

Initiatives

In Support of Christians in the World

National Center for the Laity
PO Box 291102
Chicago, IL 60629
www.catholiclabor.org

**March
2023
Number
270**

Turn Toward the World

Christendom was once Catholicism's preferred model. It was an arrangement in which society "goes forward under the imaginative vision and narrative provided by Christianity," writes Fr. Robert Lauder. Even today there are a few Catholics who act "as though [Christendom] still exists." Instead of honest dialogue, they insist the world must unquestionably heed their point of view. "This is a serious error that leads to disastrous consequences," Lauder concludes. Christendom is over. (*The Tablet* of Brooklyn, 6/25/22)

Msrgr. Gerard Philips (1899-1972) of Belgium "was arguably the most influential theologian at Vatican II (1962-1965)," writes George Weigel. Philips wrote the final draft of the Council's *Dogmatic Constitution on the Church*. Yet, Weigel notes, Philips' "efforts were largely unremarked at the time [of Vatican II] and are typically forgotten today." (*To Sanctify the World*, Basic Books [2022]; \$32)

In the clutter of INITIATIVES' attic office can be found Philips' *The Role of the Laity in the Church* (Fides Publishing, 1954). It anticipates the Vatican II turn away from Christendom in favor of an honest encounter with the modern world.

The Christendom model, justifiable at times, stressed central authority. But often this model reduced our church to "more or less a defense of the episcopate," Philips writes. Its byproduct was "crushing inertia." The refrain becomes *we've always done it this way*.

Catholicism's turn toward the world means that certain distinctions have to be blunted, Phillips says. For example, religious interests cannot remain the exclusive domain of clergy while secular interests are the domain of the laity. Similarly, an individual Christian cannot be divided as if one part is destined for heaven (on Sunday) and the other part attends to the world (on Monday-Saturday). "Religion means more than going to church."

The new model of church requires all Catholics to assess their behavior and their operating theology. This new model necessitates a "reawakening of the laity." Full-time Christians

can no longer "try to excuse themselves in the eyes of the world," says Philips. Such behavior only results in concealing God's good news

Yet some Christians regress. They seek permission from a rector or need a chancery-sanctioned program to practice the beatitudes and the works of mercy. In doing so, they undervalue their baptism which confers more than sufficient authority to reform a workplace policy, to shelter the homeless, to address neighborhood concerns, to assist at a food pantry and the like.

Philips quotes Pope Pius XII (1876-1958): The Christian mission is "incompatible with the mentality of groups who consider themselves inert cogs...incapable of acting unless the central force sets them in motion... [Lay people] must show the courage of initiative."

Vatican II's *Dogmatic Constitution on the Church*, which Philips influenced, reads: "Through their baptism and confirmation all [Christians] are commissioned...by the Lord himself." There are "places and circumstances where only through [laypeople] can [the church] become salt and light... They are called there by God so that by exercising their proper function and being led by the spirit of the gospel they can work for the sanctification of the world from within."

Attention Readers

Thanks to all for donations toward NCL's 2023 budget. We are just a little short, but we maintain confidence. The notes you enclose with your donation are especially reassuring.

Blessings for your family at Easter.

Taking the Initiative With Investments

For Good Measure is a 46-page Vatican booklet about ethical investing. It is directed toward Catholic institutions and urges everyone to consider the morality of various companies. *For Good Measure* warns against companies that manufacture nuclear weapons or those that make

or distribute abortifacients and pornography, or companies that use child labor or tolerate trafficking, companies that persistently ignore sexism and racism and any that engage in “restriction of assembly.” (Pontifical Academy of Social Science [11/22], www.pass.va; free download and *Wall St. Journal*, 11/26/22 and *N.Y. Times*, 11/28/22)

In publishing *For Good Measure*, the Vatican is pointedly warning Catholic institutions against hypocrisy. For example, concern for the environment is a recurring theme in the document. It is therefore bad optics when a Catholic institution invests in a company that greatly pollutes.

INITIATIVES notes that an investor’s use of negative screens is a symbolic rebuke to a company because other than at an IPO stocks are bought and sold among investors and those transactions have little effect on the company. The use of negative screens can, however, improve an investor’s awareness of economic issues and in a targeted campaign can give a company a poor public image.

Another tactic involves holding stock in objectionable companies and then introducing reform resolutions at the stockholder meeting. Several Catholic religious orders have expertise with this strategy. For example, NCL friend Fr. Seamus Finn, OMI leads the Faith Consistent Investing program (www.omiusajpic.org) for Oblates of Mary Immaculate. Several monasteries are members of Benedictine Coalition for Responsible Investment (PO Box 200423, San Antonio, TX 78220). The Interfaith Center for Corporate Responsibility (www.iccr.org) is the most experienced religion-based group dealing in stockholder resolutions.

And yet... What might INITIATIVES’ readers think of this from Mihir Desai, author of *How Finance Works* (Harvard Business Review [2019]; \$35)?

“Many corporations have come to embrace broader social missions in response to the desire of younger investors and employees to use their capital and employment as instruments for social change. [This is] another manifestation of magical thinking. [It] is believing that the best hope for progress on our greatest challenges—climate change, racial injustice and economic inequality—are corporations and individual investments and consumer choices rather than political mobilization and our communities.” (*N.Y. Times*, 1/18/23)

Taking the Initiative *On the Docks*

The supply chain crisis caused by Covid-19 is now improving. Reports about the crisis focus on consumer goods, auto manufacturers, silicon chips and inflated prices. INITIATIVES’ concern is the well-being of dockworkers, truck drivers and their families.

The Port of Los Angeles is the busiest container port in the U.S. Its waterfront extends 43 miles and it adjoins the Port of Long Beach. About 40% of seaborne imports came off those docks last year. Crane and forklift operators constantly load products onto authorized trucks. Typically a short-haul truck driver returns for a second, maybe a third load. Many workers in the ports are represented by International Long Shore and Warehouse Union (1188 Franklin St. #40, San Francisco, CA 94109; www.ilwu.org).

Major distribution hubs are located near the ramps of interstates and railroad terminals. These dockworkers might be independent contractors and day laborers. For example, Walmart often uses a logistics firm to coordinate receiving. The firm, in turn, recruits workers through a temp agency.

A few worker centers assist the laborers with individual health and safety concerns plus lobbying for improvement. One is Warehouse Worker Resource Center (521 N. Euclid Ave., Ontario, CA 91762; www.warehouseworkers.org); another is Warehouse Workers for Justice (114 E. Jefferson St., Joliet, IL 60432; www.ww4j.org). (*N.Y. Times*, 6/30/22 & *Labor Notes* [11/21], 7435 Michigan Ave., Detroit, MI 48210 & *Ninety Percent of Everything: Inside Shipping* by Rose George, Macmillan [2013]; \$18)

The start of Catholic social thought is usually given as May 1891 with the encyclical *On the Condition of Labor* by Pope Leo XIII (1810-1903). But our social doctrine had antecedents, including the 1889 London dockworkers strike.

Cardinal Henry Edward Manning (1808-1892), the second Catholic archbishop of Westminster, was long interested in family life, education, church-state relations, the working class and more. He was ordained as an Anglican in 1833 and later that year married Caroline Sargent (1812-1837). He was only 27-years old when she died. Manning became disillusioned with the Anglican Church because it was too beholden to government, tolerant of erroneous

teaching and oblivious to the working-poor. In 1850 Manning was received as a Roman Catholic.

In the same year of the *Communist Manifesto* (1848) Manning said that the church needs to be with the “poor of Christ, the multitude which have been this long time with us and now faint by the way...in mines and factories.”

Manning, anticipating Leo XIII, was sympathetic to the dockworkers’ cause. He mediated during the strike, stating that the employers’ refusal to negotiate was not a private matter but a “public evil.” Union members considered the outcome of their job action a grand victory, which in turn gave momentum to the British labor movement and particularly to organizing lower-wage workers.

Manning’s “impact on the Catholic social conscience was profound,” writes Fr. Thomas Bokenkotter (1924-2021). Many in the middle-class and upper-class became attentive to urban/industrial poverty because of Manning. (*Church and Revolution*, Image Books, 1998)

Manning was “a spiritual ghostwriter” of *On the Condition of Labor*, says Madoc Cairns, of Oxford University. Manning believed that government should assist the poor before it supports a free market. (*The Tablet* [12/2/17 & 11/5/22], 1 King St. Cloisters, Clifton Walk, London WG 0GY England)

Taking the Initiative

On Tips

Clarence Page says Covid-19 raises questions about “our tipping etiquette and its execution.” The system of paying a subminimum wage with the expectation of tips is a holdover from Jim Crow, Page notes. The New Deal of President Franklin D. Roosevelt (1882-1945) included reform of labor relations, but to get votes from Southern members of Congress the 1938 Fair Labor Standards Act had to establish exceptions on minimum wage for agriculture and other job categories that typically employed Blacks. Thus, the complicated system of tips evolved. (*Chicago Tribune*, 10/23/22)

In recent months restaurants and bars have raised menu prices in reaction to Covid-19, supply chain problems and inflation. Some customers, in turn, feel justified in leaving an inadequate tip. This miserliness is a reversal from the early days of Covid-19 when many households counted on food delivery services.

The tips to drivers and bicyclists were generous back then. Today about 40% of those delivery workers get no tip.

Eight states (Montana, Minnesota, etc.) and some cities have superseded the Federal system on subminimum wages. Other legislative bodies are considering the issue. Plus, to attract and retain dependable employees some employers in every state offer a wage in excess of the allowed minimum.

But in other cases management takes advantage of the subminimum complexity and the lax monitoring of compliance. For example, management could finagle with the “tip jar,” particularly because most diners include the tip on a credit card payment. Or, management, though obliged, could fail to cover a shortfall when tips don’t bring a wage up to the federal minimum. Or, management could have “two clocks.” Sometimes (perhaps a half hour before opening and after closing) a worker is on a wage clock; other times (serving tables) the worker is on the tip clock. Customers who think a tip is related to the quality of service might likewise play a role in short-changing the staff. Stocking fresh, quality food, monitoring cleanliness and efficiency are the responsibility of management, not the server. (*USA Today*, 6/28/22 & *N.Y. Times*, 2/9/21, 10/15/22)

Restaurant Opportunities Center (275 Seventh Ave. #1504, New York, NY 10001; www.rocunited.org) is a worker center with about a dozen regional affiliates. ROC educates staff and managers on health and safety, provides job training and assists with individual grievances. ROC also campaigns for a “complete wage” or what Catholicism calls a family wage. In addition to a regular wage, a restaurant worker would also get normal benefits. Tips could become a side bonus, not integral to the compensation.

Taking the Initiative

In the Parish

Several NCL-types are considering the present status of Catholic action. There is the Catholic Campaign for Human Development, prison ministries, service among immigrants and refugees, diocesan-sponsored missions in Mexico, Haiti and Latin America plus other examples.

What about Catholic action from a parish’s vantage? Almost every congregation is organized around various ministries-- Eucharistic

ministers, family life ministry, religious education, ministry of care to the ill and youth ministry. Parishes also have sacramental preparation programs. All of these ministries more or less focus on life inside the parish.

The definition of *practicing Catholic* normally is limited to attendance at the Eucharist/Mass each weekend, observance of the Holy Days of Obligation, reception of the sacrament of Reconciliation/Confession at least once a year and financial support of the parish. But many Catholics don't see themselves as fitting this definition and thus might refer to themselves as *cafeteria Catholics*. Others refer to themselves as *lapsed Catholics* or *former Catholics*.

In 1971 a Synod of Catholic Bishops wrote, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension to the preaching of the Gospel." The idea is that justice and worldly transformation are not add-ons to the Christian life. Ministry and the sacraments do not exist exclusively or even primarily for life inside the parish. Rather, everything that happens in a parish is preparation for action in the world. Catholic action is the ministry of the whole church.

A vibrant Catholic parish, to furnish examples, should prepare those about to be confirmed to not just perform charity but to reform politics and institutions, to remove vestiges of racism in the community. A vibrant Catholic parish would appreciate the spiritual power of the Eucharist to fortify and prepare its parishioners to welcome immigrants, to support food programs that temper poverty, to create an economic system that is concerned for the common good--not just the good for the majority, but the good held in common.

Marriage preparation in a vibrant Catholic parish would teach that families are not a single economic unit but a Christian unit that supports the economic wellbeing of all families through just wages and perhaps collective bargaining. A vibrant parish reinforces the notion that all schools--public and private--prepare students for citizenship. And a vibrant Catholic parish teaches and prepares its members to work for and reform social policies so that everyone has access to adequate health care.

Catholic action is not the specialized ministry of a few parishioners on a human concerns committee. It is not an optional ministry. Nor is Catholic action practiced individually. It is constitutive of all the

encounters a Christian has within the family, in the neighborhood and on the job.

St. John Neumann parish in Eagan, MN (www.sjn.org), like many others, has several service projects to benefit the community. It also has a Fair Trade project that gradually improves agricultural policies in Africa and Latin America.

In May St. John will conclude seven monthly sessions devoted to Catholic social thought. With presentations and discussion, the series aims to equip its participants with principles by which they can strategically take "action on behalf of justice" in their workplaces and neighborhood. (*Catholic Spirit* of St. Paul, 10/13/22)

Examples from other parishes are welcome.

Labor Apostles

Women workers and worker-justice activists have made tremendous progress since organized labor's coming of age in the 1930s and 1940s. Much of that progress is due to the women who took part and who were helped by the Catholic social action movement which flourished in those decades. INITIATIVES continues its retrospective look at *Go to the Worker: America's Labor Apostles* by Kimball Baker (Marquette Press, 2010), here highlighting some of those key women.

Dorothy Day (1897-1980) was on the front lines of worker organizing in the 1930s. While her own Catholic Worker movement became her major focus as the decade unfolded, she influenced all of the Catholic social action participants involved with labor relations.

Prominent among Catholic social action movement women were Sr. Vincent Ferrer Bradford, OP (1889-1972) and Sr. Thomasine Cusack, OP (1905-1978). They both were economics professors at Rosary College (named Dominican University since 1997) in River Forest, IL. Both studied and worked with Fr. (later Msgr.) John Ryan (1869-1945), head of the U.S. Catholic Social Action Department (SAD), established in 1922. Cusack got both of her graduate degrees from The Catholic University of America, where Ryan served as her advisor.

One of Ryan's first initiatives at SAD was the Catholic Conference on Industrial Problems (CCIP), which brought together representatives of labor, business, and community groups to further the cause of worker

justice, and Bradford crisscrossed the U.S. promoting such collaboration.

The fact that both of these worker-justice pioneers taught at Rosary College gave Ed Marciniak (1917-2004), who was an adjunct at Rosary, an excellent recruiting opportunity when he formed Chicago's Catholic Labor Alliance (CLA) in 1943. CLA was a forerunner to our National Center for the Laity of which Marciniak was a principal founder. It was with CLA that Marciniak refined the concept of vocation to focus on how people live out their spiritual beliefs in life's major roles. This focus has been the thrust of INITIATIVES for 44 years.

As economists, as women, and as women religious, Bradford and Cusack helped CLA from several key perspectives. In particular each contributed hard-hitting articles for *Work*, Marciniak's influential labor newspaper. For example, the April 1946 edition of *Work* has Cusack's "What About Women Workers?" It strongly makes the case for keeping on the job those women who during World War II had replaced men in offices and factories. (For more on Bradford and Cusack see "Justice Junction in the Heartland," Center for Migration Studies, www.cmsny.org; 9/2/17.)

Catholic social action movement women made a huge difference in other important ways. SAD in Washington was the movement's national center. SAD field secretary Linna Eleanor Bresette (1882-1960) was not only the central coordinator of labor/management/community conferences, she also performed much the same function for the network of scores of Catholic labor schools around the country, in which many of the students and teachers were women. (See "Who was Linna Eleanor Bresette?" by Maria Mazzenga, Catholic Labor Network; www.catholiclabor.org, 9/28/16)

Also important to note is that Catholic labor schools were often incubators of unions for women workers. In 1943, for example, the female clerical workers at the New York Omnibus Company were instrumental in the successful campaign led by Catholic Worker activists and Fr. Phillip Carey, SJ (1907-1989) of Xavier Labor School. They organized a local of the Transport Workers Union.

Frequently, women in the Catholic action movement became officers in their unions, such as Mary Ellen Riordan (1920-2010) in Detroit. She was president of the Detroit Federation of Teachers.

Our NCL, a direct descendant of Catholic Labor Alliance and inspired by other prior Catholic groups, is thankful for the excellent contributions of many women, including at NCL's beginning Stephanie Certain Matz of Hawthorne Woods, IL and Mary Beth Toomey Dunne (1953-2010) of Albany. Patricia Dondanville Berman of Chicago and Kathy Hidy of Cincinnati and Rose Mary Hart of Glen Dale, WV plus Peggy Steinfelds of New York, Judith Valente of Normal, IL and Vinal Van Benthem of Waupaca, WI joined NCL's board soon thereafter. Recently, NCL has benefited from the talents of Terry Mambu Rasch, Lauren Sukal and others.

When we talk about the women who have been worker-justice trailblazers, this line from the old *Workers' Blues* comes to mind: "We're standing on your shoulders."

The Great Workbench

In *Work Pray Code* (Princeton University Press [2022]; \$27.95), Carolyn Chen explores what happens when the corporate world assumes for its employees the functions traditionally performed by other social institutions like family, neighborhoods, civic organizations and religion. Companies in Silicon Valley are doing precisely that. Chen conducted 102 in-depth interviews with tech professionals and examined the work culture over a period of more than five years, 2013-2019.

Chen describes a "corporate maternalism" in which the companies set themselves up to nurture body and soul, tending to both the physical and spiritual needs of their professional workers. They offer spirituality as a perk, along with free meals, smoothies, gyms and massages. Workers can avail themselves of such amenities as meditation, yoga, journaling workshops and various wellness programs. Work becomes a place where supposedly one can find meaning, belonging, identity and even, some say, their "true selves."

In the world of Silicon Valley, Chen writes, "Work has expanded in the lives of the highly skilled, by simultaneously extracting more of their time and energy *and* fulfilling more of their needs that religion once met...Work is simultaneously displacing and absorbing religion."

She asserts that the companies' motivation is not the same as churches or synagogues whose goal is the spiritual

development of the member, but rather it is instrumental--“spiritual care and spiritual cultivation as vehicles to make their workers more engaged and productive.” The goal is to invigorate and restore busy and burnt-out workers so that they can produce at the highest level.

Chen discusses Buddhist meditation and mindfulness techniques. They are not, however, introduced into secular business practices to gain enlightenment or mystical experience but to increase productivity and efficiency. The brand of Buddhism in tech companies is “ethically hollow Buddhism.”

Techtopia is the name that Chen coins for the engineered society of Silicon Valley. It replaces social institutions that no longer provide a satisfying sense of belonging and fulfillment. Techtopia steps in to offer meaning, purpose, recognition, spirituality and community. But it does so at a cost. Chen states: “In techtopia, people don’t belong to neighborhoods, churches, or cities. They belong to work.” In a cult-like fashion, the corporation monopolizes their time, energy and focus. “[T]hey provide for so many of their employees’ needs that tech workers can do without the public. As a result, techtopia is corroding the collective capacity to build and sustain the common good,” Chen concludes.

She calls for a re-invigoration of the non-workplace institutions of families, neighborhoods, clubs and civic associations, as well as faith communities. She believes that “religious traditions can offer a powerful and distinct set of ethics, communities, and rituals to counter the morally bereft religion of work. They can teach virtues of justice, stewardship, kinship and compassion.” Chen looks to them to join with other societal institutions to recreate community and restore collective wholeness.

Are there churches that are attracting young workers by modeling a deeper, more challenging and socially engaged spirituality as an alternative to the corporate brand of religion? Please tell INITIATIVES.

Rest in Peace

Raymond Simon (1932-2023)

Non-violent protest is a healthy element of democracy. During the 1960s, Chicago was a protest hub. Protest, however, is not an end in itself. It is best when it leads to policy reform.

Shortly after completing law school at Loyola University, Simon got a job with the city.

He moved up the ladder to serve as corporation counsel for Chicago during the administration of Richard J. Daley (1902-1976)—among the youngest in the country ever to hold that position. He represented the city in litigation plus Daley trusted him with special assignments. For example, Simon organized the first rally in Chicago for presidential candidate John Kennedy (1917-1963).

Simon saw himself as a mediator, the person who calmed things down to achieve some measure of reform. He was on the negotiating team during Martin Luther King’s (1929-1968) 1966 campaign for fair housing in Chicago. King and others “assert the right to full-fledged participation in society,” said Simon. And, we citizens and the city administration “must make sure there is a society to participate in.” In the days following King’s April 1968 murder, Simon joined Daley in helicopter tours of the city’s extensive riot-torn areas.

Simon was also involved in negotiations with protesters at the 1968 national convention of the Democratic Party. Simon, by the way, was a principal editor for the party’s platform that summer.

It’s time for you to move on, Daley notified Simon one day in 1970. Maybe there’s a misunderstanding, Simon thought. No, Daley continued. You have a large family (with wife Mary he raised eight children and enjoyed 23 grandchildren). You will need more income and the family needs your close friendship.

Simon then started a private practice, representing individuals and businesses. But he remained involved in government, serving as a commissioner for Chicago Parks District and the Chicago Labor Relations Board. He was also involved in several electoral campaigns.

Simon also lent his time and talent to several non-profits. He was instrumental in reviving St. Ignatius College Prep, a school attended by all his children. His family established a scholarship in chemistry at Loyola, where Simon was an undergrad and where he met his future wife, Mary Cassaretto who was involved in Catholic action. He was a Loyola trustee for 10 years. The Simons are honored with a chair in constitutional law at Loyola. They were also involved with Catholic Theological Union and are honored by that school. Simon got involved with Misericordia, a facility for intellectually disabled. He was a member of the Catholic Lawyers Guild, serving as president for a time. Simon also steadily befriended our National Center for the Laity.

For several years Simon was director of Helen Brach Foundation and served on the board of Polk Brothers Foundation.

A pluralistic society flourishes when people have differences but can agree on imperfect improvements. Simon's constant

vocation as an insider--be it in public life or family life--was finding a language and a setting whereby differences could become a conversation. Action doesn't automatically flow from moralizing, he often said. Bringing people together is the key.

Happenings

St. Ambrose University (518 W. Locust St., Davenport, IA 52803; www.sau.edu/francis-at-ten) hosts a March 16-18, 2023 international conference on the impact of Pope Francis. In particular the gathering will consider these documents from our pope: *Social Friendship, Care for Our Common Home* and *The Light of Faith*. Each is available in limited quantity from our NCL (PO Box 291102, Chicago, IL 60629; \$5 each).

Our U.S. Catholic bishops are rightly concerned that the people of God (laity, religious, priests, and bishops) are losing appreciation for the dogma of the Eucharist. NCL's friends at The Pastoral Center in California (<https://pastoral.center/eucharistic-revival>) now have a catalog of resources on the Eucharist. Among the titles is a new 12-page guide, *The Mass Is Never Ended* by Greg Pierce, former NCL president. It can be downloaded in either Word or Pdf format. The full, revised text of *Mass Is Never Ended* is rolling off the press. It is available from our NCL (PO Box 291102, Chicago, IL 60629; \$10.50).

NCL's blog, *The Working Catholic*, (with other timely articles) appears regularly at *Faith and the Labor Movement* (www.faithandlabor.com). Also, don't forget, INITIATIVES' readers get a free one-year subscription to *Today's American Catholic* by sending an email to editor@todaysamericancatholic.org.

INITIATIVES

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

Editor: Bill Droel (wdroel@cs.com). Contributing to this issue: Kim Baker, author of *Go To the Worker* (NCL, PO Box 291102, Chicago, IL 60629; \$14) and Tim McCluskey of Arizona and Bob Raccuglia, former NCL board member.

NCL, founded in 1978, is an independent 501-C-3 Catholic organization with a State of Illinois charter. NCL is a volunteer organization that counts on your donations to cover its printing and postage costs plus to underwrite NCL's participation in conferences and its advocacy for Christians in the world. 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.

According to a survey, about 1/3 of evangelicals do not believe that Jesus is God. And a full 65% say that Jesus is "the first and greatest being created by God." --Life Way Research (www.research.lifeway.com, 9/20)

In its early days Christianity held seven ecumenical councils—Nicaea in 325 AD and then Constantinople, Ephesus, Chalcedon and others. The Trinity was a main theme at each (except at Nicaea II). That is, what is Jesus' relationship to the Father and to the Holy Spirit. The consensus of these councils is accepted by most Christians, though Roman Catholics and Orthodox Christians differ over a change to the Nicene Creed made by Catholicism: "The Holy Spirit proceeds from the Father and the Son..."

Catholics recite a creed at every Mass: "I believe in one Lord, Jesus Christ...true God from true God, begotten, not made, consubstantial (one in being) with the Father." Still, INITIATIVES wonders how many U.S. Catholics believe that Jesus is God?

