

Initiatives

In Support of Christians in the World

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Spirituality of Work

"I am piety-impaired," declared Greg Pierce, former president of National Center for the Laity, at a recent Rome conference titled "The Church Today, Tomorrow and the Next: A Reflection on Work, Family and Society." "There I said it! I'm not particularly proud of it, but I have come to accept it. My mother was pious. My father was pious. Some of my best friends are pious. I tried to be pious."

The piety suggested to Pierce in his younger days was associated with other-worldliness. As the years went by Pierce realized that "I find my spirituality in action, in doing things, in daily work. Yet the main spirituality I was offered [seemed] contemplative: *Get away from the world if you want to find God...* I do not find God in silence, in solitude, in simplicity. I find God in noise, crowds, and complexity, [in] *a spirituality of work...* I think there are [plenty of others] like me...who encounter God in solving problems, in conversations, on our jobs or around our homes [or] being involved in politics [or in the arts]."

Pierce drew upon Pope Francis' recent letter, *The Hour of the Laity*. "Pastors are called to...encourage people to live their faith where and with whom they are," says the pope. In doing so, pastors will learn "how a determinate portion of the people today, in the historical here and now, live, celebrate, and proclaim their faith." (*L'Osservatore Romano*,

w2.vatican.va/content/osservatore-romano/en.html; 4/29/16)

Young workers, Pierce continued, are "a determinate portion of the people living in the historical here and now." Only a spirituality of work will capture their imagination, he concluded. That is, "a spirituality from and for the laity."

The Rome conference was sponsored by CBIS-Global (20 N. Wacker Dr. #2000, Chicago, IL 60606; www.cbisglobal.com), an investment service for Catholic institutions. Its chair is Bro. Louis DeThomasis, FSC, author of *All Things to All People: a Church for the 21st Century* (In Extenso, 4848 N. Clark St., Chicago, IL 60640; \$14.95).

Attention Readers

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Taking the Initiative

In Business

"An increased minimum wage is the right move... The economy will benefit." Who said it? The answer is Cynthia DiBartolo, chair of Greater New York Chamber of Commerce (20 W. 44th St., New York, NY 10036; www.chamber.nyc). In fact, there is a national cyber-network of businesses supporting a higher minimum: Business for a Fair Minimum Wage (www.businessforafairminimumwage.org).

Further, Luntz Global (www.luntzglobal.com) conducted a national survey of executives on this topic and found about 80% favor a higher minimum. Companies want to attract and retain a stable workforce and stimulate consumption. (*Solidarity Notes* [5/16], 33 Central Ave., Albany, NY 12210 and *Chicago Tribune*, 4/10/16)

Why not simply increase wages in your own company? The answer illustrates the Catholic principle of *social justice*.

While on vacation an owner of a small hardware store reads a Charles Dickens' novel, let's say. She returns to the shop and boldly announces a 10% wage increase. What happens? If not on the next payday, then within a few months?

The act of social justice is different from the example of the kindly hardware store owner. It is like-minded people coming together within their own sphere of influence to improve policies or institutions. While remaining competitors, business owners through their chamber of commerce can advocate for improved wages. The chamber allows competitors to seek common improvement in a

way that tempers any advantage for a business that does not go along with the plan.

Why then look to the state to set and enforce the minimum wage? The answer requires an explanation of *distributive justice* in a subsequent newsletter. For now, see the booklet *What Is Social Justice?* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5).

Taking the Initiative

Among Engineers

“A Culture of Ethics: Engineering for Human Dignity” is an October 6-8, 2016 conference at University of St. Thomas (2115 Summit Ave., St. Paul, MN 55105; www.stthomas.edu/theology). Topics include energy policy, information security, software development and more. Among the presenters are Gregg Stedronsky of General Mills and Brad Kallenberg, author of *God & Gadgets* (Wipf & Stock [2011] 199 W. Eighth Ave., Eugene, OR 97401; \$24).

In a 2012 essay Kallenberg compares the scientific principle of *entropy* to *original sin*. Both concepts say that things fall apart. Kallenberg, drawing upon Hugh of St. Victor, CRSA (1096-1141), concludes that engineering is an art emanating from the soul, directed toward “the necessary conveniences [that] might alleviate our weakness.” In that sense, the mechanical arts are a participation in God’s ongoing salvation. (For a commentary on Hugh of St. Victor, see *In the Vineyard of the Text* by Ivan Illich [1926-2002], University of Chicago Press, 1427 E. 60th St., Chicago, IL 60637.)

Two recent books deal with our neglected infrastructure and engineering. First is *Move: Putting America’s Infrastructure Back in the Lead* by Rosabeth Moss Kanter (W.W. Norton [2016], 500 Fifth Ave., New York, NY 10110; \$26.95).

The second book is *The Road Taken* by Henry Petroski (Bloomsbury [2016], 1385 Broadway #500, New York, NY 10018; \$28).

Petroski is not out to displace St. Ferdinand as patron saint for engineers. But in an earlier book he highlights the Guard (or Knights) of St. Patrick, an organization for engineering students. The tradition is murky and the details are either preposterous or miraculous. Suffice it to say that for nearly 115 years a mid-March festival to honor St. Patrick has occurred at some schools. Events might include lab exhibits, cutting class,

a canned food drive, a knighting ceremony, a dance and maybe drinking. For details contact University of Missouri School of Engineering (W1025 Lafferre Hall, Columbia, MO 65211; www.stpats.mst.edu).

Taking the Initiative

Against Predators

Faced with a \$400 emergency, about half of the population needs to borrow, says a Federal Reserve Board survey. Many get the \$400 from a payday loan store. It comes with a two-week term and a median \$60 interest charge. But, as reports Stacy Cowley, “most borrowers routinely roll the loan over.” The interest is then often 390% annual, even 450% annual. Payday loan stores make their profit off the assumption that customers need a second loan to pay off the first and a third to pay off the second etc.

Why do people resort to a payday loan?

“The less money you have, the more you pay to use it,” writes Mehrsa Bardaran in *How the Other Half Banks* (Harvard University Press [2015], 79 Garden St., Cambridge, MA 02138; \$29.95). Prior to a 1978 Supreme Court banking decision and prior to the wide-open market that began under President Ronald Reagan (1911-2004), neighborhood banks and credit unions served working families. Their mortgages and small loans carried a fixed rate. The erosion of *community* over the past 40 years, however, included the loss of a personal touch within many neighborhood banks. “The U.S. lost its banks with souls” and then the “fringe lenders filled the void,” writes Baradaran.

The public looks down upon those who use payday stores. It is true that our culture once considered *personal saving* to be a virtue. But now it esteems *credit cards*, not *thrift*. Thus, “it is sanctimonious to direct our collective aversion to debt to just one portion of the population,” Baradaran continues. The moralizing mostly overlooks high-rolling investors and irresponsible finance institutions—despite our experience with the crash of 2008.

In recent days the federal Consumer Financial Protection Bureau (PO Box 4503, Iowa City, IA 52244) issued regulations on the payday loan stores. They must verify that customers have income and they must cap the number of rollover loans.

New regulations might be an improvement but alone they do not eliminate the

need to borrow. Bardaran and others want to restore the U.S. Postal Service banking system.

Part of the solution also includes businesses and church groups that are experimenting with alternative lending mechanisms.

James Zhang (901 Market St., San Francisco, CA 94103; www.nerdwallet.com) directs borrowers to less-expensive lenders, some of whom are non-profit. For example, someone needing \$1,000 has four options through Nerd Wallet with interest between 5% and 36%. Zhang makes his money when satisfied borrowers use his site to get credit cards and more.

JNET Communications (25 Independence Blvd. #103, Warren, NJ 07059), Kronos (297 Billerica Rd., Chelmsford, MA 01824) and several other companies, including non-profits, recognize that an employee with debt can be a distracted employee. Thus companies offer small no-interest loans, consolidate existing debt, particularly student loans, and offer money management seminars.

Faith for Just Lending (www.lendjustly.com) is a cyber-hub for religious groups that oppose payday lending and that seek alternative mechanisms. Its ten national sponsors include Catholic Charities and U.S. Conference of Catholic Bishops as well as National Association of Evangelicals. Some individual evangelical congregations have a *grace-based lending* program and a small number of Catholic parishes and organizations still have credit unions. (For example, 11 are affiliated with Catholic Credit Unions, 1828 Moreau Dr., Notre Dame, IN 46556.)

As previously reported in INITIATIVES, the Church of England (Great Smith St., London, SW1P 3AZ England; www.toyourcredit.org.uk), under the leadership of Archbishop Justin Welby, is crafting “a whole new financial sector” that favors working families. Through its program linking parishes to credit unions and other efforts, “we are beginning to see real change,” says Welby. (*N.Y. Times*, 4/30/16 & 6/2/16 & 6/11/16; *Wall St. Journal*, 6/1/16 & 6/5/16; *Chicago Sun Times*, 4/30/16; *National Catholic Reporter* [6/30/16], PO Box 411009, Kansas City, MO 64141; *The Atlantic* [5/16], 600 New Hampshire Ave. NW, Washington, DC 20037 and *The Tablet* [2/13/16], 1 Kings St. Cloisters, Clifton Walk, London, W6 0GY England)

Taking the Initiative Among Farmworkers

Many people are unaware that farmworkers are excluded from standard Federal labor law. They lack protection regarding unions, overtime standards and more. That is because President Franklin Roosevelt (1882-1945) needed Congressional support from the agricultural South to pass the 1935 National Labor Act, also known as the Wagner Act. The tradeoff was to leave out farmworkers.

Nearly every part of New York State, notably except New York City, is given to agriculture: vineyards, apple orchards, radish and sauerkraut fields, milk for yogurt, corn of course and plenty more. Farmworkers, however, are among the lowest paid in the state and sometimes labor in poor conditions.

It was news then when in May Gov. Andrew Cuomo said he supports collective bargaining for the 60,000 NY farmworkers and that the state will not fight a lawsuit arguing for the same protections for them as for any other group of NY workers. A similar effort is percolating in California.

Despite the efforts of Cesar Chavez (1927-1993) and many others and even with improved state laws, it remains difficult for farmworkers to organize—for that matter, difficult for any group. For more on the NY situation contact Worker Justice Center (1187 Culver Rd., Rochester, NY 14609; www.wjcnj.org) and Labor-Religion Coalition (800 Troy Schenectady Rd., Latham, NY 12110; www.labor-religion.org) and on the lawsuit contact Civil Liberties Union (125 Broad St., New York, NY 10004; www.nyclu.org). (*N.Y. Times*, 5/11/16 and *Solidarity Notes* [7/16], 33 Central Ave., Albany, NY 12210 and *In These Times* [7/16], 2040 N. Milwaukee Ave., Chicago, IL 60647)

Taking the Initiative Among Domestic Workers

The New Deal labor reforms also excluded domestic workers (in-home cooks, maids, gardeners, caregivers and the like) from minimum wage, overtime provisions and bargaining protections. In recent times, writes Noha Shawki, some states have improved the situation—notably New York, Hawaii, California and Massachusetts. Federal guidelines on minimum wage and overtime also now cover

“direct care” workers but not “companions.” Because domestic work is “invisible, isolated, undervalued and under-regulated,” Shawki explains, standard remedies to workplace problems like collective bargaining are impractical. However, she furnishes a case study of a successful group that uses “a number of approaches.” National Domestic Workers Alliance (395 Hudson St. #400, New York, NY 10014; www.domesticworkers.org), founded in 2000, uses community networks, demonstrations, lobbying and the law to address individual and group problems.

Shawki makes the point that NDWA and similar groups are effective to the extent they deliberately educate workers to advocate for themselves. To that end NDWA creates forums in which workers can tell their own stories to other workers and to the public. (*Journal for Peace & Justice Studies* [Summer/16], 800 Lancaster Ave., Villanova, PA 19085)

Causes, campaigns and advocacy journalism are all well and good. NDWA would not exist, however, without the tireless effort of its former leader Ai-jen Poo. She began her organizing in 1996. In recent months she has focused her attention on the elderly. And so the question: How does the whole church, how does society nurture and support the vocation of competent organizers like Poo? (See Poo’s *The Age of Dignity*, The New Press [2014], 120 Wall St. #3100, New York, NY 10005; \$16.95.)

Taking the Initiative

In the Chancery

“It’s good when our pastors preach the sanctity of life, the rights of workers and the priority of the family,” writes Clayton Sinyai in his blog for Catholic Labor Network (www.catholiclabor.org; 6/12/16). It is even better when Church institutions “demonstrate these values in their role as employers.”

Sinyai goes on to praise the Archdiocese of Chicago (PO Box 1979, Chicago, IL 60690) for its new parental leave policy. A mother or a father gets three-month paid leave when a child is born or adopted. In addition, that parent’s job will remain available to her or him for three additional months. Perhaps 200 employees will take advantage of this policy. (*Chicago Tribune*, 5/19/16)

For more intramural ideas on how to respect those who work for the Church, get the free booklet *Catholic Administrators and Labor*

Unions (NCL, PO Box 291102, Chicago, IL 60629).

125 Years

Of Catholic Social Thought

“With the birth of capitalism and democracy in Poland in 1989, solidarity died,” writes Gerald Beyer in *Recovering Solidarity* (University of Notre Dame Press [2010], 310 Flanner Hall, Notre Dame, IN 46556). This is a jarring sentence because not so long ago the Solidarnosc trade union movement was considered a successful application of the Catholic *social principle of solidarity*. Our Catholic philosophy could claim partial credit for the defeat totalitarianism, it was assumed.

The virtue of solidarity was eclipsed, says Beyer, as too many Poles became “preoccupied with economic success.” Some Catholics might still use the word *solidarity*, he says, but they really mean individual compassion, in the same way the word *charity* is reduced to optional assistance given to an individual.

Beyer draws upon St. John Paul II (1920-2005) to properly explain solidarity. Interdependence characterizes economics, culture and politics “in the contemporary world,” writes the Polish pope. Thus the “correlative response” is the virtue of solidarity. This, John Paul II continues, “is not a feeling of vague compassion... It is a firm and reserving determination to commit oneself to the common good.”

It is good to give short term aid to a needy person or attend a fundraiser. But solidarity is different. It has an institutional dimension, writes Beyer. It requires a strong effort to get everyone, especially the poor, participating in society.

So, given his analysis of post-communist Poland, does Beyer think solidarity is possible in the capitalist order? Yes, but not in neoliberal-style capitalism in which *freedom* only means *freedom from constraint*.

To be continued with comments on related titles, including *The Spirit of Solidarity* by Fr. Jozef Tischner (Harper & Row, 1982) and *Unnecessary Suffering: Managing Market Utopia* by Maurice Glasman (Verso [1996], 20 Jay St. #1010, New York, NY 11201; \$17.46) and *Free Markets With Solidarity* edited by Martin Schlag and Juan Mercado (Catholic

University Press [2016], 620 Michigan Ave. NE, Washington, DC 20064; \$69.95).

North American Spirituality

Daniel Rudd (1854-1933)

As a child in Kentucky Rudd was a slave. He knew that many Christians, including Catholics, were slaveholders or approved of slavery. Yet Rudd was always optimistic about Catholicism, Gary Agee recently said at Newman Foundation (628 N. Broadway, Lexington, KY 40508).

Agee, author of *A Cry for Justice* (University of Arkansas Press [2011], 105 N. McIlroy Ave., Fayetteville, AR 72701; \$39.95), detailed Rudd's career. He was founding publisher in 1886 of *American Catholic Tribune*; the only Catholic journal owned and published by blacks. On every page of the *Tribune* (which was steadily published for over 11 years, reaching a 10,000 circulation including blacks and whites) Rudd tirelessly opposed Jim Crow laws and prejudicial attitudes. Rudd travelled extensively, giving talks. He campaigned for women's rights, for hiring of qualified blacks and even home rule for Ireland. He took specific action for school integration, including Catholic schools. He was never satisfied with the "separate but equal" formula.

Rudd was also an 1889 founder of what is now National Black Catholic Congress (320 Cathedral St. #300, Baltimore, MD 21201; www.nbccongress.org). He was a participant in the 1889 Baltimore Lay Congress and its subsequent 1893 Columbian Catholic Congress.

Rudd remains relevant, Agee said. "The whole jobs thing, the whole...education issue... We talk about the failing rates of many of our schools. Oftentimes minorities are forced to attend these schools [because of] where they're residing. [Rudd] editorialized about this. African-Americans deserve the opportunity to get an education, and he wrote about this too." (*Cross Roads* [5/8/16], 1310 W. Main St., Lexington, KY 40508)

Rest in Peace

Frank Cizon (1927-2016)

The Southwest Community Congress was formed in 1969 to address housing issues in Chicago. Using disruptive tactics, SCC protested the lending practices of local financial

institutions. The banks were picketed, got a barrage of phone calls and had their lobbies clogged with SCC members, explains its former director Jim Capraro (Capraro Consulting, 728 W. Jackson Blvd. #101, Chicago, IL 60661; www.capraroconsulting.com). However, Talman Federal Savings & Loan "was different," says Capraro. "They wanted to meet with us."

Talman opened in 1956 and quickly became the country's seventh largest S&L. Its Kedzie Ave. office stretched a full block with nearly another full block of parking to the south, on both sides of the street, including a four-story ramp. On Fridays its enormous lobby was a social venue, sometimes featuring entertainment.

By the late 1960s, however, Talman was compromising its loyalty to the neighborhood. Like similar banks, it redlined; that is, disproportionately making suburban and lakefront mortgages.

But during those days of neighborhood anxiety, Talman recruited Cizon for a high-level position, eventually naming him chief executive. "Talman is willing to change," Cizon told SCC. "But Talman cannot be the only one or we lose to our competitors." Such is the challenge for the *insider approach to social justice*: Finding a sufficient number of colleagues to incrementally improve matters.

Cizon and SCC realized that stopping bad things (curtailing redlining) does not automatically start good things (development). The conversations became sophisticated: How do appraisals work? How is retail sales tax formulated? Why do malls replace neighborhood commercial strips? This led to the Southwest Potential Committee, says Capraro. Cizon's participation gave the committee credibility with companies and government entities. Eventually the committee became Greater Southwest Development Corp. (2601 W. 63rd St., Chicago, IL 60629; www.greatersouthwest.org) with Cizon as first president. Along with Neighborhood Housing Service, of which Cizon was also a president, and Southwest Organizing Project, the Dev. Corp. remains a force for stability.

Congress, under pressure from groups in Chicago and elsewhere, addressed redlining with the 1975 Home Mortgage Disclosure Act and the 1977 Community Reinvestment Act. Some leaders in the banking industry decided to delay and even resist compliance. Cizon spoke in banking forums as an alternative to such defensive strategies. To those colleagues who

wanted to improve lending practices “Cizon was avant-garde,” says Capraro.

Did Cizon come to these positions through a long career in banking? No. His strength was the inner character he formed over many years.

Cizon graduated from University of Notre Dame on an athletic scholarship. A master’s degree from Loyola University and a doctorate in sociology from Notre Dame followed. Then he enjoyed a career in teaching at Loyola and Indiana University. Along the way he served many non-profit community and civic groups, plus the Lira Ensemble for Polish music. Cizon was a long-time supporter of National Center for the Laity.

Protest is necessary, but eventually policies and institutions must improve from the inside. The unique act of social justice in traditional Catholic understanding is like-minded *insiders* like Cizon who change the procedures at their hospital, corporation, neighborhood, police department, union or bank. (See *What Is Social Justice?*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5)

Rest in Peace

Bill Cunningham (1929-2016)

Even into his 80s, Cunningham peddled a bicycle around Manhattan. He never owned a TV; he didn’t go to movies. He usually wore a blue jacket with large pockets. Yet society types and models were pleased when Cunningham, a fashion reporter, drifted into a party or a show. Cunningham never sampled the hors d’oeuvres nor even took a soda at any of the galas. “I just try to play a straight game, and in New York that’s almost impossible to be honest and straight,” he once said.

Cunningham briefly had an advertising job; then ran a small hat shop. He served in the Korean War and upon return to New York he took newspaper writing assignments about fashion. He added a \$35 camera to his reporter’s notebook. By the late 1970s he was full-time with *N.Y. Times* and developed its popular “On the Street” column.

Cunningham believed that fashion is all around. He spent many hours on the streets looking for a stylish accessory or a unique outfit. On the street, he said, “you find the answers you don’t see at the fashion shows.”

Cunningham’s ascetic lifestyle was not a reverse strategy to get attention in a city where

ostentation is so common it is ignored. In a profound way, Cunningham’s humble lifestyle attuned him to the beauty crafted by unknown designers and selected by ordinary pedestrians. “My whole thing is to be invisible,” he said “You get more natural pictures that way, too.”

Cunningham preached his Catholic faith, but not explicitly. He once explained his approach to work in words that echo one of Pope Francis’ major themes: “I never go out with a preconceived idea. I let *the street* speak to me.” Seek beauty and it will find you.

Rest in Peace

Bro. Leo Ryan, CSV (1927-2016)

Ryan started his career as a high school teacher, followed by stints at St. Louis University and Marquette University, where he became associate dean of business. He was then dean of the management department at Loyola University for two years. During that time he served on the committee that planned St. Viator High School in Arlington Heights, IL and was the school’s first president from 1972-1974. There is a scholarship fund there in his name.

Ryan then became dean of the business college at the University of Notre Dame. Five years later he became director of the Driehaus College of Business at DePaul University until 1988, remaining thereafter at DePaul as a professor.

While at Loyola, Ryan got involved with the Peace Corps and was appointed director of the Peace Corps in Nigeria-Lagos for a year.

Ryan lectured in Finland and Poland. In fact, he was an expert on Polish economics. Among his books is *From Autarchy to Market: Polish Economics and Politics* with Richard Hunter (ABC CLIO, 130 Cremora Dr., Santa Barbara, CA 93117; \$84).

Ryan was a supporter of our National Center for the Laity since its 1978 founding. He participated in several NCL conferences.

Rest in Peace

Mary White (1923-2016)

With her husband, Dr. Gregory White (1921-2003), she raised 11 children. In itself this is worthy of sainthood.

In 1956 six other Catholic mothers came to White’s home to found La Leche League (PO Box 4079, Schaumburg, IL 60168; www.llli.org). They were influenced by the

method of Young Christian Workers and Christian Family Movement: 1.) observe what is happening; 2.) judge the current reality; 3.) act to improve the matter at hand. The name for their group was derived from the oldest U.S. Marian shrine, Our Lady of La Leche (27 Ocean Ave.,

St. Augustine, FL 32084). Today the League is in 70 countries with about 2,000 chapters.

White is a co-author of *Womanly Art of Breastfeeding* (Penguin [1958], 375 Hudson St., New York, NY 10014; \$18) with sales in the millions.

Happenings and Resources

Greg Pierce, former president of National Center for the Laity, has written an Advent 2016 reflection booklet, *To Go in Peace* (Acta Publications, 4848 N. Clark St., Chicago, IL 60640; 99 cents with discount for multiple copies). Each day from November 27, 2016 to December 24, 2016 has a Scripture passage taken from the day's liturgy, a short reflection by Pierce and an action suggestion. *To Go in Peace* directs its readers toward daily work—with their families, neighbors and community members.

To Go in Peace is designed as a companion to *The Message*, a popular rendering of the entire Bible. *The Message* can also be obtained from Acta; \$29.95.

NCL's friends at Theology of Work Project (15 Notre Dame Ave., Cambridge, MA 02140; www.theologyofwork.org) have developed a short bibliography on, fittingly enough, the theology of work. Among the books are *Where's God on Monday?* by Alistair Mackenzie and Wayne Kirkland (Hendrickson [2015], PO Box 3473, Peabody, MA 01961; \$24.95) and *Work Matters* by R. Paul Stevens (Eerdmans [2012], 2140 Oak Industrial NE, Grand Rapids, MI 49505; \$16). The Catholic entry on the list is *24/7 Christian* by Christine Fletcher (Liturgical Press [2015], PO Box 7500, Collegeville, MN 56321; \$14.95).

Fletcher summarizes Vatican II's (1962-1965) teaching on the laity. Laypeople are not to "turn away from [the world] as a place of temptation," she writes. Instead, ordinary work is to be associated with God's creativity and redemption. Further, Vatican II clarifies that laypeople have an autonomous apostolate in the world. Post-Vatican II Catholics do not need permission beyond their baptism to advance the gospel. They "have an apostolate as individuals and not just as members of [an official] lay group or association."

Fletcher's short book touches on lots of topics, including a riff on false humility, including obnoxious parents who incessantly brag about their children with all due humility. She also takes a well-deserved shot at the popular but meaningless word *blessed*, as in *Have a blessed day*.

The Archdiocese of Boston Labor Guild (66 Brooks Dr., Braintree, MA 02185; www.laborguild.com) will have its 50th annual Cushing-Gavin Awards dinner on December 2, 2016, honoring outstanding individuals chosen from the labor movement, management and the community (labor lawyers, mediators, legislators, regulators and more). This dinner, like the Guild itself, is unique. There are many union luncheons; there are lots of managerial gatherings. But the Guild recognizes that people who often work in adversarial situations also regularly cooperate for the common good.

There is a similar awards dinner in Chicago, though without Guild-like activities throughout the year. It is called Seminary Salutes and will be held September 20, 2016. The sponsor is St. Joseph College Seminary (1120 W. Loyola Ave., Chicago, IL 60626).

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NCL, founded after the Advent 1977 *Chicago Declaration of Christian Concern*, is an independent 501-C-3 organization with a State of Illinois charter. NCL is listed in standard Catholic directories, including that of the Archdiocese of Chicago.

NATIONAL CENTER FOR THE LAITY, PO Box 291102, Chicago, IL 60629

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