

# Initiatives

In Support of Christians in the World

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

[www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)

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## Joy into the World

Pope Francis contrasts two styles of Christianity in his Scripture-laced, 150-page, November 2013 exhortation, *The Joy of the Gospel* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$14). His rejection of the first *self-absorbed style* is so thorough that, Francis admits, some Christians will be “offended by my words.” Using fresh language, our pope says self-absorbed Christians look like they have “just come from a funeral.” These “sourpusses” act like Lent has no Easter. The church then becomes “a museum piece” where with “a false sense of security” church leaders are insistently “obsessed with the disjointed transmission of a multitude of doctrines,” where bishops and other ministers “passively and calmly wait in our church buildings,” preoccupied with “mere administration.”

Francis wants *an outward style* of Christianity “which is bruised, hurting and dirty because it has been out on the streets.” He wants Christians “going out to others in order to reach the fringes of humanity,” the parts of life he calls “the peripheries.” This is “a church whose doors are open.”

Of course, Christians go out to a world that contains evil. Francis names consumerism as an overriding force that results in futility, complacency, desolation, frivolity, the superficial, “a state of paralysis and acedia,” and even an implicit rejection of ethics by which some people, including the unborn, are considered unimportant. Consumerism, he writes, not only influences personal habits but is crystallized in unjust social structures.

Quoting Pope John XXIII’s (1881-1963) opening talk at Vatican II (1962-1965), Francis says that only “prophets of doom” confine their analysis to the world’s defects. Outward-looking Christians, by contrast, are alert to “the resurrection [that] is already secretly woven into the fabric” of this world. “Each day in our world beauty is born anew,” he says. It is not confined to the interior of church buildings, for “every expression of true beauty [leads] to an encounter with the Lord Jesus.” With proper imagination we see beauty “all around” in

“nurses with soul, teachers with soul, politicians with soul,” in businesspeople and others who display “real joy...even amid pressing professional obligations,” and particularly in the poor.

The challenge for *outward Christians* is to bring out the “values of faith and solidarity” embedded in popular culture and to encourage “the development of a more just and believing society.”

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## Taking the Initiative

### *In Health Care*

About 84% of doctors accept gifts, meals and trips from drug companies. Jerome Kassirer (Tufts School of Medicine, 145 Harrison Ave., Boston, MA 02111; [www.tufts.edu](http://www.tufts.edu)) says doctors are to “take nothing from industry—nothing.” (*On the Take*, Oxford University Press [2005], 198 Madison Ave., New York, NY 10016; \$19.99)

Steven Nissen (Cleveland Clinic, 9500 Euclid Ave. #J23, Cleveland, OH 44195) leads a group of doctors who challenge all medical committees that host meetings or conventions to adopt a *zero dollar* policy. An event sponsor can buy an ad in a journal and distribute literature at a conference—but nothing else: no pens, no tote bags, no meal vouchers, nothing. In particular, the group says anyone writing practice guidelines can have no financial influence from a drug company.

The Institute of Medicine (500 Fifth St. NW, Washington, DC 20001; [www.iom.edu](http://www.iom.edu)) recently issued 16 recommendations to avoid conflict of interest between doctors and drug companies. IOM wants full disclosure in the office, in labs and in publications. The American Medical Association (515 N. State St., Chicago, IL 60654; [www.ama-assn.org](http://www.ama-assn.org)) advocates disclosure but also tells members to refuse gifts that do not benefit patients, refuse all gifts worth more than \$100 and refuse all pharmaceutical stock when doing research.

Now there is reform from the other direction. Glaxo (5 Crescent Dr., Philadelphia, PA 19112), a world leader in drug production

and distribution, will no longer pay doctors to speak on its behalf or in other ways promote its products. Plus, its sales reps will no longer get a commission for pushing pills.

Critics of Glaxo's reform say it comes only because China is going after the company for bribery and because later this year the U.S. has stricter disclosure requirements. Critics also mention that Glaxo will continue to provide "educational grants" to doctors. (*N. Y. Times*, 12/17/13 & *Bloomberg Business Week* [12/18/13], 1221 Ave. of the Americas, New York, NY 10020)

Acknowledging Glaxo's critics, INITIATIVES still applauds the company, keeping in mind two Catholic principles: #1.) Everyone does everything for mixed motives. The right thing gets done for mixed reasons; just as the wrong thing can get done with good intentions. #2.) Social justice is a this-worldly virtue. Thus, all reform is incremental; more social justice is required tomorrow.

## **Taking the Initiative** *In Fashion*

Model Alliance (110 E. 25<sup>th</sup> St., New York, NY 10010; [www.modelalliance.org](http://www.modelalliance.org)) is not a union that negotiates contracts. It is a guild or professional association that advocates with agents, designers, photographers, advertisers and others for ethical treatment of workers. Most models are teenagers. They can be sexually harassed, exposed to drugs, pressured to lose weight and cheated of wages. Most work part-time and rarely have opportunity to form solidarity with other workers.

The year-old, 400-member Alliance wants partnerships with employers and trade associations. It wants clear policies on pay formulas, including specifics on commissions, fees, and escrow accounts. Late last year it celebrated the enactment of a Child Model Law (N.Y. Department of Labor, Harriman Campus #12, Albany, NY 12240) that requires chaperones and tutors for those under 16. (*N.Y. Times*, 12/24/13)

Models are but one sector in a changed apparel industry. Not so long ago downtown department stores "anchored civic and economic life and balanced the relationship between seller, manufacturer and consumer," writes Elizabeth Cline in *Over-Dressed: the Shockingly High Cost of Cheap Fashion* (Penguin [2013]; 375 Hudson St., New York, NY 10014; \$16).

Family-owned stores did the same for a neighborhood. Their apparel line came from a limited number of clothiers. A style was *in* for even a decade.

Today *cheap fashion*, or what *Wall St. Journal* (11/27/13) calls *fast fashion*, rules. While every other staple of daily life has increased in recent years, clothing has markedly decreased. Consumers look for the lowest price at Wal-Mart or at a clothing chain like Old Navy, H & M and others. The hidden *cost* is in quality and labor dignity.

It doesn't matter to consumers, writes Cline, where clothes are made nor under what conditions. They do not look for quality. An item is intended for limited use. Its so-called *fashion* expires quickly. Chains order massive quantities of a style from an overseas manufacturer and yet clear out the inventory of that style within ten weeks—sold or not. Each person throws away 68 pounds of clothing each year.

Cline also details a topic long covered by INITIATIVES: sweatshops. It is "a race to the bottom." The U.S. chains dictate the wholesale price and overseas manufacturers fiercely compete "with only those with the lowest prices surviving." Consumers are not impressed that a line's quality is endorsed by a celebrity or that a name model promotes it. Thus models and retail clerks are reduced to sweatshop-like conditions.

Cline profiles Echo Park Independent Coop (1712 W. Sunset Blvd., Los Angeles, CA 90026) and Kaight (382 Atlantic Ave., Brooklyn, NY 11217). They are part of the *slow fashion* movement. Social justice is not easy. "The only way [it] can succeed is if it produces clothes that surpass what's available from chain stores or hyped designer labels in terms of quality, creativity and uniqueness, as well as in the experience of buying it and wearing it," she concludes.

What is the ethical experience of INITIATIVES' readers? Send a report on any success with encouraging positive manufacturing, retailing and buying clothes.

## **Taking the Initiative** *In the Classroom*

The new term *precarious work* means part-time without benefits, explains Rebecca Burns. The category, which increasingly includes professionals, is the focus of the new Precarious Research Network (309 Ives Hall, Ithaca, NY 14853; [www.ilr.cornell.edu](http://www.ilr.cornell.edu)).

The popular image of a part-time professional connotes leisure, a home office and midweek vacations—a lifestyle for perhaps a married homemaker who is supplementing family income. But most part-time professionals spend hours in the car, hoping in and out to see clients or patients; often looking to get more hours in order to pay bills.

Burns mentions Margaret Mary Vojtko who was an adjunct teacher at Duquesne University (600 Forbes Ave., Pittsburgh, PA 15282) until at age 83 and after 25-years of service she was not invited to teach. Without adequate benefits or insurance and fighting cancer she turned to public assistance. But before her application was approved, Vojtko died of a heart attack. Her caseworker was incredulous that Vojtko was a professor. (*In These Times* [1/14], 2040 N. Milwaukee Ave., Chicago, IL 60647)

It so happens that the adjuncts at Duquesne voted 50 to nine in favor of joining the United Steelworks of America (5 Gateway Center, Pittsburgh, PA 15222; [dkovalik@usw.org](mailto:dkovalik@usw.org)). The university, however, does not recognize the union and will not bargain. Catholic doctrine on labor relations is derived from natural law and thus applies to all, but all the more so to Duquesne, sponsored by the Congregation of the Holy Spirit. (*U.S. Catholic* [11/15/13], 205 W. Monroe, Chicago, IL 60606 & *Pittsburgh Post-Gazette*, 12/5/13)

The provost of Seattle University (900 Broadway, Seattle, WA 98122), a Jesuit school, wrote a December 2013 memo opposing part-time teacher's consideration of a union. Oddly, the provost is "opposed" because of the college's "unique Jesuit-Catholic academic mission." (*Catholic Employer Project* [1/16/14]; [www.catholiclabor.org](http://www.catholiclabor.org))

Correct Catholic doctrine is this: No workplace must morally have a union or a specific union. The decision, however, is up to the workers alone—not a well-intentioned provost. (See *Catholic Administrators and Labor Unions* plus *Pope John Paul II's Gospel of Work*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$11 for both.)

In the 1940s Fr. Pete Corridan, SJ (1911-1984) courageously campaigned against a hiring practice on shipping docks called *the shapeup*. Workers had to appear day-by-day for daily employment, often offering a bribe. (See *On the Irish Waterfront* by James Fisher, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$20.)

The situation for adjunct college teachers is "the white-collar version of the shapeup," Joe Berry (Coalition of Contingent Academic Labor, 21 San Mateo Rd., Berkeley, CA 94707; [www.cocalinternational.org](http://www.cocalinternational.org)) tells Burns.

Well, most administrators and department chairs are people of integrity and compassion. But, as the 1994 *Catechism of the Catholic Church* says, *exploitation* is not the attitude of the employer or of the employee. It means a prevailing condition whereby workers do not have dignified work at a living or family wage. The great majority of college credits are taught by part-timers who, when they get a maximum load (maybe at multiple schools and including summers) average about \$21,000; with no guarantees, maybe no pension, and a costly insurance option at best.

## **Taking the Initiative** *On Sugar and Song*

INITIATIVES' friend Bill Moore of St. Paul writes that the Crystal Sugar lockout is over. However, workers "returned to work under conditions demanded by management at the beginning. [The] bitter ordeal has a disappointing outcome."

Meanwhile, the Musicians of the Minnesota Orchestra (PO Box 40521, St. Paul, MN 55104; [www.minnesotaorchestramusicians.org](http://www.minnesotaorchestramusicians.org)) just resumed performances after a 16-month lockout, which began when management announced a 32% pay cut. The musicians eventually took a 15% cut and now pay more for health insurance. (*N.Y. Times*, 1/15/14)

Noting that conductor Osmo Vanska resigned and premier concerts were cancelled, theater critic Alex Ross concludes that "the swift plunge of this magnificent orchestra looks to be one of the most flagrant cases of mismanagement in the recent history of American classical music." Management "stooped to ruthless union busting." Ross acknowledges that theater management "cannot be blamed for all the ills" in professional orchestras, opera houses and other art venues. Decline of support from the public and from patrons is also part of the mix. (*The New Yorker* [11/25/13], 4 Times Sq., New York, NY 10036)

A *lockout*, once rare, is increasingly used. It looks like a *strike*, but it is the opposite. Management changes the terms of employment

(usually a lower wage) and prohibits workers from entering the workplace (with new locks, guards and disconnected time clocks) until they accept the conditions. During a lockout Federal law allows employers to use *temporary replacement workers*.

Cardinal John O'Connor (1920-2000) of New York once testified to Congress on the ethics of a lockout. It is a violation of good faith and an attack on basic freedom, he said. A temporary replacement worker is a contradiction in terms and a Catholic cannot morally use the *replacement worker* tactic.

One time a major Catholic charity was having its annual fundraiser. O'Connor was to be a guest of honor, but he stayed home. The workers at the banquet facility were locked out. O'Connor said his behavior was not individual witness. He advised all Catholics of good conscience to avoid the event—while still supporting the charity.

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## Work and Art

In *The Art of Pausing: Meditations for the Overworked and Overwhelmed* (ACTA Publications [2013], 4848 N. Clark Street, Chicago, IL 60640; \$14.95) coauthors Judith Valente, Bro. Paul Quenon, OCSO and Michael Bever offer haiku with brief verbal and photographic reflections as a way “to slow down amid the tyranny of Twitter, the stress of the slow commute and the seemingly endless demands of work and family.” The poems are, by turns, philosophical and matter-of-fact observational, pensive and humorous. They spring from the quotidian moments of life--the crunch sound of snow underfoot, watching a baseball game, listening to a cricket’s song. Some arise from more dramatic experiences--a dangerous encounter in the Golan Heights, the death of a loved one, awakening from surgery. These simple, evocative haiku attest to the truth that anything can stir the contemplative spirit in an attentive person.

To keep one’s life from becoming an unrelenting stream of one activity after another, this book suggests that one must find a way to practice the art of pausing. The three authors show that the fashioning of haiku, an exercise available to anyone, can be a fruitful way of making space. “Pauses,” Valente asserts in the introduction, “just like work, can be sacred.” One of her haiku reminds us that we have the

choice whether to avail ourselves of such opportunities:

Predawn silence  
Earth murmurs ancient secrets  
We listen, or not.

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## 120+ Years

### *Of Catholic Social Thought*

Scripture passages in our liturgy are cycled over three years. Your INITIATIVES’ editor does the same with his spiritual reading: Cycling the same 30some books over three years. *Hunger of Memory* by Richard Rodriguez (Random House [1982], 1745 Broadway, New York, NY 10019; \$7.99) is among them. It is a meditation on ethnicity, among other things.

Rodriguez’ latest is *Darling: A Spiritual Autobiography* (Viking [2013], 375 Hudson St., New York, NY 10014; \$26.95). The book is dedicated to the Sisters of Mercy and, Rodriguez tells us, “I write as a Christian, a Roman Catholic.” Each of the book’s ten essays reflects on a theme like illness, forgiveness, solitude or social involvement.

Rodriguez participated in the funeral of Cesar Chavez (1927-1993). Drawing upon that experience, Rodriguez writes about social holiness--specifically, the tension between saintliness and the compromises of the world, including one’s sins. Rodriguez notes Chavez’ flaws: 1.) That nearly all his staff members eventually were fired, quit in disgust or frustration, particularly as Chavez embraced cult-like Synanon ideas; 2.) That Chavez died “a loser” and his union is weak. “It is discouraging to learn of the moral failures of famously good people,” he writes. One wonders “at the meaning of a good life.”

Along the way Rodriguez considers the place of suffering in the struggle for justice. Chavez was trapped “between deprivation [his fasting, the inadequate salaries given to staff] and success.” Mexico, Our Lady of Guadalupe and St. Francis of Assisi taught Chavez “the value of a life of suffering. [North] America taught him to fight the causes of suffering.” Octavio Paz (1914-1998) makes a similar observation: “North Americans consider the world to be something that can be perfected, and we [Mexicans] consider it to be something that can be redeemed.” (*The Labyrinth of Solitude*, Grove Press [1961], 154 W. 14<sup>th</sup> St. #1200, New York, NY 10011; \$15.95)

Let's not forget, Rodriguez concludes, that Chavez was part of a "religious revival" in our country. By *religion* he means "a moral dimension to the rituals of everyday American life—eating at a lunch counter, riding a bus, going to school," having dignified work. Rodriguez' notion of religion and spirituality is premised on life experience in a particular place.

This contrasts with the popular association between spirituality and "a fluffy, candle-and-incense, New Age self-absorption," writes Madeleine Bunting. Indeed, she wants the word *spirituality* to take a vacation because it has become "divorced from any social or political context." Healthy people still need a framework to put them in awe, to assist with meaning, to plunge experience deeply, to face life wisely and to interpret death. A first step is "finding a new language," one "born out of experience [that] resonates and doesn't alienate." (*The Tablet* [11/23/13], 1 King St. Cloisters, Clifton Walk, London W60QZ, England)

Any suggestions?

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## North American Spirituality

*Bishop John Carroll (1735-1815)*

Bishop (later Cardinal) Giuseppe Doria Pamphili (1751-1816), who came from an aristocratic family, was the Vatican nuncio to France in 1783. Imagine his surprise, writes Cardinal Timothy Dolan of New York City, when he approached "the American commissioner in Paris, one Benjamin Franklin (1706-1790) [about] whether the new Congress in America would be open to the appointment of a bishop to shepherd the infant Catholic church there, only to hear from Franklin that the nomination of bishops was of absolutely no concern at all to Congress." Six years later, upon vote by his fellow priests and appointment by the pope, that bishop turned out to be Carroll. (*Origins* [5/8/08], 3211 Fourth St. NE, Washington, DC 20017)

Carroll "was the right man in the right place at the right time for this onerous, highly sensitive job," writes Russell Shaw. His older brother Daniel (1730-1796) signed both the Articles of Confederation and the U.S. Constitution. Fr. John unofficially accompanied his cousin Charles (1737-1832), who signed the Declaration of Independence, on an ally-seeking mission to Canada during the Revolutionary War. Franklin was also a member of the

delegation. (*Our Sunday Visitor* [1/5/14], 200 Noll Plaza, Huntington, IN 46750)

Carroll bridged a European-centered Vatican that did not understand the U.S., while presenting our tradition to a largely anti-Catholic society here. Carroll believed that full religious liberty was compatible with strong U.S. patriotism.

Carroll built a church infrastructure with a U.S. flavor, while faithful to the universal church and its papacy. He recruited and trained a native clergy as part of his insistence that U.S. Catholicism is "a genuine church with regular canonical organization from home, not a [missionary outpost] from a foreign country," says Dolan. He wanted the Mass prayed in English. The Latin liturgy was Catholicism's holdover reaction to the Protestant switch to the vernacular. It was impractical in the U.S.

Carroll also tried using the Protestant congregation model with U.S. parishes; telling lay trustees that their responsibility stopped short of doctrine and appointing clergy. The experiment was unfortunately abused in places due to "ethnic complications, with different language groups wanting and finding their own priest," says Dolan. Also, some "downright scoundrels [and other unfit priests] who came from Europe could charm the trustees, claim a pastorate and take over."

Some things have changed in our society and in our church since Carroll's time, indeed since President John Kennedy (1917-1963) represented, though imperfectly, harmony between Catholicism and U.S. society. Yet Carroll's approach of a dialogue between Catholic tradition and the best of U.S. values remains sound.

The Association for the Rights of Catholics in the Church (PO Box 6512, Helena, MT 50604; [www.arcc-catholic-rights.net](http://www.arcc-catholic-rights.net)) has a campaign to canonize John Carroll.

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## News and Views

Kenneth Langone, founder of Home Depot, does not like Pope Francis' *The Joy of the Gospel* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$14). Claiming to represent a friend, he threatened the church in late December 2013 over a donation unless Francis adds "honey" to his teaching. Radio commentator Rush Limbaugh ([www.rushlimbaugh.com](http://www.rushlimbaugh.com); 11/27/13) likewise

objects to Francis. *The Joy of the Gospel* is “pure Marxism,” he says.

Clayton Sinyai in his bulletin for Catholic Labor Network (1500 Jefferson Dr., Port Arthur, TX 77642; [clayton@catholiclabor.org](mailto:clayton@catholiclabor.org)) reports that *La Stampa* newspaper ([www.lastampa.it](http://www.lastampa.it); 12/14/13) asked Francis about Limbaugh and others who are similarly uncomfortable.

LS: “Some of the passages in *The Joy of the Gospel* attracted the criticism of ultraconservatives in the U.S. As a pope, what does it feel like to be called a *Marxist*?”

Francis: “The Marxist ideology is wrong. But I have met many Marxists in my life who are good people, so I don’t feel offended. There is nothing in *The Joy of the Gospel* that cannot be found in the social doctrine of the church. I wasn’t speaking from a technical point of view; what I was trying to do was to give a picture of what is going on. The only specific quote I used was the one regarding the *trickle-*

*down theories* which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and social inclusiveness in the world. The promise was that when the glass was full, it would overflow, benefiting the poor. But what happens instead, is that when the glass is full, it magically gets bigger, nothing ever comes out for the poor.”

Sinyai agrees that Francis’ teachings are solid Catholicism. “But he certainly has a way of saying things that makes it difficult for someone to live in denial about the fundamental Catholic understanding of economic life.”

Senator Joe Donnelly of Indiana says that *The Joy of the Gospel* and Francis’ other teachings should not be reduced to partisan ideology. “He’s not there to promote the Republicans or promote the Democratic Party. He’s there simply to preach the gospel of Jesus Christ, and so the chips fall where they may when he does.” (*N.Y. Times*, 1/6/14)

## Happenings and Resources

“Dorothy Day (1897-1980): A Saint for Our Time” is a March 7-8, 2014 conference at St. Thomas University (16400 NW 32<sup>nd</sup> Ave., Miami, FL 33054; [fsicius@stu.edu](mailto:fsicius@stu.edu)).

Panelists from law and management plus a documentary producer will participate at “Business as an Agent for Social Change,” April 24, 2014. The event is co-sponsored by John A. Ryan Institute (2115 Summit Ave., St. Paul, MN 55105; [www.stthomas.edu/cathstudies/cst](http://www.stthomas.edu/cathstudies/cst)). On February 26-28, 2015 the Institute sponsors “Prosperity, Poverty and the Role of Business” in Manila.

On April 27, 2014 Popes John XXIII (1881-1963) and John Paul II (1920-2005) will be proclaimed saints of the universal church. Our National Center for the Laity offers INITIATIVES’ readers an encyclical by John XXIII, an encyclical and other writings by John Paul II and key documents of Vatican II (1962-1965), an event to which both saints contributed. See page eight of this newsletter.

The Seminary Consortium (SCUPE, 205 W. Monroe St., Chicago, IL 60606; [www.congressonurbanministry.org](http://www.congressonurbanministry.org)) hosts “Together Building a Just Economy” on June 23-26, 2014.

Gospel Living (1212 Versailles Ave., Alameda, CA 94501; [www.gospelliving.org](http://www.gospelliving.org)) is a new formation resource for parishes. It is not a packaged program, but an approach to turning a parish toward the world. One component, titled “Occupation and Dignity of Work” draws upon National Center for the Laity publications.

The Cursillo Movement (PO Box 799, Jarrell, TX 76537; [www.cursillo.org](http://www.cursillo.org)) began in Spain in the mid-1940s. Eduardo Bonnín Aguilo (1917-2008), a layman, drew upon Catholic Action and upon “short courses” he attended, to develop a process for a weekend renewal of faith and subsequent small group reunions.

Cursillo points Christians toward the world where they hear and heed God’s call. The *best apostle*, says Cursillo, is the person closest to the scene—maybe in the workplace, or neighborhood or family.

Although begun by Catholics, Episcopalians and other Protestants are also active in Cursillo. The initial weekends are hosted in many cities—though admittedly Cursillo is more vibrant in some places than in others.

Top Box (222 Merchandise Mart #202A, Chicago, IL 60654; [www.topboxfoods.com](http://www.topboxfoods.com)) is an effort to supply seniors and needy families with quality, discounted food. Churches and community centers are distribution sites, but this is not a fundraiser for them. There is minimal work expected from the site. Customers do not shop among many food items; instead they pre-order from about ten standard selections: the family box, the fruit box, the dinners for one box, and an INITIATIVES' favorite, the chicken strips box. Chris and Shelia Kennedy of Chicago launched the program in 2012. They eventually want it to go national; a second base just began in New Orleans.

**Correction:** Order a book about 1950s Catholic Action in Minnesota, *Fr. Joseph Baglio and the Catholic Youth Center* from Thomas Daly (2311 W. 105<sup>th</sup> St., Bloomington, MN 55431; \$20).

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

The National Center for the Laity—beginning its 34<sup>th</sup> 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, Frosty Pipal.

Thanks to all who donated toward NCL's 2014 budget. Particular thanks to those who included a note of encouragement. One like the following from a Wisconsin donor will keep us going for many months: "Thanks for your crisp, clear and compelling writing. You find all the right issues and integrate them to our commitment to Catholic social thought."

"Spirit-filled evangelizers are evangelizers who pray and work... [Quoting Pope John Paul II,] 'we must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the Incarnation.' There is always the risk that some moments of prayer can become an excuse for not offering one's life in mission; a privatized lifestyle can lead Christians to take refuge in some forms of spirituality [to the neglect of] missionary impulse."

—Pope Francis in *The Joy of the Gospel* (National Center for the Laity, PO Box 291102, Chicago, IL 60729; \$14)