

Initiatives

In Support of Christians in the World

National Center for the Laity
PO Box 291102
Chicago, IL 60629

www.catholiclabor.org/NCL.htm

December
2013

Number
209

50 Years since Vatican II

The phrase *the people of God* and the term *the laity* “are not, strictly speaking, the same thing,” writes Fr. Matt Malone, SJ, the new, young editor of *America* (106 W. 56th St., New York, NY 10019; 3/18/13). Chapter II in Vatican II’s *Dogmatic Constitution on the Church* is titled “The People of God” and subsequently chapter IV is titled “The Laity.” *People of God* “means all the members of the church, clerical and lay alike,” says Malone. *Laity* is a subset.

Conflating the two concepts pushes bishops, priests and deacons to the sideline. This, says Malone, is clericalism in a different form. To say that *the laity* alone are the people of God, is a statement “about who is the greatest.” It reduces the church to a this-worldly entity in which “a lay proletariat [is] engaged in some kind of political struggle with the clerical bourgeoisie.”

Critics regularly accuse the National Center for the Laity of accentuating the difference between clergy and laity to the same end point of Malone’s concern.

NCL pleads *not guilty*. NCL is pro-clergy. Several priests and religious were NCL founders. Many today support NCL. And, as NCL founder Msgr. Dan Cantwell (1915-1996) pointed out: “NCL did not invent the category *laity*.”

NCL is, however, against clericalism. NCL is opposed to even the faintest intimation that priests, deacons and religious have a *higher vocation* or, per Malone, that laity have a *higher vocation*. NCL resists any presumption that ordination, vows or Church employment thereby makes anyone more competent in specific administrative decisions, in a factious legislature, in a classroom, in matters of social policy or the like.

Even though 50 years have passed since Vatican II, many lay people still defer to a rectory or chancery or official Catholic agency before they publically act on behalf of *the people of God church*. Lay people, says Pope Francis, can be afflicted with clericalism when they only equate ministry with being “greeters, lectors or

extraordinary ministers of holy communion... Rather [the call is] to live and spread the faith in their families, workplaces, schools, neighborhoods and beyond.”

Upturn (PO Box 3584, Oak Park, IL 60303) devotes its Summer 2013 issue to the *Constitution on the Church*. In it Peter Foote updates his 1969 commentary on the *Constitution on the Church*. “The average Catholic, if asked for a definition of *the lay apostolate* probably would have nothing to say or would remark: *Helping Father out*.”

Fr. Lawrence Duris (St. Ailbe, 9015 S. Harper Ave., Chicago, IL 60619), writing in the same *Upturn*, says he once understood the term *laity* in the *Constitution on the Church* to be exciting shorthand for “a flurry of new activities in the parish—boards, committees, new ministries.” Looking back, he now appreciates that the *Constitution on the Church* applies to total life experience at work, in the family and in regard to culture.

Lay people, says NCL, cannot think that *involved Catholic* only means *lay ministry inside the parish* or *social involvement through a Church entity*. The Christian role of security analyst, municipal budget officer, Congressional researcher, real estate lawyer, pollution inspector, mental health advocate, food processor, or homemaker is the people of God in service to the world.

--Attention Readers--

“We wish we could write a big fat check,” one couple tells NCL in response to our Advent 2013 fundraising appeal. In fact, by the calculus of *Luke 21:3-4* the check was huge. Thank you.

We have a short way to go toward our goal of \$35,000. If you can help with NCL’s 2014 budget, see page eight for a donation form.

Taking the Initiative

In Homemaking

A movement is an array of trends, organizations, goals, personalities and more. *Homeward Bound* by Emily Matchar (Simon & Schuster [2013], 1230 Ave. of the Americas, New York, NY 10020; \$26) pulls together strands in “the new domesticity” movement. It includes those involved in home schooling, those who cook with homegrown vegetables, who use green cleaning products, and who in various ways resist the rat race. It includes many evangelicals and Mormons. The movement is not anti-feminist, says Matchar. To claim that feminism went too far “is the wrong way to look at things.” The new domesticity represents “an entirely new wave of feminism.”

Many values of the movement, Matchar writes, “are wonderful: an emphasis on family, a do-it-yourself spirit, concern for the environment, an unwillingness to be beholden to corporations.” To its credit the book concludes with new domesticity’s “dark side.” For example, the movement mistakenly equates *natural* with *anti-technology*. It also assumes only women are homemakers and so far it includes mostly educated women.

Further, “a troubling hyper-individualism” haunts new domesticity, Matchar observes. Its members “put immense amounts of faith in the political power of individual choices [but are] less interested in collective political action.”

Thousands of lifestyle blogs tie this movement together, Matchar says. She, like many young adults, is a cyberspace enthusiast: “The Internet offers a one-up over real life communities.”

INITIATIVES might suggest to Matchar that the Internet causes homemakers to isolate themselves in our already individualistic culture. Our National Center for the Laity’s latest booklet, *Public Friendship* (\$4), says social media sites and other aspects of the Internet “create the illusion of closeness while introducing a mechanical barrier to the deliberate discipline of personal encounters.”

Taking the Initiative

In Lay Formation

“For several years I have cared for my in-laws, full-time,” Patricia Lynch of Hales Corners, WI tells INITIATIVES. “I was

becoming increasingly dependent on Facebook for so-called conversation and friendship. While reading Bill Droel’s *Public Friendship* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$4) I became aware of what I was missing by looking at a screen instead of interacting face-to-face.”

Lynch took the initiative. She convened the Saturday Morning Club at a Milwaukee café. “After just one meeting we were given the gift of appetite for deeper friendship and made a commitment to a monthly meeting. The group is a retired social worker, a professional musician, an educator, family lawyer, and an artist. We have all been involved in a wide variety of social causes... One member brought an essay that made me aware of people I kept at a distance. I found the courage to ask forgiveness from one person in particular. Small steps.”

The *Public Friendship* booklet, Lynch writes, concludes with an assertion “that in order to make a difference in the world, it is necessary to cultivate the public arts.” Specifically, says the booklet: “The art of conversation, the art of looking at people, the art of being seen, the art of being present.”

“We hope our Saturday Morning Club,” concludes Lynch, “is, as Droel states, a practice in ‘the art of getting along and making improvements in public life.’”

Do INITIATIVES’ readers know of other public friendship groups? One reader in Chicago mentions a *resilience circle*. By whatever label, please furnish reports to INITIATIVES.

Taking the Initiative

On Tips

An evaluation of the U.S. custom of tipping is making the rounds.

First because the IRS will soon count mandated restaurant gratuities (as when a party of eight or more is dining) to be *wages*, not a *tip*. This means a higher payroll tax for the restaurant. Thus, some chains and a few independents are dropping the pre-determined surcharge.

Second because a few restaurants (mostly in the *four star* category) have abolished tips in order to raise wages all around and, in management’s opinion, to improve service. The menu prices are then about 8% to 15% higher.

Tipping began here in the late 1800s and became standard in restaurant culture with a

1942 Supreme Court decision giving ownership of tips to servers, not to owners or managers. The economics of tipping was set in 1966 when the law pegged restaurant workers at 50% of the minimum wage. But as Congress increased the minimum, the restaurant wage was frozen. It is now \$2.13 per hour. California, Minnesota and five other states plus Guam override Federal law by including table servers in state minimum wage requirement. Managers cannot oversee a tip pool for cooks and dishwashers though table servers often share a portion of their tips. (*N.Y. Times*, 9/15/13 & *L.A. Times*, 9/5/13)

A change in tipping culture must overcome the ingrained notion that a tip is a customer's means for grading service. "Tipping is supposed to be discretionary," opines *Chicago Tribune* (9/2/13).

This assumption wrongly puts the burden for food quality and for prompt service on the table server. It also "rewards" or "punishes" the worker after the fact, which will probably not influence the restaurant's subsequent behavior.

The assumption also rests on a faulty fact. A particular customer always tips the same percentage regardless of service, reports Michael Lynn (Cornell School of Hotel Administration, 522 Statler Hall, Ithaca, NY 14853; www.tippingresearch.com). Through extensive research, Lynn knows which customer will be consistently stingy and which generous.

Christopher Elliott, travel writer for *USA Today* (10/14/13), thinks a comprehensive change in tipping culture or in the law is unlikely. His remedy is #1: To learn the basics of restaurant economics and #2: To consistently tip 25%.

Reactions please from INITIATIVES' readers.

Taking the Initiative *Against Child Labor*

There is some good news. "Real advances have been made in the fight against child labor, particularly over the last four years," says the International Labor Organization (CH 1211, Geneva 22, Switzerland; www.ilo.org). Go back to 2000 and the reduction is about 33%. "The fall in girls in child labor was particularly pronounced."

Many can claim credit, including a number of governments that adopt ILO Conventions #182 and #138. Major corporations,

advocacy groups and consumers all contribute to the movement against child slavery.

Of course, a lot more is required. About "168million children worldwide are in child labor, accounting for almost 11% of the child population," the ILO report says. The highest number of enslaved children is in Asia and Sub-Saharan Africa. The products of their work can be found everywhere. And keep in mind, enslaved children might be working on a Florida or New York farm, in a California hotel, or in a Minnesota shopping mall.

Momentum is on the side of dignity, but change occurs slowly. Hershey's (100 Crystal A Dr., Hershey, PA 17033; www.thehersheycompany.com), for example, announces that by 2020 all of its chocolate will come from "certified cocoa." This means Hershey will respect an independent, third-party to ban any plantation in Ghana, Ivory Coast or elsewhere that uses child labor.

The Hershey decision comes after internal reflection and external pressure. Praxis Mutual Funds (PO Box 483, Goshen, IN 46527; www.everence.com) has led the dialogue with Hershey, along with Tri-State Coalition for Responsible Investment (40 S. Fullerton Ave., Montclair, NJ 07042; www.tricri.org) and the dean of investments for the common good, Interfaith Center on Corporate Responsibility (475 Riverside Dr. #1842, New York, NY 10115; www.iccr.org). (*The Marketplace* [2/13], 532 Oliver Rd., Newton, KS 67114)

In addition, consumers who purchase fair trade chocolate and cocoa are playing a part. For example, your INITIATIVES' editor introduced a fair trade ministry at his parish about four years ago. Its chocolate and other items come from two distributors affiliated with Catholic Relief Services (228 W. Lexington, Baltimore, MD 21201; www.crsfairtrade.org). Once a month about 12 volunteers sell \$600 of candy and coffee in the church lobby. Two other churches (one Catholic, one Lutheran) recently began fair trade, buying from the shelves in your editor's cluttered office.

Taking the Initiative *For the Underemployed*

Home Economics by Nik Theodore and Linda Burnham (National Domestic Workers Alliance, 330 Seventh Ave. #1900, New York, NY 10001; www.domesticworkers.org) details the difficulties of domestic workers. They

usually labor alone. They are often recent immigrants and/or lack contacts in wider society. In addition the law weighs against them.

For example, Federal statutes on proper wages, sick days and overtime do not apply to “companionship services.” In January 2015, however, the U.S. Department of Labor (200 Constitution Ave. NW, Washington, DC 20210; www.dol.gov) will distinguish “companions” from domestic workers. Baby sitters and caregivers who only look after the safety of an ill person will not be covered, but all other domestic workers will be entitled to the minimum wage and overtime and sick days. Live-ins will be covered by the wage part of the change, not overtime. (*N.Y. Times*, 9/18/13)

Hawaii and 14 other states did not wait for Federal changes. (And why does the Federal government need until January 2015 to implement its change?) Those states already have some provisions for nannies and home care providers. Hawaii’s Domestic Workers Bill (Department of Labor, 830 Punchbowl St., Honolulu, HI 96813) took effect last April. It extends the state’s normal wage and hour provisions to domestic workers and to cooks.

Some domestic workers and other underemployed workers use temp agencies. Here too the law or lack of specificity in the law impedes workers. Now, however, the Massachusetts Department of Labor Standards (19 Staniford St., Boston, MA 02114) requires the temp agency to give the worker a written order that names the employer, the job’s wage, and any safety precautions or necessary equipment. The Coalition for Occupational Safety & Health (532B Dorchester Ave., Dorchester, MA 02122; www.masscosh.org) led a campaign that resulted in this law.

The underemployed who decide to organize can also find the law and its enforcement to be a mixed bag.

Recently some underemployed workers turn to a *worker center* for collective action. Drawing upon the old settlement house model and upon community organization experience, these centers provide social services, individual advocacy, education and resources for addressing job issues. Growing from a handful, the number of worker centers is now about 215 nationally, reports Georgia Pabst. (*Milwaukee Journal Sentinel*, 11/20/12)

Voces de la Frontera (1027 S Fifth St., Milwaukee, WI 53204; www.vdlf.org) is a 12-year old worker center with two satellites in southeast Wisconsin.

Jim Cusack, longtime INITIATIVES’ reader, says that Voces is now assisting pizza factory workers. “They have been walking in front of Palermo Pizza (3301 W. Canal, Milwaukee, WI 53208) since June 2012. They were talking about a union. The owner, who like most of us comes from an immigrant family, used threats regarding immigration status and dismissed the workers.”

Labor law extends protections to all immigrants, even with certain provisions to those working illegally. Of course, Immigration and Customs Enforcement requires all workers to have proper documentation. About 65% of Palermo’s workers walked out to gain recognition. But the company fired about 90 of them—saying they lacked documents. ICE, to avoid tipping the scales in a labor dispute, then suspended enforcement. For now, there is no union. Palermo’s, which stocks freezers in several major supermarkets, has hired replacement workers, several from Southeast Asia.

120+ Years

Of Catholic Social Thought

The Catholic *principle of solidarity* gained prominence in late 1980 as Pope John Paul II (1920-2005) identified with the Solidarnosc trade union in Poland. Solidarity, however, is more than support for unions.

The principle was back in the news in 2012 because neo-conservatives, including a vice-presidential candidate, wrongly employed the Catholic *principle of subsidiarity* to mean *government is best which governs least*. Liberals countered with the principle of solidarity to support public assistance programs. Solidarity, however, is more than Medicare or social security or food stamps.

One morning last December a commuter pulled up to the window at a Tim Horton’s in Winnipeg. He paid for his order and for the subsequent order, a person unknown to her. No one paid for their own order until the 230th driver. It is called *pay it forward* and it is catching on at Dunkin Donuts, Chick-fil-A and other drive-through restaurants. The record, until INITIATIVES is corrected, belongs to Tim Horton’s (1518 Eighth St. E., Saskatoon, SK S7H 0T3, Canada): Over 750 consecutive gestures last July.

Pay it forward is likely a “desire to do something good at a time when so much else in

the world seems so dishearteningly bad,” writes Kate Murphy. “It’s a stark contrast and perhaps a backlash to the seemingly unremitting reports of unkindness.” (*N.Y. Times*, 10/20/13)

Pay It Forward by Catherine Hyde Ryan (Simon & Schuster [1999], 1230 Ave. of the Americas, New York, NY 10020; \$15) examines the phenomenon. There is also a 2000 movie based on the book. It stars Helen Hunt and Kevin Spacey.

Pay it forward is not only for drive-through restaurants. It has improved the process for organ donations.

What is the experience of INITIATIVES’ readers with pay it forward? Is it akin to our Catholic principle of solidarity?

Rest in Peace

Margo Butler (1934-2013)

She left the Catholic church twice.

Butler was baptized in a Catholic church as a baby. She was a life-long resident of Evanston, IL. Her parents sent her to a Chicago boarding school during her grammar school years. It was sponsored by Sisters of the Good Shepherd. “I probably learned more about black history in that school than anywhere else,” Butler later told *Notre Dame Magazine* (Winter/12). The sisters, who were Irish-American, took Butler and other students to black theaters and cultural exhibits in addition to imparting religious doctrine and teaching math, science, reading and the like. But then, as often happens, Butler dropped away from church after high school. She then married and returned to church.

Dr. Martin Luther King was murdered during the first week of April 1968. Butler with her children went to Mass on Sunday April 7, 1968. Nothing was said about the assassination. She left the church again.

Later Butler returned to the Catholic church for keeps. She was a founder of Evanston Area Black Catholics and was active in National Black Catholic Congress (320 Cathedral St., Baltimore, MD 21201; www.nbccongress.org). Her goal was to blend black experience with the entire U.S. Catholic experience.

Butler was a valued worker: first, for the Army and federal agencies; then, as an administrator for prominent companies, including IBM, Continental Airlines and Xerox.

During 61 years of marriage to James Butler, she raised three sons.

Rest in Peace

Fr. John Grange (1940-2013)

Grange believed in the sacrament of neighborhood. In his case it was St. Jerome’s (230 Alexander Ave., Bronx, NY 10454) in Mott Haven area of the Bronx. He graduated from its grammar school; then came back in 1977 as its associate pastor. He became St. Jerome’s pastor in 1981 and remained in that position until 2008. He then served four years at a nearby church and in recent months at a church in Manhattan.

Grange’s tale has counterparts in other dioceses. An Irish-American pastor comes to a declining parish; one that the Chancery will likely close. The pastor, against the odds, revives the parish through identification with the neighborhood’s new arrivals, through one-by-one and group-by-group sacramental ministry, and through social action. The Irish-American bishop (in Grange’s case two Irish-American cardinals) decides to transfer the pastor. Parish members rally to the pastor. Along the way the pastor makes a few intemperate remarks. The bishop, at least in Grange’s case, modifies the decision for a while.

St. Jerome’s was “lace curtain” Irish-American when Grange was a neighborhood youngster. Younger Irish-American families did not, however, replenish those who died or moved away. By the time Grange returned as a priest, the neighborhood was Puerto Rican, then Dominican-American, and then Mexican-American. Grange in those early 1980s days raised \$1million to renovate the 1898 Baroque-style church. Lively liturgies, pageants and social events were standard. Grange started a worker-owned cleaning agency with area women.

He also fought for better housing and for school reform, in collaboration with South Bronx Churches (389 E. 150th St., Bronx, NY 10455; www.sbc-iaf.org). His leadership in the Nehemiah Homes campaign is found in *Going Public* by Mike Gecan (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8).

Pope Francis wants the church to turn outward and identify with those on the margins. Upon Grange’s death parishioner Dora Madrigal told *N.Y. Times* (10/18/13): “He was the holy father of the Bronx, of the poor.”

Happenings and Resources

Villanova University (800 Lancaster Ave., Villanova, PA 19085; marcella.bray@villanova.edu) sponsors five lectures in 2014 under the theme “Catholic Social Teaching and Economic Justice.” Vince Rougeau, a National Center for the Laity advisor, speaks on February 6, 2014 about the Catholic principle of solidarity. Other speakers include Mary Hirschfeld of Villanova (January 30, 2014), Robert DeFina of Villanova (February 19, 2014), Mary Jo Bane of Harvard University (March 13, 2014) and Susan Stabile of University of St. Thomas (March 27, 2014).

Fr. Joseph Baglio and the Catholic Youth Center by Thomas Daly (2330 Lexington Ave. S., St. Paul, MN 55120; \$20) is a case study about how Catholic Action, as begun in Belgium by Fr. Joseph Leo Cardijn (1882-1967), was adapted in the U.S. Cardijn, who late in life was made a cardinal, devoted his ministry to young adults. But not by attracting young adults *into the church* through social events and the like. Instead, Cardijn sought to *bring Christianity to* young workers in their own settings and to form them in small communities.

In the late 1940s Baglio and a couple other Twin Cities priests got involved with Young Christian Workers and Young Christian Students—two expressions of Cardijn’s vision. Baglio visited Cardijn in 1950 and returned to start Contact, a young adult program based in Catholic Action ideas. It flourished in the 1950s with perhaps 150,000 young people participating at some level. Then in the 1960s, just as official theology supported the themes of Catholic Action, Contact and similar groups in other cities began to fade.

The book (also available at St. Patrick Guild Bookstore in St. Paul and at St. Olaf’s Store in Minneapolis) is not only a case study. With 40 pages of pictures and with several personal testimonies it is an heirloom for those Minnesota Catholics who were active in the post-World War II years.

In its recent survey of Catholic groups in dialogue with unions INITIATIVES neglected Catholic Scholars for Worker Justice (85 Commercial St. Weymouth, MA 02118; www.catholicscholarsforworkerjustice.org). Tom Cornell provides some history and context for CSWJ in *The Catholic Worker* (36 E. First St., New York, NY 10003; 9/13).

“Adjunct Unions at Catholic Affiliated Colleges” by Joseph Fahey is the latest CSWJ report (available on its website). Fahey summarizes two court decisions that school administrators use to argue that the National Labor Relations Board lacks jurisdiction for matters regarding teachers at Catholic schools. Fahey then lists five examples of Catholic colleges in the U.S. that currently oppose an organizing drive among their faculty.

One of Fahey’s examples can be seen with binoculars from INITIATIVES’ attic office: St. Xavier University (3700 W. 103rd St., Chicago, IL 60655; www.sxu.edu). The school is sponsored by the Mercy Sisters, known for their dedication to education (They taught your INITIATIVES’ editor how to read.) and for their compassion. The full-timers at St. Xavier’s are in a union. But when the part-time faculty petitioned for the same right, administrators used a 1979 court decision to stymie them. The administrators use curious logic: They first had to establish that the school has a Catholic identity; then they argued that its Catholicity allows St. Xavier’s to violate Catholic doctrine, specifically our clear doctrine on labor relations.

Our National Center for the Laity is sympathetic to administrators of Catholic institutions. They do a superior job in education, health care and social service in a bad economy. To help them NCL distributes a booklet, *Catholic Administrators and Labor Unions* by Bill Droel and the late Ed Marciniak (\$2.50). It states our Catholic doctrine: Not every institution needs a union. One or another union might not fit a particular institution. Not all union officials are saintly (nor are all administrators). Not all union tactics are moral (nor are all administrative decisions). The decision for or against a union, however, is a matter for employees. Paternal or maternal administrators, no matter their private thoughts, must respect the intelligence and commitment of their staff. This doctrine not only applies to Catholic institutions but to all Catholic executives, though its implementation requires subtly.

The NCL booklet has a section titled “Legally OK, Morally Deficient.” Once the curious logic becomes straight, an organizing drive at a Catholic institution only lightly needs the NLRB because administrators and employees observe doctrine and act respectfully.

The Catholic Employer Project (www.catholiclabor.org) is an up to date resource on this topic.

Finally, INITIATIVES recently bemoaned the jargon that infects business writing. Carol Eby Good invented this sentence for *The Marketplace* (532 N. Oliver Rd., Newton, KS 67114; 8/13): “In a *yolo* moment recently, I decided to utilize some low-hanging fruit to reach a really epic, value-added, impactful solution and at the end of the day it was a game-changer.” *Yolo* means *you only live once*. Can an INITIATIVES’ reader supply a worse business sentence?

INITIATIVES

www.catholiclabor.org/NCL.htm

Published eight or nine times per year by
National Center for the Laity, PO Box 291102, Chicago, IL 60629

Editor: Bill Droel (wdroel@cs.com).

Fr. Sinclair Oubre (Catholic Labor Network, 1500 Jefferson Dr., Port Arthur, TX 77642; www.catholiclabor.org) hosts the web version of INITIATIVES at www.catholiclabor.org/NCL.htm.

The National Center for the Laity—beginning its 37th year—is an independent 501-C-3 corporation, chartered in the State of Illinois. Its board members include Chuck DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Caroline Hopkinson, Phil Moore, Terry Mambu Rasch, Lauren Sukal, and Frosty Pipal.

National Center for the Laity Financial Report July 1, 2012 to June 30, 2013

INCOME

Individual Donations	28,558.09
Resale of Books	734.10
Interest	<u>14.33</u>
Total	29,306.52

EXPENSES

Printing & Postage	17,777.20
Editorial & Layout	6,395.75
Office supplies & Phone	1,650.47
Accounting, Clerical & Govt. fee	2,047.50
Travel & Meetings	541.23
Purchase of books for resale	<u>661.00</u>
Total	29,073.15

Note #1 These figures include a research project of the Dominican Sisters to which NCL was an assistant. The result is the book, *From the Back of the Pews to the Head of the Class*. NCL holds the copyright on this title. NCL is donating royalties to Most Pure Heart of Mary School in Mobile, Alabama. There was no income for this project in the fiscal period; several bills were paid during the fiscal period.

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

Non-profit organization U.S. Postage PAID Rescigno's Mailing Solutions
--

ADDRESS SERVICE REQUESTED

December 2013 #209

INITIATIVES, the acclaimed newsletter of the National Center for the Laity; any donation amount (tax deductible).	
<i>Go To The Worker</i> (featuring NCL founder Ed Marciniak) by Kimball Baker and <i>Catholic Social Teaching and Movements</i> by Marv Mich; both history books; \$24	
<i>Light of Faith</i> encyclical by Pope Francis; \$8	
<i>Public Friendship</i> by Bill Droel and <i>What Is Social Justice?</i> by Bill Droel; both booklets \$7.50	
<i>An Alley In Chicago</i> (biography of Msgr. Jack Egan) by Margery Frisbie; \$13 limited supply	
<i>Were You Born on the Wrong Continent?</i> by Tom Geoghegan and <i>Which Side Are You On?</i> by Tom Geoghegan; both books \$16	
<i>From the Back of the Pews to the Head of the Class</i> edited by Bob McClory; \$8.50	
--TOTAL—One check enclosed, payable "National Center for the Laity" PO Box 291102, Chicago, IL 60629	

Your Name _____

Street _____ City _____

State _____ Zip _____

