

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity          PO Box 291102          Chicago, IL 60629  <a href="http://www.catholiclabor.org">www.catholiclabor.org</a></p>	<p><b>October 2022</b></p> <p><b>Number 268</b></p>
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## A Turn toward the World

For most of the 1800s Catholicism had an ambivalent if not hostile posture toward modern times. It was uncomfortable with democracy, with the split of science from faith and with an industrial economy that impoverished families. Pope Pius IX (1792-1878), unnerved by the Revolutions of 1848, set the negative tone with his *Syllabus of Errors*.

In the last years of the 1800s, however, “something remarkable happened,” writes Anthony Annett in *Cathonomics* (Georgetown University Press [2022]; \$29.95). Pope Leo XIII (1810-1903) began a dialogue with modernity.

“Leo XIII was not a liberal,” writes George Weigel in *The Irony of Modern Catholic History* (Basic Books [2019]; \$30). “His temperament was conservative and he was skeptical about many currents in intellectual modernity.” Yet Leo XIII marks Catholicism’s “break with the immediate past.” He knew that Catholicism “had to deal with the world as it was” and that its “evangelical essence [contained] an intellectual force capable of engaging in a serious, critical and history-changing conversation with modernity.”

Despite its marvelous achievements, our modern world is missing a significant piece. It has “no telos, no justice,” writes Weigel. There is no fixed standard from which to advance the common good. Weigel continues: Leo XIII saw that modernity can be “an empty shrine: religious conviction had been reduced to a lifestyle choice of no public consequence.” It has no “reliable guide out of skepticism, relativism and social incohesion.” But outright condemnations are often counter-productive. Intelligent dialogue is the way.

Of course, then and now some Catholics reject dialogue. They still want “an inflexible and intransigent church,” Weigel says. For example, Leo XIII’s immediate successor, Pope Pius X (1835-1914), “was unwilling to bend even an inch.” He vigorously opposed modernity. Yet Catholicism has gradually taken a turn.

Dialogue is not necessarily compromise. There is no 50/50, for example, on

the dignity of each life. Dialogue is reasoned conversation, using the clearest language possible.

Msgr. Dan Cantwell (1915-1996) was a principal founder of our NCL. “If God became fully human,” Cantwell told us, “God from all eternity was at ease with human joy and human striving. The church is not aloof from or opposed to the world. The church needs the world. The church is in the here-and-now. The church shares questions with the world, with the human family... God is not unhappy with modernity, not unhappy that we have put a person on the moon, that we are trying to eliminate patriarchy in the church and in married life... I am more and more convinced that the secular is the sacred, that the service of the laity is every bit as important to God as the service of the ordained.”

### Attention Readers

NCL’s appeal letter recently came to your mail box. Please help us meet our 2023 budget with a donation, payable “National Center for the Laity” (PO Box 291102, Chicago, IL 60629).

And don’t forget: NCL is on a talent hunt for young adults to get involved with us. Send along suggestions to NCL (PO Box 291102, Chicago, IL 60629; [wdroel@cs.com](mailto:wdroel@cs.com)).

## Taking the Initiative

### *In Fast Food*

Covid-19 makes fast food employees “essential workers.” The job is hazardous. About 90% of fast food employees express Covid-19 concerns. (See “Fast Food Frontline,” a January 2022 report from UCLA Labor Center, PO Box 951478, Los Angeles, CA 90095; [www.labor.ucla.edu](http://www.labor.ucla.edu).)

A franchisee has a relatively small profit margin. The corporate office dictates prices and encourages lean staffing pegged to fluctuating demand. A restaurant manager often keeps some employees ineligible for benefits—under 30 hours a week.

It also happens that some stressed-out managers adopt an authoritarian style. They might “write up” or even fire an employee for a

minor matter. (See “Fired on a Whim,” a February 2019 report from Center for Popular Democracy, 449 Troutman St. #A, Brooklyn, NY 11237; [www.populardemocracy.org](http://www.populardemocracy.org).)

By ordinances fast food chains operating in New York City can no longer fire an employee without a valid reason. The employee can appeal. Further, employees must receive advance notice of a schedule change and layoffs are based on seniority. Chipotle recently settled for over \$20million with about 13,000 employees in NYC for violations of these ordinances. (*N.Y. Times*, 12/18/20 & 8/10/22)

These measures are government overreach, some restaurant executives say. OK. Collective participation is an alternative way to improve conditions. So what happens when employees try that method?

The employees at a Chipotle in Augusta, ME submitted required paperwork to have a union election. They call their group Chipotle United. However, their restaurant was abruptly “closed for good.” (*Fox Business*, 7/20/22)

Another method is a workers’ council. Its members (maybe ten to a dozen) include employees, community leaders, franchisees and corporate executives. It would establish some sector-wide policies. There are already a handful of such councils in the U.S. and some momentum in California. (*In These Times* [5/22], 2040 N. Milwaukee Ave., Chicago, IL 60647 and *N.Y. Times*, 8/30/22)

Catholicism has long promoted this worker council method. It’s an organization alongside the executive team and probably the union. It is variously called the industry council plan (U.S.), joint consultative committee (England), enterprise committee (France), delegates for personnel (Belgium) and arrangement committees (*collegia ordinum* in Latin). Its best examples come from Germany where it is called co-determinism.

Matt Majewski provides a history of the concept. Franz von Baader (1765-1841), a Catholic mining engineer and philosopher, was the first to outline what he called “factory councils.” Fr. Franz Hitze (1851-1921) and Fr. Heinrich Brauns (1868-1939) wrote its legal structure. Following World War II, Chancellor Konrad Adenauer (1876-1967), a Catholic, embraced co-determinism as a recovery tool. (*Commonweal* [3/22/19], 475 Riverside Dr. #405, New York, NY 10115)

Co-determinism, its proponents believe, decreases strife between managers and

employees, prevents unfair competition among similar businesses, mitigates excessive state intervention in business by encouraging self-regulation and wards off cowboy capitalism.

For more on co-determinism get *Were You Born on the Wrong Continent?* by Tom Geoghegan (NCL, PO Box 291102, Chicago, IL 60629; \$9).

## **Taking the Initiative** *In Appalachia*

Since early 20th century, when out-of-region investors came through buying up mineral rights, Appalachia has been cursed by coal. Now, with climate change upon us, coal is the curse of the entire globe.

Two recent books put the spotlight on the human costs of coal--and on how Appalachians are fighting back.

When coal miners go underground, they face a slew of dangers ranging from methane explosions to roof cave-ins. Less dramatic, but even more concerning, is the threat of what is commonly called “black lung.” Miners breathe coal dust which causes a disease that cannot be cured. Miners disabled by black lung are bound to oxygen tanks; they wheeze, they cough, they experience an inability to breathe. They die young.

After enormous prodding, the federal government enacted legislation requiring coal companies to participate in a black lung compensation program. The companies have been fighting the miners and their claims for benefits ever since.

*Soul Full of Coal Dust: A Fight for Breath and Justice* by Chris Hamby (Little, Brown [2020]; \$30) is the story of John Cline and other West Virginia lawyers who fight the coal industry on behalf of miners. Cline and his colleagues demonstrated that coal company lawyers were improperly withholding proof that miners suffer from black lung. The miners’ lawyers not only secured benefits for their clients against the biggest law firm in the state, they succeeded in exposing multiple examples of the withholding of evidence and convincing a typically pro-business West Virginia Supreme Court that what the company’s lawyer withheld was unethical and deserved sanctions--a win for David vs. Goliath.

Coal curses humans directly, as in black lung, but also indirectly, as when it poisons the environment. Everyone is familiar with the green

house gases that burning coal produces. Few outside of Appalachia are familiar, however, with coal slurry. It is a mixture of liquid and chemicals produced in mining. Disposing of it is a problem because of the dangerous chemicals the slurry contains.

Massey Energy, once the fourth largest U.S. coal producer, disposed of its slurry by pumping it underground. The amounts were enormous, as much as 20 million gallons a month. The result? The contamination of water supplies in southern West Virginia and a host of illnesses for the people who drank that water.

*Desperate: An Epic Battle for Clean Water and Justice* by Kris Maher (Scribner [2021]; \$28) is the tale of a community and its lawyer, Kevin Thompson, who, over the course of seven long years, successfully battled Massey, and its notorious head, Don Blankenship, for relief. Blankenship was leading Massey in 2010 when the Upper Big Branch disaster killed 29 people. He would later go to federal prison. Massey was then acquired by another energy company.

Christians in Appalachia have made it their business to push back against coal for some time. The Catholic Committee of Appalachia (81 Puddle Run, Spencer, WV 25276; [www.ccappal.org](http://www.ccappal.org)) had a hand in three pastoral letters. The first two were published by the region's bishops: *This Land is Home to Me: A Pastoral Letter on Powerlessness* (1975) and *At Home in the Web of Life: A Pastoral Message on Sustainable Communities* (1995). The third was published directly by CCA: *The Telling Takes Us Home: Taking Our Place in the Stories that Shape Us* (2015).

More recently, St. Francis de Sales Parish (1 Guthrie Ln., Morgantown, WV 26508) hosted a panel discussion entitled *Faith and Climate Change: What Are We Called to Do?* Publicity from the event was said to influence Sen. Joe Manchin, a Catholic, in endorsing a package of proposals intended to deal with climate change.

Perhaps, ironically enough, an Appalachian politician from a coal state will prove to be a critical figure in the fight against the effects of burning fossil fuels.

## **Taking the Initiative** *On Church Buildings*

*Building with Dignity: Ethics in Church Construction* is the result of a four-year effort by

clergy and lay leaders in Owensboro Diocese (600 Locust St., Owensboro, KY 42301). It has been in place 11 years, through the administrations of two bishops. It sets standards for working conditions on parish construction and repair projects. Often a construction company seems reputable but its subcontractor may not be. During the bidding process, both the contractors and their ancillary companies must sign onto *Building with Dignity*.

Some priests and some contractors objected to a draft of the policy. They did not approve of language like *prevailing wage* or *union labor*. Eventually the phrase *family sustainable wage* gained acceptance. The final document specifies that a family wage includes some pension and healthcare benefits.

Meanwhile, PRO Lighting & Solar (5852 Ravens Ridge Ln., Cincinnati, OH 45247; [www.prolightingsolar.com](http://www.prolightingsolar.com)) is ready to assist parishes and schools in the Midwest efficiently upgrade their energy supply by installing solar panels. Owner Matt Kolbinsky, a member of IBEW Local 212, relies entirely on union labor for his projects.

Fr. Al Hirt, OFM, recently the pastor of St Monica/St George (238 W. McMillan, Cincinnati, OH 45219), is aware of wage theft and worker injuries in the construction industry. In exploring energy alternatives for the parish, he was attracted to PRO Lighting because it “was using all union labor.” He learned that PRO Lighting, in addition to its solar installation, had helped dozens of parishes upgrade their systems to LED.

“The parish was renting dirty power from the power company,” says Kolbinsky. It now owns their power supply, “clean power from solar energy.” (*Catholic Labor Network* [8/2/22]; [www.catholiclabor.org](http://www.catholiclabor.org))

## **Taking the Initiative** *With Lay Formation*

Our NCL asks God to bless the leaders at The Labor Guild of Boston (66 Brooks Dr., Braintree, MA 02184; [www.laborguild.com](http://www.laborguild.com)) and their new director, Fr. Marc Fallon, CSC.

The Guild has a school with courses like “Parliamentary Procedure,” “The Art of Organizing,” “Catholic Doctrine,” “Federal Labor Law” and more. It has an annual awards banquet and publishes a newsletter, *Labor Life* plus a blog.

The Guild, begun in 1945, is an agency of the Archdiocese of Boston. It has about 1,800 members--individuals and organizations, including INITIATIVES. The Guild serves those involved in all aspects of labor-management relations--union members, executives, attorneys and government officials.

The Guild in Boston is the only extant organization of its type. Back in the day, NCL's predecessor organization, Catholic Labor Alliance, resourced seven such labor guilds in Chicago. Like the Boston Guild, CLA was inclusive of executives, union members and others. There were once at least 60 other such guilds around the country. Some were sponsored by the Jesuits or their colleges, some by individual parishes, several by the Association of Catholic Trade Unionists, a few by the Knights of Columbus, three or four by seminaries and some by a chancery. Fr. John Hayes (1905-2002) of Chicago's CLA wrote course outlines and published a newsletter to network all the guilds. The thrust of the guilds was to connect Catholic social teaching with workaday life and to foster corruption-free and communist-free labor relations.

The drama of a Catholic labor guild is depicted in the widely-available film, *On the Waterfront* (Columbia Pictures, 1954). Written by Budd Schulberg (1914-2009) and directed by Elia Kazan (1909-2003), it won eight Academy Awards. Actor Marlon Brando (1924-2004) plays a young worker and Karl Malden (1912-2009) is the priest.

The real life story behind the movie is detailed in *On the Irish Waterfront* by James Fisher (Cornell University Press [2009]; \$18.95). The priest is actually Fr. John Pete Corridan, SJ (1911-1984) of the Xavier Labor School. It operated 1936-1988. Another Jesuit, Fr. Phillip Carey, SJ (1907-1989) was also involved.

Times have changed. The issues today are different, yet the same. Does any parish, any Catholic college or any Catholic organization connect Catholicism with work life—maybe specific to an occupation, maybe pitched to a general audience? Is faith and work on the agenda of what is being called *new evangelization*? INITIATIVES welcomes reports.

## Labor Apostles

In this and in subsequent issues of INITIATIVES, Kimball Baker revisits his *Go to the Worker: America's Labor Apostles* (Marquette University Press, 2010), a history of U.S. Catholic social action in the 1930s and 1940s. As in his earlier reflection for INITIATIVES on NCL founder Ed Marciniak (1918-2004), Baker highlights the theme of vocation.

Vocation in its inclusive sense weighed heavily on John Cort (1913-2006) upon his graduation from Harvard University in 1935. Cort, in his spiritual autobiography, *Dreadful Conversions: the Making of a Catholic Socialist* (Fordham University Press [2003]; \$50), confesses that when he faced the Great Depression's job market, he was sadly unaware of the degree to which "the economic system had broken down and was lying in pieces on the ground."

Fortunately, his rude awakening was accompanied by a bright one. Like Marciniak and many other contemporaries, Cort, a recent convert to Catholicism, came under the powerful influence of Dorothy Day (1897-1980) and the Catholic Worker movement.

One day in 1936, Cort picked up a copy of *The Catholic Worker* newspaper (36 E. First St., New York, NY 10003) and read of the movement's House of Hospitality in New York City. "We choose," Day wrote, "to spend the salaries we might be making if we were business-like, in feeding and sharing our home with the homeless and hungry."

Moved by this spirit, and by the "quality of joy" which Cort sensed in Day when she visited Boston, he moved to NYC, where he lived and worked in the House of Hospitality.

Many of the homeless and hungry there were jobless or toiling in low-paying, unsafe working conditions. CW members were involved in the Depression era's burgeoning efforts to organize workers to bargain collectively. Cort wrote about labor in *The Catholic Worker* and in *Commonweal* (475 Riverside Dr. #405, New York, NY 10115), contributing over 400 items to that magazine. He soon enough founded the Association of Catholic Trade Unionists with chapters around the country.

Unfortunately Cort, like Fr. John Hayes (1905-2002)--the subject of INITIATIVES' previous revisit--came down with tuberculosis. Cort spent several years in various sanatoriums,

but stayed somewhat active in union-organizing drives and teaching in Catholic labor schools. He still wrote his influential columns, and was blessed with help in submitting them from fellow CW volunteer Helen Haye (1923-2016), a labor school graduate and union activist. Eventually, Haye convinced Cort that he could survive TB long enough to take a chance on marrying her--and they wed soon after World War II.

The Corts went on to raise a large family, serve in a variety of labor and other social justice positions, including as Peace Corps volunteers in the Philippines, and take an active part in their parish, St. Thomas Aquinas (248 Nahant Rd., Nahant, MA 01908). Cort had a trained voice, and right up until his death was regularly heard singing favorite hymns loudly and clearly.

Cort's major vocation in Marciniak's inclusive sense (these two Catholic social action leaders were good friends and associates) was as a pioneer of democratic socialism—spiritual democratic socialism. Both of them fought hard for economic and political democracy in the context of spiritual justice and devotion. This is why their lives and teachings still make a difference to social and spiritual justice today.

For more on Cort read not only his autobiography, mentioned previously, but also his landmark *Christian Socialism* (Orbis Books [1988]; \$45). This book is a reminder that the 1931 encyclical *Reconstructing the Social Order* by Pope Pius XI (1857-1939) is one of the finest social and spiritual documents ever. To study *Christian Socialism's* exploration of Catholic (and Judeo-Christian) social teachings and U.S. history will strengthen not only one's worker-justice vocation, but one's citizenship at a time when our country needs justice to roll through like a mighty river. (*Amos* 5:24)

Obtain Baker's *Go to the Worker* from NCL (PO Box 291102, Chicago, IL 60629; \$14).

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## The Great Workbench

Evangelists of modern technology proclaim automation's promise of freeing us from the drudgery of repetitive work. Computers and robots will unleash our human potential, they contend, liberating us to be more agile, flexible, creative and spontaneous. No longer will our lives be deadened by routine.

Admittedly automation can relieve some soul-numbing repetitive labor. But is the

freedom promised by high-tech and advanced automation really a utopian liberation?

In "Routine Maintenance: Embracing Habit in an Automated World" Meghan O'Gieblyn considers the *positive* value of habitual activity and routine. (*Harpers* [1/22], 666 Broadway, New York, NY 10012)

O'Gieblyn hearkens back to medieval monks who found freedom and meaning in routine. She draws on the insights of thinkers from Seneca (4BC-65AD) to William James (1842-1910), as well as on her own experience, to affirm "the quiet miracle of repetition: its ability to not only make actions easier over time, but also to change one's desires, bringing the cravings of the flesh in line with the aspirations of the spirit."

Rather than seeing habitual activity as necessarily mechanistic and dehumanizing, O'Gieblyn agrees with early philosophers who saw it "as a means of naturalizing behavior such that it approaches the fluidity of instinct." Aristotle (384-322 BC) viewed habit as an aid in the quest for the virtuous life. There is tranquility in having some things become second nature, part of who we are. O'Gieblyn quotes St. Thomas Aquinas (1225-1274) that habit "makes the doing of something our own, as if natural to us, so to speak, and therefore, pleasurable."

In the workplace, liberation from repetition is not the guarantee of humane work and a fuller life. Workers' alienation has more to do with estrangement from the process and product of their labor than it does to routine. O'Gieblyn cites the French philosopher Simone Weil (1909-1943): "Freedom [Weil argues] is not merely the absence of necessity; rather, it involves achieving the right balance between thought and action. The reason so much modern work feels like drudgery is not because it is repetitive, but because it's mystifying."

O'Gieblyn seconds Aquinas' assertion that a full life requires habits aimed toward the common good. A good habit is not slavery; it is a form of grace. And freedom, O'Gieblyn concludes, is not "eliminating necessity from our daily lives." Freedom is "the ability to consistently choose the good."

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## Rest in Peace

*Robert Berner, Jr. (1932-2022)*

Berner was involved with our National Center for the Laity since the late 1970s. He attended NCL conferences. He distributed copies

of NCL publications to family and friends. He was a resource for strategy and support.

Berner's involvement began years before NCL. He served the Catholic Labor Alliance, NCL's predecessor. He was president of the Catholic Interracial Council in Chicago and participated in Christian Family Movement among other organizations. Berner was a life trustee of Catholic Theological Union (5416 S. Cornell Ave., Chicago, IL 60615). Your editor first got to know him through a Catholic/Jewish (later expanded to Catholic/Jewish/Muslim) dialogue group, of which Berner was a founder.

Catholic publications are struggling against declining readership and support. Berner consistently believed in Catholic journalism, including *Commonweal* and *America* magazines and our INITIATIVES newsletter.

Berner graduated from University of Notre Dame and Harvard Law School. He was affiliated with Baker McKenzie, a Chicago-based international law firm, for 60 years. He was highly-regarded in legal circles, serving the American Bar Association, the Legal Club of Chicago and the Law Club of Chicago.

Your editor enjoyed visiting Berner in his 50<sup>th</sup> floor Loop office. The conversation always included his take on Democratic politicians and Church officials; topics on which he was a step ahead. One afternoon, speaking of a Midwest bishop, Berner said, "He should be disbarred." INITIATIVES was startled. What's the evidence? Sure enough, within months the bishop was legally convicted of grievous mismanagement, though it took another five years for our pope to force his resignation.

Your editor once mentioned to Berner plans for a social service center. It was patterned after Howard Area Community Center where Berner's wife Shelia (1934-2021) worked. A few days later Berner called to say he found some funds to help us. The Berners were guests at the grand opening.

Bob and Shelia were married for 64 years. Together they raised five children. The family requests donations in Berner's honor to Top Box (222 W. Merchandise Mart #11-131, Chicago, IL 60654; [www.topboxfoods.com](http://www.topboxfoods.com)).

## **Rest in Peace**

*Tomas Bissonnette (1939-2022) and  
Rita Simo (1934-2020)*

Bissonnette recently followed his wife of many years, Rita Simo, into eternal reward.

Bissonnette was the founder and spirit behind Spanish Speaking Bookstore Inc. in Chicago. For many years it provided most of the Spanish-language books used in U.S. Catholic parishes and dioceses. In addition to his wholesale/retail business, Bissonnette advised several Catholic publishers as they developed Spanish-language products and he arranged import/export rights and distribution among publishers in Latin America, Spain and the U.S. He was an active member of the Catholic Publishers Association.

Simo, originally from Dominican Republic, was a Juilliard-trained concert pianist. She founded The People's Music School ([www.peoplesmusicsschool.org](http://www.peoplesmusicsschool.org)) in 1976 to offer free or low-cost lessons to those of limited means. Thousands of young people have since benefitted.

Bissonnette was a resigned priest who married Simo, a former Sinsinawa Dominican religious. They never thought of their lay state as a consolation prize. Both carried their Christian vocation into their work in the world. In addition to their daytime jobs, both were active leaders in Chicago community organizations, including Organization of the Northeast, where Bissonnette served as president, and United Power for Action and Justice. The couple actively participated in the St. Gertrude's Gym Mass in Chicago's Edgewater neighborhood.

## **Rest in Peace**

*Mary Wagner (1946-2022)*

We live episodically; from event to event to event. We insufficiently reflect on our experience. We access unlimited information on the internet, yet fail to distill knowledge into wisdom. The challenge is to craft a story with thrills and disappointments, whose characters are family, friends and neighbors. The story yields lessons and little-by-little connects with the grand story of grace.

Wagner of St. Paul, longtime friend and supporter of NCL, was for a time a member of Sisters of St. Joseph Carondelet. In 1971 she participated in an ecumenical program at Center for Urban Encounter. There she met fellow participant Bill Moore. The two chatted...It was apparently a long story because the wedding didn't occur until 1978. Together they raised two humanistic daughters, Lebohang and Nora.

Wagner was a teacher, librarian and administrator at St. Catherine University for 38

years. She was prominent among those connected with Minnesota Library and Information Science. For three years she served in Lesotho, Africa as a teacher. She started a high school library there. Wagner did the same in Bolivia. More recently she was in Zambia for two years assisting the National University.

Wagner was a storyteller—in arranged situations and informally in any type of group. She taught English and the storytelling craft. She was a fan of Ruth Sawyer (1880-1970), a children’s writer, storyteller and author of *The Way of the Storyteller* (Penguin [1942]; \$17).

Reflection, like any virtue, is a discipline. For Wagner the reflective piece was an extension of the reverence she had for nature. From childhood she walked in awe among trees, flowers, on river banks and hills. Her yard was full of flowers and vegetables for dinner. Like the Lord (*Psalm 23*), she artfully “prepared a table before” family and friends. Into our disenchanted world, Wagner imposed wonder.

The family requests memorial donations to Our Lady of Victory Chapel (St. Catherine University, 2004 Randolph Ave., St. Paul, MN 55105).

## Rest in Peace

*William Yacullo* (1938-2022)

Yacullo was an NCL board member in the early days and a founder of NCL’s Business Executives for Economic Justice project. He was with Illinois Bell for 20 years and then was an

executive recruiter/president with Lauer, Sbarbaro (now affiliated with EMA Partners).

Yacullo was a DePaul University undergrad and thereafter displayed Vincentian values as a coach, mentor, partner and friend. He also retained a passion for the Blue Demons. After service in our U.S. Army, Yacullo and wife Marie settled in Glenview, IL where they raised six children.

In addition to service in his parish and involvement in his locale, Yacullo assisted a program for the underemployed at Old St. Patrick’s in the West Loop, was a member of the First Friday Club and a member of Niles College Advisory Board. He played in an over-50 basketball league and coached at Regina Dominican and Glenbrook South High Schools. Yacullo was down-to-earth, hungered for justice, was loyal to our church yet committed to change and always responded to a request.

“The foundation [of our social doctrine] is the promotion of the dignity of each person,” Yacullo wrote in an NCL booklet about layoffs. Sometimes this dignity “is violated in the very act of termination [or in] the methods used and the reason given. It is also violated when someone is allowed to remain in a job for which they have proven unworthy.” No matter the circumstance, “the Christian manager has an obligation to provide an environment respectful of human dignity.”

The Yacullo family requests memorial donations to Sr. Paulanne’s Family Fund (Our Lady of Perpetual Help, 1775 Grove St., Glenview, IL 60025).

## INITIATIVES

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NCL’s board includes Sergio Barrera, Charles DiSalvo, Ambrose Donnelly, Tom Donnelly, Bill Droel, Adam Fitzpatrick and Lauren Sukal.

“It seems to me that North Americans consider the world to be something that can be perfected, and that we [Mexicans] consider it to be something that can be redeemed.” –Octavio Paz (1914-1998) in *The Labyrinth of Solitude* (Grove Press [1961]; \$17)

