

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.classic.catholiclabor.org/NCL.htm</p>	<p>Summer 2017 Number 233</p>
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South Bend Visit

The recurring “Taking the Initiative” headline in INITIATIVES, NCL’s 38-year old newsletter, comes from Pope Paul VI’s (1897-1978) Easter encyclical of 1967, *The Development of People*. The laity, the pope writes, “should take up as their own proper task the renewal of the temporal order.” It is up to lay people “to take the initiative...without waiting passively for orders and directions...to infuse a Christian spirit into the mentality, customs, laws and structures of the community.”

NCL recently went to South Bend at the invitation of Center for Social Concerns (1212 Geddes Hall, Notre Dame, IN 46556; www.socialconcerns.nd.edu) for a conference marking the 50th anniversary of *The Development of People*.

Shawn Storer of UND, like other presenters, warned against a false understanding of development, which only isolates people and causes moral underdevelopment.

The benefits from neighborhood housing development, for example, or from installing computers in remote areas may seem obvious to urban planners, entrepreneurs and others. So too, words like *innovation* or *empowerment* seemingly deliver magical improvement. But, as Paul VI puts it: “Authentic development” must avoid the temptation “towards types of messianic [ventures] which give promises but create illusions.” True or integral development “cannot be limited to mere economic growth.”

Stephen Pope of Boston, the leadoff presenter at the UND conference, says integral development is not a vague feeling, not values clarification. It is not sentimental. True development presumes accompaniment or solidarity. “It is companionship, a deep form of friendship,” says Pope.

NCL will return to UND on March 21, 2019 for another conference in cooperation with Center for Social Concerns. Plan to join us.

Taking the Initiative

In Business

Mary Anderson died early this year, short of her 108th birthday. She and her late husband founded an outdoor recreation company, REI (1148 Galleria Blvd., Roseville, CA 95678), in 1938. They did not think it was proper to make money off friends, so they established REI as a consumer coop. The membership fee was \$1 for the initial 23 members. The Andersons’ circle of *friends* has grown to now include six million REI members. Its revenue last year was \$2.56billion. About 70% of the coop’s profits are given away, particularly to nature and recreation projects.

REI “fell astray at times,” reports Timothy Egan. It even forced the Andersons out of their roles. But the founding influence is there. Coops like REI, says Egan, are suggestive of an alternative ethic in our scandal-plagued marketplace. (*N.Y. Times*, 4/8/17 & 4/10/17)

In a few months Radio Flyer (6615 W. Grand Ave., Chicago, IL 60707) will celebrate its 100th anniversary. Robert Pasin, grandson of the company founder, is the current CEO, or *chief wagon officer*.

Most children no longer wish for a sturdy metal wagon under their Christmas tree. And so, like other excellent businesses, Radio Flyer adapts while retaining its original values and aspirations. Thus, plastic mostly replaces metal. Direct online sales are now available. New products are introduced. And because the latest in children’s vehicles is battery-operated, Radio Flyer now partners with Telsa. (*Chicago Tribune*, 11/13/16)

Like other suppliers, Radio Flyer deals with big box retailers, who order in quantity but who want to name their own purchase price. Pasin must then manage creatively to maintain quality and respect his workers.

In 2005 Hamdi Ulukaya founded Chobani Yogurt (147 State Hwy., Norwich, NY 13815). His original workforce of five has grown to over 2,000 employees in New York and now at an Idaho plant.

Last year Ulukaya told those employees about a gift of shares in the company, totaling about 10% of the company's worth. The average stock value of \$150,000 per family will increase as the company prospers. "I cannot think of Chobani being built without all these people," Ulukaya says, and this company must look beyond the so-called *bottom line* to be successful. (*N.Y. Times*, 4/26/16)

"Corporations are not markets in the way they produce value," said University of Notre Dame finance professor Martijn Cremers earlier this year at a conference about Pope Paul VI's (1897-1978) *The Development of People*. "The first requirement of a business leader," Cremers asserted, is to communicate "the purpose of this company within the community."

Cremers referred to a May 1991 encyclical, *On the Hundredth Anniversary* by Saint John Paul II (1920-2005). A business is not simply a collection of capital goods, the pope writes. "The purpose of a business firm...is to be found in its very existence as a community of persons." Profit is part of the picture, John Paul II concludes, but "other human and moral factors must also be considered which, in the long term, are at least equally important for the life of a business."

Taking the Initiative With Investments

INITIATIVES regularly reports on the *responsible investment movement*, noting its complexities: the bugaboo about maximum rate of return, the criteria for screens (Does a so-called *Catholic fund* screen out union-busting companies as well as abortifacient companies?) and more. In recent months some investors have taken the step from avoiding objectionable companies to targeting positive projects. And thus, some investment firms now have a *social impact fund*.

The time is right to look with fresh eyes at how foundations invest their portfolio, says Darren Walker (Ford Foundation, 1440 Broadway, New York, NY 10018; www.fordfoundation.org). "If we expect to overcome the forces of injustice and inequality, we need to...leverage the power of our endowment." Thus, Ford will now allocate "up to \$1 billion of our [\$12 billion] endowment, to be phased in over 10 years, for mission-related investments." (*N.Y. Times*, 4/14/17)

The Catholic Community Foundation (2610 University Ave. W., St. Paul, MN 55114; www.ccf-mn.org) is likewise encouraging positive use of funds in what it calls *faith-consistent investments*. Individuals and institutional representatives learned the why-and-how of social impact investing at a recent CCF conference. (*The Catholic Spirit*, 3/9/17)

For more on this topic, contact Fr. Seamus Finn, OMI (Oblate Investment Trust, 391 Michigan Ave. NE, Washington, DC 20017; www.oiptrust.org) and the experts at Interfaith Center for Corporate Responsibility (475 Riverside Dr. #1842, New York, NY 10115; www.iccr.org).

Taking the Initiative In Mining

What is the place of protest in social improvement (the outsider's role) vis-à-vis the place of implementing policies and procedures within institutions (the insider's role)?

"Protestors play an important role" in the reform of the mining industry, says Dan Finn of St. John's University in Minnesota. But "prophetic denunciation of mining and its abuses" is not sufficient. "It takes both pressure and principle." That means dialogue with mining executives. It means encouraging the sincere companies with words and incentives.

Finn, a longtime friend of NCL, is a participant in Mining and Faith Reflections Initiative. It was inspired by a 2013 meeting of the Pontifical Council for Justice and Peace. Specifically, Finn made two trips with MFRI to South America where he and others investigated mining companies. Other teams have done the same in Africa and Australia.

Finn highlights 23 companies belonging to International Council on Mining and Metals (35-38 Portman Sq., London, England W1H 6LR; www.icmm.com). They commit to "environmental responsibility and local economic and social development." Finn and his fellow researchers "heard and saw credible evidence of positive change" regarding the ICMM member companies. Unfortunately, Finn concludes, news coverage of mining is only about outsider "protests against it," not about its insider improvements. (*Commonweal* [5/5/17], 475 Riverside Dr. #405, New York, NY 10115)

Taking the Initiative For Ecology

Fr. Louis Twomey, SJ (1906-1969) was involved in industrial relations, teaching college courses and advocating for workplace improvements. Twomey was part of a national circle of Catholic *labor apostles* that included the founders of National Center for the Laity, Msgr. Dan Cantwell (1915-1996), Ed Marciniak (1917-2004) and others.

Twomey launched a newsletter in 1948. His *Blueprint for Social Justice* (Loyola University, 6363 St. Charles Ave. #12, New Orleans, LA 70118; www.loyno.edu/twomey) is back in business. The March 2017 issue summarizes Pope Francis' encyclical *Care for Our Common Home* (NCL, PO Box 291102, Chicago, IL 60629; \$10).

The pope argues for integral ecology, explains Dennis Kalob in *Blueprint*. That is, "the economy and ecology are inseparable" according to *Care for Our Common Home*. Pollution, careless destruction of natural resources and particularly global climate change are bad for business and especially bad for the poor. The pope, says Kalob, links extreme free market capitalism with increasing inequality and in turn links inequality with environmental and social problems.

Kalob includes an annotated list of resources with his essay. He mentions Carmelite NGO (1725 General Taylor St., New Orleans, LA 70115; www.carmelitengo.org). Sr. Jane Remson, O Carm and others there have a *Care for Our Common Home* curriculum suitable for high school use.

The theme for Spring 2017 issue of *Matter of Spirit* (1216 NE 65th St., Seattle, WA 98115; www.ipjc.org) is likewise the encyclical *Care for Our Common Home*. The newsletter's lead article quotes a line from Pope Francis ("Everything is related.") to explain the term *integral ecology*.

A quick reminder: An encyclical is authoritative Catholic teaching. Catholics take it seriously. In the same way, however, that Catholics are not Biblical fundamentalists, they do not read and pray over an encyclical like a fundamentalist: pulling one quote away from the full body of Catholic doctrine or applying an encyclical in a gotcha way. This reminder applies to those on the left, those on the right and the rest of us.

Put it this way: Something is not right and just because it is in an official Church document; it is in a Church document because it is right and just.

Next issue of INITIATIVES will report on blue-green jobs and on schools that are redesigned for green.

Taking the Initiative With Liturgy

Greg Pierce, former president of National Center for the Laity, is full of aphorisms. For example, he frequently says: "When we get the Dismissal Rite right, we get everything right."

Radical Sending by Fletcher Lowe and Demi Prentiss (Morehouse [2015], 19 E. 34th St., New York, NY 10016; \$20) extends Pierce's advice, detailing how proper liturgy makes for a vibrant parish, which makes for a renewed world.

Lowe and Prentiss are not interested in one-off gimmicks. The starting point is a change in theology. By external appearances, parish leaders are modern thinkers. However, Lowe and Prentiss explain, their operating theology is pre-Reformation, certainly pre-Vatican II (1962-1965).

Originally, every Christian was included within the term *laos*. After Constantine the Great (274-337) *laos* was used restrictively to distinguish some Christians (the laity) from others, the *kleros* (clergy), who controlled "the real action in the Christian community." The implications of this impoverished distinction taint parish life. For the most part, bulletin announcements, sermons, adult formation sessions and more invite people to use their gifts in parish-based programs or in Church-sponsored outreach efforts. Lowe and Prentiss want Christians to most often use their gifts in daily life, in the workplace and the neighborhood. And they want the liturgy to assist that outward direction.

About 2/3 of this 177-page book is given to practical steps and examples. The authors draw upon the saints and Celtic spirituality, upon their own Episcopal tradition, and on Evangelical Lutheran Church in America, Mennonite and Roman Catholic practitioners. There is a section containing examples from one parish after another and a subsequent section with examples from one workaday Christian after another. They include an appendix with

suggested prayers. For Lowe and Prentiss (www.radicalsending.com), the liturgy is the difference maker. In particular, they say, pay attention to the prayer after communion and to the dismissal rite.

For more on this topic, try *Liturgy of the Ordinary* by Tish Harrison Warren (InterVarsity [2016], PO Box 1400, Downers Grove, IL 60515; \$16) and for resources on the liturgy and daily work, get in touch with Member Mission Network (www.membermission.org). And of course get *The Mass Is Never Ended* by Greg Pierce and *Monday Eucharist* by Bill Droel (NCL, PO Box 291102, Chicago, IL 60629; both books for \$17).

Work Prayers

Work newspaper was a predecessor to INITIATIVES. Published from March 1943 through the early 1960s, *Work* is the source for this edited *Profession of Faith*. It can be adapted and expanded for the liturgy on September 2, 3 or 4, 2017.

Do you believe that work is not a curse from God but a blessing?

I do.

Do you believe that employees should be honest with their employer?

I do.

Do you believe that both employees and managers should develop social responsibility so that their decisions promote the common good?

I do.

Do you believe that the Mass is the source of strength to promote justice and charity between employees and employer, between worker and worker and between citizens of this country and those of other nations?

I do.

Work and Art

Working in America, a photo exhibit by Jane Saks (Project&, 220 N. Green St., Chicago, IL 60607; www.projectand.org) and Lynsey Addario, just left the Chicago Public Library and will soon arrive in Aspen. The duo took a road trip, on-and-off over two years. They chose 24 of the many people they met. Then they made display photos of each with interesting commentary.

In addition to the display, NPR will broadcast a series in September based on the artists' research and creativity. (*Chicago Tribune*, 5/9/17)

The inspiration for this exhibit is *Working* by Studs Terkel (The New Press [1972], 120 Wall St. #3100, New York, NY 10005; \$18.95). The book is so engaging that its musical adaptation is regularly performed at schools and theaters.

125+ Years

Of Catholic Social Thought

On rare occasions Catholic social principles (like *common good* or *right to life*, for example) appear in public discourse. The principle of *distributism*, however, is never mentioned. One reason, says Race Mathews in *Jobs of Our Own* (Comerford & Miller [1999]; www.racemathews.com), is that some of its early proponents were anti-Semitic; namely Hilaire Belloc (1870-1953) and Cecil Chesterton (1879-1918). Their terrible comments, though unrelated to the Catholic concept, "cost distributism support in quarters in which it might otherwise have had more attentive hearing."

Unlike most proposals for abating inequality, distributism focuses on property, not income. It "opposes the concentration of property in the hands of the rich, as under capitalism, or by the state," writes Mathews. Instead, distributism wants each worker to be a part owner of the great workbench.

Among his examples, Mathews highlights Mondragon Cooperative (Arizmendiarieta 5, 20500 Mondragon, Guipuzkoa Spain; www.mondragon-corporation.com). When Fr. Jose Maria Arizmendiarieta (1915-1976) was assigned to a small parish in the Basque region, he brought along his Catholic interest in "alternatives to the market and the state," writes Mathews. He wanted to strike a balance between individual liberty (the main value for capitalism) and apportioned justice (a state solution).

Starting with five workers, Arizmendiarieta's first step was instruction in business skills and Catholic tradition. In 1956 a worker-owned cooperative for heating units opened. Today, Mondragon has 261 successful cooperative businesses, including in finance, social service and manufacturing.

Mathews also profiles the Antigonish Movement and Rochdale Coops in Nova Scotia.

Beginning in about 1920, Fr. Jimmy Tompkins (1870-1953), soon joined by Fr. Moses Coady (1882-1959), developed an adult formation process that led to worker-owned fishing and mining businesses. Today, Coady International Institute (PO Box 5000, Antigonish, NS B2G 2W5 Canada; www.coady.stfx.ca) networks citizen leaders interested in cooperative ownership.

Joe Torma, a longtime NCL friend, wants to avoid “loaded language.” So he uses the term *cooperative way* to describe an alternative worldview that is premised on personal relations, not on money exchange. Most families implement the cooperative method, more or less successfully, but people presume cooperation cannot carry a big economy or a society. Torma disagrees in *Divine Design* (Oliver House, 2521 Landscape Ave. NW, Canton OH 44709). He too gives thorough treatment to Mondragon; its history, its evolving management structure, some fair criticisms and its prospects. Torma also reaches into history with a 17th century case study of cooperative economics and decision-making initiated by Jesuits in South America.

Torma believes that more experiments like Mondragon can add up to a full scale cooperative economy. Contact Torma (jtorma@walsh.edu) for specific ordering information of *Divine Design*.

On-going adult education is an important component of successful coops, though an explicit *Catholic* label is not required. Worker-owners need to continually sharpen business skills and also need to reflect on the underlying principles of the coop movement. For more on distributism, contact NCL’s friends at Center for Economic and Social Justice (PO Box 40711, Washington, DC 20016; www.cesj.org) and their Just Third Way effort.

North American Spirituality

Msgr. Jack Egan (1916-2001)

Peggy Roach (1927-2006)

These two Chicagoans knew of one another for several years and they became a team from about 1966 until Egan’s death.

In *Peggy Roach: One Woman’s Journey, A Nation’s Progress*, Nicholas Patricca highlights her less-known but pioneering efforts on race relations in those years before Roach became Egan’s assistant.

After college, Roach was secretary of Catholic Interracial Council and then held a key

position with the National Council of Catholic Women in Washington, DC. In recognition of her efforts there Roach received one of the pens President Lyndon Johnson (1908-1973) used to sign the Civil Rights Act.

Upon returning to Chicago, Roach volunteered at Presentation parish, where Egan was pastor. She soon was involved with Contract Buyers League, a group of parishioners that campaigned against real estate fraud. Patricca’s booklet is available from Gannon Center for Women & Leadership (1032 W. Sheridan Rd., Chicago, IL 60660; www.luc.edu/gannon). It is one of five about outstanding Chicago Catholic women.

Barbara Frey picks up the Egan and Roach story in 1970 when they moved to the University of Notre Dame, remaining there for 13 years. (*Act Justly, Love Mercifully and Walk Humbly* edited by Fr. Don McNeill, CSC and Margaret Pfeil, Andrews McMeel [2017], 100 Front St., Riverside, NJ 08075)

Egan and Roach were already involved with Catholic Committee on Urban Ministry. They offered to house CCUM at UND and to staff it. Many meetings and annual conferences followed, though CCUM eventually faded. (A few years ago our NCL, thinking that an urban ministry network was valuable, hosted a lively conference, titled “Ministering Downtown.” NCL was able to sustain the momentum for only a couple years.)

During the time Egan and Roach were at UND, Fr. Don McNeill and others were experimenting with service learning. As Frey details, Egan and Roach were able through their urban contacts to broker student placements around the country and regularly serve as reflection leaders when student groups returned to campus. Today, many UND departments promote various types of experiential learning. In 1982 McNeill’s efforts became the Center for Social Concerns (1212 Geddes Hall, Notre Dame, IN 46556; www.socialconcerns.nd.edu), a group with which our NCL regularly collaborates.

In March 1983 Egan and Roach returned to Chicago with the blessing of Cardinal Joseph Bernardin (1928-1996). They initially had an office in the Chancery and then moved to DePaul University.

Rest in Peace

Msgr. Neil Connolly (1934-2017)

Connolly was “a student of the laity, learning by working with the people of God,” as Matthew Moll profiles him for *America* (33 W. 60th St. #600, New York, NY 10023; 2/4/08). Immediately after his ordination at age 24, Moll continues, Connolly traveled to Ponce, Puerto Rico for a language-immersion program initiated by Msgr. Ivan Illich (1926-2002) of the N.Y. archdiocese. It was there that Connolly “first encountered congregations [that were] a parish without clerical leadership.” Long before Pope Francis instructed pastors *to smell the sheep*, Connolly learned *to hear the sighs* of the people, Moll concludes.

For many years, Connolly served in the South Bronx. He expected lay people to be parish leaders and he supported their involvement in several inter-parish and ecumenical collaborations. He was a founder of South Bronx People for Change and a member of Interfaith Community Concerns in the Bronx.

In the mid-1980s Connolly moved to the Lower East Side, serving Dominican Republic immigrants and then urban pioneers, who in time changed the neighborhood’s character. During 30 years there Connolly was a founder of Lower Manhattan Together.

A woman once complained about burnt-out lights in the chapel. It would be easy enough for any pastor to tell the maintenance man. Taking a risk of offending her, Connolly told the woman: *See what you can do*. She made an announcement at Mass. People responded and they rewired the entire chapel.

Happenings and Resources

The Lane Center for Catholic Studies (University of San Francisco, 2130 Fulton St. #Kalmanovitz 200, San Francisco, CA 94117; www.usfca.edu/lane-center) is interested in workers who are Catholic. Specifically, the Center will publish reflections from grammar school and high school teachers, from health care professionals and from college teachers and administrators. More information on its website.

NCL urges the Lane Center to continue this project by expanding its occupation categories. Some of NCL’s own booklets on Catholic spirituality specific to occupations are now available through cyberspace: www.pastoralcenter.com/work.html.

Interfaith Center for Corporate Responsibility (475 Riverside Dr. #1842, New York, NY 10115; www.iccr.org) has a free report: *Best Practice Guidance on Ethical Recruitment of Migrant Workers*. Some workers use unregistered recruiters, thinking they will get around government regulations. This only makes those workers vulnerable and puts their employer in jeopardy. Some companies might enforce controls on first-tier suppliers, but neglect other layers of their supply chain, where forced labor occurs. These and other topics are considered in the report.

Rest in Peace

John Noonan (1926-2017)

Noonan was an outstanding federal judge. He wrote hundreds of opinions, including an important 1990s decision that said states can prohibit doctor-assisted suicide. Noonan was also an expert in Catholic ethics. Back in the day, his *Contraception: A History of Its Treatment by Catholic Theologians* (Harvard University Press [1965], 79 Garden St., Cambridge, MA 02138; \$29.95) was in every Catholic college library and in many rectories.

Noonan taught at University of Notre Dame for a time and then at University of California. He often explained how Catholicism and U.S. democracy are mutually enriching.

It seems everyone nowadays has to be either *a liberal* or *a conservative*. Noonan believed in objective Truth and opposed unnecessary novelty and innovation. However, he said that “Christianity is not a relic laid in a museum; it is not a book entombed in an archive... It lives in the living people of God.”

In *A Church That Can and Cannot Change* (University of Notre Dame Press [2005], 310 Flanner Hall, Notre Dame, IN 46556; \$21) Noonan considers usury, adultery, death penalty, slavery and religious liberty. God’s eternal moral standard never changes. But in these examples and others, Noonan shows, the church’s presentation of doctrine changes; in fact, sometimes the change is 180 degrees. He was fond of quoting Cardinal John Henry Newman (1801-1890): “In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.”

Daniel Rudd: Calling a Church to Justice by Gary Agee (Liturgical Press [2017], PO Box 7500, Collegeville, MN 56321; \$14.95) is a 124-page biography; one of 18 (so far) in a “People of God” series. Rudd (1854-1933) was born into slavery. He became founding publisher in 1886 of *American Catholic Tribune*; the only Catholic journal owned and published by blacks. Rudd was also an 1889 founder of what is now National Black Catholic Congress and was a participant in the 1889 Baltimore Lay Congress and its subsequent 1893 Columbian Catholic Congress. In addition to integration, Rudd campaigned for women’s rights and even home rule for Ireland.

As previously reported in INITIATIVES, some legislators and business executives favor replacing the U.S. Post Office with private companies. A Grand Alliance (PO Box 34273, Washington, DC 20043; www.agrandalliance.org) monitors the proposed changes.

In another story update, INITIATIVES learns that the Cincinnati Law Department is after Harbour Portfolio Advisors. Following the 2008 crash, culpable real estate and finance executives had a chance for self-examination and public restitution. In Cincinnati and in several other areas, however, Harbour and some other companies acquired foreclosed homes only to market them at an inflated price on *contract sale*. When a family, burdened with necessary repairs, missed a monthly payment, these companies evicted families. They then started the process again.

Finally, a tip of the hat to Judge Tom Donnelly, an NCL board member of many years. He is now the president of Catholic Lawyers Guild (PO Box 10475, Chicago, IL 60610; www.clgchicago.org). Look for collaborations in coming months between the Guild and your NCL.

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The Working Catholic blog appears on the CLN site also. There are also *Working Catholic* columns with Faith and Labor Movement (www.faithandlabor.blogspot.com), thanks to Bill Lange.

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 board members include Chuck DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Frosty Pipal, Terry Mambu Rasch, Lauren Sukal.

The church wants “integral human development. The opposite of development, we can say, is atrophy, paralysis... When you, the organized poor, create your own work—establishing a cooperative, restoring a ruined factory, recycling the refuse of the consumer society, braving the elements in order to sell your wares in a public square, reclaiming a parcel of farmland to feed the hungry—whenever you do these things you are imitating Jesus because you are trying to heal, even if minimally and provisionally, the atrophy of the dominant socio-economic system.” –Pope Francis in a talk “To Popular Movements” (*Origins* [12/8/16], 3211 Fourth St. NE, Washington, DC 20017)

