

# Initiatives

In Support of Christians in the World

National Center for the  
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**June  
2005**

**Number  
149**

## Taking the Initiative

### *In the Parish*

Recently, St. Mark's (2618 N. Hackett Ave., Milwaukee, WI 53222; [michellemooney@sbcglobal.net](mailto:michellemooney@sbcglobal.net)) sponsored a three-session "affinity group" for public school teachers. "Come and talk about your vocation," St. Mark's advertised. The 15 teachers who responded considered questions like: What inspired you to be a teacher? Where do you find God? Can our parish support what you do?

St. Mark's is the exception, according to researcher James Davidson (Purdue University, West Lafayette, IN 47907). Churches offer "few, if any, programs...related to parishioner's daily lives," he reports. Because of this neglect, concludes the National Congregations Study, members rate their churches poorly on connecting faith to work and family life. (*Congregations in America* by Mark Chaves, Harvard University Press [2004], 79 Garden St., Cambridge, MA 02138; \$29.95)

In other words, members are willing to *give an A for effort* on their church's hospitality, its pastoral care for needy members, and even on music and sermons. But they give "the lowest grades in areas where parishes provide the fewest benefits," namely on work and family life.

Why the low investment of the *church gathered* in the mission of the *church scattered*? To find out, the National Center for the Laity traveled in early April to Yale Divinity School where the Coalition for Ministry in Daily Life (708 W. Eighth St., Claremont, CA 91711; [www.dailylifeministry.org](http://www.dailylifeministry.org)) held its best-ever convention. The NCL delegation included NCL founder Mary Beth Dunne of Albany, three other board members and eight others.

The role of workaday laity gets short shrift not because parish staff are super-busy with internal maintenance and with individual pastoral care, the NCL leaders learned. Rather, Church employees and many parish leaders, be they liberal or conservative, become fixated on

internal issues because their *operative theology* does not point toward the world.

For example, evangelical theology says that individuals are saved as they turn against the corrupt world or, less harshly, that the world is a distraction from eternity. That is the assumption in the enormously popular book *The Purpose Driven Life* by Rick Warren (Zondervan [2002], 5300 Patterson Ave. SE, Grand Rapids, MI 49530; \$19.99).

Darrell Cosden (International Christian College, 110 St. James Rd., Glasgow G4 OPS, Scotland) told the CMDL convention that the Bible contains a co-creation mandate equal to the individual salvation mandate. Work, according to God's design, is not merely a hobby. Further, God expects to receive all marketplace institutions into heaven. Cosden admitted, however, that as of now very few evangelicals perceive a theology of work as central to the message of salvation.

It's their *theology of church* that hinders Catholic Church employees and parish leaders from connecting with work. For example, a Catholic parish, seemingly well formed in Vatican II, sponsors a ministry fair to attract volunteers. All well and good. But, neither on that Ministry Weekend nor at any other time does the parish have a fair about worshipers' jobs. To offer a second example, parish catechists and its grammar school teachers are commissioned at a Mass in late August. Teachers from public and non-Catholic private schools are left in the pew. An RICA team, to give a third example, exposes its participants to the full life of the parish by inviting representatives from parish groups, including outreach ministries, to RCIA gatherings. A business executive who daily wrestles with fairness in the marketplace is never contacted. The RCIA participants, like most Catholic worshippers, are left with the impression that full Christian church life means getting involved in internal parish ministries.

## **Taking the Initiative** *For Parents*

Parishes are advised to spend energy on family life because, says Philip Longman in *The Empty Cradle* (Basic Books [2004], 387 Park Ave. S., New York, NY 10016; \$26), “faith is increasingly necessary as a motive” to have and to nurture children. Further, given an opportunity, parents derive real strength from their churches.

The wider “mainstream consumer culture” is running against “the virtues associated with the ordinary tasks of rearing children,” writes Barbara Dafoe Whitehead, author of *The Divorce Culture* (Random House [1998], 1745 Broadway, New York, NY 10019; \$15).

In fact, the wider culture tells parents that childrearing is not satisfying and that even well-intentioned parents are not much good at it, Whitehead concludes after reviewing several studies including *Anxious Parents* by Peter Stearns (N.Y. University Press [2004], 838 Broadway #300, New York, NY 10003; \$19).

Parents, Whitehead says, have internalized the premise of the TV show *Supernanny*: That it’s par for the course to be “insecure and bewildered about the basics of childrearing.” (*Commonweal* [2/25/05], 475 Riverside Dr. #405, New York, NY 10115)

Please furnish INITIATIVES with reports on how your parish supports parents in their crucial vocation.

## **Taking the Initiative** *In Journalism*

Journalists rate just below seminarians and medical students in ethical thinking, according to a study published as *The Moral Media: How Journalists Reason About Ethics* by Lee Wilkins and Renita Coleman (Lawrence Erlbaum Pub. [2005], 10 Industrial Ave., Mahwah, NJ 07430; \$19.95). Public opinion, say Wilkins and Coleman, does not usually view “journalists as sophisticated moral thinkers.” But their level of moral reflection “equals or exceeds members of other learned professions.”

Of course moral thinking is only an indicator of moral behavior. There are mountains of psychology articles and novels that nuance the relationship between the two.

Nor do Wilkins and Coleman imply that journalists don’t need additional guidance. Thus,

the Chicago Headline Club (333 N. Michigan Ave. #2032, Chicago, IL 60601; [www.headlineclub.org](http://www.headlineclub.org)) has launched a hotline for journalists who have specific ethical questions: toll free, 866 345 3662; or type [www.ethicsadviceforjournalists.org](http://www.ethicsadviceforjournalists.org).

By the way, prison inmates did quite poorly on Wilkins and Coleman’s ethics test. (*Milwaukee Journal Sentinel*, 5/8/05 & *Chicago Reader* [3/4/05], 11 E. Illinois St., Chicago, IL 60611 & *Journalism and Mass Communications Quarterly* [Fall/04], 234 Outlet Pointe Blvd., Columbia, SC 29210; [www.aejmc.org](http://www.aejmc.org)).

## **Taking the Initiative** *Among Migrants*

Christians must resolutely advance human dignity. However, strategies can change. If one tactic yields no results after a given time, for example, Christians are challenged to try another approach.

Thank goodness the three-year boycott of Taco Bell (17901 Von Karman St., Irvine, CA 92614) has ended, for INITIATIVES was about to justify lunch at a Taco Bell franchise within walking distance of INITIATIVES’ day job.

Early in March the Coalition of Immokalee Workers (PO Box 603, Immokalee, FL 34143; [www.ciw-online.org](http://www.ciw-online.org)) announced it had won a penny per pound increase in pay for the Haitian-American, Mexican-American and other immigrants in Florida fields who harvest tomatoes for Taco Bell suppliers. “This victory establishes a new standard of social responsibility for the fast food industry,” says Lucas Benitez of CIW.

CIW acknowledged the support of Bishop John Nevins (Diocese of Venice, PO Box 2006, Venice, FL 34284), who in turn thanked “all the faithful [who] remained in solidarity with CIW during this struggle.” Nevins encourages people to eat at Taco Bell. Bishops Nicholas DiMarzio (Diocesan Center, PO Box 708, Camden, NJ 08101) and Thomas Wenski (Chancery Office, PO Box 1800, Orlando, FL 32802) want other companies to sign similar agreements to improve the plight of farmworkers. Stay tuned. (*Sarasota Herald Tribune*, 3/9/05 & *Florida Catholic*, 3/18/05 & *United Church News* [4/05], 700 Prospect Ave., Cleveland, OH 44115)

## **Taking the Initiative** *On the Eucharist*

The Eucharistic Year, which continues through October 2005, causes INITIATIVES to reflect on people's eating habits. For those habits certainly contour Eucharistic spirituality.

Most meals in this country are no longer eaten at home, but rather in the car or at a restaurant. Meals at home, reports NPD Group (900 W. Shore Rd., Port Washington, NY 11050; [www.npd.com](http://www.npd.com)), are increasingly pre-prepared. That is, the food has either been brought from a fast food restaurant or a complete frozen meal is nuked in the microwave. Soon the stove could disappear from many kitchens.

As dining--already disconnected from farming--gets further divorced from food preparation, it is harder to remember God's purposes in creating our need and appetite for food, says Rev. L. Shannon Jung (Center for Theology and Land, 2000 University Ave., Dubuque, IA 52001; [www.ruralministry.com](http://www.ruralministry.com)). To overcome such a handicap, healthy and holy Christians must take deliberate steps to recall the specific harvesting and marketing conditions of their meals, Jung writes in *Food for Life: the Spirituality and Ethics of Eating* (Fortress Press [2004], PO Box 1209, Minneapolis, MN 55440; \$15).

Bro. David Andrews, CSC (National Catholic Rural Life Conference, 4625 Beaver Ave., Des Moines, IA 50310; [www.ncrlc.com](http://www.ncrlc.com)) also believes that Christian spirituality includes thoughtfulness about the way food comes to our table. NCRLC has launched its "Eating Is a Moral Act" campaign, complete with materials for parishes and small groups.

In addition to the kitchen table and the restaurant table, Andrews wants Christians to think about the altar table: How did the bread and wine get to the altar?

And so, as a spiritual discipline for this Eucharistic Year, INITIATIVES asks its readers to report on how and from where the bread and wine gets to the altar in your parish. INITIATIVES will share your reports in a future edition.

## **Taking the Initiative** *Among Clergy*

Bishop Joseph Burnett (Episcopal Diocese of Nebraska, 109 N. 18<sup>th</sup> St., Omaha, NE 68102; [www.episcopal-ne.org](http://www.episcopal-ne.org)), like many

other bishops, periodically hosts a two or three day clergy conference. This year's topic was "Full Living of the Baptismal Covenant."

Conference leaders, including presenter A. Wayne Schwab, made a distinction between *congregational missions* (which include all Church committees) and *member missions* (which include all the ways Christians cooperate with like-minded people to improve civic life, family life and work life). The conference stressed the priority of member missions over congregational missions, both theologically and practically. That is, Churches can best garner resources and money for their challenges if they first and primarily equip and support the laity for their role in the workplace and community—an admittedly risky step for a Church that has to pay utility bills and schedule choir rehearsals.

Instead of talks by Church employees, Burnett's well-attended clergy conference featured a mail carrier, a homemaker, a farmer and two high school students. Burnett pledged follow-up on "equipping people to live out the baptismal covenant." (*Member Mission Newsletter* [2/05], PO Box 308, Essex, NY 12936; [www.membermissionpress.org](http://www.membermissionpress.org))

## **Taking the Initiative** *Making Saints*

Emmanuel Mounier (1905-1950), his journal *Esprit* and his circle of personalist philosophers "occupied a unique position of influence and prestige" in mid-20<sup>th</sup> century France, especially after World War II, writes Fr. Thomas Bokenkotter. No other trend "within Catholicism could match personalism in comprehensiveness and appeal. Its insistence on the central value of the human person [is now] the keystone of Catholic social thought. Personalism thus occupied a vanguard position in the French church's spiritual and intellectual struggles with its ideological rivals," including communism and consumerism. In addition, says Bokenkotter, personalism's "analysis of existentialism provided a solid alternative to the better known [atheistic] version." (*Church and Revolution*, Image Books [1998], 1745 Broadway #1000, New York, NY 10019; \$27)

Recently, 550 people attended a conference, "The Person and Relational Humanism, Legacy and Challenges of Mounier," at Salesian University (1 Piazza dell' Ateneo Salesiano, Rome 00139, Italy). Those participants signed a petition requesting the

beatification of Mounier—a step in the official saint-making process. (*Houston Catholic Worker* [4/05], PO Box 70113, Houston, TX 77270; [www.cjd.org](http://www.cjd.org))

Things have changed since the days of Mounier and contemporaries like Charles Peguy, Henri Bergson and Jacques Maritain. Yet today's young adults, overexposed to pragmatism and relativism, might find in *personalism*, which can also be called *communitarianism*, an alternative to *individualism*, one that gives meaning to relationships, careers and global citizenship.

Personalism is not a pre-ordained, comprehensive ideology, Mounier insists. It is “an open adventure” that fosters “continual creation, continual awareness.” Personalism is for the activist who is comfortable finding truth in “the companionship of the road rather than from diagrams of the workshop.”

Personalism, however, is a genuine philosophy that contains “a principle of spirituality,” but not in the sense of “an overflow of verbalized, moralizing sentiment.” Unlike some spiritualities, Mounier says, personalism does not encourage “isolation nor rumination in evasion, but vital struggles of active service.” Personalism asserts “a spiritual realism” in the face of the escapisms in our world.

In addition to the two chapters on Mounier in Bokenkotter's excellent *Church and Revolution*, there is a biography still in print: *Emmanuel Mounier and the New Catholic Left* by John Hellman (University of Toronto Press [1981], 10 St. Mary St. #700, Toronto, Ont. M5T 1R5, Canada; \$37.50). Mounier's own *Personalism* can be obtained for \$9.95 through Catholic Worker Bookstore (PO Box 3087, Washington, DC 20010; [www.catholicworker.com/bookstore](http://www.catholicworker.com/bookstore)).

As a student, Robert Schuman (1886-1963), considered the priesthood. But a friend told him that the apostolate of the laity was urgently needed: “The saints of the future will be people like you who wear sports jackets.”

Schuman was involved in the French resistance during the War and was active in the Popular Republican Movement, a Catholic organization. He held many top governmental positions after the War. Schuman was able to get six countries to share coal and steel resources in the 1950s, a plan that is considered the first step toward the European Union.

Schuman was beatified in 1990 and his official saintly cause advanced in May 2004. He is one of over 55 people featured in *Santos*

*Laicos* by Justiniano Beltran (San Pablo [2000], Alba House, 2187 Victory Blvd., Staten Island, NY 10314; \$7.95).

## Taking the Initiative

### *Assisting the Unemployed*

Joseph's People (338 Manor Ave., Downingtown, PA 19335; [www.josephspeople.org](http://www.josephspeople.org)) is a ten-year old support group for the unemployed. It began in a Catholic parish but now has seven sites, including a United Methodist church, a Presbyterian church and other Catholic parishes. Several “supportive companies” regularly send “help wanted” notices to the group.

Job Source (3823 S. Indiana Ave., Chicago, IL 60653; [jobsourcing@afcserv.org](mailto:jobsourcing@afcserv.org)) is a ministry of Apostolic Faith Church. Participants are put through a rigorous three-day program to sharpen their interviewing skills. Employers cooperate with the program.

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## Work and Art

Several large murals around Chicago's south side depict the city's labor history, including the migration from the South of thousands of job-seeking blacks, the conditions of packing house workers a century ago and a scene from the famous 1886 Haymarket Affair. The Chicago Public Art Group (1259 S. Wabash Ave., Chicago, IL 60605; [www.cpag.net](http://www.cpag.net)) promotes murals like these by linking artists and community groups, sometimes with the co-sponsorship of a government agency. CPAG, funded by about 25 foundations, has been active for 30 years. Nine color photos of the labor murals appear in the 2/05 edition of *Union Labor News* (1602 S. Park St. #228, Madison, WI 53715).

Marquette University, in collaboration with Alverno College and the University of Wisconsin School of the Arts, will host a November 10-12, 2005 conference on “Art, Faith and Social Justice.” It will consider the many works of art that consciously seek “spiritual and political engagement.” More information: Phyllis Ravel (Marquette Performing Arts, PO Box 1881, Milwaukee, WI 53201; [www.marquette.edu](http://www.marquette.edu)).

## North American Spirituality

John Cogley (1916-1976)

Way back in 1955 Cogley began writing about the mistaken equation between power and greatness. Some people in President Dwight Eisenhower's administration assume that U.S. "greatness, measured in material wealth and political stature [is] somehow a reward for godliness." This is "a national delusion."

These themes and others, which Cogley developed over a long career in journalism, are still relevant.

For example, way back in 1949 Cogley wrote that too much Catholic energy is devoted to *anti-this* and *anti-that* campaigns. The church needs to muster some positive energy "for genuine Christian social reconstruction."

Far from being a detriment to the gospel, "our system of church-state relations" and our pluralistic society actually contribute to "the health of U.S. Catholicism," Cogley wrote way back in 1957.

In 1938 Cogley, along with National Center for the Laity founder Ed Marciniak (1917-2004), founded a Catholic Worker house in Chicago. Joined by Jim O'Gara (1918-2003), they began publishing *Chicago Catholic Worker* newspaper, an antecedent of INITIATIVES. The trio got involved with Fr. Martin Carrabine, S.J. and started a group called Chicago Inter-Student Catholic Action. Through CISCA they launched *Today*, a magazine that lasted for 25 years.

Cogley served in the Air Force during World War II, breaking with the pacifism of Catholic Worker founder Dorothy Day (1897-1980). In 1949 he moved to New York to join O'Gara on the staff of *Commonweal* (475 Riverside Dr. #405, New York, NY 10115). Cogley was its editor until 1955 and then a regular columnist until 1964. He spent ten years with the Center for the Study of Democratic Institutions (10951 W. Pico Blvd., Los Angeles, CA 90064), where he wrote *Report on Blacklisting* (Ayer Co., Lower Middle Rd., Stratford, NH 03590; \$26.95), about Communist influence in the entertainment industry. In 1965 Cogley became the religion editor for the *N.Y. Times*, helping its readers understand Vatican II developments.

In 1973 Cogley left the Catholic Church over what he called "old-fashioned doctrinal points." He joined the Episcopalian Church and was ordained a transitional deacon shortly before he died.

*Catholic America* (Sheed & Ward [1973], 1332 N. Halsted St. #302, Chicago, IL 60622; \$12.95), Cogley's history of U.S. Catholicism, is still in print. His papers are in the archives of the University of Notre Dame.

## North American Spirituality

Kate Mullany (1845-1906)

Nearly all white starched shirts were once manufactured in Troy, NY. Thousands from that town were employed in the clothing industry, including over 3,000 women in 14 commercial laundries. The women, exposed to bleach, sulfuric acid, chloride of soda and hot irons, earned about \$3 per six-day week.

In 1864 19-year old Kate Mullany, with her friends Esther Keegan and Sarah McQuillan, organized about 200 workers into the Collar Laundry Union, the first woman's labor union in the U.S. They staged a five-day strike and won a 25cent increase. Other actions and negotiations followed and wages climbed steadily.

Mullany's union gained a reputation for generosity, helping laid off workers and assisting the ironworkers and bricklayers unions. Mullany was elected vice-president of the National Labor Union, but declined the position. She was then appointed secretary, the first woman to hold a national office in the labor movement.

In 1869 Mullany tried for a penny and a half raise. The owners decided to lockout the workers. In a counter tactic, she started a cooperative laundry and began selling stock in a worker-owned manufacturing plant. But it wasn't enough. In February 1870 Mullany dissolved her union, telling the workers to go back to their old jobs and take the best wage they could get. Mullany spent many subsequent years promoting the idea of coops and advising women's groups.

The Kate Mullany House (350 Eight St., Troy, NY 12180), located five blocks east of the Hudson River near the merge with the Mohawk River, was recently declared a national historic site under the National Park Service. The American Labor Studies Center ([www.labor-studies.org](http://www.labor-studies.org)) moved into the building. George Nee of Massachusetts, a longtime friend of the National Center for the Laity, serves on the ALSC board.

Mullany is also a member of the National Women's Hall of Fame (PO Box 335, Seneca Falls, NY 13148), just north of Seneca

and Cayuga Lakes, not far from the vineyard where INITIATIVES spends the summer.

Mullany, whose married name was Fogarty, was a parishioner at St. Peter's (2310 Fifth Ave., Troy, NY 12180). She is buried in its cemetery. For additional reading, get *Working Women of Collar City* by Carole Turbin (University of Illinois Press [1978], 1325 S. Oak St., Champaign, NY 61820; \$17.95).

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## News and Views

The U.S. Army (1500 Army Pentagon, Washington, DC 20310; [www.army.mil](http://www.army.mil)) has a recruiting campaign that features the slogan "an army of one."

This slogan "would have made little sense" to our soldiers in World War II, says Mike Gecan, author of *Going Public* (Bantam Doubleday [2004], 1745 Broadway, New York, NY 10019; \$12). It "seems to contradict what lies at the very heart of why soldiers fight and die: their relationship to their country, to their platoon, to the people they entered with, trained with, drank with and are now fighting together with." But, Gecan continues, the slogan is consistent with a prevailing philosophy in this

country. "It reinforces the theme of personal autonomy...because it reduces the [individual's] dependence on...institutions and structures, and because it carries the rhythms of religious and economic individualism to their cultural (not logical) conclusion." It assumes "that the individual person or family doesn't need mediating institutions and programs."

Gecan contrasts today's individualism with a philosophy that was prevalent in the 1940s, one that cherished " platoons and companies and armies; parishes and congregations and church vestries; labor locals and federations and councils; precincts and districts and wards."

Gecan admits that *the good old days* "was a dense world, complex and gray." He admits that mediating institutions in the 1940s and beyond could be exclusionary, corrupt and often boring. But Gecan is not convinced that a self-reliant, direct relationship between each individual and the market is the best route to social mobility and economic health any more than an intense, pure, unmediated one-on-one relationship with the divine is best for most people's spiritual life. (*Boston Review* [5/05], MIT #E53-407, Cambridge, MA 02139)

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## Happenings

April saw the opening of Spirit and Work Resource Center (2075 Eunice St., Berkeley, CA 94709; [www.unityberkeley.org](http://www.unityberkeley.org)). It houses books-for-sale, lists of contacts and resources as well as back copies of newsletters "focusing on workplace issues," presumably including INITIATIVES.

The National Museum of Catholic Art and History (443 E. 115<sup>th</sup> St., New York, NY 10029; [info@tmcah.org](mailto:info@tmcah.org)) is, through September 2005, exhibiting 60 paintings by Franklin McMahon under the heading "The World of Vatican II: An Artist's Report." McMahon covered Vatican II from 1962-1965 as an artist-reporter.

Loyola University (820 N. Michigan Ave., Chicago, IL 60611; [www.evoke.luc.edu](http://www.evoke.luc.edu)) hosts "Dialogues in Faith and Study," an October 2, 2005 interdisciplinary conference "exploring faith in the sciences, humanities and the professions.

"Catholic Social Teaching and Work: Reflections on the 25<sup>th</sup> Anniversary of [Pope John Paul II's] *On Human Work*" is a September 25-27, 2006 conference at Villanova University. More information: Office for Mission Effectiveness (800 Lancaster Ave. #202 Vasey, Villanova, PA 19085; [www3.villanova.edu/mission](http://www3.villanova.edu/mission)).

Jim Wallis, author of best-selling *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It* (Harper San Francisco [2005], 10 E. 53<sup>rd</sup> St., New York, NY 10022; \$24.95), is a leader of Call To Renewal (2401 15<sup>th</sup> St. NW, Washington, DC 20009; [www.calltorenewal.org](http://www.calltorenewal.org)), a coalition of Christians dedicated to "overcoming poverty" in our land of plenty. Call To Renewal includes a publicity bus tour around the country, a conference in Washington, lobbying and information packets for local groups.

The Catholic Campaign for Human Development (3211 Fourth St. NE, Washington, DC 20017; [www.povertyusa.org](http://www.povertyusa.org)) also has an awareness campaign about domestic poverty. CCHD can supply materials suitable for religious education classes. For an interested parish there are enough devotional guides, videos and handouts for a yearlong education/prayer effort.

Sadly, *The Public Interest*, launched in 1965, has ceased publication with its Spring/05 issue. *The Public Interest*, with a circulation that never exceeded 10,000, “had more influence on domestic policy than any other journal in the country,” writes David Brooks (*N.Y. Times*, 3/5/05). Brooks mentions an early article by James Coleman that typifies *The Public Interest*. The condition of a school building and the dollars spent per student has little relationship to standard test results, Coleman found. A student scores highly if his or her parents read newspapers and magazines (*intellectual capital*) and if the parents belong to clubs or church committees (*social capital*). The second most important variable is the student’s peer group. The school itself can improve test scores to the extent it has a disciplined, character-building culture, one in which the parents are involved. Spending more money on social problems in itself is a wash or, as some contributors to *The Public Interest* argued, is actually a negative because the government funded programs create dependency. While it is not the only point of view, *The Public Interest* insight was very valuable. Fortunately the archives are available at [www.thepublicinterest.com](http://www.thepublicinterest.com).

**INITIATIVES** is published by the National Center for the Laity,  
PO Box 291102, Chicago, IL 60629.

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The National Center for the Laity, an Illinois corporation since April 10, 1978, perpetuates the Second Vatican Council and the 1977 *Chicago Declaration of Christian Concern*. The NCL is an independent, 501 C 3 tax-exempt organization, listed in P.J. Kenedy & Sons’ *Official Catholic Directory* and U.S. Conference of Catholic Bishops’ *Directory of Lay Movements, Organizations & Professional Associations* and in Our Sunday Visitor’s *2005 Catholic Almanac*. The NCL is an institutional member of the Coalition for Ministry in Daily Life (708 W. Eighth St., Claremont, CA 91711; [www.dailylifeministry.org](http://www.dailylifeministry.org))

The NCL has no payroll obligation. Its volunteers help network about 4,500 people and about 80 institutions interested in the connection between faith and daily life. The NCL cookie jar is down to crumbs. Help us publish two issues of INITIATIVES in the fall by sending a tax-deductible donation, payable “National Center for the Laity” (PO Box 291102, Chicago, IL 60629).

Many people have requested copies of INITIATIVES’ special issue on Pope John Paul II. There are about 300 **free** copies available from INITIATIVES’ attic office, just east of Midway Airport: NCL, PO Box 291102, Chicago, IL 60629; 773 776 9036 (fax). The special edition has also made its way into cyberspace, including into the website of Catholic Labor Network (1500 Jefferson Dr., Port Arthur, TX 77642; [www.catholiclabor.org](http://www.catholiclabor.org)).

Maybe there is an organization that would like to post each edition of INITIATIVES on its website? Let us know.

For more from your INITIATIVES’ editor, go into cyberspace at [www.rc.net/chicago/sacredheart](http://www.rc.net/chicago/sacredheart). Look in the *Let Us Rebuild* section for articles on the Eucharistic Year, young adults, race relations, Islam and other topics.

“I am convinced that the renewal of the church in the U.S. will not be possible without the active presence of the laity. [Therefore,] an essential part of [a bishop’s] pastoral governance must be guiding and supporting the laity in their efforts to be a leaven of the gospel in the world.” –Pope John Paul II to U.S. bishops from the South, 12/4/04.

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