

# Initiatives

In Support of Christians in the World

National Center for the Laity

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## Off the Couch

“There is a paralysis that comes from confusing happiness with a sofa,” Pope Francis told 1.5million young adults during his July visit to Poland and by extension tells all of us who journey outward. “A sofa like one of those we have nowadays with a built-in massage unit to put us to sleep. A sofa that promises us hours of comfort so we can escape to the world of videogames and spend all kinds of time in front of a computer screen. *Sofa happiness*. That is probably the most harmful and insidious form of paralysis...

“Jesus is not the Lord of comfort, security and ease,” our pope continued. “Following Jesus demands a good dose of courage, a readiness to trade in the sofa for a pair of walking shoes and to set out on new and uncharted paths.”

Lounging on the couch is not just a neutral posture. It allows “others--perhaps more alert than we are, but not necessarily better--[to] decide our future for us.” There are entities, Francis said, who want young adults to be drowsy, rather than be “alert and searching, trying to respond to God’s dream and to all the restlessness present in the human heart.”

Francis urges us to encounter God “in the hungry, the thirsty, the naked, the sick, the friend in trouble, the prisoner, the refugee and the migrant, and our neighbors who feel abandoned.” This means that God “encourages us to be politicians, thinkers, social activists...to devise an economy marked by greater solidarity than our own...”

“The times we live in do not call for young *couch potatoes*, but for young people with shoes, or better, boots laced. The times we live in require only active players on the field, and there is no room for those who sit on the bench. Today’s world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark. History today calls us to defend our dignity and not to let others decide our future.”

Francis concluded with rousing call and response: Jesus “wants to build that world with

you. And what is your response? Yes or no?” The Lord “doesn’t worry about what we are, what we have been, or what we have done or not done. Quite the opposite... [The Lord] bets on the future, on tomorrow. Jesus is pointing you to the future, and never to the museum.” (*Origins* [8/11/16], 3211 Fourth St. NE, Washington, DC 20017)

## Attention Cyber-Readers

NCL, an independent Catholic organization, is not subsidized by any Chancery or religious order. The readers of this newsletter provide NCL’s financial support. Please consider a small donation.

## Taking the Initiative

*Within U.S. Culture*

“The Catholic tradition has always lived in a very messy world,” Cathleen Kaveny, a moral theologian and law professor at Boston College told Jon Stewart on *The Daily Show* in 2012. Now she explains just how Catholic social teaching can best operate within modern U.S. culture in *A Culture of Engagement: Law, Religion, and Morality* (Georgetown University Press [2016], PO Box 50370, Baltimore, MD 21211; \$32.95), a compilation of her many columns for *Commonweal*.

In a substantive introduction which provides the framework for Kaveny’s thinking, she sets out a brief history of how U.S. Catholics have understood their relationship to culture. In the post-Vatican II era, Catholics embraced a “culture of openness” in which “American Catholics abandoned their geographical and intellectual enclaves...to become more fully integrated into American life.” Most importantly, U.S. Catholics sought out commonalities rather than differences in the broader culture. Vatican II’s *Joy and Hope* document gave the anthem: “The joys and the hopes, the griefs and the anxieties of the [people] of this age...these are the joys and hopes, the griefs and anxieties of the followers of Christ.”

With the election of Pope John Paul II in 1978, the culture of openness gave way to a “culture of identity” that emphasized differences, not commonalities. Opposition on sexual and end-of-life issues characterized this era.

Kaveny finds fault with both models, saying that it “is too easy for the culture of openness to shade into uncritical assimilation of the broader social context, and for the culture of identity to shift into adamant resistance to that context.” Rather, she says, we need a “culture of engagement” that will permit Catholic social teaching and the secular culture to interact and interrelate. She aims for what she calls “some critical distance...to evaluate the strengths and weaknesses of both identities,” a distance that allows for critical reflection.

In the 56 short essays that follow, Kaveny employs the approach she recommends. She says an *us-versus-them* stance is not the response Catholics should make to the moral excesses and shortcomings of U.S. life. That attitude blinds us to our own sins and hinders our ability to understand those who disagree. Kaveny cites the popular 2004 Clint Eastwood/Hilary Swank movie *Million Dollar Baby*, in which the Eastwood character helps Swank, a disabled protégé, end her life. Kaveny opposes this act, but she then goes on to state that there is value in “recognizing and engaging – rather than dismissing” the difficult questions the movie raises.

Kaveny’s treatment of *Million Dollar Baby* is illustrative of the virtues in her approach. She manages to integrate her fidelity to Catholic social teaching with an appreciation for the complexities of the world around us. In doing so, she embraces neither naiveté nor cynicism. Instead, she points a principled way forward for modern U.S. Catholics to be both faithful Catholics and reflective Americans.

## **Taking the Initiative Against Sweatshops**

The April 2013 Rana Plaza fire killed approximately 1,130 garment workers and injured more. Many people in our country offered their prayers for the families in Bangladesh and for a short time thought about the apparel business. One group in Wisconsin still has Rana Plaza on its mind.

Human Thread Campaign (St. Benedict the Moor Friary, 1015 N. Ninth St., Milwaukee, WI 53233; [www.humanthreadcampaign.org](http://www.humanthreadcampaign.org))

began in response to the Rana tragedy. It educates average consumers in light of Catholic social principles. Human Thread knows that ending exploitation of apparel workers means addressing a large system. For example, Human Thread currently urges consumers to write Kevin Mansell, CEO of Kohl’s Department Store (N56W 17000 Ridgewood Dr., Menomonee Falls, WI 53051), encouraging the company to offer a fair trade clothing line--an alternative to the company’s current *fast fashion* offerings. Human Thread wants consumers to exercise their values by acknowledging their willingness to perhaps pay a higher price for ethically-sourced clothing.

The prevalence of sweatshops in the apparel industry not only poses a now-and-then moral opportunity for shoppers, but it also relates to spiritual growth. By equating personal happiness with accumulation of material goods (including clothing), those who produce often suffer. This is overwhelmingly true when consumers are less concerned with the quality and durability of a garment and more concerned with its price tag. Low price tags in department stores often indicate that costs and safety are being cut elsewhere.

Currently only 3% of garments sold in the U.S. are made here. Thus even the most vigilant apparel company is challenged to keep its entire supply chain free of exploitation. Obviously reform is needed in a production and distribution system in which many workers worldwide are paid less than \$2 a day.

A *Consumer’s Sweatshop-Free Guide* can be found on Human Thread’s website. It names stores in Southeast Wisconsin and the Chicago area. The website also has a short list of *made in the U.S.* clothing companies and information about other organizations.

For more on how and why the *fast fashion* trend is a bad buy for consumers and a bad deal for workers see: *Overdressed: the Shockingly High Cost of Cheap Fashion* by Elizabeth Cline (Penguin [2012], 375 Hudson St., New York, NY 10014; \$16). For some Catholic theology on the relation between happiness and our material goods, see *The Vice of Luxury: Economic Excess* by David Cloutier (Georgetown University Press [2015], PO Box 50370, Baltimore, MD 21211; \$32.95).

## Taking the Initiative For Poultry

For about ten years Perdue Farms (31149 Old Ocean City Rd., Salisbury, MD 28086; [www.perdue.com](http://www.perdue.com)) has been a leader in reducing the use of antibiotics in raising poultry. This means, among other measures, that the 2,200 farms that raise birds for Perdue must give more space to the 676million chickens plus turkeys.

Perdue farmers must now also abide by the company's animal welfare standards: sunlight in the coops, anesthesia before slaughter and more. Perdue, which is already the largest producer of organic chicken, says it will maintain "stringent USDA animal care standards for organic chicken." (*N.Y. Times*, 6/27/16)

Perdue and other food suppliers are responding to consumer expectations. Thus, several advocacy groups wonder if consumer pressure might lead to better treatment of poultry and other meat processing workers.

Government Accountability Office (441 G St. NW, Washington, DC 20548; [www.gao.gov](http://www.gao.gov)) released a May 2016 report (#16-337) that says poultry workers "continue to face the hazardous conditions [cited ten years ago], including tasks associated with musculoskeletal disorders, exposure to chemicals and pathogens and traumatic injuries from machines and tools."

For example, in August OSHA (200 Constitution Ave. NW #N3626, Washington, DC 20210; [www.osha.gov](http://www.osha.gov)) faulted a Florida poultry plant for denying workers access to medical help after a jobsite accident. In the same month OSHA fined a chicken plant in Texas for repeated safety violations. The workers, many of whom are Mexican-American or Hmong-American, fear reprisal and thus underreport injuries and work-related illnesses. These workers are susceptible to wage theft and harassment. (*In These Times* [5/26/16], 2040 N. Milwaukee Ave., Chicago, IL 60647 and *Solidarity Notes* [8/16], 33 Central Ave., Albany, NY 12210 and *Payday Report* [8/18/16], 1117 E. 87<sup>th</sup> St., Chattanooga, TN 37403)

Interfaith Worker Justice (1020 W. Bryn Mawr Ave. Chicago, IL 60660; [www.iwj.org](http://www.iwj.org)), through its network of worker centers, including Northwest Arkansas Workers Justice (210 S. Thompson St. #4A, Springdale, AR 72764; [www.nwawjc.org](http://www.nwawjc.org)), has a campaign on behalf of poultry worker safety. The National Employment Law Project (75 Maiden Ln. #601,

New York, NY 10038; [www.nelp.org](http://www.nelp.org)) is an excellent informative resource on this issue and other work topics.

## Taking the Initiative For the Planet

Fr. Thomas Berry, CP (1914-2009), a pioneer in the ecology movement, is the inspiration for Thomas Berry Forum for Ecological Dialogue (715 North Ave., New Rochelle, NY 10801; [kdeignan@iona.edu](mailto:kdeignan@iona.edu)). It will host a day-long conference on October 29, 2016. The topic is Pope Francis' June 2015 encyclical, *Care for Our Common Home* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$10.50).

The encyclical is likewise considered in the current issue (#119) of *Christian History* (PO Box 540, Worcester, PA 19490), entirely devoted to "the wonder of creation."

Loren Wilkinson says "any Christian working for the care of creation in the secular and academic worlds has to overcome" the charge that our tradition encourages exploitation of nature. The critics use *Genesis* 1:28, where God says to women and men: "Subdue" the earth and "have dominion over" animals.

Plus, Wilkinson continues, critics of Christianity often invoke a short article, "The Historic Roots of Our Ecological Crisis" by Lynn White (1907-1987) in *Science* (PO Box 96178, Washington, DC 20090; 3/10/67). White says that in Christianity "no item in the physical creation had any purpose save to serve man's purposes."

Francis' encyclical, writes Wilkinson, "magnificently reverses" these errors made by those who proof-text Scripture (neglecting passages about *stewardship* of creation and not bothering with context) and by those who make broad generalizations about Christianity's 2,000-year history.

There is "nothing fundamentally new" within *Care for Our Common Home*, concludes Wilkinson, author with Mary Ruth Wilkinson of *Caring for Creation in Your Own Backyard* (Regent Publishing [1992], 5800 University Blvd., Vancouver, BC V6T 2E4 Canada; \$19.95). By *nothing new*, he means "that as high praise." The encyclical is "nothing less than the good news."

## Taking the Initiative *In Liturgy*

The theory is one more intriguing example of Catholicism's sophistication. The liturgy, the theory goes, educates and nourishes people for a life of peace and justice. Conversely, Christians inform the liturgy as they advance peace and justice around the home, on the job and in the neighborhood during the workweek. A number of influential U.S. Catholics once promoted this unity of liturgy and social action.

Fr. Stephen Koeth, CSC at Columbia University profiles one leader in the liturgy-social action movement: Msgr. George Higgins (1916-2002), a Chicago priest who spent most of his career in Washington, DC.

Higgins' substantial contributions to U.S. Catholicism were in the areas of labor relations, Catholic-Jewish dialogue and more. But the foundation for Higgins was the liturgy, Koeth convincingly shows. "The temporal order," Higgins wrote, will not adequately be improved "merely by temporal means or merely by teaching the abstract principles... It is still the Mass that matters most—even in the temporal order."

Higgins was influenced by liturgical pioneer Fr. Virgil Michel, OSB (1890-1938) of Minnesota and by Higgins' seminary rector, Msgr. Reynold Hillenbrand (1904-1979).

The doctrine of the Mystical Body of Christ was a central motif for the social justice-liturgy movement. However, that image receded in the years following Vatican II (1962-1965), as valuable images like *people of God* and *pilgrim church* gained popularity. By the 1970s, Koeth writes, Higgins was not using "the language of Mystical Body theology." Yet Higgins continued to say that social action is "doomed to failure or, at best, to only partial success if it neglects or is separated from the liturgical movement." Likewise, he said, liturgy is incomplete separated from social action. (*American Catholic Studies* [Summer/16], 263 S. Fourth St., Philadelphia, PA 19106)

Is there any evidence that Higgins' contention--shared by Catholic Worker leaders, by those associated with Michel, by many Hillenbrand disciples in Chicago and others—is correct? Koeth references a talk by Msgr. Jack Egan (1916-2001) of Chicago.

By the late 1950s, Egan states, "cooperation between the liturgy apostolate and

the social apostolate...had virtually disappeared." Beyond a small number of specialists, the theory gained little traction.

Egan didn't dismiss the theory. "The relationship between liturgical celebration and the practice of justice," he said, urgently warrants attention. It tempers the "cozy affirmations" common to many congregations where the people are similar in lifestyle and economic class. The connection is also, Egan believed, a key to proper Christian feminism, solidarity with Latin America and more.

Have times changed just enough that a few young adults might be intrigued by Catholicism if its liturgy propelled them into the world of work and if their weekday efforts made a difference at the liturgy? Reaction from INITIATIVES' readers is welcome. (For Egan's talk and for more on Higgins, get *Church Chicago Style* and for more on the liturgy-social action connection get *Monday Eucharist*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$10 for both books.)

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## The Great Workbench *Gig Economy*

The popular phrase *gig economy* connotes something new and—at least in Catholic publications—something bad. For example, Pope Francis in a recent homily said of gig employers: "They'll make you a contract from September to June. Without a pension, without health care... Then they suspend it... They make slaves of labor." (*Catholic News Service*, 5/19/16)

The phrase *gig economy*, however, lacks precision. It could include all the part-time workers who do not receive a W2 form, independent contractors, those hired through a temp agency, anyone who is expected on the job in response to a text and those who are summoned by clients through a smart phone app plus others.

Is something new occurring? Eli Leher (R St. Institute, 1050 17<sup>th</sup> St. NW #1150, Washington, DC 20036; [www.rstreet.org](http://www.rstreet.org)) presents a summary of workforce trends. The gig storyline "has a major problem," he says. "There is very little broad statistical evidence that the American workplace has fundamentally transformed... The opposite has happened," Leher concludes.

Drawing upon "The Flexible Future of Work" by Ian Adams of R St. Institute, Leher

says that the length of employment with a company has somewhat increased. “Self-employment is decreasing. New business formation is down.” Although politicians praise small businesses as *job creators of the future*, it is large businesses that are increasingly hiring. “The percentage of the workforce doing a job part time [is] almost exactly the average of the past 30 years.” The same goes for the percentage of part-time workers who want a full-time job.

However, Leher mentions another report, “The Rise and Nature of Alternative Work Arrangements” by Lawrence Katz and Alan Krueger ([www.krueger.princeton.edu](http://www.krueger.princeton.edu); 3/29/16). It finds “a significant rise” in *contingent workers*.

The contingent category as used in this report is still a broad one and is not “what most people would think of as a gig economy,” says Leher. It means *on call* and can include full-timers with longevity at a company who regularly get called in on a weekend. Or, restaurant and retail workers (either full-timers or part-timers) who are called in during busy hours. Contingent work is not necessarily unstable, Leher points out. (*National Affairs* [Summer/16], 1730 M St. NW #910, Washington, DC 20036)

Meanwhile, Paul Hampton supplies examples of advocacy and support groups for workers in “the gig economy of network platforms.” *Turks* are workers who respond by way of the internet to a particular type of job announcement. A library or a firm, for example, wants to transcribe audio or accomplish some other single computer task. That firm or school posts the specific task and then the turks (of which apparently there are many) indicate their interest in doing the task. Amazon is a major broker for all this. (*Yes* [Fall/16], 284 Madrona Way NE #116, Bainbridge Island, WA 98110)

About 550 turks who are regulars with the Amazon platform belong to [www.wearodynamo.org](http://www.wearodynamo.org). This group lobbies Amazon to better regulate their commissions and stop the requesters from stealing wages.

Another group, [www.turkernation.com](http://www.turkernation.com), gives its members guidance on conducting business and it provides a virtual salon where turks can discuss work topics. The group favors turk-owned and operated platforms that would compete with Amazon and other big companies.

Finally, [www.coworker.org](http://www.coworker.org) is a site where a gig worker can launch a petition to improve a workplace policy or to address an individual grievance, like a harassment incident.

The issues so far have included paid parental leave, dress codes (including hairstyles and tattoos) and several others.

These networks are helpful to some workers. However, INITIATIVES feels compelled to note that they are not examples of the Catholic *principle of solidarity*. Too many workers nowadays don’t appreciate solidarity. They substitute the internet for face-to-face relationships that lead to lasting change for the common good. See, *Public Friendship* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5).

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## North American Spirituality

*Msgr. Paul Hanly Furfey (1896-1992)*

Our National Center for the Laity says Catholicism is not sectarian. Instead, the practice of faith is kneaded into the messiness of daily work. Why then profile Furfey who said that the modern world is incompatible with faith?

Furfey, a self-described “Irish lad from Boston,” was actually ordained for the Archdiocese of Baltimore and spent his entire career as a sociologist and teacher in and around Washington, DC. He wrote many articles—some scholarly and some popular—on social science, art, Scripture and Catholic doctrine. He also wrote nearly 20 books. In *The Respectable Murderers* (Herder & Herder, 1966) he develops the notion of *social sin*, using slavery, the killing of innocent people and poverty as examples. *The Morality Gap* (Macmillan, 1969) argues that Christians have neglected the gospel in favor of less demanding popular mores. His last book, *Love and the Urban Ghetto* (Orbis Books, 1978), is an enjoyable intellectual biography.

Modern social science has been cool toward Catholicism and some Catholic leaders have been cautious about social science. Furfey was a credible bridge between the two. He “developed and used quantitative tools” in his research and with case studies, writes Fr. Charles Curran in *American Catholic Social Ethics* (University of Notre Dame Press, 1982). However, Furfey came to the position that social science or human reason alone could not solve problems like delinquency, racism or undignified work. Natural solutions are not enough for problems that have a deeper cause. There is, Furfey thought, an opposition between modern society and the kingdom of God. Curran then paraphrases Furfey:

[Catholics] have settled for mediocrity and a moderate approach to social action. We have professional social workers who are dedicated and use the latest methods. Our banquets for charity obtain large sums of money... [But] too often we have given into social pressure and have striven to be acceptable and respectable... If we Catholics want to right social wrongs, it is vain to rely on worldly wisdom, prudence or many merely human approaches.

Furfey started two settlement houses in the DC area that he believed went beyond the standard social service model. Like the Catholic Worker houses of hospitality that Furfey admired, his settlement houses were devoid of bureaucracy.

Catholics can and must be counter-cultural. But a faith based in the Incarnation cannot be anti-culture. Grace, as Catholics understand it, begins in nature. Or in NCL parlance: Christians begin in the world as it really is as we work toward the world as God intends it.

Furfey, nearly 25 years after his death, is worth considering. For example, says Curran, in these days of racial tension a dose of Furfey could get us beneath specific incidents and slogans in order to reach the necessary "spiritual conversion." (*National Catholic Reporter* [6/30/16], PO Box 411009, Kansas City, MO 64141)

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## Rest in Peace

*William Donnelly* (1926-2016)

Donnelly was a physician affiliated with a veteran's hospital. His specialty was in hematology and oncology. He could just as well have been successful as a humanities professor. In a way that is what he was around the hospital and in his town.

The phrase *health care reform* has become synonymous with the 2010 Affordable Care Act; its insurance exchanges, its coverage mandates; its system for record-keeping and the like. Donnelly believed that health care reform has more to do with better communication among health care providers and between the providers and patients.

Donnelly's unique starting point for a better health care culture was clear writing which, he knew, leads to clear thinking and in turn to better health care. Donnelly argued in journals like *Academic Medicine* and *Annals of Internal Medicine* that the "reform of the medical record is central to the improvement of medical education, patient care and clinical research." Describing "the sick person solely as a biological specimen...risk[s] not only premature, incorrect diagnosis but also loss of important information." He urged medical professionals to listen to patients, to regard them as protagonists. For that reason he incorporated the humanities in his teaching of medical students. This meant literature assignments for the students and participation in a theater version of *The Death of Ivan Illych*. Leo Tolstoy's (1828-1910) novella, Donnelly said, provides an "opportunity...to learn from the vicarious experience of another's suffering" and forces an "examination of the role of compassion in the practice of medicine."

Donnelly was active in his town. He served on the Oak Park Citizens' Committee for Human Rights during the successful effort to create a thriving, racially integrated community. For several years he served on the nominating committee of the Village Manager Association. With others he began the Council for Open Education in Oak Park to win approval for an alternative *school within a school* known as XP.

With his wife Tesse of nearly 59 years, Donnelly was a founding member of St. Giles Family Mass Community in Oak Park. The two raised five children.

## 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," the first conference event is at 7 PM on Thursday and it concludes with Mass at 5 PM on Saturday. More information from Center for Social Concerns (1212 Geddes Hall, Notre Dame, IN 46556; [www.socialconcerns.nd.edu](http://www.socialconcerns.nd.edu)).

NCL's friends at Catholic Labor Network (7145 Roosevelt Ave., Falls Church, VA 22042; [www.catholiclabor.org](http://www.catholiclabor.org)) have a *Catholic Employer Project* that lists Catholic institutions that bargain collectively. There are now about 500 bargaining units composed of food service workers, cemetery

workers, hospital workers and more. To those beleaguered teachers who think grumbling is their only recourse: There are about 350 bargaining units in Catholic elementary and high schools. Most are affiliated with independent unions like National Association of Catholic School Teachers (1700 Sansom St. #903, Philadelphia, PA 19103; [www.nacst.com](http://www.nacst.com)).

Contract renewals and grievance hearings with unions in Catholic institutions usually proceed in normal fashion. (See *Catholic Administrators and Labor Unions*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; free.) However, INITIATIVES recalls a bishop who about eight years ago tried to bust a 30-year old union of teachers. His behavior was unacceptable to Catholics and other fair-minded people. Within some months, at age 63, the bishop resigned, saying he was fatigued.

*Anglican Theological Review* (8765 W. Higgins Rd. #650, Chicago, IL 60631) devotes its Winter/16 issue to inequality. In one essay Barbara Ehrenreich says she is “not happy about the continuing relevance of my book,” *Nickel and Dimed: On Not Getting By in America* (Picador [2001], 175 Fifth Ave., New York, NY 10010; \$16). In the years since the book’s publication Ehrenreich expected “that the kind of conditions I described...would be improved, reformed, done away with.” However, “it is expensive to be poor.” Wage theft still occurs. Food and housing are comparatively more expensive for the poor. And mean-spirited people make it harder for the poor to gain a foothold.

ATR has 11 other articles on the topic plus some book reviews.

*Docat* edited by Bernhard Meuser (Ignatius Press/Carmel Communication [2016], 800 Old Roswell Lakes Pkwy. #220, Roswell, GA 30076) is an attractive, 320-page handbook about Catholic social doctrine intended for young adults. The title stands for *Doctrine Catechism*. All the major topics are considered in a dozen chapters. One chapter is on work. It includes our doctrine on unions. The chapter on the economy says business is a vocation. A sidebar on every page contains quotations from Scripture and several other sources. Says one proverb: “Your work does not run away if you show your child the rainbow. But the rainbow does not wait until you are finished with your work.”

There is now a *Wikipedia* entry for “laity.” Three of the entry’s paragraphs are given to National Center for the Laity.

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## INITIATIVES

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NCL’s purposes include:

- Maintaining a center of information on church-laity-world in keeping with Vatican II (1962-1965).
- Facilitation of people and institutions that search for a spirituality that grows out of daily occupations and professions.
- Agitating and assisting parishes, schools and agencies as they support the connection between work and Christian life.

"Charity is the Samaritan who pours oil on the wounds of the traveler who has been attacked. It is justice's role to prevent the attack." –Blessed Frederic Ozanam (1813-1853), founder of the Society of St. Vincent de Paul

