

Initiatives

In Support of Christians in the World

National Center for the Laity
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Taking the Initiative *In Business*

A large industry is devoted to ethics in business or more broadly ethics at work. The scope of the enterprise, however, is often too narrowly conceived. For example, Lockheed Martin (6801 Rockledge Dr., Bethesda, MD 20817) uses “the vast bulk of the resources of [its] Ethics and Business Conduct Division” on relatively minor problems, writes Daniel Terris of the International Center for Ethics, Justice and Public Life (Brandeis University #MS 086, Waltham, MA 02454; www.brandeis.edu/ethics/). Lockheed’s 65 “ethics officers” spend a great deal of time and energy on everyday situations involving issues like personnel problems, side businesses and computer etiquette. The by-product of Lockheed’s well-intentioned effort is “a lack of attention to big-picture, systemic forces that lead to major problems.” (*Ethics at Work: Creating Virtue at an American Corporation*, University Press of New England [2005], 37 Lafayette St., Lebanon, NH 03766; \$24.95)

A company’s ethics program must do more than police employees. It “should empower people to do their best,” Terris says.

Further, any credible ethics program must consider macroeconomics. “The segregation of ethics from questions of policy, community impact and mission raises critical questions about the nature and purpose of an ethics program. What is the point after all of trumpeting a corporate ethics program, if it is not willing to take on the toughest and largest questions about a corporation’s impact on the world?”

Some people distinguish between *administrative ethics* and *policy ethics*. They then, says Terris, claim that “corporations simply do not have the capacity to address these [bigger] issues—[that] these belong to a larger social, political and philosophical debate.” This “bifurcation opens up a gaping hole that has the unfortunate effect of making both ethics and

corporate social responsibility look like window dressing.”

Our National Center for the Laity has for 28 years been part of a conversation about business ethics, spirituality in business, faith in daily life and the like. The NCL, as a Catholic organization, is uncomfortable with how the entire topic is often reduced to individual behavior—important as personal integrity and good example are. The NCL continues to insist that excellence at work must address the moral worth of systems, institutions and policies.

Those inside a system best broker the moral excellence of their institutions, the NCL further believes. And so, the NCL is pleased to see Terris’ reference *Good Work* by Howard Gardner et al. (Basic Books [2001], 10 E. 53rd St., New York, NY 10022; \$17.50). This book suggests a method and guidelines for like-minded workers to evaluate and improve the quality of their work policies and their own profession to better serve the common good. Gardner, by the way, directs the GoodWork Project (124 Mt. Auburn St. #500, Cambridge, MA 02138; www.goodworkproject.org).

Taking the Initiative *In Nursing*

To attract idealistic young adults, joyful practitioners of any profession (priests, lawyers, civil servants) must tell their story; otherwise the profession will be known by its scandals or stereotypes. If, for example, capable engineers cannot communicate their satisfactions, only Dilbert-like losers will apply for engineering jobs.

The nursing profession will not replenish itself unless nurses articulate a *practice narrative*, writes Suzanne Gordon in *Nursing Against the Odds* (Cornell University Press [2005], 750 Cascadilla St., Ithaca, NY 14851; \$29.95). That is, dedicated nurses must tell “compelling, credible stories...in comprehensible, everyday language—[stories] that describe the routine activities and

contributions of everyday clinicians as they make a difference.”

Gordon’s book, however, only minimally gives nurses a new voice. Instead, it adds to what she calls the “protest narrative,” which “emphasizes the problems nurses have in doing their work, the difficulties they have on the job, and the resources they lack.” Expanding on an article for *The Atlantic Monthly* (2/97), Gordon details in three sections how physicians (including women doctors) devalue nurses, how TV slights them and how hospitals consider them an exorbitant cost rather than a crucial resource.

Here and there, Gordon returns to a crucial theme: Nurses must put aside their humility or anxiety about talking to the public. They must find calm language in which to express their role in health care. They must maturely negotiate for their profession without playing into stereotypes held by doctors and maternal or paternal administrators.

Spirituality of Work: Nurses by Bill Droel (National Center for the Laity, PO Box 291102, Chicago, IL 60629; restocked in very limited quantity at \$2 each) is based on interviews with all types of nurses. It too seeks fresh, positive language that highlights the meaning of nursing in a changing environment. This NCL booklet acknowledges that the daily routine of a hospital or clinic does not in itself automatically yield a compelling narrative or voice. However, given proper forums, nurses are more than capable of making the case for their profession.

Taking the Initiative

In Health Care

Through their credit unions, fraternal societies and parishes, U.S. Catholics of old pioneered mutual aid in the areas of life insurance, short-term loans, education and more. Why, INITIATIVES wonders, can’t Catholic parishes and other institutions pool risk and resources to circumvent the health care insurance boondoggle which now leaves 40million families uninsured and most others frustrated? (See *Uninsured in America* by Susan Sered and Rushika Fernandopulle, University of California Press [2005], 2120 Berkeley Way, Berkeley, CA 94704; \$24.95)

There are currently six faith-based health insurance cooperatives. The three largest are Christian Care Medi-Share (PO Box 120099,

Melbourne, FL 32912; www.tccm.org), Samaritan Ministries International (PO Box 3618, Peoria, IL 61612; www.samaritanministries.org), and Christian Brotherhood Newsletter (127 Hazelwood Ave., Barberton, OH 44203; www.christianbrotherhood.org). Members pay a modest premium. The deductible is low, maybe \$250. The coops negotiate with hospitals for discounts and many doctors treat these plans like any other. Perhaps best of all, coop members pray for and in other ways assist ailing members. (*Washington Post National Weekly*, 11/13/05)

Do these six coops offer a model for Catholics?

The biggest problem, believe it or not, is theology. The six health insurance coops are evangelical. That means they restrict membership and require a holy lifestyle. They deny claims resulting from alcoholism, extramarital sex and more. Catholic moral theology and our sacramental life are premised on obliterating any distinction between the so-called *deserving sick* and the *undeserving sick*. Catholicism has lots of “rules” about lifestyle. But out on the sidewalk and in the lobby of Catholic Charities, Catholics are not allowed (by God) to discriminate among those in need.

The pool of a coop has to be large enough to keep premiums affordable yet small enough to avoid the bureaucracy that plagues private plans. The evangelical coops have between 6,000 and 60,000 members.

The administrators of the coop have to be ethical and allergic to hypocrisy. One of the evangelical coops, Christian Brotherhood Newsletter, is now in receivership because (in a familiar storyline) its founder, among other things, spent ministry money on a luxury home and a stripper.

Power brokers in the health insurance industry would oppose Catholic coops. So what? That’s the whole point. Alternatives might hasten reform.

Finally, regulatory agencies in many states won’t allow health insurance coops, as such. The laws are for good reasons (to protect consumers from fraud) and somewhat for political reasons (to protect private companies). The six evangelical coops must stress that they are voluntary associations with no guarantees.

Still, it might be worth an experiment or two by perhaps one of the Catholic Campaign for Human Development-funded community organizations or by an arm of the Knights of Columbus, an expert in mutual aid insurance.

Taking the Initiative

In Catholic-Jewish Relations

Members of a Catholic parish and a Jewish congregation recently met to celebrate the 40th anniversary of Vatican II's *Declaration on the Relation of the Church to Non-Christian Religions* or *Nostra Aetate* in Latin. The event was the latest of 21 annual "interfaith dialogues" sponsored by St. Thomas a Becket (1421 Wiehle Ave., Reston, VA 20190) and Northern Virginia Hebrew Congregation (1441 Wiehle Ave., Reston, VA 20190). The theme this year was "Why Should Jews and Catholics Engage in Interfaith Dialogue?"

Both Fr. John Langan, SJ of Georgetown University and Rabbi Jan Katzew of the Union of Reformed Judaism, speakers at the event, said the answer is found in *Nostra Aetate* itself, with its emphasis on "the spiritual patrimony common to Christians and Jews" and its call for "fraternal dialogues." Katzew read portions of *Nostra Aetate* to the audience of 100, including its admonition that "the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures." The whole document, Katzew says, marks "a seismic change within the Catholic church."

The 10/24/05 issue of *America* (106 W. 56th St., New York, NY 10019; www.americamagazine.org) contains seven articles on the "transforming" impact of *Nostra Aetate*. An especially informative article, "The Genesis of *Nostra Aetate*" by Fr. Thomas Stransky, CSP, provides the inside story on a six-year struggle to make sure Vatican II did not ignore "the Jewish question."

For a cyber-copy of *Nostra Aetate* and more on Catholic-Jewish relations contact the Boston College Center for Jewish-Christian Relations (140 Commonwealth Ave., Chestnut Hill, MA 02467; www.bc.edu/research/cjl/).

Taking the Initiative

For Family Life

Balance4Success (13817 Frontier Ln., Apple Valley, MN 55337; www.balance4success.net), a group of about 150 families, has launched a boycott of athletic associations and scouting troops that schedule events on Sundays. Acting alone, parents are reluctant to challenge the hyper-competitive coaches and league administrators for fear their

children will be benched. The Balance group gives a family some leverage to "take back Sunday."

William Doherty (University of Minnesota, 1985 Buford Ave. #297 McNeal, St. Paul, MN 55108; <http://fsos2.che.umn.edu/doherty/default.html>) is author of *The Intentional Family: Simple Rituals to Strengthen Family Ties* (Addison Wesley [1997], 75 Arlington St. #300, Boston, MA 02116; \$12.95). He supports the Balance group, urging its members to restore the expression *going out to play*. Otherwise, says Doherty, we have "overscheduled kids and under-connected families." (*St. Paul Pioneer Press*, 10/5/05 & *Catholic Times*, 10/30/05)

Taking the Initiative

Against Materialism

Bro. Kenneth Hoagland, SM (Kellenberg Memorial High School, 1400 Glenn Curtiss Blvd., Uniondale, NY 11553) is a good writer, at least to judge by his 2,000-word letter canceling the 2006 prom at his school.

"His decision won't solve anything," a KMHS senior typically complains. She obviously didn't read the letter because, in fact, Hoagland admits defeat. He tried to enlist parents' help in tempering "the prom culture." But "a significant portion of parents, either explicitly or tacitly," want their children to participate in an orgy. Therefore, Hoagland and his entire administrative team is "withdrawing from the battle."

Very interestingly, the issue is not sex, drugs and alcohol—although the KMHS proms feature lots of all three. The root problem, Hoagland writes, "is affluence...Too much money is not good for the soul...The prom has become the occasion of conspicuous consumption."

Some KMHS parents respond: *It is my money; I can do what I want*. "Yes you can," says Hoagland, "but not without moral repercussions...It is not primarily the sex-boozedrugs that surround this event, as problematic as they might be; it is rather the flaunting of affluence, assuming exaggerated expenses, a pursuit of vanity for vanity's sake...in a word, *financial decadence*." At KMHS "we are concerned about how our young people are being educated in the use of wealth and the experience of power...There is a morality of money. The bad use of money or wealth in any form is

immoral.” (*Chicago Tribune*, 10/23/05 & *N.Y. Times*, 10/16/05)

Several voices in our church sound the alarm about eroding Catholic identity. Because KMHS leaders are standing tall for Catholic identity the school is taking some hits from well-connected people. INITIATIVES will stay on the story and report on whether Catholics in chanceries, editorial offices, foundation boards, other high schools, corporations and more now support KMHS.

Taking the Initiative

After the Hurricanes

Hurricanes Katrina and Rita not only destroyed school buildings, churches and fraternal halls but also dispersed the social capital that accrues to those mediating institutions. Therefore, physical reconstruction has to be done in tandem with reknitting social relationships, says Sr. Christine Stephens, CDP (Industrial Areas Foundation, 1106 Clayton Ln. #120W, Austin, TX 78723).

All through last fall, leaders from the IAF’s Metropolitan Organization (3400 Montrose St. #907, Houston, TX 77006; www.tmohouston.net) were busy in the Astrodome, acquainting displaced people with one another, connecting them to nearby churches and schools, and teaching them to advocate. TMO thus gained a seat on the emergency planning council in Texas. TMO is “a great source of wisdom,” says Houston mayor Bill White. “We don’t mind a level of accountability.” (*N.Y. Times*, 10/31/05)

Jeremiah Group (2028 Paxton St., Harvey, LA 70058), another IAF affiliate, has a program to broker job training and placement so that unemployed victims of the hurricanes are among those who rebuild the Gulf Coast. Michael Cowen (Loyola University, PO Box 13326, Alexandria, LA 71315), is a leader in Jeremiah’s “Bridge Collaborative.”

John Dewan, a noted baseball philosopher and friend of the National Center for the Laity, is raising money for the Bridge Collaborative. In fact, Dewan will match your donation toward this pilot project up to \$10,000. Make tax-deductible checks payable “The Dewan Foundation,” 5559 W. Howard St., Skokie, IL 60077.

Bill Quigley (Gillis Long Poverty Law Center, Loyola University, PO Box 13326, Alexandria, LA 71315), another friend of the

NCL, wasted not a minute after he and his wife Debbie were evacuated to Houston. Quigley, author of *Ending Poverty As We Know It* (Temple University Press [2003], 1601 N. Broad St., Philadelphia, PA 19122; \$17.95), has a temporary law clinic in Texas that assists hurricane victims. He also launched a website (www.justicefornorleans.org) that reports on rebuilding projects and offers several opportunities for your assistance.

In addition to urban areas the hurricanes hit many farms and agricultural marketing outlets. Federation of Southern Cooperatives (2729 Church St., East Point, GA 30344; www.federation.coop) is restoring family-operated farms. It assists rural housing cooperatives and worker-owned rehab crews. FSC welcomes donations of cash and supplies.

Interfaith Worker Justice (1020 W. Bryn Mawr #400, Chicago, IL 60660; www.iwj.org) is monitoring working conditions in the Gulf region. IWJ was part of an effort to restore the Davis-Bacon Act requirements on prevailing wage for government contracts. IWJ is now campaigning for the Rebuild With Respect Act (U.S. Senate #1925).

For more on post-hurricane politics, visit Katrina Information Network (www.katrinaaction.org).

Work and Art

Why, asks reporter Andy Newman, do garbage men pluck stuffed animals “from the trash and [give them] new if punishing life on the prows of large motor vehicles, their fluffy white guts flapping from burst seams and going gray in the soot-stream of a thousand exhaust pipes?” (*N.Y. Times*, 11/13/05)

Perhaps a teddy bear makes a garbage truck less menacing to children; something like Thomas the Tank Engine in your alley. Or, the teddy bear might—even if just once--provide a flirtatious opening to young women, drivers themselves say.

To delve deeper into the meaning of the garbage truck teddy bears is to remember that they are not store-bought, says City of New York Department of Sanitation artist-in-residence Mierle Laderman Ukeles (Feldman Fine Arts, 31 Mercer St., New York, NY 10013). There is “an act of rescue involved.” The stuffed animals, called *mongo* by the garbage men, are compassionately saved from the compactor. Perhaps the driver is exhibiting heroism and

tenderness, akin to a firefighter who protects the innocent.

But the drivers, notes Ukeles, don't then wash the stuffed characters and bring them to needy children. They feel compelled to punish them on the front of the truck.

This "double identification with both victim and agent of violence may reflect the driver's frustrating position in society," says Newman. Despite the strength and sometimes bravery required to handle large trucks, drivers are "on the lower rungs of the ladder of occupational prestige." The stuffed animal makes a statement to pretentious workers on the sidewalk. If that's the case, Newman concludes, "the cuter the mascot, the more meaningful its disintegration."

Of course, analysis of this phenomenon can be overdone—like if a college offers an anthropology course in truck teddy bears. But a sensibility to garbage trucks and their drivers is not frivolous.

Church leaders and others are prone to celebrate the prophetic types, the exceptional people, those who rise above normal duties. But there is great nobility in maintaining social institutions.

Normal work is worthy of art, Ukeles believes. In 1969 she wrote an essay about reinterpreting conventional stereotypes of homemakers, sanitation workers and others. Since then her "maintenance art" has captivated people all around New York. Public agencies, including landfills in Philadelphia, San Francisco and elsewhere, have commissioned her art.

INITIATIVES first came upon Ukeles in the late 1970s when she created *Touch Sanitation*. During that art project she shook hands with every single garbage man and woman in New York City. Ukeles' message is about the dignity of all work and particularly about the benefit we all derive from municipal workers.

110+ Years

Of Catholic Social Thought

Catholic social thought can be presented in a list of complimentary, though arcane-sounding, terms: *subsidiarity*, *preferential option for the poor*, *the organic society* and more. *Distributism* or *distributivism* is another of Catholicism's awkward-sounding concepts.

This idea is associated with Gilbert Keith Chesterton (1874-1936), perhaps the most outstanding Catholic writer of the previous

century—some would say the most outstanding writer period. He produced a prodigious volume of work (about 80 books) on an incredible range of subjects, much of it superb. Harold Bloom, in *The Western Canon* (Penguin [1995], 375 Hudson St., New York, NY 10014; \$17), regards Chesterton as the best critic of Geoffrey Chaucer, Robert Browning and Charles Dickens. Etienne Gilson, the great authority on mediaeval philosophy said of Chesterton's *St. Thomas*: "I have been studying St. Thomas all my life and I could never have written such a book." (*St. Thomas Aquinas and St. Francis of Assisi*, Ignatius Press, PO Box 1339, Ft. Collins, CO 80522; \$16.95)

Shortly after Chesterton became a Catholic he wrote *The Everlasting Man* (Ignatius Press [1925]; \$14.95), often described (though inadequately) as a philosophy of history. Many consider this his greatest book, one destined to influence C.S. Lewis, Evelyn Waugh and many others.

Chesterton began his intellectual life with vaguely socialist convictions but rather quickly decided that the solutions to the problems of industrial society proposed by capitalism, socialism and communism were inadequate and dangerous. He, Hilaire Belloc and others argued that well-divided property and power were essential to a free and just society. Yet monopoly, Chesterton says, "is certainly not private enterprise." The right to private property does not mean that some people shall have all property. It means that all people shall have some property. "To say that I do not like the present state of wealth and poverty is merely to say that I am not the devil in human form."

To advance his social ideas, he and Belloc inspired a movement known as *distributivism*. Both were aware of the difficulty of achieving this ideal, and of maintaining it. While they emphasized personal initiative, they argued the law should favor widespread ownership, although admittedly not all property can be small property. The distributivist movement influenced, among others, Peter Maurin and Dorothy Day of the Catholic Worker and E. F. Schumacher, author of *Small Is Beautiful* (Harper Collins [1973], 1000 Keystone Industrial Pk., Scranton, PA 18512; \$14).

Chesterton described his society of small owners in *The Outline of Sanity (Collected Works, Volume V*, Ignatius Press; \$24.95): "Even my utopia would contain different things of different types holding on different tenures; that as in a mediaeval state there were some peasants,

some monasteries, some common land, some private land, some town guilds, and so on. So in my modern state there would be some things nationalized, some machines owned corporately, some guilds sharing common profits, and so on, as well as many absolute individual owners, where such individual owners are most possible. But with these latter it is well to begin, because they are meant to give and nearly always do give the standard and tone of society.”

The American Chesterton Society (4117 Pebblebrook Cr., Minneapolis, MN 55437; www.chesterton.org) keeps Chesterton’s ideas alive through meetings and publications.

Rest in Peace

Peter Drucker (1909-2005)

Drucker was famous for his question: “What’s your business?” Invariably, executives at General Motors, Sears Roebuck, the Archdiocese of New York, the Girl Scouts of America and hundreds of other Drucker clients answered him by naming the company’s product line or its specific service. Or someone would point to stockholders. “You are all wrong,” Drucker replied. “You are really in the business of growing and developing people.”

Workers are a company’s most important assets, Drucker preached in 25 major

books, many compilations, articles, talks and seminars. The so-called *theory x management* is not effective in the information age, he preached. Competitive executives and labor leaders have to abandon punitiveness and little carrots as rewards. Today’s workers must have some control over workplace procedures.

Herman Melville’s novel *Moby Dick* is no more about whales than Drucker’s books are about business, narrowly understood, says Jack Beatty in *The World According To Peter Drucker* (Free Press [1998], 1230 Ave. of the Americas, New York, NY 10020). Drucker’s *Management: Tasks, Responsibilities, Practices* (Harper Business [1973], 1000 Keystone Industrial Pk., Scranton, PA 18512; \$24.95), for example, is a terrific vehicle of liberal education, suitable for a course in sociology, philosophy, theology or others. His insights into the nature of work and modern culture are stunning and provocative.

Over the years INITIATIVES has often quoted Drucker. For example, when Pope John Paul II proclaimed that each worker is fully entitled to be an owner, at least partially, of the great workbench, INITIATIVES turned to Drucker’s report on how pension funds have “socialized the [U.S.] economy but not nationalized it.”

Happenings

Over three Saturday mornings, January 28, February 11 and February 25, 2006 Pax Christi Parish (12100 Pioneer Tr., Eden Prairie, MN 55347; tsnyder@paxchristi.com) will host a series, “Transforming the World: Being Catholic and Public.” The event honors the 40th anniversary of Vatican II’s *Pastoral Constitution on the Church in the Modern World*.

The Roundtable (18 Bleecker St., New York, NY 10012; www.nplc.org/roundtable.htm), an association of Church employees who specialize in peace and justice, will convene in Washington, DC on February 11-12, 2006. Beth Shulman, author of *The Betrayal of Work: How Low-Wage Jobs Fail 30Million Americans* (The New Press [2003], 450 W. 41st St., New York, NY 10036; \$16.95), is a featured speaker. All readers of INITIATIVES are welcome to register for the Roundtable conference.

The Coalition for Ministry in Daily Life (708 E. Eighth St., Claremont, CA 91711; www.dailylifeministry.org), with an assist from your National Center for the Laity, will hold a conference April 21-23, 2006 in Pasadena, CA.

“The Good Company: Catholic Social Thought and Corporate Social Responsibility” is an October 5-7, 2006 conference in Rome, Italy sponsored by John A. Ryan Institute for Catholic Social Thought (2115 Summit Ave. #55S, St. Paul, MN 55105; www.stthomas.edu/thegoodcompany).

Vital Voices (1050 Connecticut Ave. NW #1000, Washington, DC 20036; www.vitalvoices.org) promotes the Palermo Protocol, an effort to facilitate cooperation among governments in the elimination of

trafficking (the new term for slavery). Over 90 countries are on board. Today's slaves are mostly women, captured and sold into prostitution and, sometimes simultaneously, for sweatshop labor.

Last June the Pontifical Council for Migrants and Travelers held an international anti-trafficking meeting called "The Liberation of Women of the Street." Cardinal Stephen Hamao opened the conference with a clear outline of the Catholic position on this topic and with recommendations for local communities. His talk is reprinted in the 9/05 issue of *Laity* (Office of Laity and Family, Asian Bishops' Conference, B/4 Pearl Queen North Ave., Santa Cruz, Mumbai 400 054, India; www.fabc.org).

Websites

The N.Y. State Labor-Religion Coalition (800 Troy Schenectady Rd., Latham, NY 12110; www.labor-religion.org) is celebrating its 25th anniversary. Its website has current information on health care, farm worker issues, anti-sweatshop campaigns and more. Through its Sweatfree Schools Campaign, the Coalition has helped many Catholic high school students research the suppliers of their uniforms and other school apparel. In cooperation with the Coalition many NY schools now buy high-quality goods from reputable suppliers.

To mark the 40th anniversary of the Delano Grape Strike, the website of the Farmworker Movement Documentation Project (5131 Pleasant Dr., Sacramento, CA 95822; www.farmworkermovement.org) is displaying "Cesar Chavez: the Farmworker Movement 1962-1993." The feature includes music, art, essays and resources.

The National Center for the Laity is partial to the 37-cent Cesar Chavez stamp, issued in March 2003 because Chavez (1927-1993), who attended NCL conferences, is a North American Catholic saint. However, postal rates are increasing. What stamp should NCL now use? Is there a North American Catholic for a 39-cent stamp?

The Van Thuan Observatory (Via Bramante 15, Verona I-37138, Italy; www.vanthuanobservatory.org) reprints peace and justice talks and letters from Pope Benedict XVI, Vatican officials, and Catholic academics—some only in Italian, but most in English. Associated with the Pontifical Council for Justice and Peace, the Observatory distributes an electronic newsletter.

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The National Center for the Laity, a non-profit Illinois corporation since April 10, 1978, draws inspiration from the Second Vatican Council and the 1977 *Chicago Declaration of Christian Concern*. The NCL receives no allocation from any Church entity. The NCL relies on donations.

A couple of times a year INITIATIVES trades or donates its mailing list on a one-use basis to reputable Catholic organizations, most recently to Peacebuilders Initiative, a program at Catholic Theological Union for high school students. Our donors can easily be spared from this practice. Let INITIATIVES know if you don't want your name given to other groups.

"We don't so much *go to* church. Church is the place we *go from*." –Rev. Martin Luther King, Jr.

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