

<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.catholiclabor.org</p>	<p>July 2022</p> <p>Number 266</p>
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Taking the Initiative For Peace

Wouldn't it be nice if everyone agreed to an ethic that upheld peace and justice for all?

The *Universal Declaration of Human Rights* (www.un.org) was issued nearly 75 years ago. Its main author, Rene Cassin (1887-1976) from France, insisted that "universal" be in its title, rather than "international" because the *Declaration* applies to all, not only to citizens in the signatory nations.

Its editorial team, including Eleanor Roosevelt (1884-1962) of the U.S., John Humphrey (1905-1995) of Canada and P.C. Chang of China (1892-1957), drew upon multiple sources, including Catholic influences. Philosopher Jacques Maritain (1882-1973) contributed language on the nature of human rights. Charles Malik (1906-1987) of Lebanon, who was immersed in the *Declaration's* composition, was "Greek Orthodox to the bone," writes his son Habib Malik in *First Things* (9 E. 40th St., New York, NY 10016; 4/28/22). But Malik was also "Catholic in his philosophical and theological orientations."

Peace on Earth, St. John XXIII's (1881-1963) encyclical of April 1963, names the *Declaration* as "an act of the highest importance... [It is] a step on the path toward the juridical-political organization of the world community." The *Declaration*, says John XXIII, is grounded in the dignity of each person. That principle is the main theme of *Peace on Earth*.

Nowadays people in our country think about rights (guns, vaccines, commercial development and the internet) in a highly individualistic way. John XXIII insists that rights exist within relationships that entail duties. To genuinely respect the dignity of each person it is "necessary that a wide variety of societies or intermediate bodies be established... [They are] an indispensable means in safeguarding the dignity and liberty of the human person," while forming "a sense of responsibility."

The context for *Peace on Earth* included the Cuban Missile Crisis of October 1962 and the Second Vatican Council, which

John XXIII convened earlier in October. He admits that the *Declaration* is not perfect. Its hit-and-miss compliance is the main defect. Keep current with violations through Human Rights Watch (350 Fifth Ave. #3400, New York, NY 10118; www.hrw.org). Obtain *Peace on Earth* from NCL (PO Box 291102, Chicago, IL 60629; \$5—limited supply).

Ron Pagnucco (rpagnucco@csbsju.edu) with his colleagues (www.csbsju.edu/peace-studies) has a warehouse of information on international peace efforts. The website has links to many institutes and organizations. Ask Pagnucco for his email blast, *Catholic Peace and Justice Studies*. Pagnucco is also an editor of *Journal of Social Encounters* (www.digitalcommons.csbsju.edu/social_encounters), a project of Catholic University of Eastern Africa and College of St. Benedict. INITIATIVES contributes reviews to *Social Encounters*.

Attention Readers

NCL seeks young adults to write for INITIATIVES and/or serve on NCL's board and/or represent NCL at conferences. Send suggestions with contact information to NCL (PO Box 291102, Chicago, IL 60629; wdroel@cs.com). NCL will provide details.

Taking the Initiative For Green

"We usually think about renewable energy in terms of its sources, such as wind turbines and solar panels," writes Matthew Hutson in *The New Yorker* (1 World Trade Center, New York, NY 10007; 5/2/22). But "that's only half the picture... At night solar cells do little and in calm air turbines are useless." We have to "pair renewable energy with renewable storage."

The lithium ion battery is the leading storage device. Its ingredients are mined primarily in the Democratic Republic of Congo. Several researchers are making improvements to extend its storage length and minimize the possibility of fire.

As an alternative, Aqua-Cell Energy (291 Harvest Oak Rise NE, Calgary, AB T3K 4V1 Canada), recently founded by two young adults, has a non-lithium battery that uses salt water. Once fully developed, it will safely store solar energy less expensively. David Mitlin and other researchers at University of Texas (204 E. Keeton St. #EER 4620, Austin, TX 78712) also have a sodium battery that is stable and recharges quickly. (*The Marketplace* [6/22], 33 N. Market St. #400, Lancaster, PA 17603)

Form Energy (30 Dane St., Somerville, MA 02143), as Hutson reports, is a battery company with a unique reversible rusting method. Water rusts iron and the battery holds the oxygen. Then an electrical current converts the rust back to iron and the battery breathes out oxygen.

There are ways to ecologically store and then release energy without batteries. For example, Quidnet Energy (720 Rusk St., Houston, TX 77002) has a variation on the old-fashioned practice of pumping water from elevated sources. Quidnet relies on solar energy to pump water down into rock layers, forming reservoirs. As need arises, a well opens and the water shoots through a turbine. The process is now used in four states and a Canadian province.

Energy Vault (4360 Park Terrace Dr. #100, West Lake Village, CA 91361) uses the elevated water concept. But instead of water it lets custom-made blocks fall, thereby activating a turbine.

Hydrostor (365 Bay St. #300, Toronto, Ont. M5H 2V1 Canada) has a compressor powered by green energy. The heat from the compression goes into thermal storage; the air itself into a cavern. As needed, hydrostatic pressure forces the heat and air through a turbine.

“There’s room for many kinds of solutions in the clean grid to come,” Hutson concludes. Each of these many technologies solves a different problem.

Nearly half of emission reductions depend on projects now in prototype, says the Paris-based International Energy Agency (www.iea.org). However, all the green pioneers (except Elon Musk) need money—both grants and investments, report Eshe Nelson and Adam Satariano. (*N.Y. Times*, 4/19/22)

While green engineers might get start-up funds, they struggle to move their experiment to a viable scale. “Venture capitalists, once cheerleaders of green energy, are more infatuated with crypto-currencies and startups that deliver groceries,” write Nelson and Satariano. Investors

are obsessed with fast money. Only 4% of venture capital in Europe goes to energy projects.

There are exceptions. 360 Capital (www.360cap.vc), based in Paris, has a fund dedicated to clean energy. Breakthrough Energy Catalyst (www.catalyze-group.com), based in Netherlands and backed by Bill Gates, is a green fund. Future Shape (www.futureshape.com) is another. It is backed by Tony Fadell, author of *Build* (Harper Business [2022]; \$32.50).

Many individual and institutional investors use negative screens to avoid objectionable companies. Green energy requires investors who are willing to use a positive screen, risking for longer term outcomes.

Taking the Initiative With Coops

Pope Francis seeks an alternative economy, one which Renee Darline Roden describes as “based on giving rather than taking, on people rather than profit, on cooperation rather than competition.” (*The Tablet* [2/9/22], 1 King St. Cloisters, Clifton Walk, London W6 OGY England)

In 2019 the pope invited young economists and entrepreneurs to Assisi for an “Economy of Francesco” (i.e. St. Francis Assisi) brainstorming session. Unfortunately, the meeting was postponed due to Covid-19. However, about 2,000 young adults from across the world, broken into 12 thematic clusters, took to the internet. The full gathering was held virtually in November 2020. In Francis’ subsequent book, *Let Us Dream: the Path to a Better Future* (Simon & Schuster [2020]; \$15.94), he reissues the call to action. “We must redesign the economy so that it can offer every person access to a dignified existence while protecting and regenerating the natural world.”

The Economy of Francesco project has inspired a broad-based conversation about how Catholic Social Thought can find practical economic expression. Roden, who is involved with Catholic Artist Connection (www.catholicartistconnection.com), highlights examples of U.S. entrepreneurs who, drawing on a variety of models from other countries, implement salary scales such that the highest paid does not grossly out-earn the lowest paid; where directors of the company are democratically elected by the workers; and

where each worker is also an owner of the company.

One such innovative project, Industrial Commons (PO Box 71, Morgantown, NC 28680; www.theindustrialcommons.org) was developed by Molly Hemstreet, an Episcopalian and Duke Divinity School graduate. Industrial Commons now has five cooperatives, including a bookkeeping firm, a network of textile producers and more. The Commons has over 100 worker-owners and a \$6 million budget. The worker-owners receive training in cooperative philosophy, accounting, contracting and more.

Industrial Commons is one among several cooperatives and other projects in the “solidarity economy” to receive funding from the Catholic Campaign for Human Development (www.usccb.org).

Roden also relates the story of Crossroads Solar (251 E. Sample St. #100, South Bend, IN 46619; www.crossroads-solar.com) which is staffed entirely with ex-prisoners. Inspired by Pope Francis’ encyclical *Care of Our Common Home* (NCL, PO Box 291102, Chicago, IL 60629; \$5.50), Pat Regan left his job as professor at University of Notre Dame and with partners began manufacturing solar panels in 2020. His company has a “flat hierarchy” with the CEO (Regan) making an hourly rate of only \$2.00 more than his workers. The plan calls for worker-owners in the future. Presently the employees are coached to be leaders. Roden comments: “[Regan’s] work embodies one of the core tenets of the Francesco Economy: the marginalized become the agents of change.”

A third example is Arizmendi Bakeries (3265 Lakeshore Ave., Oakland, CA 94612; www.arizmendibakery.coop) and in five other cities. The franchise has around 200 worker-owners. They operate in a bottom-up, highly democratic decision-making model, empowering the workers and building leadership skills.

All of these projects keep a triple bottom line: caring for people and the planet, as well as profit. Roden lauds these efforts to build an alternative economy and she adds: “The seeds of Catholic Social Teaching are at the root of each venture--and Francis calls the church to foster them.”

The next Economy of Francesco (www.francescoeconomy.org) gathering of young economists, entrepreneurs and change makers from around the world convenes in Assisi on September 22-24, 2022.

Obtain a 295-page history and philosophy of the Catholic coop movement,

Divine Design, from author Joe Torma (jtorma@neo.rr.com).

Taking the Initiative *In Fashion*

“The insidious habit[s] of the image-making business” can create a “contradiction born as much from obliviousness as it is from greed or power tripping,” writes Ginia Bellafante. The fashion world promotes glamour and social standing but its internal practices can perpetuate low wages, irregular pay dates, wage theft, harassment and other forms of exploitation. (*N.Y. Times*, 5/1/22)

Sara Ziff is a leader in Young Model Alliance (110 E. 25th St., New York, NY 10010; www.modelalliance.org). The group takes up grievances against agencies that largely operate outside normal wage and hour regulations. It counts Child Model Act in NY State as a success. Its latest effort on behalf of models, hair and makeup stylists and others is the proposed Fashion Workers Act (S 8638), requiring agencies to pay within 45 days of the job’s completion, provide contracts and inquire about health and safety on the set. Plus agencies would no longer collect an advance from a model nor renew contracts without the model’s consent.

Sen. Brad Hoylman (322 Eighth Ave. #1700, New York, NY 10001) introduced this legislation on March 25, 2022—the anniversary of the 1911 Triangle Shirtwaist Factory fire in which 146 apparel workers died.

It is one thing to know labor history, says Daisy Pitkin, author of *On the Line* (Algonquin Books [2022]; \$16.99). It is all the more important to feel the struggles of workers who seek to improve our society. The third step is to be inspired into action. (*In These Times* [4/22], 2040 N. Milwaukee Ave., Chicago, IL 60647)

The Triangle fire had a context, Pitkin explains. The apparel industry in the early 20th century (and in ways today) assumed that a worker was merely an accounting cost like any other raw material. To increase profit, factories used every low-cost measure.

In late 1909 the women at Triangle went on strike and won a small raise and a 52-hour week. But safety was not addressed. In subsequent weeks there was a crowded union meeting at Cooper Union. Pitkin highlights Clara Lemlich Shavelson (1886-1982). She pushed her way to the front of the meeting and shouted, “I

am tired of listening to speakers who talk in general terms. I move that we go on a general strike.” Soon enough, Pitkin says, 20,000 workers were out. Three months later many companies “acquiesced to the workers’ demands...except Triangle.” About a year later came the Triangle tragedy.

By chance, Frances Perkins (1880-1965) witnessed the fire. She saw desperate women jumping to their death. Perkins so felt the plight of the workers that she took a job with the NYC Committee on Safety. She eventually became U.S. Secretary of Labor under President Franklin Roosevelt (1882-1946). Most of today’s labor protections were enacted because of her influence.

Work Prayers

The tech industry “is reengineering our social and communal lives,” writes Rev. Tish Harrison Warren. The tech pioneers promised “that social media would create deeper connections, that it would help spread democracy, that it would end loneliness.” But the opposite is occurring. For example, many teenagers spend nearly half their awakened hours in front of one or another screen. And those teenagers report increased loneliness.

Harrison Warren, author of *Prayer in the Night* (Intervarsity Press [2021]; \$22), says it is impossible to “fundamentally alter how human beings have learned, lived and interacted together...without large unforeseen social consequences... We are creatures made to encounter beauty and goodness in the material world.”

“We have to plunge ourselves *primarily* into the natural world and embodied human relationships,” she advises. (*N.Y. Times*, 5/2/22)

This is not the age of information.

This is not the age of information.

Forget the news, and the radio, and the blurred screen.

This is the time of loaves and fishes.

People are hungry,

And one good word is bread for a thousand.

--*The House of Belonging* by David Whyte, Many Rivers Press [1997]; \$18

130+ Years

Of Catholic Social Thought

Catholicism played defense through the 1800s, indeed earlier. In reaction to the Enlightenment Catholicism favored aristocracy and condemned modernism, including both liberal democracy and communism.

“But then something remarkable happened,” writes Anthony Annett in *Cathonomics: How Catholic Tradition Can Create a More Just Economy* (Georgetown University Press [2022] \$29.95). Pope Leo XIII (1810-1903) began a dialogue with modern times in his 1891 encyclical, *On the Condition of Labor*. Other social encyclicals and documents followed. Lay leaders and organizations likewise engaged in the dialogue.

Annett gives fresh interpretation to several principles that guide modern Catholic social engagement.

For example, Catholicism balances assumptions about progress, economic expansion and technological capacity with its principle of *integral human development*. Catholicism agrees with Aristotle (384-322 BC) that true to their built-in purpose people seek happiness for its own sake. Everything else is sought as a means to happiness.

Aristotle’s word for happiness is *eudaimonia*, which Annett says can be translated human flourishing or integral human development. Not limited to material acquisition, it includes the possibility for creative and artistic expression, for education, health, spiritual well-being and civic participation.

For St. Thomas Aquinas (1225-1274) ultimate happiness is union with God. Flourishing or happiness or integral human development in this life must anticipate “to some extent the perfect happiness in the next life,” says Annett. The goal of life then cannot be reduced to pleasure or economic growth or technological expansion.

The Catholic principle of the *common good* similarly critiques the modern “focus on the autonomous individual” and the default ethic of utilitarianism. The common good says that decisions and policies cannot be made on the basis of cost-benefit analysis alone. The common good requires that “each person wills the other’s well-being for the other’s sake.” It is not the same as the sum of individual satisfactions. Approximating the greatest good for the most

people does not meet the standard of the common good.

Annett goes on to apply these and other Catholic principles to matters of wealth and resource distribution, to our relationship with the planet and other contemporary issues.

For an introduction to Catholic social doctrine, get *Concise Guide to Catholic Social Teaching* by Fr. Kevin McKenna (NCL, PO Box 291102, Chicago, IL 60629; \$10—limited supply) and *The Church's Best-Kept Secret* by Mark Shea (New City Press [2020]; \$16.95).

North American Spirituality

Msgr. George Higgins (1916-2002)

Our National Center for the Laity was joined by over 200 guests for dinner on the last Friday of November 2001 at the Unite Here union hall in Chicago. Our guests—including two members of Congress, many union officials, two bishops, several priests and others—came to honor a frail Higgins. He died five months later, on the feast of St. Joseph the Worker, 20 years ago.

Higgins was many things: an approachable priest, a staff member of our bishops' conference, a leader in Catholic-Jewish dialogue, a university teacher, an expert participant at Vatican II (1962-1965), a widely-read journalist and a champion of the laity. He is best known as a friend of workers, particularly those in unions. Higgins' "parish" meant flights to see miners in Wyoming, meat cutters in Texas, textile workers in North Carolina, nurses in Illinois and, starting in the 1950s, farm workers in California. He met Cesar Chavez (1927-1993) in 1964 and remained involved with Chavez' United Farm Workers (www.nfwm.org).

"In the pre-Vatican II seminary we had a cursory course on the encyclicals," Fr. P. David Finks (1930-2009) once told INITIATIVES. "But for me it was Higgins' weekly *The Yardstick* columns that put flesh and muscle on contemporary Catholicism." Fr. Raymond McGowan (1892-1962), on the staff of the bishops' conference, started *The Yardstick*. Higgins substituted as its author for few weeks in 1945 and then took over for 56 years—nearly 3,000 intelligent syndicated columns.

Higgins consistently supported unions, but not with blindness to their faults. For example, he was well aware of instances of racism or sexism. He urged union officers to

make no pronouncement on abortion. In offering criticisms, Higgins avoided ineffective moralizing.

Not every workplace needs a union. It is a matter for the employees to decide. But a just society needs a labor movement. Higgins never tired of quoting Msgr. John Ryan (1869-1945): "Effective labor unions are by far the most powerful force in society for the protection of the laborer's rights and the improvement of his or her condition. No amount of employer benevolence, no diffusion of sympathetic attitude on the part of the public, no increase in beneficial legislation can adequately supply for the lack of organization among workers themselves."

The priorities for younger workers these days are relationships and careers. Not so much for religion. Could the outward thrust of Higgins and his friends suggest entry points for a dialogue between Catholicism and young workers? It is harder these days for young college-educated types "to reach the middle class than for previous generations," reports Noam Scheiber in *N.Y. Times* (4/29/22). That's why over 70% of them have a favorable opinion about unions. Thus, one topic of dialogue between young workers and Catholicism might be our doctrine on labor relations.

A recent discussion of Higgins' contributions is available: <https://www.youtube.com/watch?v=V2ChtE67Xe>. Each of two books from NCL (PO Box 291102, Chicago, IL 60629) has a chapter on Higgins: *Go To the Worker* by Kim Baker (\$12) and *Church Chicago Style* by Bill Droel (\$6).

Rest in Peace

Paul Farmer (1959-2022)

America (1212 Sixth Ave. #1100, New York, NY 10036; 2/25/22) notes the shock and sadness that the global health community and others throughout the world felt on hearing of Farmer's death at age 62: "Dr. Farmer was a medical anthropologist, physician, and co-founder of Partners in Health (800 Boylston St. #300, Boston, MA 02199; www.pih.org), a nonprofit that revolutionized global health care. He believed the poorest of the poor in places like Haiti and Rwanda deserved high-quality medical care—and dedicated his life to delivering it."

Few people put their beliefs into action as wholeheartedly and effectively as Farmer. "To me," Farmer stated, "[Our work] is about

hope, and it is about rejecting despair and cynicism.” Farmer and his colleagues refused to accept the premise that quality medical care could not or should not be provided to the poor because it is too difficult or expensive, or that the poor are less deserving. He believed that the poor were *more* deserving of good medical care than the rest of us, and he proved that delivering it was possible. He said, “The idea that some lives matter less is the root of all that is wrong with the world.”

The documentary *Bending the Arc* (Impact Partners [2017], available on Netflix) tells the story of how a group of friends--Farmer, physician Jim Young Kim (later President of the World Bank Group) and activist Ophelia Dahl--created a movement that transformed public health practices, training community members as health workers and treating the poor with world class medicine. The film shows the groundbreaking work that Partners in Health is doing in the poorest countries combating tuberculosis, Ebola, HIV/AIDS, and more.

A number of friends and commentators mention the impact that Farmer’s Catholic faith had on him. The murder of St. Oscar Romero (1917-1980) was a turning point in his life. The insights and analysis of liberation theology, with its preferential option for the poor and methodology of observe, judge and act deeply influenced his work. Standing in solidarity and walking in accompaniment, rather than offering charity alone, were guiding principles. Farmer wrote: “Making an option for the poor inevitably implies working for social justice, working with poor people as they struggle to change their situations. In fact, in a world riven by inequality, medicine could be viewed as social justice work, and most of what we do could be seen in that light.” (*America*, 7/15/95)

Farmer once commented: “You want to see where Christ crucified abides today? Go where the poor are suffering and fighting back, and that’s where He is.” That’s where Farmer always chose to be, making common cause with the poor.

Jennie Weiss Block was his spiritual director and a close adviser. She recalled Farmer as “a man of great faith who loved God wildly and with his whole heart, and set a standard for loving his neighbor as himself.”

Be inspired by *Mountains Beyond Mountains: the Quest of Dr. Paul Farmer* by Tracy Kidder (Random House [2003]; \$20).

Rest in Peace

Robert Bruce Rattenbury (1928-2022)

Rattenbury was the director of public relations for Rush-Presbyterian St. Luke’s Hospital in Chicago. Before that he was briefly stationed in South East Asia with our foreign service. He also worked for United Press International and University of Chicago Press. He was active in his community, serving on the board and involved with fundraising at St. Scholastica Academy.

Rattenbury endured childhood setbacks to become a compassionate champion of the less fortunate. His parents separated when he was five. During the Great Depression he was placed in a Catholic orphanage on Staten Island. At age 14 his family moved to Chicago. His high school grades were poor, so he joined the Marines rather than apply for college. But with encouragement he later enrolled at and graduated from Loyola University and went on to study in France. With wife Betty, he raised four daughters in Chicago’s Buena Park neighborhood.

Rattenbury was one of 42 signers of NCL’s 1977 charter. He served on NCL’s board for several years and contributed articles to INITIATIVES. He participated in NCL conferences and was among those who met monthly at NCL’s Cantwell Roundtable for “clarification of thought” over drinks. Rattenbury first entered the NCL circle when in the late 1940s he came upon *Work* newspaper, published by NCL predecessor, the Catholic Labor Alliance. He contributed to the paper. When the Alliance changed its name to Catholic Council on Working Life, it published a magazine, *New City*. Rattenbury was an editor.

He was a calm presence at NCL board meetings with a knack for cutting through tedious discussions. “The title of an NCL workshop can’t be *Family and Career*,” a board member once asserted. “A Catholic organization has to have explicitly Catholic programs. The title has to be *Family, Career and Catholic Faith*.” Twenty minutes of discourse ensued. Then Rattenbury recited from memory a poem by Leigh Hunt (1784-1859):

Abou Ben Adhem (may his tribe increase)
awoke one night from a deep dream of peace.
And saw...an angel writing in a book of gold...
And to the presence in the room he said,
“What writest thou?”

The vision raised its head and with a look made of all sweet accord answered, "The names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so," replied the angel.

Abou spoke more low, but cheerily still and said, "I pray thee then write me one that loves his fellowmen."

The angel wrote and vanished. The next night it came again with great wakening light, and showed the names whom love of God had blessed. And lo! Ben Adhem's name led all the rest.

The *explicitly Catholic* faction was thereby silenced. To explain NCL's theology of work, Rattenbury once read *The Sons of Martha* by Rudyard Kipling (1865-1936):

The sons of Mary seldom bother for they have inherited that good part; but the sons of Martha...must wait upon Mary's sons, world without end, reprieve, or rest. It is in their care...to take the buffet and cushion the shock... It is their care that the wheels run truly; it is their care to embark and entrain...They do not preach that their God will rouse them a little before the nuts work

loose. They do not teach that His piety allows them to drop their job when they damn well choose... Not as a witness to any creed, but simple service simply given to his own kind in their common need... The Sons of Mary smile and are blessed—they know the angels are on their side... They have cast their burden upon the Lord, and the Lord he lays it on Martha's Sons!

Happenings

"Vocation of the Peacemaker" is the theme for an October 13-16, 2022 conference of the Peace and Justice Studies Association (Michael Loadenthal, University of Cincinnati, PO Box 0375, Cincinnati OH 45221; www.peacejusticestudies.org). The venue is University of Mt. Union in Alliance, OH.

"Peace awaits its prophets," said St. John Paul II (1920-2005) at a 1986 Day of Peace in Assisi. But "peace awaits its builders," he continued. Let us encourage those who build peace "upon the four pillars of truth, justice, love and freedom." Prayers for the many builders for peace in Eastern Europe: negotiators, diplomats at the United Nations and elsewhere, foreign policy experts, journalists, volunteers and staff in relief agencies, military advisors—all those who are largely unheralded.

INITIATIVES

Published for 43 years by National Center for the Laity, PO Box 291102, Chicago, IL 60629

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NCL, founded in 1978, is an independent 501-C-3 Catholic organization with a State of Illinois charter. NCL's papers are in Alter Library (Mt. St. Joseph University, 5701 Delhi Rd., Cincinnati, OH 45233). NCL's board includes Sergio Barrera, Charles DiSalvo, Ambrose Donnelly, Tom Donnelly, Bill Droel, Adam Fitzpatrick and Lauren Sukal.

"It is extremely unusual to find [a congregational or parish] committee giving equal concern to helping members articulate their faith in daily life... Most congregations concentrate almost exclusively on those programs that gather the believers and virtually ignore programs that scatter them." —Bill Diehl (1925-2021), steel executive and civic leader