

# Initiatives

In Support of Christians in the World

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

[www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)

September  
2014

Number  
214

## Young Adults

There is concern about the lack of religious interest among young adults. Thus, churches have some invitational events, websites like [www.bustedhalo.com](http://www.bustedhalo.com) and also some lively Newman Centers. Could it be, however, that the loss of religious interest is a side-effect or a symptom of another loss? If so, does current pastoral outreach rest on sound analysis?

Careers are significant to young adults. Yet many do not readily feel meaning in their work. After conducting a survey and reviewing several studies, Energy Project (1 Larkin Plaza #400, New York, NY 10710; [www.theenergyproject.com](http://www.theenergyproject.com)) concludes that only 30% of U.S. workers experience “employee engagement.” Workers “don’t feel much appreciated while you’re there, you find it difficult to get your most important work accomplished amid all the distractions and you don’t believe that what you’re doing makes much of a difference anyway,” the Project leaders write.

Workers have four core needs, says Energy Project: 1.) An opportunity to “renew and recharge” during work hours. 2.) “Feeling valued and appreciated for their contribution.” 3.) An “opportunity to focus...on their most important tasks.” 4.) “Feeling connected to a higher purpose at work,” which the Project calls a *spiritual need*. The spiritual has “the highest single impact of any variable.” The Project has the numbers to say that worker performance improves and company profits increase when these needs are met. (*N.Y. Times*, 6/1/14)

Sadly however, many young adults lose themselves in life’s tedium, adopting an air of irony and maybe disdain for their own work. In losing themselves they also lose the hints of grace that are abiding in their careers and their significant relationships.

Some 70 years ago a few Catholic leaders in France and elsewhere observed that the church was in one place doing good and young adults were in another place doing good. The two rarely crossed paths. Meanwhile the dominant culture celebrated individual freedom

and generally opposed religion, or at best called it a *private affair*.

Do not adopt Catholicism to an individualistic culture, nor expect concessions from that culture, these leaders said. But Christianity should be positive toward the modern world, not flee from it. Young adults don’t respond to religious propaganda. The imposition of truth from the outside is a wasted effort. Young adults don’t need *to come to their senses*. Anticipating Vatican II (1962-1965), those visionaries proposed mixing the gospel inside daily work, “in the manner of leaven.” Young adults will respond in “like to like” small formation groups. The textbook for young adult groups is their own experience processed within and sifted through liturgy, Scripture and Catholic social principles.

If this analysis of young adults is at least partially on the mark, then Christianity must turn toward the world of work. To enchant young adults is a matter of comprehensive mission, not merely one effort here and another there. A sustained outward-looking pastoral sensitivity therefore presumes a sound theology of work, which is different from lay ministry—volunteer or professional.

Where do interested Christians find this theology? Which theologians are onto our post-industrial world of work? To be continued...

## Taking the Initiative

### *Among Young Adults*

The recently formed St. Joseph the Worker Society (c/o All Saints, 4060 N. 26<sup>th</sup> St., Milwaukee, WI 53209; [www.stjoeworker.com](http://www.stjoeworker.com)) is a mostly cyber-group of young adult Catholics who study and react to current events through a reliance on Scripture and Catholic social thought. It began under the inspiration of Pope Francis and enjoys the support of the All Saints staff and of neighboring parishes. The Society attracts members and promotes its message by way of its website, on Twitter and Facebook.

In addition to networking the Society’s mission is “a *new but old* advocacy for the poor and workers through encounter with the public

about the traditional rights of labor, the immediate needs of the poor, the sick and the elderly, plus our shared obligation to immigrant communities.” For starters the Society sponsors a petition regarding the minimum wage.

## **Taking the Initiative** *For the Family*

Bishops from many countries will meet in the Vatican October 5-19, 2014 for a Synod on the Family. Then on September 22-27, 2015 Catholics, perhaps including Pope Francis, will go to Philadelphia for a World Meeting of Families ([www.worldmeeting2015.org](http://www.worldmeeting2015.org)).

Earlier this year the Synod circulated a questionnaire. Most questions alluded to Scripture and natural law, and then asked respondents whether there is general knowledge of doctrine. Also, are pastoral programs available? What is the attitude of and toward those in lifestyles other than marriage? What is the situation of divorced Catholics?

This last question gets news attention. However, Pope Francis is frustrated with “an overemphasis [in Synod publicity], by members of the clergy among others, on the question of when divorced and civilly remarried Catholics may receive communion.” (*Catholic News Service*, 6/1/14)

INITIATIVES suggests that the whole church enter a discussion of family life though the door of work, which leads to issues like time management, education opportunity and graduation rates and to the declining rate of marriage and its relation to poverty.

Marriage is an anti-poverty program. With combined wages when both partners are employed and/or with shared insurance and several other expenses, marriage increases wealth by at least 4% annually, says Center for Human Resource Research (921 Chatham Ln. #200, Columbus, OH 43221; [www.chrr.ohio-state.edu](http://www.chrr.ohio-state.edu)).

Ron Haskins of Brookings Institution (1775 Massachusetts Ave. NW, Washington, DC 20036) says the drastically growing trend to disregard the institution of marriage parallels many negative outcomes for children in those families: higher delinquency and incarceration, obesity, high dropout rate and intergenerational poverty. That is, poor families in the past had a relatively high rate of marriage. Their children were able to succeed in school and the economy. But now “the cycle of poverty continues into the

next generation” at the very time our knowledge-based economy requires higher education or specialized skills.

Not to say that if all parents are married poverty disappears. Poverty is elusive because its contributing factors are multiple and its causes and effects are difficult to distinguish. Haskins does, however, evaluate efforts to support marriage and address poverty.

Government programs, local and Federal, achieve only “limited success” in addressing the accompanying problems of parenting outside marriage, he reports. For example, under President George W. Bush government gave \$75million to private groups, mostly evangelical organizations, for marriage preparation and renewal. These policies basically show no effect.

This does not mean that government should abandon the connection between poverty and lack of marriage. Those programs “that prove themselves capable of ameliorating some of the damage are surely worth pursuing,” Haskins concludes. Supplements to wages, like the European family allowance and our Earned Income Tax Credit, are useful. He finds some success with career academies where technical education and mentoring occur within a high school curriculum. (*National Affairs* [Spring/14], PO Box 3000, Denville, NJ 07834)

It turns out that the marriage gap parallels an education gap. Those with a college degree marry; over 50% of those without a degree do not. *Marriage Markets* by June Carbone and Naomi Cahn (Oxford University Press [2014], 2001 Evans Rd., Cary, NC 27513; \$29.95) details how lack of education leads to unemployment and fewer marriageable men. Sadly, this marriage gap and its related economic advantages or disadvantages carries into subsequent generations.

The presumption is that big problems require grand, expensive solutions. But maybe marriage is better supported through a variety of small efforts. Can INITIATIVES’ readers supply encouraging reports?

## **Taking the Initiative** *In Restaurants*

Among many victims on September 11, 2001, were all 76 morning-shift workers at Windows on the World restaurant. Shortly thereafter, Windows’ owner opened a new restaurant in Times Square but with some

exceptions did not hire former employees. Thus Fekkak Mamdouh, a former Windows' headwaiter, and Saru Jayaraman, a 27-year old activist were recruited to help the workers.

Jayaraman tells the story in *Behind the Kitchen Door* (Cornell University Press [2013], 512 E. State St., Ithaca, NY 14850; \$15.95). After a protest, the owner agreed to hire his old employees for a new banquet facility. Jayaraman and Mamdouh then founded Restaurant Opportunities Center (350 Seventh Ave. #1504, New York, NY 10001; [www.rocunited.org](http://www.rocunited.org)) to give individual assistance to others. ROC also lobbies, including a successful campaign to raise the minimum tip wage in New York State to \$4.65; the national is \$2.13. ROC eventually started a coop restaurant, Colors (417 Lafayette St., New York, NY 10003).

ROC promotes the concept of *sustainable restaurant* with an emphasis on *sustainable labor practices*. Throughout her narrative, Jayaraman expresses sympathy for restaurant owners with a small margin for profit. She urges diners to help the cause. ROC offers best-practice seminars for owners and advertises sustainable restaurants, including through an app from its website. The website has research on tips, referrals for legal problems and essays on ethical eating and other topics.

In addition to Jayaraman's report ROC, now with nine regional offices, is also a case study in *New Labor in New York* edited by Ruth Milkman and Ed Ott (Cornell University Press [2014]; \$24.95). The ROC model for improving the world of work is being called *a worker center*. Interfaith Worker Justice (1020 W. Bryn Mawr Ave., Chicago, IL 60660; [www.iwj.org](http://www.iwj.org)) is the hub for these centers. IWJ's Kim Bobo, by the way, wrote a terrific book on a problem in some restaurants and other workplaces: *Wage Theft in America* (The New Press [2009], 38 Greene St., New York, NY 10013; \$17.95).

## **Taking the Initiative For Migrants**

The Coalition of Immokalee Workers (PO Box 603, Immokalee, FL 34143; [www.ciw-online.org](http://www.ciw-online.org)) was founded in 1993. INITIATIVES has followed CIW ever since.

Immokalee, 35 miles southeast of Fort Myers, is the tomato capital of our country. CIW helps individual migrant families and lobbies for better wages and health conditions. CIW's strategy jumps over regional growers, instead

focusing one-by-one on restaurant chains and big retailers. A cooperating restaurant agrees to certification in the independent Fair Foods Standards Council (330 S. Pineapple Ave. #201, Sarasota, FL 34236; [www.fairfoodstandards.org](http://www.fairfoodstandards.org)). The chain then buys only from growers that give a penny-per-pound increase, which means an additional \$60 or so to a worker after a long week.

INITIATIVES holds to the principle that everything gets done out of mixed motives and to the principle that real world Christians usually choose the lesser of evils or among competing goods. In other words, *ethical consumption* is a worthy endeavor, but it normally defies purity. Now, returning to CIW:

In January 2014 Wal-Mart (702 SW Eighth St., Bentonville, AR 72716) agreed to Fair Foods Standards without concerted pressure. In fact, Wal-Mart wants a 1 ½ cent increase from its growers and will sign long term contracts with them, plus it wants to extend the strategy to some other fruit and vegetable suppliers in other states. (*NY Times*, 4/25/14 & *Labor Notes* [4/14], 7435 Michigan Ave., Detroit, MI 48210)

For an overview of migrant farm life try *Fresh Fruit, Broken Bodies* by Seth Holmes (University of California Press [2013], 1445 Lower Ferry Rd., Ewing, NJ 08618; \$27.95).

## **Taking the Initiative With Seafood**

Shrimp was not a standard eating choice before 1970, but is now the most popular seafood in the U.S. Number two is canned tuna; three is salmon; and tilapia and pollock tradeoff between four and five. Some shrimp comes from the Gulf of Mexico but most from Asia, particularly from Thailand. And, says Aidan McQuade of Anti-Slavery International (Clarkson House, Stablesyard, Broomgrove Rd., London SW9 9TL, England; [www.antislavery.org](http://www.antislavery.org)), "if you buy shrimp or prawns from Thailand, you will be buying the produce of slave labor."

*The Guardian* (1 Scott Pl., Manchester M3 3RN, England; [www.theguardian.com](http://www.theguardian.com); 6/10/14) conducted a six-month investigation of the shrimp industry. As with other imported products, the shrimp supply chain is complex. The brutal slavery occurs on the boats and docks where minnows and inedible fish are caught and then sold to a fishmeal factory. The fishmeal, in turn, is sold to shrimp farms like CP Foods (CP

Tower 12F, 313 Silom Rd., Bangrak, Bangkok 10500, Thailand; [www.cpthailand.com](http://www.cpthailand.com)). The shrimp are then sold to U.S. retailers like Wal-Mart, Costco and others. The slaves come from several Asian countries, including Burma and Cambodia. They are chained, beaten, starved and sometimes killed.

CP Foods is aware of the slavery, but faults the government for not enforcing laws. Vijavat Isarabhakdi (Thai Embassy, 1024 Wisconsin Ave. NW #401, Washington, DC 20007) says his government has “made very significant progress to address the problem.” *The Guardian* disagrees: “It is “a lawless and unregulated industry run by criminals and the Thai mafia, facilitated by Thai officials and sustained by the brokers who supply [the slaves] to boat owners.”

Anti-Slavery International sponsors Project Issara, an auditing system through which U.S. retailers can respond to the shrimp scandal. International Labor Organization, a special United Nations agency, is also involved with education and enforcement of international protocols and import regulations. ILO, headquartered in Switzerland, has U.S. offices, including in the UN (885 Second Ave. #3000, New York, NY 10017) and Asian offices, including ILO-UN (PO Box 2-349, Bangkok 10200, Thailand).

Meanwhile, some U.S. farmers are pioneering an alternative. Our shrimp are “born and raised in the USA,” proudly says Sky8 Shrimp (250 Tosca Dr., Stoughton, MA 02072). The continuously recycled water comes from the Atlantic Ocean. The shrimp are incubated with “no antibiotics, no hormones and no pesticides,” plus no dependence “on overseas suppliers accused of labor rights violations,” reports Hiroko Tabuchi. Sky8 sells about 1,300 pounds per month, but for the moment must charge almost twice the price of Thai imports.

There are a score of other pioneer US shrimp farms, including some that are part of regular family farms, including the “zero waste environment” Northern Tide Farm (5576 42 Hwy. NE, Elgin, MN 55932). (*NY Times*, 7/3/14)

The Monterey Bay Aquarium (886 Cannery Rd., Monterey, CA 93940; [www.seafoodwatch.org](http://www.seafoodwatch.org)) is a leader in educating the public about seafood. It even has an advisory app to use before ordering in a restaurant.

## **Taking the Initiative** *For U.S. Manufacturing*

Your INITIATIVES’ editor favors local brews, avoiding for example Heineken and Amstel from Netherlands. Fortunately, this beer preference is easy nowadays.

There is no direct line from Catholic social principles to purchasing local products for the sake of local jobs. Further, purity is hard to come by. Bud, for example, is a Belgium-Brazilian company, even though it employs many U.S. workers.

Difficulties await an employer who wants to market *Made in U.S.A.*, Stephanie Clifford reports.

Nanette Lepore (423 Broome St., New York, NY 10013) is a fashion designer who loves New York. Her successful start-up company champions local production. Yet when Lepore got an offer from J.C. Penney for a teenage line, the terms could not be met with U.S. labor. Thus Lepore now has 150some items in the J.C. Penney catalog, all made overseas.

The goal of 58-year old apparel company Keff NYC (142 W. 36<sup>th</sup> St., New York, NY 10018) “is to provide jobs locally and to promote the *Made in America* label.” It has contracts with Abercrombie and Ralph Lauren. But when it comes to less-expensive outlets like J.C. Penney, Keff cannot meet their offer. *Made in America*, says Keff owner Eric Schiffer, is “really just for the higher-end companies.”

Clifford adds survey data. About two-thirds of U.S. shoppers say they consider U.S. production before purchasing. Most consider U.S.-made products to be of higher quality, including nearly 70% of those who shop at bargain retailers. It doesn’t translate into behavior, however. Yes, there is some sales advantage for U.S.-made cars and large appliances. But otherwise, as one retailer told Clifford, “*Made in America* just doesn’t sell better than made in Asia.” (*N.Y. Times*, 12/1/13)

Zady ([www.zady.com](http://www.zady.com)) is a cyber-retailer that advertises “a grand vision to combat the fast fashion craze.” With others like Cuyana ([www.cuyana.com](http://www.cuyana.com)) and Everlane ([www.everlane.com](http://www.everlane.com)) it is “betting against low-wage factories churning out cheap clothes [provided] customers will pay more for classic, higher-quality apparel and accessories that are made more ethically.” There is a small wrinkle to this promising trend: Not all alternative or so-called *ethical products* are U.S. manufactured.

(*Bloomberg News* [4/27/14], 731 Lexington Ave., New York, NY 10022; see also *Overdressed* by Elizabeth Cline, Penguin [2013], 375 Hudson St., New York, NY 10014; \$16)

An additional wrinkle: Defining *U.S. company*. *Fortune* (1271 Ave. of Americas, New York, NY 10020) keeps it simple: “U.S. companies [are] defined as companies incorporated and operating in the U.S.” Thus, those that join the trend to reincorporate overseas to get lower taxes cannot be on the Fortune 500.

About 24 major companies have runaway since 2008, reports Allan Sloan (*Washington Post*, 5/30/14). Yet they continue to enjoy the benefits of the U.S., “things such as our financial markets, legal system, intellectual infrastructure and abundance of great places for employees to live.” Since 2010 those runaway companies are allowed to be listed in Standard & Poor’s (55 Water St., New York, NY 10041).

And so the question: Do INITIATIVES readers try to buy and invest locally and what criteria do you use? Let INITIATIVES know.



Your INITIATIVES’ editor in NYC’s Fashion District

---

## 120+ Years Of Catholic Social Thought

*Capital in the 21<sup>st</sup> Century* by Thomas Piketty (Oxford University Press [2014], 198 Madison Ave., New York, NY 10016; \$39.95) is getting plenty of attention in the U.S.

In the past 50 years, Piketty details, the top 1% steadily got far ahead of the 99%. The

gap is growing more alarmingly between the top .1% and all the rest; the wealthiest are \$25million per year above the second top tier, the .9%. For the top .9% money begins in a paycheck just like it does for us, but then through investments they accumulate wealth upon wealth. The top .1%, by contrast, get paid largely in stock, not with a bi-weekly check. Stock grows faster than the rest of the economy, he says, and it is taxed at a preferential rate, especially in the U.S.—a rate that has been decreasing since 1970. In addition a sizable portion of the top .1%’s wealth is not acquired by talent or hard work. It is inherited, or in Piketty’s phrase it is “patrimonial capital.”

Economic class is static. A middle-class family can become temporary millionaires. That is, a small number of families might have a banner year because of huge overtime or a major sale. But middle-class families do not sustain big income—not for ten years, not for six years; and never can they invest enough to crack into the top.

Kate Ward and Fr. Ken Himes, OFM of Boston College provide a review of literature on “the rise of inequality” in *Theological Studies* (PO Box 465, Hanover, PA 17331; 3/14). Their essay mentions over 75 books or articles on the topic. (They submitted it before the publication of *Capital in the 21<sup>st</sup> Century*.)

For all its current attention, write Ward and Himes, theological treatment of inequality is “relatively rare.” Yes, poverty has long been a theological topic. But “theologians would do well not to treat inequality and poverty as if they were one and the same,” they write. INITIATIVES adds *social activists* to the caution. Some otherwise good policies, like an increase in minimum wage, might have no effect on inequality.

Demonizing individual rich people is not the solution, Ward and Himes say. Catholicism does not require absolute economic equality, but “equality in dignity.” The rich who create jobs and wealth (and not all do so) without exploiting workers, consumers and the environment are co-creators with God.

The Catholic principle is *participation*. The Trinity is an undivided community, so too a just economy is a community of dignified workers—on the job, around the home and in society. Is ours then an economy in which every worker participates in production, and gains sufficient reward and meaning while growing in solidarity with others and with God’s plan? Current inequality, including unequal education

opportunity, is structurally sinful. It is insidious because it elevates capital while eroding community.

---

## North American Spirituality

*Fr. Isaac Hecker, CSP (1819-1888)*

Hecker, a founder of the Paulist Fathers (86-11 Midland Pkwy., Jamaica Estates, NY 11432; [www.paulist.org](http://www.paulist.org)), was controversial in life and perhaps more so a few years after his death.

Hecker became a Catholic at age 25, encouraged by his friend Orestes Brownson (1803-1876), who was not yet Catholic himself. Hecker entered the Redemptorist order and was ordained in 1849. With a few other U.S.-born Redemptorists he desired an English-speaking house, instead of the customary German-speaking rectories. He took the idea to the headquarters in Rome, where he was accused of disloyalty and dismissed from the order. Fortunately, he had enough pull for a papal meeting. Permission was given to start a new U.S.-flavored order.

About a decade after his death some people in Europe associated Hecker's name with, as Russell Shaw explains, a "pick-and-choose approach to church teaching, often called *cafeteria Catholicism*." Sophistication about the relationship of faith to popular culture is necessary. But Hecker, Shaw concludes, "now, as in his lifetime, is best understood as an ardent visionary and determined optimist who wanted Catholics to join the American mainstream." (*Our Sunday Visitor* [4/6/14], 200 Noll Plaza, Huntington, IN 46750)

Hecker "was an evangelical Catholic," writes his biographer David O'Brien. "More than any other Catholic of the period...Hecker respected the independence of the laity and saw the layperson's work in society, in family, neighborhood, factory, counting house and government hall as morally significant and central to the mission of the church." (*Isaac Hecker: An American Catholic*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6 while supply lasts)

## Happenings

*Image* (3307 Third Ave. W., Seattle, WA 98119) celebrates 25 years of publication with a special Spring 2014 issue. The journal, writes editor Gregory Wolfe, is "a response to both secular intellectuals and pious believers who [say] that great art engaging the ancient Western faith traditions [is] no longer possible."

In an 1860 sermon Hecker said: "What we need in our community is upright merchants, high-minded lawyers, and Christian statesmen... These [people] are necessary to the existence of society no less than holy and learned priests are to the well-being of religion... Let it not therefore be said that there is no room for one to practice in the world heroic virtue. Nowhere is there so much room, nowhere so great a demand for it."

From another sermon: "Our age is not an age of martyrdom, or an age of hermits, nor a monastic age, although it has [those]... Our age lives in busy marts, in counting rooms, in workshops, in homes and in the varied relations that form human society, and it is into these that sanctity is to be introduced."

"Theology programs in the U.S. have unduly favored European theologians and shortchanged the vision and accomplishments of the homegrown Hecker," writes James McCartin in a review of *Divided Friends* by William Portier (Catholic University of America Press [2013], 620 Michigan Ave. NE #240 Leahy, Washington, DC 20064; \$39.95). The time is right to "reclaim this visionary's legacy," Portier continues. The *new evangelization* (to use today's jargon phrase) cannot overlook U.S. culture's many defects. But the effective starting point is affirmation of the positives. Hecker was "firmly within the Catholic tradition yet faithful in pushing it to the horizon of the contemporary world," Portier concludes. (*Commonweal* [6/13/14], 475 Riverside Dr. #405, New York, NY 10115)

Hecker's process of official sainthood began in January 2008, the 150<sup>th</sup> anniversary of his U.S. order. Fr. Paul Robichaud, CSP (North American Center, 3015 Fourth St. NE, Washington, DC 20017) is spearheading the effort.

*Image*, says writer Casey Cep, is not about so-called Christian art that is sentimental or formulaic. “Faithful art need not explicitly mention faith” at all. “Artists of faith today must reveal the God who knows no boundaries [but who lives] on street corners, in apartment buildings, at the train station, on the television, and around the Internet.”

Jane Knuth has long volunteered for St. Vincent de Paul Society in Kalamazoo. She reflects on her experience in *Thrift Store Saints* (Loyola Press [2010], 3441 N. Ashland Ave., Chicago, IL 60657; \$13.95) and in *Thrift Store Graces* (Loyola[2012]; \$13.95). She considers, for example, how a volunteer might dispense needed items while preserving the dignity of the poor.

Knuth can feel awkward dealing with people she helps. Then she tries to listen. On one occasion the topic got around to churches and belief. “How do you know which churches believe in God,” Knuth asked? The woman, whom Knuth now calls *a street theologian*, replied: “They all talk about God [but soon many mostly] talk about the devil and sins and evil.” Alluding to some type of abuse, the woman says that forgiveness is misunderstood. God doesn’t ask us to forgive “people who are laughing at you and are still in the middle of killing you. [I just pray] *God you forgive them.*”

NCL concludes its remembrance of Vatican II (1962-1965), 50 years since that transforming event, by co-sponsoring a March 22-24, 2015 conference, “Joy and Hope,” at the University of Notre Dame. Get information about joining us in South Bend from Center for Social Concerns ([www.centerforsocialconcerns.nd.edu](http://www.centerforsocialconcerns.nd.edu)).

---

## INITIATIVES

[www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)

Published eight or nine times per year by

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

Editor: Bill Droel (fax =773 336 9036 or [wdroel@cs.com](mailto:wdroel@cs.com))

“Frequently [the church] has condemned errors with the greatest severity. Nowadays, however, [the church] prefers to make use of the medicine of mercy rather than that of severity. [The church] meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnation.” –St. John XXIII (1881-1963) at the opening of Vatican II (1962-1965)... “We are not on earth as museum keepers, but to cultivate a flourishing garden of life and to prepare a glorious future.” –St. John XXIII quoted in *John XXIII: Saint for the Modern World* by Lucinda Vardey (Paulist Press [2014], 997 MacArthur Blvd., Mahwah, NJ 07430; \$4.95)