

Initiatives

In Support of Christians in the World

National Center for the Laity
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In the latter half of the 1800s and well into the 1900s some European Catholics developed a response to modern secularity called Integralism. Religion is now regrettably but one option competing with others, Integralism conceded. But Catholicism could make a comeback. Using Italy as an example, Matthew Shadle outlined the Integralism strategy. Speaking at a March conference sponsored by Notre Dame's Center for Social Concerns (www.centerforsocialconcerns.nd.edu) and by our National Center for the Laity, Shadle said the pope and bishops formed lay people into a vanguard for Catholic *re-conquest* of society. As it gained power, Integralism's skepticism about modern freedoms was joined to authoritarian government and a central focus on the papacy.

In reaction to Integralism, Shadle said, other Catholic strategies emerged; ones that sought alternatives to the excesses of secularity, but not with such pessimistic and self-righteous scorn for the world. "The experience of these groups ultimately shaped the direction" of Vatican II (1962-1965), he said. The Council "both affirmed and challenged the work of those pre-conciliar movements." Vatican II solidly affirms the *secular* autonomy of God's created world, thus rejecting Integralism. But it does not consider Catholicism to be a private weekend matter; rather Vatican II asserts "the public relevance of Catholic faith."

The first of these alternatives, as developed in Belgium and France, was called *specialized Catholic Action*, meaning that it differed from general parish societies. Like-to-like small occupational or student groups brokered reforms within unions, neighborhoods and schools. The solution to societal problems was not dictated from above, but emerged out of the experience of the group. Chaplains gave guidance, but were not imposing.

The second alternative, begun in 1919 in Germany and France, was called *federation of Catholic trade unions*. Its leaders, confident that God implants a natural law, sought dialogue and negotiation with others of good will. Catholic

social doctrine is important, but its application emerges from the experience of lay people.

Shadle named the controversial *worker-priest experiment* as a third alternative to Integralism. Its context was the attractiveness of communism to working people. Instead of converting workers *back to church*, some priests took ordinary jobs, envisioning the church "as a haven within a largely secular society."

These alternatives to Integralism and Vatican II's balancing act between proper secularity and public Christianity presume a Catholic identity nurtured in a sub-culture—more or less. However, the popular locales of faith formation dissolved beginning "in the 1960s in both Western Europe and the U.S.," Shadle reminded his audience. Unless *secularism* is to be the only public voice, we need "associations of business leaders, workers, activists and so forth that provide communities of formation in the Christian narrative while still affirming [Vatican II's] recognition of the autonomy of the secular sphere, and maintaining themselves as lay associations," he concluded.

Any suggestions?

Taking the Initiative

For the Environment

The *disinvestment tactic* might deliver a public relations hit. However, reports Andrew Ross Sorkin, it "isn't actually that effective." Even the best-known shareholder campaigns "had no discernible effect on the valuation of banks and corporations," he argues. During a boycott, it seems, shares are reallocated from people and institutions that champion a cause to less concerned investors. The tactic is not worthless, but needs augmentation. (*N.Y. Times*, 3/10/15)

Pool players commonly use a carom or two-ball billiard shot. The cue ball is driven toward one ball with the intention of pocketing a third ball.

Social change sometimes relies on this strategy. That is what brought cheering members of Earth Quaker Action Team (4510 Kingsessing

Ave., Philadelphia, PA 19143; www.eqat.org) to the PNC Financial (249 Fifth Ave., Pittsburgh, PA 15222) stockholders meeting last April, where the bank announced that it no longer gives loans for mountaintop mining. PNC had resisted despite several years of pressure by EQAT and others like Rainforest Action Network (425 Bush St. #300, San Francisco, CA 94108; www.ran.org). The groups, according to PNC's chief executive, convinced management of the environmental and health risks of mountaintop removal. The decreasing need for coal and increasing government regulation also influenced PNC. Plus, mountaintop loans were only .25% of PNC business. (*Pittsburgh Post Gazette*, 4/29/15)

Of course, it is managers and other workers inside a bank or other institutions who eventually implement improvements. They hammer out procedures based upon reform policies. For example, Barclays (1 Churchill Pl., London E14 5HP, England) says that in addition to market concerns, it too does not fund mountaintop mining in Appalachia because of the bank's "stringent environmental risk policies." (*Guardian* [4/7/15], 1 Scott Pl., Manchester M3 3RN, England)

For more on the role of insiders regarding social change get *What Is Social Justice?* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5).

Taking the Initiative *With Coops*

Normally a picket line accompanies a strike. Not so in the waning days of 1936 and the early weeks of 1937 when assembly workers at several General Motors plants remained inside, using the rare *sit down* tactic. "The CIO did not fight as it was expected to," writes Saul Alinsky in the gripping biography *John L. Lewis* (Kessinger Publishing [1949], PO Box 1404, Whitefish, MT 59937; \$27.96). The union "did not lead with its chin or its cheek. The CIO turned around and attacked with its buttock!"

The same tactic was used to a different conclusion in 2008 when Republic Windows and Doors closed its Chicago factory with no notice. Its 250 workers seemingly lost their back pay and pensions. But the workers, members of United Electrical, Radio and Machine Union (300 E. Ohio St., Chicago, IL 60611) sat down inside. After some days they got back pay and severance. They also facilitated sale of the plant

to Serious Energy, a conservation company. However, in 2012 Serious likewise closed the plant.

The workers sat again and within three months, now as worker-owners but with fewer members, they bought the company from Serious Energy and moved their coop, New Era Windows (2600 W. 35th St. #127, Chicago, IL 60632), to a smaller plant. (*National Catholic Reporter* [4/9/15], PO Box 411009, Kansas City, MO 64141 and *Yes* [Spring 2013], 284 Madrona Way NE #116, Bainbridge Island, WA 98110 and *Own the Change*, Toolbox for Education, PO Box 1207, Northampton, MA 01060, www.toolboxford.org; *Revolt on Goose Island* by Kari Lydersen, Melville House [2009], 145 Plymouth St., Brooklyn, NY 11201, \$12 recounts the initial story)

A coop can take several forms, including, as with New Era, an outright purchase of a company by its workers. In 1956 Louis Kelso (1913-1991), a San Francisco attorney, pioneered the ESOP form of coop. The family-owned Peninsula Newspapers wanted to sell and was open to a proposal from its employees. The new ESOP was successful for 25 years, until the paper was acquired by a larger company. In an ESOP the workers might use their pension fund as purchase collateral; they then get shares as part of compensation. National Center for Employee Ownership (1629 Telegraph Ave. #200, Oakland, CA 94612; www.nceo.org) is the expert on this strategy. The Center for Economic and Social Justice (PO Box 40711, Washington, DC 20016; www.cesj.org) can supply resources about Kelso.

Another form of coop starts at the consumer end. Community Purchasing Alliance (1226 Vermont Ave. NW, Washington, DC 20005; www.cpa.coop) brokers solar, electric and gas purchases for institutions, including several Episcopal and Lutheran churches, a few synagogues and a community organization.

The history of coops always includes Catholic social thought and action. In 1943 Fr. Jose Maria Arizmendi (1915-1976) began a stove assembly coop in Spain to alleviate young adult unemployment. His Mondragon (Jose Arizmendiarieta 5, 20500 Mondragon, Gipuzkoa, Spain; www.mondragon-corporation.com/eng) is now the largest worker-owner company in the world.

Pope Leo XIII (1810-1903) favored coops, as do both of our current popes. Coops must continue being "the motor that uplifts and develops the weakest parts of our local

communities and civil society,” says Pope Francis. They are one antidote to our “throwaway culture.” Like Pope Benedict XVI, Francis gives credit unions (a type of consumer coop) particular mention. (*Vatican Radio*, 2/28/15)

Taking the Initiative *For Sabbath Time*

As of April 2015 Walmart pay is raised to \$9 minimum; as of February 2016 it will be \$10 minimum. Starting July 2015 McDonald’s workers get a \$1 minimum raise at company-owned outlets—not necessarily so at their franchisee restaurants. These and other raises, however, do not alone do the trick—even if the minimum goes to \$15. That’s because many retail clerks, restaurant workers and, let’s admit it, adjunct teachers are too harried to enjoy a reasonably secure family life. They do not clock 40 hours, thus necessitating a second job. They are not given full benefits and already under stress they must respond to erratic work schedules.

Time scarcity is an underappreciated component of poverty, writes Dan Finn of St. John’s University. Drawing upon *Scarcity: Why Having So Little Means So Much* by Sendhil Mullainathan and Eldar Shafir (Picador [2013], 175 Fifth Ave., New York, NY 10010; \$17), Finn explains that one’s lack of time or control of one’s time is related to lack of income. A disproportionate focus on, for example, today’s child care arrangement or on a delinquent utility bill impedes long-range thought and “leads to bad decisions, decisions which often exacerbate [economic] poverty.” Without an increase in Sabbath time, lower wage workers cannot consistently nurture family life. (*Commonweal* [8/20/14], 475 Riverside Dr. #405, New York, NY 10115)

It’s counterintuitive, but shortening the workweek across the board might lift lower wage workers and the entire economy. In the Netherlands workers routinely request flex time with access to benefits. Job-sharing is encouraged. In France the standard workweek is 35 hours. In England there is a movement to cut the workweek to 21 hours with pro-rated pay and benefits. The goal in Europe is employment for more people and, assuming honorable management, better schedule control and more time for family. Of course, unions are stronger in Europe, plus health care and other benefits are

standard public policy. Perhaps in the U.S. tax incentives or other rewards could encourage companies to eliminate arbitrary schedules and to hire more workers at less than 40 hours, paying them a family wage and including them in the benefits eligible category? (*Chicago Tribune*, 7/8/14 & 8/8/14; *Labor Notes* [3/15], 7435 Michigan Ave., Detroit, MI 48210)

The notion of—indeed the commandment for—Sabbath time is built into the order of creation, says Pope John Paul II (1920-2005). Unless genuine rest is paired with work, people are merely “treated as an instrument of production” and never fully flourish. (*Pope John Paul II’s Gospel of Work*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8)

120+ Years *Of Catholic Social Thought*

Pope Benedict XVI has written extensively on Scripture and dogma, but not so much on Catholic social thought. Yet his 2009 social encyclical, *Charity in Truth* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6), retains shelf life, long past the expected duration of Church documents.

For example, there are 21 commentaries on this encyclical in *Jesus Christ: New Face of Social Progress* edited by Peter Casarella (Eerdmans Publishing [2015], 2140 Oak Industrial Dr. NE, Grand Rapids, MI 49505; \$45). Several contributors refer to Benedict XVI’s *principle of gratuitousness or gift economy*.

Julia Hanlon Rubio of St. Louis University supplies background for the principle. In family life and around parishes people “are taught by word and example to be charitable.” When it comes to business or politics, however, people are “expected to be competitive,” maybe only restrained by the law. No, says Benedict XVI, the private realm and the public one are not so distinct. Charity—properly understood—must prevail in both.

Institutions and the marketplace have become totally “functional rather than reciprocal because we are not consciously aware of being in relationship with those who, for example, make our clothes, grow our food” and the like, Rubio explains. The antidote for this isolation or alienation, according to Benedict XVI, is to live relationally, using gratitude and mercy in public as well as private. This *principle of gratitude* is

not merely courteous manners at work but must, says Benedict XVI, be applied within normal economics. In complimentary fashion gratitude is mixed into the profit model.

Benedict XVI uses the term “economy of communion,” borrowing it from Focolare (202 Comforter Blvd., Hyde Park, NY 12538; www.focolare.org/usa). Lorna Gold’s essay in Casarella’s collection supplies background on how Focolare promoted *economy of communion* and the *principle of gratitude* since the early 1990s.

Focolare now inspires 700 EOC businesses worldwide, Jeanne Buckeye and John Gallagher report in *Structures of Grace* (Focolare’s New City Press [2014], www.newcitypress.com; \$14.95). They describe 10 of them from the U.S. and two from Canada. Lofty corporate mission statements and after hours philanthropy are irrelevant. Habitual behavior is what counts. For EOC that means relationships precede but don’t exclude profit.

Structures of Grace is organized around six common EOC characteristics. For example, these companies hire and train employees strategically, rather than hiring to fill a pressing need only to then experience high turnover.

EOC believes that the purpose of business is to create customers. It sounds obvious, but your INITIATIVES’ editor regularly spends time on the phone dealing with insurance and cable companies whose recorded prompts hypocritically say *your call is extremely important*. Customer service is not the reason for such companies, conclude Buckeye and Gallagher. The rude, useless response—either as recorded or from an agent—“is an intentional and possibly formal corporate practice.” It shows that profitability is the fundamental priority of that company and its only test of effectiveness.

North American Spirituality

Arthur Falls (1901-2000)

It was cold in the parking lot after Fall’s funeral, but INITIATIVES lingered to hear an elderly priest remark: “We were about to get our first assignments out of seminary. A teacher gave me some advice: *Stay away from Falls; he’s a race man*. Well, I was bold in those days and I replied: *No, he’s a man of justice*.”

Falls was husband and father, a medical doctor, a pioneer in race relations and a lifelong Chicago Catholic. He was indeed a “race man” or a militant, but not in the sense of episodic

skirmishes or sloganeering that result in little more than superficial media coverage. Falls was confrontational, but consistently worked inside hospitals, schools, housing agencies, businesses, parish committees and more to achieve incremental policy changes.

Lincoln Rice in a new biography of Falls, *Healing the Racial Divide* (Wipf and Stock [2014], 199 W. Eighth Ave. #300, Eugene, OR 97401; \$19.20), lists a score of organizations that Falls founded or joined in his steady persistence to end racism, including serving on the executive board of the Chicago Urban League, facilitating an interracial dialogue group in the Morgan Park/Beverly neighborhood, as an active member of the Federation of Colored Catholics which became the National Catholic Interracial Federation, on committees and ministries in his south side and then Western Springs, IL parishes, founder of Chicago Catholic Interracial Council, founder of Committee to End Discrimination in Medical Institutions, member of Fellowship of Reconciliation and member of Congress of Racial Equality.

Falls also founded the first Catholic Worker House in Chicago in 1936 and he is responsible for integrating the masthead of the New York *Catholic Worker* newspaper. All the while, he was a practicing doctor, a surgeon and for a time chief of staff at Provident Hospital.

Falls “was strongly grounded in Catholic theology,” Rice says. He was particularly animated by the doctrine of the Mystical Body of Christ, which holds that each person regardless of status is godly. Falls, of course, was aware that Catholics (including himself) and Catholic institutions did not consistently live out their own beliefs. He was fond of saying that when it comes to the Body of Christ, the doctrine is “mythical not mystical to too many of its members.”

Falls believed in the power of moral suasion and appealing to people’s informed conscience. He was a militant, but a militant for *interracial justice*. Falls believed that black equality benefits blacks and whites alike, explains Karen Joy Johnson in a March 2015 essay for the cyber-publication *Religion in American History* (www.usreligion.blogspot.com). Even as early as the 1930s this stance put Falls and others against those who wanted black-only organizations. Because of Falls’ insistence on *interracial* life, Johnson writes, he “refused to attend one of the *colored parishes*” as so designated by most Catholic clergy in Chicago. Participation in a

regular neighborhood parish was thus for Falls a protest.

Falls' optimism about dialogue was never, Rice continues, uncoupled from "dedication to a long and bitter struggle." An impulsive, impatient struggle will never bear fruit. Falls plotted campaigns with the precision he brought to surgery. Only campaigns led by thoughtful people grounded in the virtue of hope will succeed.

We don't know how Falls would specifically react to current events. However, Rice quotes a 1968 interview. Some protest movements, Falls said, have "a great deal of vocalization and very little celebration... I realize it's not as dramatic a cry to shout *We want competent teachers* instead of *We want black teachers*... But that's what's needed... I'd rather have [those in the classroom] think science than think black... We've already heard all the things the *white man* has done... Now the thing to think about is what we do."

Rest in Peace

Edward Chambers (1930-2015)

Chambers was longtime director of the Industrial Areas Foundation (637 S. Dearborn #100, Chicago, IL 60605; www.industrialareasfoundation.org), an international network of 60-some community organizations. Raised in a large rural Iowa family, he attended college seminary in Minnesota. Upon graduation, he and a classmate took time off to meet people in Europe who later influenced Vatican II (1962-1965). They encountered Fr. Pius Parsch, CRSA (1884-1954) and Fr. (later Cardinal) Henri de Lubac, SJ (1896-1991), as well as the worker priest experiment, specialized Catholic Action and the liturgical movement.

Chambers went on to Mt. St. Bernard's, a graduate seminary in Dubuque. His questions there about liturgy, patristic sources and Europe's *nouvelle theologie* did not sit well with the conservative teachers, says his schoolmate Msgr. Marv Mottet. The hour came for Chambers to receive tonsure. "They yanked him out of line just as the procession was to start," Mottet remembers. "He sat alone in the back of chapel, no longer wearing a surplice."

Chambers moved to New York City where he volunteered at Friendship House. He met its founder Catherine de Hueck Doherty (1896-1985), plus Dorothy Day (1897-1980) and

Ammon Hennacy (1893-1970) of the Catholic Worker. Still restless, Chambers connected with the IAF. He then dedicated his career to community groups in Lackawanna, Rochester and Chicago.

Along the way, Chambers developed leadership principles and taught them staccato-style in hundreds of church halls and conference rooms. He usually outlined one or another distinction. For example, he explored the difference between the private sphere (family and close friends who always warrant support, even when they are ill or stumble) and the public sphere (business or government where relations are contingent). Both spheres, he said, are *personal* and important. But our dominant culture isolates families and erodes local groups like churches and ethnic clubs. Individuals are then prone to obsess about celebrities or "my weight, my sex life, my promotion," said Chambers. His community organizations challenge those popular seductions and enable public agency.

The *private and public* distinction, says Mottet, implies that churches agree at certain times with other entities on selective issues without endorsing their entire agenda. "Jesus associated with sinners. There usually should be no *guilt by association* when a church has a qualified, limited public relationship."

Chambers twice spoke at National Center for the Laity conferences and participated at NCL roundtables. His book is *Roots for Radicals* (Acta Publications, 4848 N. Clark St., Chicago, IL 60640; \$18.95). He also wrote booklets, including *Being Triggers Action* and *Power of Relational Action* (NCL, PO Box 291102, Chicago, IL 60629; \$8 for both).

The lack of genuine heroes among 21st century young adults is a great tragedy, Chambers told Studs Terkel (1912-2008) a few years ago. They don't realize celebrities "don't want you, they don't need you... It's hard to get young men and women in this culture to drop the market-driven vision [and] be in relationship with real people." (*Hope Dies Last*, New Press [2003], 120 Wall St. #3100, New York, NY 10005; \$17.95)

Rest in Peace

Bob McClory (1932-2015)

McClory was a teacher at Northwestern University's prestigious Medill School of Journalism and a reporter for the *Chicago Defender*, the *Chicago Reader*, *National Catholic Reporter* and many others. He wrote several books on race relations or church history including a recent biography of Chicago's Fr. Mike Pflieger, *Radical Disciple* (Lawrence Hill, 814 N. Franklin St., Chicago, IL 60610; \$24.95) and the story of a remarkable Catholic high school in Mobile, *From the Back of the Pews to the Head of the Class* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$9).

McClory always urged informed, independent laity to speak out on issues. The presider at his funeral called him "a faithful dissenter." To be clear, McClory discouraged "dissent as a general practice." In a recent blog he named two types who do not meet the standard of *faithful* dissent. First, those who "when they get a feeling they should go to church, they call up a friend who talks them out of it... Now I would not call those people dissenters. I would call them dropouts... Then there's a second group that I would call people who stay in the church, but complain all the time... They don't like the pastor; they don't like the bishop...and they will tell you why; and they will go over it... Those people, and there are many of them, I do not consider to be dissenting. I would call it whining." (www.ncronline.org, 4/9/15)

To underscore the role of faithful laity, McClory often drew upon Cardinal (now in the saint pipeline) John Henry Newman (1801-1890). McClory once sent your editor an autographed copy of *As It Was in the Beginning* (Crossroad Publishing [2007], 16 Penn Plaza, 481 Eighth Ave. #1550, New York, NY 10001; \$19.95) with this notation: "Check out the Newman chapter because that's what it's all about."

It goes back to the early days of Christianity, McClory details. Some said Jesus is a top notch metaphor for God. He is *similar*, but not divine. Others said that Jesus is God. The Council of Nicaea in 325 A.D. supposedly settled the matter by affirming that Jesus is the *same as* God. (The word *consubstantial* that has edged itself back into the liturgy comes from this Council.)

One day in his graduate school library, McClory "spotted a small volume," Newman's *On Consulting the Lay Faithful* (Rowman & Littlefield [1859], 4501 Forbes Blvd. #200, Lanham, MD 20706; \$12.95). Newman shows that the *similar to God* faction (the Arians) did not go away. In fact, the bishops voted for alternative Arian creeds; once 150 to 12, another time 400 bishops signed on to falsehood. It was the laity not the episcopate, Newman explains, who preserved the correct dogma. Newman, by the way, was dismissed from his job for writing this essay.

To illustrate lay involvement in this crucial argument, McClory includes a quotation from St. Gregory of Nyssa (335-395), whose feast is now observed by Orthodox Christians, Roman Catholics, Lutherans and Episcopalians: "The whole city is full of [this discussion], the marketplaces, the crossroads, the alleyways... If you ask someone to give you change, they philosophize about the Begotten and the Unbegotten; if you inquire about the price of a loaf, you are told by way of reply that the Father is greater and the Son inferior;...the attendant answers that the Son was made out of nothing."

In another book, *Faithful Dissenters* (Orbis Books [2000], PO Box 308, Maryknoll, NY 10545; \$16), McClory devotes a chapter to Newman and other chapters to people who for a time were on the outs with Church officials, including St. Catherine of Siena, TOSD (1347-1380) and Fr. (later Cardinal) Yves Congar, OP (1904-1995), who influenced Vatican II (1962-1965).

McClory covered several NCL meetings and over the years profiled some of its leaders. He was always thorough in his research, fair in his writing and courteous, including to those with whom he disagreed. His humor made it impossible to dislike him. Your INITIATIVES' editor first met McClory in about 1980 while writing for *CTA News* (2135 W. Roscoe St., Chicago, IL 60618) of which McClory was editor. *Catholic New World* (835 N. Rush St., Chicago, IL 60611) has the largest circulation among Catholic newspapers in Illinois. Back in the day the independently lay-run *CTA News* was second in Illinois; today it is a quarterly print copy with national circulation.

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NCL, an independent 501-C-3 organization, was founded in 1978, in response to the mail and publicity garnered upon publication of the Advent 1977 *Chicago Declaration of Christian Concern* (reprinted in *Church Chicago Style*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$1).

NCL's purposes include:

- Discussion of church-laity-world as provoked by Vatican II (1962-1965).
- Facilitation of people and institutions that search for a spirituality that grows out of daily occupations and professions.
- Agitating and assisting parishes, schools and agencies as they support the connection between work and Christian life.
- Maintaining a center of information on the Christian in the world; specifically by publishing INITIATIVES and by assisting writing and research on the church and world.

"When God the Creator made all things, he commanded the plants to bring forth fruit each according to its own kind. He has likewise commanded Christians, who are the living plants of his church, to bring forth the fruits of devotion, each one in accord with his [or her] character, station and calling... Moreover, just as every sort of gem, cast in honey, becomes brighter and more sparkling, each according to its color, so each person becomes more acceptable and fitting in his own vocation when he sets his vocation in the context of devotion. Through devotion your family cares become more peaceful, mutual love between husband and wife becomes more sincere, the service we owe to the prince becomes more faithful, and our work, no matter what it is, becomes more pleasant and agreeable." –St. Francis de Sales (1567-1622) in *Introduction to the Devout Life* (Doubleday [1609], 1745 Broadway, New York, NY 10019; \$15)