

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity          PO Box 291102          Chicago, IL 60629  <a href="http://www.classic.catholiclabor.org/NCL.htm">www.classic.catholiclabor.org/NCL.htm</a></p>	<p><b>March          2017          Number          231</b></p>
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## Theology of Work cont.

INITIATIVES recently asked: Where can a Catholic theology of work be found? Several readers responded.

Most INITIATIVES' readers do not hold theology degrees and so respondents generally took off from the question to highlight a neglect of the lay vocation in the world—on the job, around the neighborhood and with exceptions even within the family. A few INITIATIVES' readers did though furnish specific theology references.

A reader in Colorado says “some dynamic material can be found in Young Christian Worker sources ranging from Cardinal Joseph Cardijn (1882-1967) of Belgium through Msgr. Reynold Hillenbrand (1904-1979) of Chicago... In that bygone era, I also recall discussions of Peter Maurin (1877-1949) and others in the Catholic Worker movement.” A theology of work emerges from experience, this reader notes. “It is unwise to detach theologies of work from community, the common good, and concepts of social welfare including the organization of labor and management.”

A reader in Pennsylvania suggests two titles “still relevant to work environments”: *The Great Work* by Fr. Thomas Berry, CP (Crown Archetype [1999], 1745 Broadway, New York, NY 10019) and *A Way of Working* edited by D.M. Dooling (Parabola, 1986).

A handful of readers checked-in to say that National Center for the Laity's book, *Pope John Paul II's Gospel of Work* (NCL, PO Box 291102, Chicago, IL 60629; \$8), is essential on this topic. One person mentioned Patricia Lamoureux's commentary on John Paul II, found in *Modern Catholic Social Teaching* edited by Fr. Kenneth Himes, OFM (Georgetown University Press [2005], 3520 Prospect St. NW #140, Washington, DC 20007; \$45.95).

Paul Misner mentions Msgr. Henri Poels (1868-1948) of the Netherlands as a fascinating pioneer regarding work. Poels championed independent lay initiative in workplace settings. Groups can effectively be “Catholic, but not be Church organizations,” Poels said.

Misner, who lives in Milwaukee and is the author of *Catholic Labor Movements in Europe* (Catholic University of America Press [2015], PO Box 50370, Baltimore, MD 21211; \$65), also says INITIATIVES should ask Mike Naughton about a theology of work.

Naughton (John A. Ryan Institute, 2115 Summit Ave., St. Paul, MN 55105; [www.stthomas.edu/cathstudies/cst](http://www.stthomas.edu/cathstudies/cst)) is an expert on the meaning of work and author or editor of several publications, including *Managing As If Faith Mattered* (University of Notre Dame Press [2001], 310 Flanner Hall, Notre Dame, IN 46556; \$35).

Fr. Bill O'Shea, who was involved with NCL founder Russ Barta (1919-1997) and former NCL president Vaile Scott (1926-2013) at the Adult Education Center, checks in. He suggests INITIATIVES go to “an 8 P.M. Sunday Mass at Old St. Patrick Church (700 W. Adams St., Chicago, IL 60661; [www.oldstpats.org](http://www.oldstpats.org))... Young adults come to this Mass because they are reviewing the previous week, and getting ready for the new workweek. They need that space and that time to do it.”

Any more suggestions? Either on Catholic theology of work or on pastoral outreach to workers? Tell INITIATIVES.

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## Taking the Initiative

### *With Maids*

INITIATIVES' reader Joe Adler of Illinois occasionally travels in the Midwest and to Florida. Along with his late wife Jodie, he began conversing with motel maids and managers about tips.

There are about 500,000 housekeepers or maids—some full-time, some part-time or seasonal. By Adler's calculation only 20% of lodgers bother to leave a tip; the percentage was even lower at some motels.

“I cleaned about 16 rooms,” one maid said. “Only three left something.”

A manager at another motel noted that travelers implicitly trust the staff. The guest goes out during the day and returns to find all personal items left safely alone. Yet those

travelers feel no need to extend their appreciation beyond paying their bill.

One manager in Florida explained that “tipping in motels is simply not part of travel culture in the U.S.” Yet, foreign tourists tip in U.S. motels. If they are staying in the same motel for a few days, the maid might see a tip every morning.

Could it be that U.S. travelers do not know that maids generally earn less than \$10? Or that some maids work on an “as needed” basis, maybe sent home early or not called-in on a slow day?

A few maids belong to a union, notably Unite Here (275 Seventh Ave., New York, NY 10001; [www.unitehere.org](http://www.unitehere.org)). That union even established a contract for the bars and restaurants at a Trump hotel in Nevada. Also, administrators at Trump’s hotel down the block from the White House now agree to neutrality as Unite Here organizes those employees. (*N.Y. Times*, 12/22/16)

By the way, Unite Here sponsors a website ([www.fairhotel.org](http://www.fairhotel.org)) where travelers can locate hotels and motels. The site also names a few places to boycott. Most of the objectionable places are in California and Nevada with a smattering of independents elsewhere plus a handful of motels within a large national chain.

Adler asks two questions:

- How can the public become better educated on maids’ work and pay?
- What is a proper tip? Is it 10% of the total bill? Or even 20%? Or \$6 per night?

“Any ideas are appreciated,” he concludes. Reply in care of INITIATIVES.

## **Taking the Initiative**

### *Among Scientists*

A new group, Society of Catholic Scientists ([www.catholicscientists.org](http://www.catholicscientists.org)), will hold a conference here in Chicago, April 21-23, 2017. SCS is part of an international network and has a secretariat in the Archdiocese of Philadelphia Chancery. It recently surfaced with a Mass and reception at MIT in Cambridge. Fr. Nicanor Austriaco, OP teaches biology at Providence College (1 Cunningham Sq. #Sowa 229B, Providence, RI 02918) and serves on the SCS board. (*The Pilot* of Boston, 11/25/16)

Based on their assumptions about Galileo Galilei (1564-1642), many people say Catholicism is hostile to science. They forget

that science was born in Catholic medieval universities and they seem unaware that many Catholics live their vocation inside science labs and classrooms, research institutes and more. Indeed, how many know that the Vatican sponsors a major observatory in Mt. Graham, AZ ([www.vaticanobservatory.va](http://www.vaticanobservatory.va))? Tours of it are arranged through East Arizona Discovery Park (1615 W. Discovery Pk. Blvd., Safford, AZ 85546).

For context on the Galileo fiasco, try *Bearing False Witness: Debunking Centuries of Anti-Catholic History* by Rodney Stark (Templeton Press [2016], 300 Conshohocken State Rd. #500, W. Conshohocken, PA 19428; \$19.57), or for more detail get *Galileo Observed* by Fr. Mariano Artigas (1938-2006) (Watson Publishing, PO Box 1240, Sagamore Beach, MA 02562).

An excellent hub for the Catholic/science dialogue is ITEST (20 Archbishop May Dr. #WG403, St. Louis, MO 63119; [www.faihtscience.org](http://www.faihtscience.org)). Its quarterly *ITEST Bulletin* (now only a cyber-publication) is loaded with information and reflections.

The Center for Theology and Natural Sciences (2400 Ridge Rd., Berkeley, CA 94709; [www.ctns.org](http://www.ctns.org)) has promoted an ecumenical dialogue for several years. And, in addition to publishing books like *Bearing False Witness*, the Templeton Foundation ([www.templeton.org](http://www.templeton.org)) awards grants to promote dialogue, including a major annual award to an individual. Last year it was given to Rabbi Jonathan Sacks, author of the timely *Not in God’s Name* (Schocken Books [2015], 1745 Broadway, New York, NY 10019; \$28.95).

## **Taking the Initiative**

### *With Food*

More U.S. workers are employed in the food industry than in any other sector, says Food Chain Workers Alliance (1730 W. Olympic Blvd. #300, Los Angeles, CA 90015; [www.foodchainworkers.org](http://www.foodchainworkers.org)). These workers include farmers, migrants, processors, transporters, school cafeteria employees, grocery store clerks (including those at Walmart and other all-purpose retail outlets), facility inspectors, restaurant workers and some social workers.

In an updated report, *The Hands That Feed Us*, the Alliance finds “poor working conditions, below average wages, and

discriminatory and abusive practices” in some areas of the food chain. The annual median wage for *frontline* food workers is \$10 hourly and \$16,000 annual. Many workers do not clock 40 hours per week. (This calculation does not include about 18% of food workers who are executives, lobbyists and the like.)

Food production, the report reminds us, can be dangerous, especially in slaughtering and processing. Today, only about 6% of food workers are union members. Many lack benefits and must cope with erratic schedules.

Several improvements requiring legislation are named in *The Hands That Feed Us*. The report also refers to innovative organizations that help workers and consumers.

For example, Domestic Fair Trade Association (220 Second Ave. S. #61, Seattle, WA 98104; [www.thedfta.org](http://www.thedfta.org)) makes it possible for U.S. and Canadian farmers to participate in the popular fair trade program, often found in a church narthex and featuring imported food like jam, coffee, olive oil and chocolate.

Food Chain Workers Alliance is a lead organization for Good Food Purchasing Program ([www.goodfoodcities.org](http://www.goodfoodcities.org)).

Institutions, including municipalities, can be linked through the program to food suppliers that respect workers. In this way, the program rewards good companies. They have worker friendly practices, support sustainable agriculture, deliver healthy food and uphold local access. This purchasing campaign is active in the Twin Cities, among other places.

In another effort, Land Stewardship Project (PO Box 130, Lewiston, MN 55952; [www.landstewardshipproject.org](http://www.landstewardshipproject.org)) leads a coalition dedicated to local food and dignified work. The group includes Hmong American Farmers (941 Lafond Ave. #100, St. Paul, MN 55104), United Food & Commercial Workers (2002 London Rd. #211, Duluth, MN 55812) and others.

About nine months ago Local 21 of UFCW (5030 First Ave. S. #200, Seattle, WA 98134) ratified a contract with the major grocery chains in its area. Contrary to a mistaken notion, nearly all contracts are renewed without a strike or demonstration. So too this one. It was even signed prior to the expiration of the old contract. It includes a raise, health benefits, a better pension and more.

Obviously in this example, management and the union generally trust one another. A second positive element accounts for this contract success. The grocery clerks are invested

in their union and thereby more so in their jobs. This happens because the union hosts monthly training sessions in multiple locations. A clerk from one store can attend any convenient session, mixing there with clerks from other stores. Interested community leaders can also attend because Local 21 seeks genuine alliances among like-minded groups. Other locals are interested in learning from Local 21 on how to keep members engaged. (*Labor Notes* [6/16], 7435 Michigan Ave., Detroit, MI 48210)

For more on this type of leadership training, get *Using Tools of Effective Organizing to Build Your Union Local* by Jonathan Lange and Mike Gecan (NCL, PO Box 291102, Chicago, IL 60629; \$5). The basic approach, in INITIATIVES’ opinion, is equally suitable for a parish.

## **Taking the Initiative With Poultry**

As INITIATIVES recently reported, Perdue and other poultry companies are giving better treatment to their chickens: more sunshine, less painful death. How about treatment of workers?

The National Employment Law Project (1101 Washington Ave., Golden, CO 80401; [www.nelp.org](http://www.nelp.org)) says poultry processing is among the most dangerous occupations. At 40 chickens per minute, there are on-site accidents. Muscle deterioration and pulmonary obstruction can appear in later years. (*Solidarity Notes* [8/16], 33 Central Ave., Albany, NY 12210)

Greater Minnesota Worker Center (2719 W. Division St. #122, St. Cloud, MN 56301; [www.mygmwc.org](http://www.mygmwc.org)), like other worker centers, helps individual poultry workers with problems like wage theft and harassment. It also educates the public on worker safety. (*Faith Works* [Fall/16], 1020 W. Bryn Mawr Ave., Chicago, IL 60660)

## **Taking the Initiative For Politics**

“When a country has two [or more] candidates who are unsatisfactory, it means that the political life of that country is perhaps overly *politicized* but lacking in a political culture,” says Pope Francis. To remedy the situation, the church and specifically Catholic colleges can “teach people to develop a political culture [by thinking] clearly about the fundamentals.” (*Zenit*

*News* [10/14/16], 30 Mansell Rd. #103, Roswell, GA 30076)

Unfortunately, some church leaders want nothing to do with civics or political philosophy because they put down the give-and-take of politics.

These church leaders, says Steven Millies, hold “a suspicion that the state is a realm of sinfulness” and that only churchy matters are sacred. (*America* [3/28/16], 106 W. 56<sup>th</sup> St., New York, NY 10019)

Other church leaders want nothing to do with civics or political philosophy because they, in a sense, give too much emphasis to politics, thereby making life “overly *politicized*.” They want their high moral position to be enshrined in each politician’s give-and-take.

“The passionate quest for certainty” is a great enemy of the “messy, limited [and] muddled activity” known as politics, warns Bernard Crick (1929-2008) in *Defense of Politics* (University of Chicago Press [1962], 1427 E. 60<sup>th</sup> St., Chicago, IL 60637; \$32). “We must not hope for too much from politics.” Crick’s point is not that all politicians are immoral dealmakers. His concern is the mindset of citizens. Highly principled church leaders and others who want “total victories,” who “refuse compromise,” who have “ridiculous expectations,” and who eventually are disgusted with government actually destroy participatory democracy.

Politics is sacred, Millies says, when compromise and negotiation are understood as virtues.

“Politics is an insufficient instrument [for] a permanent solution,” Millies advises. It is rather an imperfect search for the common good. In that sense and in the words of Pope Francis, politics is “a loft vocation and one of the highest forms of charity.” (*Joy of the Gospel*, NCL, PO Box 291102, Chicago, IL 60629; \$5)

How can the local church “teach people to develop a political culture”? For starters, diocesan newspapers and parish bulletins might imitate *The Catholic Spirit* (244 Dayton Ave., St. Paul, MN 55102). Last October it published interviews with three local politicians around the theme “How Faith Guides Your Work.” A state Supreme Court judge and the majority leader in the state legislature gave their thoughts. So too did Emily Johnson Piper, a state commissioner.

To describe “the role of faith” in her daily work, Piper quoted Hubert Humphrey (1911-1978): “The moral test of government is how that government treats those who are in the dawn of life, the children; those who are in the

twilight of life, the elderly; and those who are in the shadows of life, the sick, the needy and the handicapped.”

## **Taking the Initiative**

### *Among Veterans*

Mayslake Ministries (718 Ogden Ave., Downers Grove, IL 60515; [www.mayslakeministries.org](http://www.mayslakeministries.org)) continues with its retreats for veterans on August 25-27, 2017, this time in Cedar Rapids and on September 22-24, 2017 also in Cedar Rapids.

At its Downers Grove headquarters Mayslake hosts a monthly spiritual group for women in the military—both enlistees and veterans.

## **Taking the Initiative**

### *Against Sweatshops*

Ever since the April 2013 Rana Plaza tragedy, INITIATIVES has filed updates on apparel sweatshops in Bangladesh. About 26 U.S.-based retailers (like Walmart, Gap, and Target) founded Alliance for Bangladesh Worker Safety ([www.bangladeshworkersafety.org](http://www.bangladeshworkersafety.org)) to address problems.

However, a new report, *Dangerous Delays on Worker Safety* from Workers Rights Consortium (5 Thomas Cr. NW #500, Washington, DC 20005; [www.workersrights.org](http://www.workersrights.org)) with three other groups, says the retailers are not fulfilling their promise “to make their supplier factories safe, leaving hundreds of thousands workers at risk.” Further, the retailers’ Alliance is “concealing their lack of action by refusing to publish detailed information on factory progress.” According to *Dangerous Delays*, three and a half years after the Rana collapse and the 1,137 deaths there, of those sweatshops dealing with U.S. retailers

- 62% still lack viable fire exits;
- 62% do not have a properly functioning fire alarm system;
- 47% have major, uncorrected structural problems. (*The Guardian* [11/21/16], Kings Place, 90 York Way, London N1 9GU, England)

It is difficult for INITIATIVES’ readers to buy clothing entirely manufactured, shipped and sold under proper working conditions. But consumers are gradually making a difference.

A student group, Georgetown Solidarity Committee (37<sup>th</sup> & O Sts. NW #Leavey 530,

Washington, DC 20057; [www.hoyalink.georgetown.edu](http://www.hoyalink.georgetown.edu)), recently staged a sit-in. They wanted to negotiate with college administrators about the manufacturing of apparel carrying their school's logo. Specifically, the students are concerned about Nike (1 SW Bowerman Dr., Beaverton, OR 97005). The company uses a sweatshop in Vietnam. The school's stake in the license agreement is an astounding \$86million, making Nike the biggest contractor on campus.

The students wisely accepted a compromise with Georgetown administration. Nike products can remain on campus for now, but the company must meet specific conditions in order to stay.

GSC is affiliated with the aforementioned Workers Rights Consortium, as are several other Catholic groups. (*Catholic Labor Network* [12/14/16]; [www.catholiclabor.org](http://www.catholiclabor.org) and *Washington Post*, 12/10/16 and *Our Sunday Visitor* [1/7/17], 200 Noll Plaza, Huntington, IN 46750)

For general background on sweatshops, order *Justice at Work: Globalization and Human Rights of Workers* by Bob Senser (1921-2015). Get it from our National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$4.50 in limited supply).

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## Work Prayers

Christians in Secular Ministry (aka Chrism, 15 Vicarage Gardens, Llandudno LL30 1RG, Wales; [www.chrism.org.uk](http://www.chrism.org.uk)) publishes a small journal crammed with reflections from executive suites or shop floors, with book reviews, with announcements of events, with links to other groups and usually with a joke or two. Like these bulletin bloopers:

- “The low-self-esteem support group meets Thursday at 7 P.M. Please use the back door.”
- “Don't let worry kill you off; let the church help.”

From time to time Chrism also publishes a prayer booklet. The current one (#14) is a calendar that pairs an occupation with each day of the year: *Amusement Park Worker* on April 24 or *School Inspector* on July 8, *Sports Coach* on October 13, etc. The booklet's user honors the designated occupation—first by praying for those workers and then perhaps by thanking one of them in some way.

Another booklet (#9) is full of worship resources geared toward work. It includes

supplemental prayers to the daily office, two Eucharistic prayers, a creed to use on a designated Unemployment Sunday and a few litanies, like this one that begins:

“Direct those responsible for the use of resources.

Lord, hear us and help us...

Give wisdom to all engaged in determining and adopting legislation.

Lord, hear us and help us...”

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## 125+ Years

### *Of Catholic Social Thought*

By an interpretation of law and by habit, shareholders are the nearly exclusive priority of directors and executives of public companies. Every corporate decision on product safety, wages, plant locations, positioning with competitors, community involvement, lobbying and more must eventually benefit the stock price and dividends.

UK Prime Minister Theresa May recently proposed the addition of one front line worker to a company's board. Though she has “backed off a little” from this specific idea, she seeks ways to temper the priority given to shareholders. The current business model, says May, causes the huge wage gap and imposes a drag on the overall economy.

A committee from the Business School and the Center for Catholic Studies at Durham University (Mill Hill Ln., Durham DH1 3LB England; [www.dur.ac.uk](http://www.dur.ac.uk)) thinks creative applications of Catholic Social Thought can address May's concern and help the economy. Without tinkering with board makeup, for example, the legal definition of a *company* can be expanded to include all of its workers. This change would allow for more and different motions at a board meeting.

The Durham committee is also aware of the *co-determinism* or *works council* model suggested in Catholic social thought. A small, separate board is formed. It has company executives and directors, front line workers and maybe a knowledgeable community person. It does not replace the corporate board or the union, if there is one. This works council cannot negotiate wages or fiddle with personnel. It does, however, have some binding authority on overall direction of the company. (*The Tablet* [7/30/16 & 11/26/16], 1 King St. Cloisters, Clifton Walk, London W6 OGY England)

It sounds impractical to the unaccustomed. But co-determinism is alive in Germany, a country where industry currently outpaces Great Britain. For more on this concept, its success in Germany and its Catholic pedigree, get *Only One Thing Can Save Us* (The New Press [2014], 120 Wall St. #3100, New York, NY 10005; \$17.95) and *Were You Born on the Wrong Continent?* (The New Press [2011]; \$18.95), both books by NCL friend Tom Geoghegan.

*Co-determinism* is not new to Catholic social thought. It is sometimes called *solidarism*, sometimes *occupational order*, and in French it is called *corporatism*. In the U.S. it is usually called *the industry council plan*.

For example, INITIATIVES' collection of old documents contains the remarkable *Bishops' Program of Social Reconstruction*. Published early in 1919, it uses Catholic principles to name several "desirable and also obtainable" reforms. *The Bishops Program* touches on "co-partnership arrangements." It contends that when stakeholders (not just the stockholders) have some voice in a company, production increases and the economy grows.

By the way, the chair of the committee for this document was a former Chicago priest, Bishop Peter Muldoon (1863-1927), then of Rockford. He *appears* in a delightful book about parish life in days gone by: *Muldoon: A True Chicago Ghost Story* by Rocco Facchini (Lake Claremont Press [2003], PO Box 711, Chicago, IL 60690).

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## Rest in Peace

*William Hudnut* (1932-2016)

Hudnut, ordained in the Presbyterian Church, won election to Congress and then served 16 years as Indianapolis mayor and later as town council member and mayor in Chevy Chase. "When I had won elective office," he recounts in *Minister Mayor* (Westminster/John Knox Press, 1987), "people asked me why I had left the church." I gave them "a wider understanding of both ministry and church... Being involved in governmental service can be legitimately construed as a non-parish based form of ministry."

Hudnut was likewise asked "how I could have left a *high calling* in the church for...something as unsavory as politics." His response paraphrased St. Augustine: There are "a lot of wolves on the inside [of the Church] and a

lot of sheep on the outside... If someone thinks everyone in politics is grubby and everyone in the Church is holy, that person has probably never been very closely involved in either." As a minister Hudnut dealt "with the ultimate problems of human existence." As mayor, he dealt with "penultimate problems." But in both vocations people called him during the night—as minister, regarding a death; as mayor, regarding a ruptured water main.

## Rest in Peace

*Mark Zwick* (1927-2016)

A fair number of college students (in public schools and in religious schools) still take an introductory philosophy class to fulfill core requirements. Individualistic relativism is prominent in many of the classes—in the form of utilitarianism, atheistic existentialism, post-modernism and more. As for what Catholicism might offer, perhaps St. Thomas Aquinas' (1225-1274) demonstrations of God's existence get short mention.

Zwick—his life and his writing—is a source for a contemporary Catholic philosophy; indeed, a Catholic approach to life. It is called *personalism* and it can appeal to young adults. It is engagingly explained in *The Catholic Worker Movement: Intellectual and Spiritual Origins* by Zwick and his wife Louise (Paulist Press [2005], 997 Macarthur Blvd., Mahwah, NJ 07430; \$29.95).

The Zwicks founded Casa Juan Diego (P.O. Box 70113, Houston, TX 77270; [www.cjd.org](http://www.cjd.org)) in 1980. It has provided safe harbor for thousands of refugees escaping civil wars in Central America. *Mercy without Borders* by the Zwicks (Paulist Press [2010]; \$19.95) tells the story of this effort. Casa Juan Diego also publishes one of the best Catholic Worker newspapers, *Houston Catholic Worker*.

Zwick was a priest in Ohio. He served at the Youngstown cathedral among other parishes. He was active in Christian Family Movement and Catholic Interracial Council. He met Louise in Youngstown, where they founded a neighborhood center. Eventually, after all the paperwork, they participated in the sacrament of marriage. More recently, the Zwicks were honored with the papal medal *Pro Ecclesia et Pontifice*.

In *The Catholic Worker Movement* the Zwicks explain personalist philosophy. Whereas individualistic philosophy says freedom is about

having many options, personalism says freedom is really about each person taking responsibility for their sisters and brothers. They quote a Peter Maurin (1877-1949) adage: “A personalist is a go-giver, not a go-getter.”

The term *common good* likewise has a precise meaning within personalism. It is not the sum total each evening of individual interests realized that day. It is the good that can only be achieved in common: safety, hospitality, peace, meaningful labor, clean water and more.

Thus, according to personalism, private property is hinged to common use. Along this line, Zwicks quote Fr. Vincent McNabb, OP (1868-1943): The right to private property

“means not that some [people] shall have all property, but that all [people] shall have some property.”

Further, personalism differs from those who say the poor have a character defect; that the better off should rehabilitate the poor. Philanthropy that comes from this attitude is not true Christian charity (*caritas*). Personalism says help the poor without romanticizing them or putting them down. The Zwicks tell of a priest who tried to eliminate beggars from loitering around the cathedral. The priest’s bishop took a stand: “Where there is no beggar, there is no cathedral.”

## Happenings and Resources

National Center for the Laity is co-sponsoring a March 23-25, 2017 conference on Catholic social thought and action at University of Notre Dame, titled “Soul of Development.” More information from Center for Social Concerns (1212 Geddes Hall, Notre Dame, IN 46556; [www.socialconcerns.nd.edu](http://www.socialconcerns.nd.edu)).

Go ahead. Upgrade your ice cream. Early last year INITIATIVES joined the boycott of Haagen-Dazs at the request of Familias Unidas por la Justicia (PO Box 1206, Burlington, WA 98233; [www.familiasunidasjusticia.org](http://www.familiasunidasjusticia.org)). The group sought better conditions for fruit pickers at Sakuma Brothers Farms, which is a supplier for Haagen-Dazs. Now the boycott is over. In September 2016 the workers voted by 77% to have Familias Unidas represent them in negotiations with the expectation that a contract can be signed this spring. (*NFWM News & Views* [Fall/16], PO Box 10645, Raleigh, NC 27605; [www.nfwm.org](http://www.nfwm.org))

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## INITIATIVES

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*The Working Catholic* blog also appears on the CLN site and is additionally carried by Faith & Labor Movement ([www.faihandlabor.blogspot.com](http://www.faihandlabor.blogspot.com)).

INITIATIVES is eager to grow its mailing list. Each friend or colleague whose postal address you furnish will receive our newsletter **for free** over the next few months.

NCL, founded after the Advent 1977 *Chicago Declaration of Christian Concern*, is an independent 501-C-3 organization with a State of Illinois charter. NCL is listed in standard Catholic directories, including that of the Archdiocese of Chicago.

NCL board members are Charlie DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Frosty Pipal, Terry Mambu Rasch and Lauren Sukal.