

# Initiatives

In Support of Christians in the World

National Center for the Laity  
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## 50 Years since Vatican II

It was a close election. Cardinal Angelo Giuseppe Roncalli (1881-1963) led after the first round, but not with enough votes among six contenders. It took ten more rounds; Roncalli dropping the lead at one point. Finally, on October 28, 1958 he became Pope John XXIII.

*The Good Pope* by Greg Tobin (Harper One [2012], 10 E. 53<sup>rd</sup> St., New York, NY 10022; \$26.99) begins with John XXIII's formation in Italy and his war time assignments in Bulgaria, Greece, Turkey and France. The second half of the book tells about John XXIII's short papacy, particularly his startling project called *Vatican II* (1962-1965).

He only lived through the Council's first session. At that juncture its outcome was uncertain. Those favoring status quo seemed to control the Council. But John XXIII was optimistic. Tobin quotes his assessment:

The first session was like a slow and solemn introduction... [The final result] will be a new Pentecost indeed, which will cause the church to renew her interior riches and to extend her maternal care in every sphere of human activity.

As part of Vatican II's anniversary celebration, our National Center for the Laity is co-sponsoring a conference about John XXIII on March 21-23, 2013 at the University of Notre Dame. For more information: Center for Social Concerns (Geddes Hall, Notre Dame, IN 46556; [www.socialconcerns.nd.edu](http://www.socialconcerns.nd.edu)).

NCL (PO Box 291102, Chicago, IL 60629) is also offering *Vatican II: the Essential Texts* edited by Fr. Norman Tanner, SJ plus *Peace on Earth* by Pope John XXIII to INITIATIVES' readers; both books for \$18.

## Attention Readers

Thank you for your recent donation. If perchance you have not sent something along toward NCL's 2013 budget, there is an opportunity on page eight of this newsletter.

NCL asks for only one donation per year from each person or family. Admittedly in 2011 we had to "return to the well" for special help. But in 2012, although with anxiety, NCL was nearly on budget and able to refrain from a second appeal.

One issue of INITIATIVES costs about \$2,350 to print, label and mail to about 2,800 readers in the U.S., Canada and overseas. INITIATIVES is not a subscription publication per se. Thanks to your donation, it maintains a network of people and institutions interested in the role of the laity in the world.

Please send along postal addresses of friends and colleagues. They will get INITIATIVES for one year for **free**.

## Taking the Initiative

### *On Wealth Disparity*

"The job of management is to maintain an equitable and working balance among the claims of the various directly affected interest groups, [including] stockholders, employees, customers and the public at large." –Frank Abrams (1889-1976), chair of Standard Oil of New Jersey (*N.Y. Times*, 9/3/12)

"As human beings are also animals, to manage one million animals gives me a headache." –Terry Tai-Ming Gou, current chair of Taiwan-based Foxconn Co. (*Business Insider* [1/19/12], [www.businessinsider.com](http://www.businessinsider.com))

These two attitudes (#1. the economy succeeds when everyone participates or #2. selfishness) were in tension in 14<sup>th</sup> century Venice, as detailed in *Why Nations Fail* by Daron Acemoglu and James Robinson (Crown [2012], 1745 Broadway #300, New York, NY 10019; \$17). On the economic inclusion side Venice had a joint-stock company to finance trade, called the *colleganza*. Established business people would invest. But anyone could buy a

small share and thereby gain some wealth. But on the selfishness side the wealthy eventually published a directory of the elite and only those on the list could participate in the *colleganza*. Other exclusionary barriers followed. By 1500 Venice was in decline.

“The impulse of the powerful to make themselves even more so should come as no surprise,” comments Chrystia Freeland, author of *Plutocrats* (Penguin [2012], 375 Hudson St., New York, NY 10014; \$27.95). However, the more the rich exclude others from dynamic participation, the sooner the collapse of the economy will occur.

It is not the case that the middle class have a chance to become wealthy or that the wealthy fall from their strata. Actually, Freeland writes, social and economic immobility accompany disparity. That’s because, among other factors, higher education’s economic benefit goes to those whose parents are already rich. Also, government beneficence (government purchases, subsidies, tax policy, and more) goes mostly to the already rich—not to the needy. (*N.Y. Times*, 10/14/12)

The current recession has many causes, but “the most important [is] income inequality,” writes Charles M.A. Clark (Vincentian Center for Church and Society, 8000 Utopia Pky. #B02 Vincent, Queens, NY 11439; [www.vincenter.org](http://www.vincenter.org)). “When too much money goes to the very top, not enough money circulates in the real economy, where it would create jobs and raise people’s standard of living.” (*Commonweal* [11/9/12], 475 Riverside Dr. #405, New York, NY 10115)

Catholic principles are not arbitrary. They are derived from the plan built into society and the economy by the original Designer of human arrangements. Honor that plan, society thrives. Persistently violate it and society crumbles. Catholicism does not insist on wealth and wage equality. It does say, however, that all must genuinely participate in an economy. Further, the first purpose of work is the well-being of the worker. (See *Pope John Paul II’s Gospel of Work*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8)

For more on the wealth gap: *Twilight of the Elites* by Christopher Hayes (Crown [2012], 1745 Broadway, New York, NY 10019; \$26) and *The Great Divergence* by Timothy Noah (Bloomsbury [2012], 175 Fifth Ave., New York, NY 10010; \$16). A faith reflection is *Love In Truth* by Pope Benedict XVI (National Center

for the Laity, PO Box 291102, Chicago, IL 60629; \$6).

What can be done? Interfaith Center on Corporate Responsibility (175 Riverside Dr. #1842, New York, NY 10115; [www.iccr.org](http://www.iccr.org)) will share its experience on tempering executive pay through shareholder resolutions and lobbying. Compensation Resources (310 Rt. 17 N., Upper Saddle River, NJ 07458; [www.compensationresources.com](http://www.compensationresources.com)) is one firm that provides strategies to companies interested in an objective look at their practices.

All well and good, but won’t top executives move along to other lucrative offers unless they are given hefty salary and benefits? Not so easily, says a study by Weinberg Center for Corporate Governance (University of Delaware, 20 Orchard Rd. #103 Lerner, Newark, DE 19716; [www.lerner.udel.edu](http://www.lerner.udel.edu)). Skills are not precisely transported from one company to another. The practice of setting an executive’s compensation by comparison with supposedly similar companies is quite inaccurate and only further concentrates wealth. “There is no conclusive empirical evidence,” says the Weinberg Center, “that good performance at one company can accurately predict success at another.” The result, says Weinberg Center, is that inflated executive pay is unrelated to attracting and retaining competent management. (*N.Y. Times*, 9/23/12)

## **Taking the Initiative**

### *In Retail*

Retail is the fastest-growing job sector in the U.S. Stores fall into three over-lapping types: 1.) high-end department stores that cater to wealthy customers, 2.) anchor stores in the mall and 3.) big box stores plus smaller stores in the mall or along commercial streets. There is also a fading type: the family-owned, stand-alone shop.

Caitlin Kelly was a journalist for about 25 years, including a *N.Y. Daily News* feature writer. She then for various reasons took a job at an anchor store. Her account of those two years and three months is titled *Malled: My Unintentional Career in Retail* (Penguin [2011], 375 Hudson St., New York, NY 10014; \$25.95).

Kelly intersperses her experience with trends within the industry, some history of U.S. retail and interviews with executives, including one who is committed to excellence throughout his company. She also contrasts her journalism

career with her new job, finding retail to be more of “a team sport” than the isolated routine of a writer.

The pay in big box and anchor retail is \$9 to \$11 per hour; less in rural towns. The benefits are minimal or non-existent. About 50% of clerks in big box and anchor retail leave their job within three months. Almost all have left after one year of employment. Oddly, most retail workers walk away from a job only to be soon hired at another store.

Because high turnover is expected, training is short. Kelly found a strong emphasis on company loyalty. Yet stronger still in the training were warnings about employee theft. In fact, clerks are closely monitored all day to prevent stealing.

A retail job ideally requires an outgoing person who is attentive to verbal and facial cues from customers. But, Kelly finds the wage scale mostly attracts workers who are laconic and inattentive. Some are charming, but they lack a range of emotional skills necessary to simultaneously be tenacious yet patient, friendly yet professional, and assertive without inserting one’s self.

It seems all customers, even the polite majority, want the lowest price. So the assumption in the retail business says any increase in wages results in higher prices. But Kelly suspects that smarter and more flexible management could improve worker conditions and boost sales. Corporate managers would have to forego making remote and cookie-cutter decisions about products, store design, advertising, employee policies and more.

Zeynep Ton of MIT agrees. Retail chains pay low wages because the corporate office doesn’t understand day-to-day store operations and is uninterested in long-term success. Ton supplies case studies—including Sam’s Club (800 S. Shamrock, Monrovia, CA 91016), Trader Joe’s (999 Lake Dr., Issaquah, WA 98027) and others—where higher wages actually increase profit.

Ton describes how inventory can be managed more precisely, how employees can learn the big picture and can be trained to do a variety of tasks. Of course, there is a point after which higher wages will detract from profit. But most large retailers exploit workers rather than use sustained intelligence and virtue. (*Harvard Business Review* [2/12], 60 Harvard Way, Boston, MA 02163)

## Taking the Initiative At the Warehouse

In November 2009 about 70 workers at Bissell Warehouse (20200 Ira Morgan Dr., Elwood, IL 60421) protested conditions there. They “were immediately fired,” Steve Jackson (Interfaith Action Committee, 101 W. Airport Rd., Romeoville, IL 60446) tells INITIATIVES. The event prompted community leaders to study the situation and devise a response. Thus when workers at Walmart Warehouse (26453 Center Point Dr., Elwood, IL 60421) protested their conditions last October, 500 community leaders gathered in support, Jackson continues.

Labor arrangements at warehouses are complicated. Walmart, for example, might own the entire process from the arrival in port, through the sorting at a warehouse and then the shipping to the stores. Or, a commercial realtor might own the warehouse or the shipping docks and lease them to operating companies that, in turn, hire so-called *day laborers* or *permatemps*. In that case Walmart contracts with the operating company and is not a direct employer. (*Getting the Goods: Ports, Labor and the Logistics Revolution* by Edna Bonacich, Cornell University Press [2008], 512 E. State St., Ithaca, NY 14850; \$23.95)

Shipping and receiving (also called *logistics*) is ripe for worker exploitation, reports Jennifer Medina. An unfortunate model of subcontracting allows the big retailers to keep consumer costs low by depressing worker conditions. A worker might labor in the same building for two years yet be classified *temporary*. The supervisor might arbitrarily vary the salary, up and down. In some cases the worker has to be *off-the-clock*.

Yet, Medina continues, warehouse jobs are often the only ones available to otherwise unemployed people. Those jobs are welcome in regions with failing economies. (*N.Y. Times*, 7/22/12)

Church and civic leaders in the Elwood situation are coordinated by Warehouse Workers for Justice (37 S. Ashland Ave., Chicago, IL 60607; [www.warehouseworker.org](http://www.warehouseworker.org)). In the Moreno Valley area of California, another large shipping hub, advocates look to Warehouse Workers United (601 S. Milliken Ave. #A, Ontario, CA 91761; [www.warehouseworkersunited.org](http://www.warehouseworkersunited.org)).

## Taking the Initiative *For Veterans*

A new Veterans Office (3525 S. Lake Park Ave., Chicago IL 60653; [www.vets.archchicago.org](http://www.vets.archchicago.org)) sponsors two workshops on post-traumatic stress disorder on January 15, 2013 and January 31, 2013. The first is in Mt. Prospect, IL; the second in Chicago's Hyde Park neighborhood. The 8:30 AM to 4 PM sessions are free; call 312 534 5262 to register. The office also has resources for parishes to assist vets.

Mayslake Ministries (450 E. 22<sup>nd</sup> St., Lombard, IL 60148; [www.mayslakeministries.org](http://www.mayslakeministries.org)) has two retreats for vets: January 4-6, 2013 and June 14-16, 2013.

## Taking the Initiative *Making Saints*

Cardijn Community International (73C Evangelista Ave., Santolan, Pasig City Manila, Phillipines; [www.cardijncommunity.org](http://www.cardijncommunity.org)) launches a canonization campaign for Joseph Leo Cardijn (1882-1967) of Belgium, who was made a cardinal late in life. The campaign includes a prayer and background material.

Cardijn devoted his ministry to young adults, but his premise was unique. Instead of attracting young adults *into the church* by way of social events, vibrant liturgy, service projects and more, Cardijn sought to *bring Christianity* to young workers and to form them in small communities. Second, instead of doing youth and young adult ministry *for* young people, Cardijn developed a youth ministry done *by youth* with an emphasis on their own formation—what he called preparation for life or *a school in life*. And instead of measuring success by the eventual involvement of the young people in parish life, Cardijn wanted Catholicism to be meaningful in real life settings—shops and factories, in the lives of young soldiers, sailors and workers.

In 1912 Cardijn began an experiment with about 30 girls who were members of a social club. He invited them to discuss their family and work conditions. A new group, Christian Workers League, was formed. The Cardijn groups multiplied under an umbrella called Young Christian Workers. (It is *Jeunesse Ouvriere Chretienne* in French. In English-speaking areas, using the French/Flemish

acronym, participants sometimes referred to themselves as *Jocists*.)

In 1925 Pope Pius XI (1876-1939) endorsed Cardijn's Catholic Action movement, which by then had divisions like Working Christian Youth (also known as Young Christian Workers) and Young Christian Students, each with many cells. Eventually, Vatican II (1962-1965) in its *Decree on the Apostolate of the Laity* "earnestly endorse[d]" the movement.

The Catholic Action movement came to the U.S. in the late 1930s through the efforts of Fr. Louis Putz, CSC (1909-1998) of the University of Notre Dame. Other importers include Fr. Donald Kanaly (1925-2005) of Ponca City, OK, Msgr. Reynold Hillenbrand (1904-1979) of Chicago's major seminary and Paul Maguire, an Australian lay leader who, sponsored by the Knights of Columbus, toured the U.S. By 1946 there were enough cells that Cardinal Samuel Stritch (1887-1958) of Chicago appointed two full-time chaplains, Msgr. William Quinn (1915-2004) and Msgr. Jack Egan (1916-2001), who became active on the national level.

All of the cells used the Social Inquiry Method, sometimes called *Review of Life*. A set question about ethics or relationships would start the session: **Observe**. The cell leader, a fellow worker or neighbor, would gradually turn the conversation: What should be happening at work or in the neighborhood? **Judge**. The dynamic of the meeting is an enabling tension between what participants observe at work and what they believe should happen. The tension evokes an apostolic impulse to improve matters: **Act**. At the conclusion of the meeting a chaplain, until then quiet, reflects on some aspect of Scripture or Catholic social doctrine.

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## 120+ Years *Of Catholic Social Thought*

In this time of economic doldrums, employment dominates many conversations. CEOs claim to create jobs; politicians accuse one another of killing jobs; and many workers still search for jobs. It may surprise some that the church spoke about jobs long before the current recession.

In 1891, Pope Leo XIII (1810-1903) wrote *On the Condition of the Working Classes* (found in *Catholic Social Thought* edited by David O'Brien and Thomas Shannon, Orbis

Books [1992], PO Box 302, Maryknoll, NY 10545; \$30 or from [www.vatican.va](http://www.vatican.va)).

After exposing the reality of work, wages and necessities, Leo XIII constructs a foundation for economic justice. First, he denounces the free market model as inadequate. The notion that employees and employers freely negotiate labor for a specific wage is unrealistic. The Pope points out that no matter what, workers must sustain decent lives for themselves and their families. Therefore Catholicism asserts an objective standard of a *living wage*.

Leo XIII is describing wage justice independent of policies and programs to aid the needy and spur hiring. If nature commands people to sustain life through labor, justice entitles them to the fruits of that labor. He worries that a good life through good work would disappear for many because ownership of private property is increasingly centralized in the hands of the few. Concentrated ownership plus usurious loans attack true human freedom and deface the *imago Dei* at the core of each person.

Having revealed the problem's gravity, Leo XIII gives his prescription. He wants the wellbeing of all workers, but not through a system that denies sacred freedom. He recommends laws for widespread property ownership (a *culture of ownership*), warns against excess taxation, and calls for the spread of associations including employer councils and especially labor unions. Only multiple vibrant mediating associations can effectively support the common good.

To advance the current concern about jobs, the starting point is not an obsession with efficiency and market prices. Rather, it is the simple and sacred truth of humanity: Human dignity entitles each person to provide for themselves and their families through their labor. Compassion alone will not make it happen. Justice, Catholicism says, requires widespread distribution of property and cooperation for the common good. Work at unjust pay does not make for a fully human life. The challenge is not merely for more jobs to fill our sails, but for different economic structures to catch the wind.

Pope John Paul II (1920-2005) uses the image of a *great workbench* to represent the economy. All workers are entitled, he says, to be in some sense co-owners of the great workbench. Where do INITIATIVES' readers see workers gathered around such a workbench? Share your examples, no matter how small.

## North American Spirituality *Three from Chicago*

### *Arthur Falls* (1901-2000)

Some well-intentioned people advised Martin Luther King Jr. (1929-1968) to temper his cause. Give the new administration time to act, they said. Writing from jail, King replied: "For years now I have heard the word *wait*... We must come to see...that *justice too long delayed is justice denied*... I have been gravely disappointed with the white moderate... Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will." (*I Have A Dream*, Perfection Learning [1990], PO Box 500, Logan, IA 51546; \$3.45)

Falls, a medical doctor, was active in race relations in the 1930s through the early 1960s. Your INITIATIVES' editor participated in his funeral at St. John of the Cross (5005 S. Wolf Rd., Western Springs, IL 60558). Outside the church a retired priest said: "Early in my parish days I was told to avoid Falls because he was a *race man*." That is, Falls shared King's impatience and was disposed to agitate white moderates. Good priests, said Falls, unwittingly practice intolerance because of "the very structure of the Catholic church."

Yet Falls worked inside the system to integrate schools and medical facilities, including Catholic institutions. He was involved with the Chicago Urban League, Federated Colored Catholics, Chicago Medical Society and more. Falls also started the first Catholic Worker house in Chicago and is responsible for the integrated masthead on the national *Catholic Worker* newspaper.

Lincoln Rice of Marquette University writes that Falls, despite his frustration with exclusionary Catholic institutions, never gave up on his faith. Indeed, Falls was animated by his devotion to the Mystical Body of Christ. He took that doctrine to mean that failure to campaign for integration is a Eucharistic heresy.

Rice quotes Falls: "Catholics are adherents of a faith which proclaims the doctrine of the Mystical Body of Christ, [yet the] Body still remains mythical, not mystical to too many of its members." (*American Catholic Studies* [July/12], St. Mary's Hall, 800 Lancaster Ave., Villanova, PA 19085)

Katharine Harmon of Catholic University of America tells INITIATIVES that

*the Mystical Body of Christ* image gave “imaginative ground for solidarity and responsibility toward others” to many U.S. Catholic leaders of Falls’ era. The Vatican II image of *people of God* is important, she continues. But it seemingly hasn’t caught on with Catholics in regard to social concern at work and in civic life.

Is Harmon correct? Should lay people recover the Mystical Body of Christ doctrine?

### *Ed Marciniak (1917-2004)*

Chuck Shanabruch (St. Xavier University, 3700 W. 103<sup>rd</sup> St., Chicago, IL 60655) teaches management classes. In one course he has students read what notable Chicagoans, including Jane Addams (1860-1935) and Clarence Darrow (1857-1938), said about economic justice. In a recent course Shanabruch’s students were most engaged with talks and reports by Marciniak, a founder of our National Center for the Laity.

The students picked up on Marciniak’s deep convictions, but were intrigued that he negotiated his ideals *inside* normal institutions. A couple students imagined that Marciniak, were he still around, would take the Occupy Wall St. leaders in tow and show them “ways to fight injustice” inside banks, regulatory agencies, colleges and more.

“Many of us are comfortable telling others what Christ would do,” Shanabruch reflects. “It is exciting to be an advocate...in our living room, but many of us hesitate to get in the trenches.” Marciniak, by contrast, brokered integration and other forms of justice inside hospitals, schools and unions. Consistently, but incrementally. To one high-minded critic, Marciniak replied: “There is no hydrogen bomb” to end injustice. “It has to be accomplished step-by-step.”

Marciniak, Shanabruch concludes, challenges us “to keep going even when prospects for economic justice and social reconstruction seem faint. [He] never gave up.” (*U.S. Catholic* [11/12], 205 W. Monroe St., Chicago, IL 60606)

### *Bill Veeck (1914-1986)*

INITIATIVES is regularly quoted, but never before in a sports’ publication. Now, INITIATIVES is quoted and footnoted in *Bill Veeck: Baseball’s Greatest Maverick* by Paul

Dickson (Walker & Co. [2012], 175 Fifth Ave., New York, NY 10010; \$28).

Veeck was a pioneer in race relations. He led integration of the National Basketball League (the predecessor of the NBA). He then was the first owner to integrate the American Baseball League. Veeck uniquely among owners paid Negro League teams when he signed a black player. He brought Satchel Paige (1906-1982), the oldest *rookie*, to the major leagues and remained a steady friend.

Veeck, as Dickson writes, was the last owner of a major team who was not personally wealthy. Yet Veeck used his leverage to save the New England Patriots from moving to a Southern locale; even though Veeck was not a *football* executive. He saved our Chicago White Sox from being moved to Seattle and led the expansion of major league baseball into California.

Yet for all this, Veeck was despised by fellow executives when he owned the White Sox (twice), the St. Louis Browns and the Cleveland Indians plus the minor league Milwaukee Brewers, the Syracuse Chiefs and the Miami Marlins; so despised that he was denied ownership of other teams. Why? Because he favored racial justice, worker justice and fan appreciation. Veeck never lied in negotiations; although he didn’t play every card face up. He was the only owner to testify in favor of Curt Flood’s (1938-1997) challenge to the reserve clause.

Veeck did all these things and more despite losing a leg during U.S. Marine service. Veeck consistently treated his handicap (a wooden leg) as an amusing challenge. He once fell in an airport. A skycap asked if he needed a doctor. “No,” Veeck replied. “Right now I could use a carpenter.”

His second marriage to Mary Frances Ackerman was the reason for his conversion to Catholicism. The priest who instructed Veeck insisted on the couple’s six-month separation prior to the wedding and on a six week intensive education program. Characteristically, Veeck asked a fellow executive and a Catholic to plead with the pope for an exception. After a laugh, Veeck submitted totally and seriously to the requirements. Veeck’s Catholicism was the workaday type. He stood up for justice without moralizing. He conducted business honorably, knowing when and when not to compromise. He donated without fanfare. He suffered greatly yet gave noble example to the handicapped.

Fr. Thomas Fitzgerald (1917-2007), another Chicago legend, preached at Veeck's funeral at St. Thomas the Apostle (5472 S. Kimbark Ave., Chicago, IL 60615): Some people will say, "Yeah, [Veeck] prayed in the late innings when the score was tied." But, Fitzgerald continued: "Prayer is not just multiplying words. It is really a state of mind, an acceptance of our littleness before the Lord and our need for his help. I think Bill had that fundamental posture."

The new biography quotes INITIATIVES to the effect that Veeck should be

canonized. Maybe that is presumptuous. For now, INITIATIVES launches this campaign: Retire number 14 in all major league parks to honor Larry Doby (the first black in the AL) and by extension Bill Veeck. The Indians retired number 14 in 2007. Our White Sox should be next, quickly followed by the other Chicago team, in whose stadium by the way Veeck planted the ivy. To support the Retire 14 Campaign, write Major League Baseball (75 Ninth Ave. #500, New York, NY 10011).

## Happenings

Fr. William Byron, SJ of St. Joseph University in Philadelphia is the 2012 winner of the Barry Award from American Catholic Historical Society (263 S. Fourth St., Philadelphia, PA 19106; [www.amchs.org](http://www.amchs.org)). Byron, a longtime friend of the National Center for the Laity, is the author of *The Power of Principles: Ethics for the New Corporate Culture* (Orbis Books [2006], PO Box 308, Maryknoll, NY 10545; \$18) plus *Faith-Based Reflections on American Life* (Paulist Press [2010], 997 Macarthur Blvd., Mahwah, NJ 07430; \$14.95) and more. He convenes a support group of business people and writes a syndicated column. Blessings on Fr. Byron.

The Graduation Pledge of Social and Environmental Responsibility (Alliance for Ethics, 175 Forest St., Waltham, MA 02452; [www.graduationpledge.org](http://www.graduationpledge.org)) began 25 years ago. Student leaders at hundreds of colleges and some high schools now ask graduating classmates to sign up: Agree to "take into account the social and environmental consequences of any job I consider" and to work within my company to improve policies. The Pledge is collecting reports on "the best promotion events" for Graduation 2013.

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Contributing to this issue: Ambrose Donnelly, a recent graduate of St. Ignatius High School.