIVES' readers ask the webmaster at their own parish to do the same? The link would be to [www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm).

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## INITIATIVES

Published eight or nine times per year

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Please send a small donation payable

"National Center for the Laity," PO Box 291102, Chicago, IL 60629

