

# Initiatives

In Support of Christians in the World

National Center for the Laity

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## Workaday Holiness

Most of us at INITIATIVES' parish take the liturgy in stride. There is one parishioner, however, who demonstratively gestures throughout. Praise the Lord.

There is another woman who seemingly never leaves the church, constantly praying. (See *Luke 2:38*) There is also a pious group that prays weekly in the parish office. None of these people, please note, are more or less holy than the person with children at home and a job with irregular hours who barely has time to duck into Mass and who does not serve on any parish committee.

There is holiness "in those parents who raise their children with immense love, in those men and women who work hard to support their families," writes Pope Francis in a March 2018 exhortation, *Rejoice and Be Glad: Holiness in Today's World* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$11). Very often holiness is "found in our next-door neighbors," Francis continues. "Those who [live] in our midst reflect God's presence. We might call them the *middle class of holiness*."

In the fifth chapter of its *Dogmatic Constitution on the Church* Vatican II (1962-1965) proclaimed "a universal call to holiness." Francis explains this concept: Holiness does not "require being a bishop, priest or religious." Further, it is wrong "to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer... Holiness is not about swooning in mystic rapture."

Our pope quotes an 1897 novel by Leon Bloy (1846-1917), *The Poor Woman* (St. Augustine Press, PO Box 2285, South Bend, IN 46680; \$22): When all is said and done "the only great tragedy in life is not to become a saint." The saintly possibility applies to all of us in our weakness and ordinariness, says Francis. Holiness is all about "the little details of love" packaged inside our daily comings-and-goings.

## Attention Readers

NCL's mailbox receives many kind notes. Marie in Michigan sends a typical one: "Thank you NCL board members. God's blessing on you always."

INITIATIVES is "always a great read. The analysis is gathered nowhere else despite the internet," writes Thom in Chicago.

"I look forward to INITIATIVES each month and I'm sending you money right now. It has assisted me and the work I do," from Regina in New York.

"Congratulations to NCL. INITIATIVES represents dedication, persistence and patience. It almost single-handedly keeps alive a Catholic attitude toward daily work," says Mark in Chicago.

If you neglected a donation toward our 2018 budget, see page eight of this newsletter. Soon enough the request for our 2019 budget will reach you. You can also help by recommending a young adult who might write for INITIATIVES.

## Taking the Initiative

### *In Business*

It is a "takedown of business, competition, deregulation and the shareholder system," says a *Chicago Tribune* editorial (5/20/18). The *Tribune* objects to *Economic & Financial Issues*, a 19-page document from the Vatican Congregation for the Doctrine of the Faith. (*Origins* [5/31/18], 3211 Fourth St. NE, Washington, DC 20017)

The *Tribune* takes off from this document to say that Pope Francis "brushes aside how capitalism lifts so many of the world's people out of poverty."

"Market mechanisms have lifted many out of poverty," admits Cardinal Blasé Cupich of Chicago in reply to the editorial. However, the editorial "has nothing to say about...millions left behind as a result of unrestrained greed, excessive materialism and massive inequality." (*Chicago Tribune*, 5/29/18)

The original editorial says of course our competitive market will have *winners* and *losers*.

That thinking is “stale ideological rhetoric,” writes Cupich. The *Tribune* would do better “to explore how we might structure our economy to protect the weak and promote the common good, or to serve a middle class ground-down by wage stagnation. Instead the editorial jokes that Chicago is not Francis’ kind of town. In fact, Chicago is very close to his heart.”

There is no necessary conflict between a successful economy and morality, Francis told participants at a May 2018 conference. But economic leaders must fight against “a mentality of egoism and exclusion” and eliminate “a culture of waste blind to the human dignity of the most vulnerable,” the pope says. Then, “there is a natural circularity between profit and social responsibility.” (*Zenit*, 5/26/18)

*Economic & Financial Issues* deals with macro-issues. INITIATIVES suggests that a thoughtful business executive get a Vatican document titled *Vocation of the Business Leader* (NCL, PO Box 291102, Chicago, IL 60629; \$1.50 in limited supply). Its tone is positive. It gives business leaders a perspective for balancing their daily activity with ethical principles so that business is “a force for great good in any society.”

Here is one modest example of an improvement in business.

McDonald’s and Dunkin Donuts are phasing out foam cups. They decompose slowly, often finding their way to lakes and oceans where they hurt fish and other animals. Starbucks is using cardboard cups. It now has a \$10million Next-Gen Cup program for containers that fully decompose. Closed Loop Partners ([www.closedlooppartners.com](http://www.closedlooppartners.com)) in cooperation with Starbucks seeks designs for such cups.

How did these green steps occur? Outside partners and agitators played a key role. For example, McDonald’s has a longstanding relationship with Environmental Defense Fund (1875 Connecticut Ave. NW #600, Washington, DC 20009; [www.edf.org](http://www.edf.org)). That influence accounts for McDonald’s use of paper-wrapped sandwiches instead of the old styrofoam boxes. But EDF alone did not carry the day on cups. As You Sow (1611 Telegraph Ave. #1450, Oakland, CA 94612; [www.asyousow.org](http://www.asyousow.org)) and other shareholder resolution groups went to McDonald’s Spring 2017 meeting. They got a 32% favorable vote on better cups.

The crucial steps had to occur in-house. Businesses—big surprise—have endless rounds of meetings--a standing environment committee,

a special plastic cup committee, a feasibility committee, an executive review committee...

Steve Easterbrook, McDonald’s CEO since 2015, is nearing his 51<sup>st</sup> birthday. He knows that his company has to appeal to consumers younger than himself. Thus, Easterbrook is changing the company’s look, feel, menu and marketing. To those who opposed the green resolution at the Spring 2017 stockholders meeting, Easterbrook says in effect: Look, today’s consumers want to identify with socially responsible companies.

It might seem that a big company like McDonald’s can dictate any change it desires. Not so. Franchise owners and suppliers, including those overseas, can set some terms and even competitors can outmaneuver the corporate office on a specific change. And so, implementation is the next challenge. Francesca DeBiase, McDonald’s supply chain officer, says: “We can’t do this alone...We need cooperation and time on the green cup policy.” (*Chicago Tribune*, 1/11/18, 1/16/18, 2/8/18, 3/22/18)

In other words, eliminating pollution globally is important. But it happens in small steps, each of which requires lots of thinking and lots of decisions.

## **Taking the Initiative** *Job Training*

Some job training programs substitute rigmarole for rigor. Some programs have good content but they have a haphazard way of attracting students and insufficient placements.

Project Quest (515 SW 24<sup>th</sup> St. #201, San Antonio, TX 78207; [www.questsa.org](http://www.questsa.org)), by contrast, is a successful labor-market intermediary, report Rev. Bill McBride and Rev. Clayton Moore. Before lesson plans are written and before students arrive, Quest listens to the experiences and needs of area business leaders. The students receive support from the community, particularly through Quest’s sponsor, COPS/Metro Alliance (1511 Saltillo St., San Antonio, TX 78207), a community organization with 27 member institutions, including several Catholic parishes.

The completion rate at Quest is 81%. Prior to enrollment, its students earned about \$9,000 per year, plus public assistance. In their new jobs, Quest graduates earn over \$40,000. (*Shreveport Times*, 5/4/18)

Skill Quest (1104 Lupo Dr., Dallas, TX 75207; [www.dai.nationbuilder.com](http://www.dai.nationbuilder.com)) is a similar

program. In many economic development projects companies receive tax incentives and municipal discounts on land, writes Josephine López Paul. Often though the companies do not fully deliver on promised jobs and/or their jobs pay less than originally pledged. The company incurs no penalty. The best ingredient of Skill Quest, Paul concludes, is its prior relationships with civic and business leaders. (*Dallas Morning News*, 4/7/18)

Center for Employment Training (8376 Fruitridge Rd., Sacramento, CA 95828 and 12 other U.S. locations; [www.cetweb.edu](http://www.cetweb.edu)) is into its 51<sup>st</sup> year of successful training and placement. Back in the day, Fr. Anthony Soto, OFM (1921-1996) studied Opportunities Industrialization Center (1231 N. Broad St., Philadelphia, PA 19122; [www.philaoic.org](http://www.philaoic.org)). OIC was founded by Rev. Leon Sullivan (1922-2001), who became known for advancing justice in South Africa. Soto then found a partner, Russ Tershy, who had experience in specialized Catholic Action and who was a Peace Corps administrator. The two began CET in an East San Jose parish hall.

The CET program is run like any job: start on time, value efficiency, measure results, and follow-through with good people.

## **Taking the Initiative** *Under the Hood*

In what occupation do workers have high ethical standards? Who is unethical? Gallup Poll knows the popular opinion about this. (*N.Y. Post*, 12/31/17)

Fr. Frank Mann (St. Martin of Tours, 1288 Hancock St., Brooklyn, NY 11221) takes his car to Felix Bushwick Auto Repair (428 Weirfield St., Brooklyn, NY 11237). Mann says the shop is “immaculately clean, tidy.” INITIATIVES dismisses Mann’s initial observation because INITIATIVES has owned nearly 50 so-called *classic autos*; i.e. high mileage and suspect performance. The look of the repair shop means nothing.

Mann goes on, however, to write that Felix Rosado, the shop’s owner, is extremely honest. “Honesty is at the forefront,” Rosado himself says. “I never forget that [God] doesn’t like ugly.”

Mann tests his opinion against that of other customers. One police officer is a 16-year regular at Bushwick Auto. Rosado “treats others with compassion and understanding and will never take advantage of a mechanical situation to

increase profits,” the officer says. (*The Tablet*, 2/17/18)

Now, here are the Gallup survey results. Nurses are highly ethical, 82% of the public believes. About 70% of the public is confident of military officers’ ethics. Only 41% give clergy a *good* vote; 23% for TV reporter. The opinion toward car salespeople is the lowest.

With a fellow college student, INITIATIVES once bought a 1965 Ford van from a dealer named Honest Ernie. That is what it said on his business card. Soon enough the van threw a rod and we put a rebuilt engine into it—a foolish gesture.

What is the root cause of customers’ mistrust car dealers? Would it help if the sticker price was the sale price and the salespeople received a fixed wage? Or, if nurses (82% trustworthy) sold cars? Smile.

## **Taking the Initiative** *Among Intellectually Disabled*

The Special Olympics (1133 19<sup>th</sup> St. NW, Washington, DC 20036; [www.specialolympics.org](http://www.specialolympics.org)) will have its 50<sup>th</sup> year competition here in Chicago on July 17-21, 2018. The closing ceremony will take place at Soldier Field, where the first games were held. A concert will follow at nearby Museum Campus Park.

In the early 1950s, Eunice Shriver (1921-2009) “found her life’s purpose” in championing the idea that exposure to the arts and physical activity benefit intellectually disabled people, details Eileen McNamara in *Eunice: the Kennedy Who Changed the World* (Simon & Schuster [2018], 1230 Ave. of the Americas, New York, NY 10020; \$28). In June 1962 Shriver started a day camp at her home. It “focused on what her campers could do rather than on what they could not do.”

Meanwhile in 1965 the Chicago Park District sent ten workers, including Anne McGlone (now Illinois Supreme Court Justice Anne Burke), to a seminar on intellectual disability sponsored by the Kennedy Foundation. Burke subsequently submitted a proposal to the foundation for an athletic competition. The project was awarded \$25,000.

Soon enough Shriver arrived in Chicago, took the microphone, signed-up celebrities as coaches, hyped the event and generally upstaged the Chicago leaders. No

matter, the first Special Olympics of July 1968 were a success.

Shriver's sister Rose Marie Kennedy (1918-2005), whom everyone called Rosemary, is likewise among those scores of people who deserve credit for the Special Olympics and for our improved understanding of disability. For several years, however, her family secluded her. In fact, for a time her siblings were kept in ignorance about her.

Shriver had the courage to make a change. First, she contributed an essay about Rosemary and mental illness to *Saturday Evening Post* (9/2/62). Then, starting in about 1970 she reintegrated "her sister into the family that had abandoned her," writes McNamara.

Two recent biographies give the full story, *Rosemary: the Hidden Kennedy Daughter* by Kate Clifford Larson (Houghton Mifflin [2015], 215 Park Ave. S., New York, NY 10003; \$15.95) and *The Missing Kennedy* by Elizabeth Koehler Pentacoff (Bancroft Press [2016], PO Box 65360, Baltimore, MD 21209; \$15.95). Timothy Shriver also tells Rosemary's story in *Fully Alive: Discovering What Matters Most* (Farrar, Straus [2014], 18 W. 18<sup>th</sup> St., New York, NY 10011; \$13.83).

In 1949 Rosemary was placed at St. Coletta in Wisconsin, where she lived for the remainder of her long life. The facility is sponsored by Sisters of St. Francis Assisi (3221 S. Lake Dr., St. Francis, WI 53235; [www.lakeosfs.org](http://www.lakeosfs.org)), a relatively small group among the several Franciscan orders. In addition to Cardinal Stritch University in Milwaukee, these Franciscans sponsor a handful of special needs facilities.

Your INITIATIVES' editor (full disclosure) has served on the board of a second St. Coletta (18350 Crossing Dr., Tinley Park, IL 60487) for nearly ten years. It is no coincidence that Kennedy St. is the main walkway through its new Transition Town. About 35 students get vocational training at the stores and shops along Kennedy St. Our Illinois facility is also home of the Lt. Joseph Kennedy, Jr. School for exceptional children, along with other programs. (*Tinley Junction* [5/16/18], 11516 W. 183<sup>rd</sup> Pl. #SW3, Orland Park, IL 60467)

There is still an "unjust social stigma [around] mental illness," write the Catholic bishops of California in *Hope and Healing*. This injustice persists, *Hope and Healing* continues, despite the evidence that everyone has "unique gifts to offer." Christians should be allergic to this injustice because we believe that "all

baptized persons...have a place in the church, the body of Christ." (*Origins* [5/17/18], 3211 Fourth St. NE, Washington, DC 20017)

McNamara's biography of Shriver puts it this way: Advocating for special children and others in need was for Shriver "less about charity than about justice, less about benevolence than about basic human rights."

Special Olympics are an opportunity to vanquish any prejudice toward the disabled and to herald those who insist on proper services for the disabled. Tune in to the Olympic Games from July 17-21, 2018 and be inspired.

## **Taking the Initiative** *Against Sweatshops*

*Nothing can be done* about faraway sweatshops. That was a common attitude prior to the April 2013 collapse of Rana Plaza in Bangladesh that killed 1,134 workers. *Something must be done* is the new attitude. On May 15, 2013 several apparel companies signed the Accord on Building and Fire Safety ([www.bangladeshaccord.org](http://www.bangladeshaccord.org)), pledging to improve their supply chains, specifically a mandate for fire doors and unobstructed stairwells, for safety exits and proper training for emergencies. The Accord was the result of efforts by structural engineers, some government officials, by executives, concerned consumers including INITIATIVES' readers, students, the IndustriALL Global Union and other dedicated lobby groups.

The Accord had a five-year term and is now being renewed. However, Abercrombie & Fitch (6301 Fitch Path, New Albany, OH 43054) needs a push.

First, review this topic. Check with Workers Rights Consortium (5 Thomas Cr. NW #500, Washington, DC 20005; [www.workersrights.org](http://www.workersrights.org)), United Students Against Sweatshops (1155 Connecticut Ave. NW #500, Washington, DC 20036; [www.usas.org](http://www.usas.org)) and a European group, Clean Clothes Campaign ([www.cleanclothes.org](http://www.cleanclothes.org)).

Second, write to Terry Burman at Abercrombie & Fitch.

Meanwhile, Sarah Newell at International Labor Rights Forum (1634 I St. NW #1001, Washington, DC 20006; [www.ilrf.org](http://www.ilrf.org)) tells INITIATIVES about Hennes & Mauritz (H&M, 110 Fifth Ave. #1100, New York, NY 10011). Headquartered in Sweden, this family-controlled apparel company took

action regarding its supply chain in 2013. H&M pledged to guarantee a living wage for its supply chain workers by 2018. Well, it is 2018 and “there’s no indication that H&M is on track to accomplish” a living wage, Newell says. The Asia Floor Wage Alliance ([www.asia.floorwage.org](http://www.asia.floorwage.org)) says about \$448 per month is the benchmark for Bangladesh. Yet, garment workers producing H&M fast fashion apparel now get \$95 per month.

Agitating for improvements in the global economy is often a long shot proposition. When it comes to sweatshops, however, *something can be done*. An excellent grassroots action occurs when a group of six or eight consumers meet with a local retail manager. Their concern usually floats up the corporate structure. As significantly, the small group accrues solidarity that can be spent in subsequent actions.

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## Work Prayers

After a spiritual search, Fr. Isaac Hecker, CSP (1819-1888), a German-American from New York City, became a Roman Catholic and joined the Redemptorists, writes Fr. Ronald Franco, CSP in *Isaac Hecker for Every Day* (Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430; \$8.95).

It wasn’t long, however, before the Redemptorists kicked Hecker out. His offense? He didn’t think the order’s use of German language and customs was appropriate for everyone in the States. Hecker wanted the Redemptorists to appeal to English-speaking people. Thus with a nod from the Vatican, Hecker and four others formed the Missionary Society of St. Paul, the Paulists.

Franco’s booklet has a short meditation by Hecker for each day of the year. Since NCL’s founding in 1978, Hecker has been a favorite because of his sensitivity to the U.S. ethos, as these Hecker quotes from Franco’s booklet suggest:

[If you think] that the earth is hateful and the world nothing but sin, that the soul is wholly depraved, and life is only another word for misery, then we reply *no*, a thousand times *no*. The gospel we preach is not one of gloom and despair, but of glad tidings and great joy... There is little or no hope at all of our entering into the kingdom of heaven hereafter, if we are not citizens of it here... For God is no less the author of nature than

of grace, of reason than of faith, of this earth than of heaven...

Every age has its own characteristics. It is this that gives particular expression to every form of its life, whether it is in art, science or politics... [The distinctiveness of] our age [is found] in its busy marts, in counting rooms, in workshops, in homes and in the various relations that form human society, and it is into these that sanctity is to be introduced... [This means that] if Christ is to be [our] Savior, we must find him here, now and where we are, in this age of ours.

More about Hecker by Fr. Boniface Hanley, OFM and/or a full biography by David O’Brien in limited quantity from National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$2 Hanley booklet or \$7 O’Brien book.)

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## 125+ Years

### *Of Catholic Social Thought*

Michael Gerson explains why evangelicals voted for candidate Donald Trump and why “some evangelical leaders” who “spent their entire adult lives bemoaning cultural and moral decay” now excuse the immoral behavior of our first post-religion president. (*The Atlantic* [4/18], 600 New Hampshire Ave. NW, Washington, DC 20037)

Gerson starts with a short history of the evangelical movement, which was once associated with abolition, welcomed progress and promoted “a higher standard of private and public morality.” Nowadays it is so pessimistic and anxious that it seeks “political protection under the wing of a man such as Trump.”

Among the factors contributing to the reactionary turn among evangelicals, Gerson makes an observation that pertains to INITIATIVES’ *125 Years* feature: “Modern evangelicalism has an important intellectual piece missing. It lacks a model or ideal of political engagement—an organizing theory of social action.”

By contrast, says Gerson, Catholicism has a sophisticated tradition of church/world engagement. Among its principles are *solidarity* and *subsidiarity*. These and other complementary principles can assist Catholics (and others) in applying God’s will in concrete situations. “Of course,” Gerson says, “U.S. Catholics routinely ignore Catholic social thought. But at least they have it. Evangelicals lack a similar tradition of

their own to disregard.” Absent a theory, many evangelicals simply follow “the contours of the political movement that is currently defending, and exploiting, them.”

Meanwhile Anglican Archbishop Justin Welby, a former oil executive, draws upon Catholic social principles like *the common good, solidarity, subsidiarity* and the *universal destiny of goods* in *Reimagining Britain* (Bloomsbury [2018], 1385 Broadway #500, New York, NY 10018; \$25).

Public policy in Britain is determined by expediency, says Welby. There are no prior virtues or agreed-upon principles that anchor decisions about the family, poverty, mental health, education, work or the environment. Instead, there are hollow slogans like *austerity*.

In practice it causes “the crushing of the weak, the unlucky, the ill and a million others,” Welby writes. The suffering of the poor seems to be an acceptable byproduct.

Of course, political leaders play a crucial role in improving society. But Welby, echoing Catholic social thought, puts his hope in those mediating institutions that simultaneously nurture personal freedom and provide tools for public agency—institutions like the local church, schools, extended families and more. (*The Guardian* [3/5/18], 315 West 36th St, New York, NY 10018)

If non-Catholics find value in Catholic social principles, maybe it is time for Catholics to study their own tradition.

## Happenings and Resources

Joe Berry in California ([joeberry@igc.org](mailto:joeberry@igc.org)) informs INITIATIVES that Coalition of Contingent Academic Labor ([www.cocalinternational.org](http://www.cocalinternational.org)) will hold its conference in San Jose, August 3-5, 2018. The general theme is “solutions to precarious work situations.” There will be a caucus for attendees from Mexico, another for French-speaking Canadians, English-speaking Canadians, U.S. attendees from public schools and another for those at private schools.

La Trade Technical College in Los Angeles is the site for a September 14-16, 2018 “Worker Cooperative National Conference.” The main sponsors are U.S. Federation of Worker Coops (1904 Franklin St. #400, Oakland, CA 94612; [www.usworker.coop](http://www.usworker.coop)) and Democracy at Work Institute (PO Box 1516, New York, NY 10276; [www.institute.coop](http://www.institute.coop)).

MEDA (1891 Santa Barbara Dr. #201, Lancaster, PA 17601; [www.meda.org](http://www.meda.org)) comes to Indianapolis November 8-11, 2018 for a convention on “Roads to Enduring Livelihoods.” MEDA is a Mennonite organization that welcomes all to Indianapolis. Their magazine, *The Marketplace*, is consistently inspiring.

The current issue of *Expositions* (Center for Liberal Education, 800 Lancaster Ave., Villanova, PA 19085; [www.expositions.journals.villanova.edu](http://www.expositions.journals.villanova.edu)) has ten essays on “Just War and Catholic Social Thought.”

The *Journal of Catholic Higher Education* (Association of Catholic Colleges & Universities, 1 Dupont Cr. #650, Washington, DC 20036; [www.accunet.org](http://www.accunet.org)) devotes its Winter 2018 issue to Catholic social thought and the identity of Catholic schools. Among the contributors are NCL friends Kathleen Maas Weigert of Loyola Chicago and Bill Purcell of University of Notre Dame. In addition Joseph McCartin has an essay in the journal on labor relations. See the next item on this page of INITIATIVES.

A manager at a Catholic agency likens his discovery that the staff is organizing a union to marital infidelity: “You come home to find your spouse is cheating. You’ve got problems.”

“Disbelief, shock, and personal turmoil mark this stage of the experience,” says NCL’s booklet *Catholic Administrators and Labor Unions* (\$1). The booklet is a guide for those excellent managers who along with the institution’s board are capable of channeling their initial emotional reaction into an even better relationship with the employees—whether those workers eventually vote for or against a union. In so doing, the managers remain faithful to Catholic doctrine.

Last April administrators at Georgetown University, the oldest Jesuit college in the U.S., announced an agreement with the Georgetown Alliance of Graduate Employees ([www.wearegagc.org](http://www.wearegagc.org)), reports Joseph McCartin. He calls it “a path-breaking” agreement that “holds important and potentially game-changing implications.” Why so? After all, Catholic doctrine simply and consistently says that employees vote for or against a union without maternal or paternal meddling from administrators. Well,

McCartin explains, Catholic institutions do not always follow our tradition on this matter. Lately, the flash point for “some of the most bitterly contested labor questions” is around adjunct faculty and graduate workers who begin to organize. (*Commonweal*, 475 Riverside Dr. #405, New York, NY 10115; 4/30/18 and further background in *The Georgetown Voice*, PO Box 571066, Washington, DC 20057; 4/2/18 etc.)

Some administrators apparently think they have a loophole. A Catholic college not far from INITIATIVES’ attic office serves as an example. (By the way, Catholic institutions often benefit from hiring non-Catholics, even in top positions. Nonetheless, a Catholic institution is bound to Catholic teaching.)

The administrators and board of the college in question say: We are strongly Catholic and therefore we do not want government interference; specifically the NLRB monitoring a vote among adjuncts. But then the same administrators go out of their way to smother the adjuncts’ thinking. The administrators assert Catholic identity in order to violate Catholic doctrine. This is a peculiar example because the religious order that sponsors the school is terrific. Plus the school already has a union for full-timers. Was the school once Catholic enough to have a vote among full-timers and is now so Catholic that part-timers are prohibited from organizing? Is there a piece of the saga that escapes INITIATIVES’ knowledge?

For a list of 500 Catholic institutions that bargain in good faith, check out Catholic Employer Project at Catholic Labor Network ([www.catholiclabor.org](http://www.catholiclabor.org)). Among those with a union of adjuncts: St. Louis University, St. Mary’s College in California, St. Michael’s College in Vermont, Dominican University in California and Trinity Washington University. (By the way, Catholic institutions may adhere to Catholic labor relations doctrine and not have a union.)

Most liturgy planners incorporate themes about work on Saturday evening, September 1, 2018 and Sunday, September 2, 2018. How about a display board with the heading “Our Scattered Parish”? It includes pictures of parishioners at their jobsite. How about (don’t tell the local fire department) taping over each exit sign with a “Service Entrance” sign? How about including tools of the trade (a laptop, a wrench, a food tray) in the Offertory procession?

For bulletin inserts and other “Labor in the Pulpit” resources, contact Interfaith Worker Justice (1020 W. Bryn Mawr #400, Chicago, IL 60660; [www.iwj.org](http://www.iwj.org)).

To get 101 prayers, order *On the Job Prayers* by William David Thompson (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5).

Even in retirement, Christians have an opportunity to contribute. That’s why former NCL board member John Fontana is involved with Legacy Leader Program (Loyola University, 820 N. Michigan Ave. #LT 630, Chicago, IL 60611; [www.luc.edu/ilf](http://www.luc.edu/ilf)). It is for retirees who want a support mechanism as they continue to serve their communities. The program includes reflection, guided meditation, readings and discussion. It is not necessary to be in Chicago in order to participate. And although the program draws upon St. Ignatius Loyola (1491-1556), it is not necessary to have a Jesuit connection to participate.

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## INITIATIVES

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Oubre is with Apostleship of the Sea ([www.aos-usa.org](http://www.aos-usa.org)) in the Gulf of Mexico. His computer is dead. Perhaps it fell overboard. Smile. To support the CLN cause and perhaps console Oubre donate to Catholic Labor Network (7145 Roosevelt Ave., Falls Church, VA 22042)... Someone mentioned that the computer is not the problem; it is the person at the keyboard. Smile.

NCL board members are Charles DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Frosty Pipal, Terry Mambu Rasch and Lauren Sukal.

“A society that is truly worthy of the human person [is one where] no one is so poor that he or she has nothing to give and no one is so rich that he or she has nothing to receive.” –St. John Paul II (1920-2005) at Newark International Airport, 10/4/95

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<i>The Mass Is Never Ended</i> by Greg Pierce and <i>Monday Eucharist</i> by Bill Droel; \$10.50 for both books	
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