

<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>January 2025</p> <p>Number 281</p>
---	--	---

Loneliness to Holiness

There is “an epidemic of loneliness and isolation” in our society, says Surgeon General Vivek Murthy (www.hhs.gov). He knows that not all of the 30% of elderly who live alone are lonely. And he knows that a person can be lonely in a crowd. Nonetheless, Murthy has evidence to support his diagnosis of an epidemic. That evidence associates loneliness with undesirable health outcomes.

Chronic loneliness parallels our wealth/education divide. Of course, some wealthy people and some college graduates can be lonely. But generally, reports David French, there is a “stark social divide” between the dependable connections of those with a college degree and those without a degree. Those without a degree are increasingly “losing the informal social safety net” that all of us need, at least occasionally. (*NY Times*, 9/2/24)

There is certainly value in visiting a widow down the block or in other ways making friends in the neighborhood. But addressing a loneliness epidemic is not just about individual situations. Limiting analysis to one and another lonely individual “reflects a misunderstanding,” writes Matthew Shaer. “At worst, it serves as a distraction from the real issues.” A full response to the epidemic requires consideration of the erosion “of the institutions and traditions that once held us together,” he says. (*NY Times Magazine*, 9/1/24)

Timothy Carney in *Alienated America* (Harper Collins [2019]; \$16.79) details how aloneness and the erosion of genuine community play into our negative politics. Attending a rally or a one-off protest march to express grievance does not nurture our social capital like regular friendships sustained through church or monthly union meetings or belonging to a fraternal club.

For years, Robert Putnam (www.robertputnam.com) has documented our society’s persistent decline of social capital, our lack of engagement in intermediate groups.

“Young people in particular seem to be driving this trend [of] spending more time alone than ever,” writes Emma Camp. She was a contented agnostic until her senior year in

college. After she wrote a newspaper essay, Camp was attacked on the internet causing her to retreat into “self-obsessed despair.”

Camp tried going to church regularly—every week for the last two years. Lo and behold, she connected with a variety of people and has broken through her isolation. Mass attendance for 104 weeks did not, however, eliminate Camp’s agnosticism. She “only believes in God about 30% of the time on a good day.” Nonetheless, the beneficial connections at church give her a positive outlook on life. Perhaps Camp’s experience reverses *Mark 9:24*: Lord, I don’t believe, help my belief. (*America* [8/24], 1212 Ave. of Americas #1100, New York, NY 10036)

Still, Camp’s strategy feels incomplete. Would loneliness be conquered if, let’s say, for two years 30 young adults, whether believers or not, show up at every Mass in our country—like a persistent *flash mob*? The same question can be applied to Putnam’s thorough analysis. If everyone joined a bowling league would loneliness go away?

How is community created in the context of our 21st century’s wealth/education divide? Are there any points of sustainable face-to-face connectivity across age groups, ethnic/racial/religious identities and political differences?

What is the experience of INITIATIVES’ readers?

Attention Readers

An appeal letter from NCL recently arrived in your mailbox. Postage rates are up. Printing costs and other expenses have risen. Please help NCL continue. Send a check payable “National Center for the Laity” (PO Box 291102, Chicago, IL 60629).

Taking the Initiative

In Seminaries

In July 2024 Pope Francis wrote a 15-page letter *On the Role of Literature in Formation* (www.vatican.va/content). Intended for those preparing for priesthood and pastoral work, it is also addressed to all Christians. The reflection promotes the value of reading novels and poems as part of personal maturity.

It may seem an unusual topic for a papal document, but our pope makes a compelling case that literature can greatly expand and enhance one's spiritual life. In fact, for the education of priests he considers literature essential for the access it grants to "the very heart of human culture and, more specifically, to the heart of every individual."

Francis asks: "How can we speak to the hearts of men and women if we ignore, set aside or fail to appreciate the *stories* by which they sought to express and lay bare the drama of their lived experiences in novels and poems?"

A consistent theme of Francis' papacy is his encouragement of "a culture of encounter." He sees engagement in the great literary works as a means of moving beyond isolation, parochialism and self-reference to a more expansive way of seeing. "Contact with different literary and grammatical styles will always allow us to explore more deeply the polyphony of divine revelation without impoverishing it or reducing it to our own needs and ways of thinking," he writes. Encountering characters and situations in literature, he argues, can help attune priests and pastoral workers to the hurts, desires, memories and hopes of real human beings.

On a practical level, he adds, the habit of reading helps one acquire a wider vocabulary and develops broader intellectual abilities. Novels and poems open us to new insights and spark our imaginations.

Because literature involves *listening to another person's voice*, Francis considers it to be an antidote to "spiritual deafness." In probing the grandeur and misery of human experience, literary works open the reader to deeper empathy, compassion, solidarity and mercy. The pope writes that we need what literature teaches: "patience in trying to understand others, humility in approaching complex situations, meekness in our judgments of others and sensitivity to our human condition."

For these reasons and more, Francis urges priests, and all believers, to appreciate the

contribution that literature and poetry make as they seek to engage in "a ministry that becomes a service born of listening and compassion."

What should seminarians read? Send your suggestions to INITIATIVES. We, in turn, will share a list of titles with seminary teachers.

Taking the Initiative

In Business

The Center for Faithful Business (Seattle Pacific University, 3307 Third Ave. W., Seattle, WA 98119; www.cfb.spu.edu) is a Christian think tank on faith and business and a resource for students and businesspeople who consider their careers as "a force for good in the world." Using print and audio-visual material, CFB explores intriguing questions like: Is business a holy calling? Who are the real stakeholders in a business?

CFB has a large collection of books on faith and work, including several NCL titles. CFB's website has a list of those books. CFB also has produced a film series that explores the purpose of business and the relationship between employees and business leaders.

JoAnn Flett, current CFB director, is interested in collaborating with like-minded Protestant and Catholic organizations. Stay tuned.

Meanwhile, St. John's School of Theology (2850 Abbey Plaza, Collegeville, MN 56321; www.csbsju.edu) hosted an October 2024 discussion on investment banking and the common good. The event, featuring theologian William Cahoy and investment banker David Cahoy, was held at the downtown Minneapolis Club.

The presenters began with a brief overview of Catholic social doctrine, beginning with the 1891 encyclical *On the Condition of Labor* by Pope Leo XIII (1810-1903). Beyond its specifics, said William Cahoy, this encyclical "marks a more intentional engagement of [Catholicism] with the socio-economic world, the world of business and work... It also set the tone and general approach that [still] characterize [Catholic] reflection on these issues."

Instead of proceeding with more theology, the Cahoys soon enough flipped the script. Instead of *Catholicism talks to business*, they prompted participants to lift up their own experience of trends in banking, acquisitions and mergers, raising capital, maneuverings of activist investors and more. The participants then

reflected on how their world of finance relates to their own faith and the lives of other Christians. For people of integrity, the Cahoy's concluded, decisions and behavior in business are not in a compartment separate from all other aspects of life.

Taking the Initiative *Among Nurses*

Tom Gannon (tom.gannon@nd.edu.au) is a chaplain at the University of Notre Dame in Broome, Australia. He gathers nursing students to consider their spirituality of work. The groups include an employed nurse or two.

Teamwork is one reflection topic. It is more important to nursing than for example to teachers, Gannon discovered. Another topic is the relation between one's job and all the other aspects of life. The common phrase *work life balance* doesn't resonate because it seems to give priority to hours on the job. *Life work balance* is closer to "the classical understanding of vocation," Gannon finds. Among other resources, the groups use themes from NCL's *Spirituality of Work: Nurses* booklet (available from The Pastoral Center; <https://pastoral.center>).

This small group effort is the beginning of a wider project to design, promote and advocate for faith formation within the professions. It "is a good step along a path" for our Catholic university, Gannon concludes. "It's high time that lay people took the opportunity to see that they have things to offer the church, and that their lives and careers are fuller and richer when they are connected and grounded to bigger and deeper things."

Taking the Initiative *Among Immigrants*

For Catholics, the word *caritas* means helping the less fortunate as best as one can. It is not special behavior. Helping the poor is expected. Further, *caritas* is practiced without considering the personality or history of the poor. The poor don't need sympathy, just normal love.

Over time, however, the Catholic social conscience has been corroded. *Caritas* has morphed into optional benevolence. Modern thinking assumes that charity is supposed to ennoble the poor, and reward the giver. In fact, a sufficient quantity of charity might get the donor's name on a building. But this patronizing type of charity creates resentment. Most

corrosive is the distinction between deserving poor and the undeserving poor.

Christians need to recover the older notion of *caritas*.

One pastor and his staff serve four parishes with two Catholic schools in Oak Park, IL. One of the four was already a combo of two older parishes. Yet despite their seeming diminishment, there is renewed vitality in these churches, in part due to outward-looking lay people.

Volunteers from those parishes practice *caritas* by operating Migrant Ministry (200 S. Oak Park Ave., Oak Park, IL 60302; immigrantministry@gmail.com). It provides all the basics to the area's recent immigrants. It cooperates with another group that shares its building, Oak Park Family Transitional Shelter (jackcrowe117@gmail.com). OPFTS also relies on volunteers from the churches, Catholic and others. OPFTS gets some money from the town to assist the assimilation of newly arrived immigrants and get them into a stable housing arrangement. (*Chicago Catholic*, 3/3/24)

Catherine's Caring Cause (10024 S. Central Park Ave., Chicago, IL 60655; www.catherinecareschicago.org) is the latest effort of two legendary Mercy sisters, JoAnn Persch, RSM and Pat Murphy, RSM. Late in 2022 they were informed about a newly-arrived family from Sierra Leone. The two women religious asked their friends to pledge a monthly donation. Basic supplies also arrived. Then another family came to their attention and so it goes.

Catherine's Care limits its assistance to about ten families at a time. As soon as one family can support itself, a spot is open for another. Each family is assigned a trained mentor to coordinate their legal affairs, medical appointments, housing and the like. Children are tutored in English and the adults are in an ESL program. (*Chicago Catholic*, 3/17/24)

Mary's Place (414 Lexington Ave., Rochester, NY 14613; www.marysplaceoutreach.org) began in 2009 as a parish effort to help immigrant families by providing food and other basics. In 2019 it became a separate non-profit operation, while retaining volunteers from the parish.

The demand for assistance grew beyond the capacity of Mary's Place as more families came from Syria, Afghanistan, Congo, Somalia and Nepal. Thus, early last year Mary's Place affiliated with an agency across the street, Rochester Refugee Resettlement (393 Lexington

Ave., Rochester, NY 14613; www.rochesterrefugeeservices.org), which has 93 housing units. The two entities continue to provide food, to distribute school supplies and more. Families now get job training, ESL education, help with legal applications, addictions referrals and the like. Last year their combined efforts placed 80 people in jobs.

There are major problems with border security and immigration policy in our country. Nonetheless, Christians and others still have an obligation in caritas to help families as best as possible.

Taking the Initiative

Assisting Students

Beginning in the 1950s, our society embraced an “information age future,” writes David Brooks. We assumed that “financial and tech sectors drove wealth creation [and consequently] it didn’t matter if infrastructure atrophied.” Our society believed that the shift from manufacturing to a knowledge economy “made total sense.” Driving trucks, cleaning offices and harvesting food is still necessary, but those types of jobs can be left to lower paid workers, including immigrants.

The assumption, Brooks continues, was “that the best way to expand opportunity and boost growth was through better schooling,” specifically a full college education. However, this resulted in a further loss of manufacturing and inadequate income for most hands-on service workers.

Brooks challenges the obsession over college as the only way to success. Our society is slowly realizing the value of working-class jobs that pay a family wage and is taking steps to design education that specifically assists working-class families, he writes. (*NY Times*, 10/5/24 and *The Atlantic* [12/24], 130 Prince St. #300, New York, NY 10012)

“Some Catholic high schools are acknowledging that college may not be the ultimate path for all of their students,” reports Mark Pattison. For example, St. Mary’s South Side Catholic High School (4701 S. Grand Blvd., St. Louis, MO 63111; www.stmaryshs.com) now has “an elective pre-apprenticeship exposure curriculum for its juniors and seniors.” Instructors from more than a dozen trades take turns “explaining the job, the skills needed to do the job, and how to acquire those skills,” Pattison continues. St. Mary’s is the only high school in

Missouri to have an apprentice program approved by North America’s Building Trades (<https://nabtu.org>).

The Chicago-based Cristo Rey Network (www.cristoreynetwork.org) is 40 high schools. Each is sponsored by one of 25 religious orders, plus four Jesuit provinces and six dioceses. The schools offer a college-prep curriculum. But, Pattison notes, they pair a student with someone from a trade if so desired.

Pattison also mentions a few Catholic trade schools for high school graduates, including Santiago Trade School in California, the College of St. Joseph the Worker in Ohio, Kateri College in New Mexico and Harmel Academy of the Trades in Michigan. (*National Catholic Reporter* [8/30/24], 115 E. Armour Blvd., Kansas City, MO 64111)

San Damiano College of the Trades (4875 La Verna Rd., Springfield, IL 63707; www.sandamianotrades.org) is a new venture that, regardless of a student’s economic situation or career aspiration, develops “skills that make for economic and cultural productivity,” says its principal Kent Lasnoski. Our school represents a “shift toward an appreciation for the true liberal arts, an education that broadens rather than narrows.” In addition to skills training San Damiano includes wide exposure to the liberal arts puts emphasis on “moral, spiritual and intellectual formation in the virtues that make for the good life.” (Interview conducted by Charlie Camosy; <https://archpitt.org>)

Bishop Thomas Paprocki of Springfield is a leader in the San Damiano experiment. Paprocki is experienced in starting these types of ventures. In the early 1980s he was a founder of Chicago Legal Clinic (www.gclclaw.org). It continues to serve working-class families.

Taking the Initiative

Among Catholic Employers

The consistent teaching of popes and bishops on the dignity of labor and the necessity of workers’ associations “might lead casual observers to conclude that all Catholic institutions...are the ideal and automatic supporters of the benefits of a unionized workplace, including protection from dangerous conditions and policies, the opportunity to negotiate contract terms, and living wages for employees,” writes Kimberley Heatherington in *OSV News* (200 Noll Plaza, Huntington, IN 46750; 10/12/24).

However, sometimes Catholic institutions fall short of observing our labor relations doctrine. Heatherington mentions Ascension Health Care (<https://healthcare.ascension.org>), headquartered in St. Louis with a presence in 18 states. Nurses at three hospitals in the chain staged a one-day strike last year to protest an “endemic staffing crisis.” Ascension executives failed to exercise good faith in dealing with the employees, in the opinion of their union, National Nurses United (8455 Colesville Rd. #1100, Silver Spring, MD 20910; www.nationalnursesunited.org).

In contrast is the union experience at Georgetown University (www.georgetown.edu), Heatherington continues. Last April an organizing committee, now called GRAC-OPEIU (42 Broadway #1201, New York, NY 10004; www.opeiulocal153.org), announced its desire to bargain. In less than a month the university administration recognized the union.

Heatherington quotes Sam Lovell, a graduate assistant and union leader: Our effort “is not about causing chaos in the workplace, or about making unreasonable demands.” It is about fairness and a quality education environment.

U.S. Catholic institutions employ more than 1 million. Collective bargaining occurs in over 600 of those institutions, reports Catholic Labor Network (www.catholiclabor.org). CLN’s “Catholic Employer Project” maintains a list of unions in our institutions, arranged by state, diocese and by type of service.

For its part, our NCL distributes a booklet on how thoughtful executives can honor Catholic labor relations doctrine. Obtain *Catholic Administrators and Labor Unions* from NCL (PO Box 291102, Chicago, IL 60629; free).

Labor Apostles

Fr. Ed Boyle, SJ (1931-2007) was a chaplain to the Boston Labor Guild (66 Brooks Dr., Braintree, MA 02184; www.laborguild.com) for the last 37 years of his life. It is the last of a network of Catholic labor schools that were located in many locales and sponsored by religious orders, the local Chancery, the Association of Catholic Trade Unionists and a few independent groups like NCL’s predecessor, the Catholic Labor Alliance.

In his final months Boyle wrote about the labor schools for inclusion in *Go to the Worker* by Kim Baker (NCL, PO Box 291102, Chicago,

IL 60629; \$18). An edited summary of Boyle’s history follows:

Scholarly labor histories are silent on the impact of all faith communities on the growth of the labor movement. It is true that union activists, operating in our pluralistic society, did not usually broadcast their faith publicly. It is thus impossible to gauge the actual impact of Catholicism on the U.S. labor movement. However, a large number of trade unionists attended Catholic labor schools, including AFL-CIO presidents George Meany (1894-1980), Tom Donahue (1928-2023), and John Sweeney (1934-2021).

An indicator of Catholicism’s interest in labor is the remarkably large turnout at the first National Catholic Social Action Conference in 1938, with attendance by 25 bishops, 750 priests, and 1,000 lay activists. But the most telling sign of involvement is the explosive growth of the labor school program, moving from 10-15 schools in 1936-1937 to well over 150 in the 1940s, with many of them enrolling several hundred adults a year.

There was unmistakable similarity of format in those schools. The standard format was one evening a week for a relatively limited time frame (seven to nine weeks). Most schools were open to all at little or no cost, with a core curriculum of Catholic social teaching, parliamentary procedure, public speaking, and basic economics and labor law.

These night schools became the main vehicle of disseminating Catholic social teaching to the ordinary Catholic and to a good cross-section of non-Catholics. That social teaching insisted on the dignity of all workers regardless of job title, bringing a moral claim to the workers’ right to a voice, to respect in the workplace, and to a living wage. The doctrine of the social nature of the person saw collective action, such as unionism, as entirely appropriate. At the same time that doctrine recognized the existence of greed, as well as creativity and initiative, in the capitalist system, thus requiring such countervailing forces as unionism and government regulation.

The roots of the “mission to the worker” ultimately go back to Jewish and Christian scriptures, for example to the life and teachings of Christ as conveyed in passages on his purpose to “feed the hungry, clothe the naked, and preach good news to the poor,” or on his task “not to be served but to serve.”

Among the immediate catalysts of this labor justice thrust was the promulgation of

encyclicals by Pope Pius XI (1857-1939): *Reconstructing the Social Order* in 1931 and *On Atheistic Communism* in 1937. These documents were quite specific in their call for structural change and for attending to the needs of the working class lest it be lost to communism or to capitalism/consumerism. An emergence of a strong Communist influence in many unions generated great anxiety.

The settings and responses of clergy and lay activists are poignantly captured in the following reflection from Fr. Philip Carey, S.J. (1907-1989). “It was the winter of 1936. The Great Depression ravaged the country. Idle freight cars were parked along the rails for 75 miles to Poughkeepsie. The effects upon the working people of the nation were devastating. It wasn’t only that they were cold and hungry and idle. People staggered about in a hopeless daze. Thus Fr. Francis LeBuffe (1885-1954) gathered a group of teachers and lawyers and asked, ‘Can we do anything to give some hope, some meaning to living?’ The fruit of this meeting was a simple eight-line letter to Cardinal Patrick Hayes (1867-1938) of NYC requesting to start a worker education program, and a similarly brief and uncluttered six-line approval—both indicative of the felt need for this ministry.”

In 15 short years, matters dramatically reversed. The economy was booming and many were living comfortably. Communist inroads to the U.S. labor movement had largely been reversed, and the unions had developed resources of their own to undertake education of an expanding membership. It is not surprising that the changed scene brought in its wake the rapid decline of a popular and highly effective church-labor liaison. Nonetheless the church-labor engagement in the 1930s and 1940s can legitimately claim to stand alongside establishment of the first Catholic missions across the country, and the development of the nationwide parochial school system, as singular events in the history of U.S. Catholicism.

Rest in Peace

John Funicello (1938-2024)

INITIATIVES knew Funicello in his capacity as editor of *Solidarity Notes* (Solidarity Committee of the Capital District, 33 Central Ave., Albany, NY 12210), a printed newsletter since 1984. It covers labor relations in NY State, including notices of plant closures, union organizing drives and the situation on small

farms. Plus the newsletter has some international news. *Solidarity Notes* occasionally reprints items from INITIATIVES.

A few years after his service in the U.S. Army, Funicello got a reporting job with *Albany Times Union* and became president of its Newspaper Guild union. He then became a media coordinator of AFSCME.

Funicello and others founded the Solidarity Committee in 1983 to support the Amalgamated Transit Union in its strike of Greyhound Bus. After the strike resolution, the Committee continued to support justice efforts for local workers. The Committee now hosts talks and film presentations on labor history, gathers interested families for social events and continues its production of the informative newsletter.

Rest in Peace

Fr. Gustavo Gutierrez, OP (1928-2024)

Gutierrez of Peru studied medicine as an undergrad. In 1955 he went to France to study theology. While in Europe, he was exposed to specialized Catholic Action and served as a chaplain to the Young Christian Students. In 1959 he was ordained in Rome to serve his home diocese, Lima. He eventually transferred to the Dominican Order. In recent years Gutierrez split his time between a parish in Lima and the University of Notre Dame.

INITIATIVES met Gutierrez about four years ago at Notre Dame. He repeated his critique that the word *development* is usually associated with modernization and economic prosperity. But as he writes in *A Theology of Liberation* (Orbis [1971]; \$32), that definition of development often results in prosperity for some and dependency among many others. Gutierrez advocated *integral human development*; that is, a full flourishing in which every person participates as much as possible in their job, their local economy, their culture and their community. Instead of the word *development*, he prefers the word *liberation*.

In *Theology of Liberation*, Gutierrez anticipates St. John Paul II’s September 1981 encyclical *On Human Work*, writing that our labor is part of God’s “continuing creation.” We fulfill ourselves by means of our work “within an all-embracing salvific process.” Gutierrez cautions that our work contributes to the plan of God to the extent that “it is not alienated by unjust socio-economic structures.” Thus, to be

faithful requires authentic Christians to uproot injustice whenever possible.

Rest in Peace

John McKnight (1931-2024)

A fair number of professionals operate under the rubric *You will be better because I know better*, writes McKnight in *The Careless Society* (Basic Books [1995]; \$22.99).

No matter their good intentions, the behavior of many in education, health care, finance, research, the law and other areas of modern life is often disabling. Our service economy “requires more raw material, more need,” McKnight continues. That, in turn, requires us “to discover more human deficiencies which only the professionals can address.” That is why “there seems to be no end to the needs for which services can be manufactured.”

In the 1960s McKnight was with the Chicago Commission on Human Relations and then became the Midwest director of the U.S. Commission on Civil Rights. Drawing upon the analysis of his friend Ivan Illich (1926-2002), McKnight judged many government programs and even private efforts to be counter-productive because their side effects cause the opposite of the original intention. For example, urban planning or

even parish planning discourage practical renewal because their focus routinely begins with deficiencies—like deteriorating buildings, unemployment rates, gang activity, incidence of drug abuse, or declining contributions to the Sunday collection. In contrast McKnight challenged planners, residents and parishioners to build upon existing positives—libraries, small businesses, schools, soccer leagues, energy resources and more, no matter how modest. In *Careless Society* and other publications he laid out engaging charts that contrasted the common deficiency approach with his asset approach.

McKnight spread his ideas through the Institute for Public Policy at Northwestern (2040 Sheridan Rd., Evanston, IL 60208; www.ipr.northwestern.edu) and then through Asset-Based Community Development Institute at DePaul (Steans Center, 2333 N. Kenmore Ave., Chicago, IL 60614; <https://resources.depaul.edu>).

McKnight, often with collaborators, wrote books detailing his theme. They include *Building Communities from the Inside Out* with John Kretzmann (download from ABCD; <https://resources.depaul.edu>), *The Abundant Community* (Berrett Koehler [2010]; \$22.95) and *An Other Kingdom: Departing Consumer Culture* (Wiley [2015]; \$17).

Happenings

The annual Social Ministry Gathering, sponsored by our Catholic bishops’ conference, will be held January 25-28, 2025 at Hyatt Regency on Capitol Hill in D.C. Register at www.usccb.org/sjp.

Ministers at Work (www.chrism.org.uk) will hold its annual conference on July 18-20, 2025 at Sarum College in Salisbury, England.

INITIATIVES

Published for 47 years by National Center for the Laity, PO Box 291102, Chicago, IL 60629

Editor: Bill Droel (wdroel@cs.com). Contributing to this issue: Kimball Baker, author of *Go to the Worker* (see pg. eight) 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 dedicated to advancing Vatican II ideas about a lay-centered church. NCL relies totally on your donations. NCL’s board includes Sergio Barrera, Charles DiSalvo, Ambrose Donnelly, Tom Donnelly, Bill Droel, Adam Fitzpatrick and Lauren Sukal.

“I am bothered by people who say so much about what God says so little about, and so little about what God says so much about—especially the plight of the poor and rejected.” –Rev. William Baber II in *White Poverty* (Liveright [2024]; \$22.99)

**NATIONAL CENTER FOR THE LAITY
PO BOX 291102
CHICAGO, IL 60629**

ADDRESS SERVICE REQUESTED

Non-profit organization

U.S. Postage

PAID

Rescigno's Mailing Solutions

NATIONAL CENTER FOR THE LAITY, PO Box 291102, Chicago, IL 60629

January 2025 #281

Your tax deductible donation of any amount, includes a "subscription" for INITIATIVES	
<i>Go To the Worker: US Labor Apostles</i> by Kimball Baker plus <i>John Paul II's Gospel of Work</i> ; \$22 for two books	
<i>History of Democracy Has Yet To Be Written</i> by Tom Geoghegan; \$8	
<i>The Mass Is Never Ended</i> (Revised) by Greg Pierce plus <i>Monday Eucharist</i> ; \$18 for both books	
<i>Ed Marciniak's City and Church</i> by Chuck Shanabruch; \$18	
--TOTAL—One check enclosed, <i>payable</i> "National Center for the Laity" PO Box 291102, Chicago, IL 60629	

Your Name _____

Street _____ City _____

State _____ Zip _____