

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.catholiclabor.org/NCL.htm</p>	<p>September 2005</p> <p>Number 150</p>
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Taking the Initiative
For Marriage

Stephanie Coontz (Council on Contemporary Families, Augustana College, 639 38th St., Rock Island, IL 61201; www.contemporaryfamilies.org) is getting lots of attention for her book *Marriage, a History: From Obedience to Intimacy or How Love Conquered Marriage* (Viking [2005], 375 Hudson St., New York, NY 10014; \$29.95).

Over the past 200 years and especially over the past 30, Coontz details, marriage has changed from an arrangement heavily influenced by economics and politics to one based on love. Today's couples are left to interpret *love* with few institutional expectations. Thus there is more divorce and increasing tension about the very definition of *marriage*.

Coontz realizes that "many people may not like the direction these changes [in marriage] have taken." Many church leaders and others have reacted by advocating social policies that support *traditional marriage*. Such reaction, says Coontz, will fail. Effort is better spent on strengthening each couple's love—realizing that loving couples come in several varieties. The triumph of love simply means less institutional support and constraint for marriage.

Of course, Coontz' research and conclusions have been challenged. For example, maybe economics is still a major factor in choosing a mate and in sustaining a marriage. Maybe a high divorce rate is not inevitable. Maybe adultery is no more common in these *Desperate Housewives* days than in the past. Maybe postmodern society (its politics and economics) still needs the institution of monogamous, heterosexual marriage. Whatever the case, Coontz has stirred the pot. (*Washington Post Weekly*, 5/15/05 and *N.Y. Times*, 7/5/05 and *Harper's Magazine* [6/05], 666 Broadway, New York, NY 10012)

Taking the Initiative
Among Politicians

Come October 2005 a Vatican committee will again assert a Eucharistic prohibition against pro-abortion politicians and citizens. The issue of Eucharistic sanctions will also likely reemerge during the 2008 presidential campaign. (*Chicago Sun Times*, 7/8/05)

If bishops and other Church employees want to influence Catholic elected officials and citizens, says John Huebscher of the Wisconsin Catholic Conference, there is an opportunity for civil discourse during these inter-campaign months. Huebscher, drawing upon the experience of bishops in Kansas, has an outline for dialogue forums between Church leaders and public officials, presumably both Democrats and Republicans. The Church leaders should first ask: "How can we help you be better politicians?" Another question directed to the officials can be: "How does your faith inform your vocation as a politician?"

Other questions can include: How do you think Church employees should speak out on public policy. Is, for example, a moral plea from a Catholic bishop received differently than one posed by Rev. Jesse Jackson? Why do so many Catholics think they cannot win an election if they oppose abortion and oppose capital punishment? How does government work? For example, is a vote against passage of a bill different from a vote on a parliamentary move to reject the bill?

In return the Church employees should be prepared to answer questions from Democrats and Republicans. For example, what are the pro-life responsibilities for a Catholic judge in a lower court, a Catholic policeman assigned to an abortion clinic parking lot, a Catholic district attorney, a Catholic juror? What constitutes *public scandal*? Will there be a universal policy on receiving the Eucharist? How do I contact a Canon lawyer to fulfill Canons 220, 221 and others regarding the process for sanctions in the Church? (*Origins* [6/9/05], 3211 Fourth St. NE, Washington, DC 20017)

The Church teaching on abortion and presumably other *life issues* is sufficiently clear,

some bishops and other Church employees might say. There's no need for a dialogue with Democrats and Republicans. If, however, the goal is to reduce the number of abortions, then it seems some dialogue can't hurt.

Another reason dialogue forums may not happen is that some bishops believe that the best pro-life strategy in the electoral arena is simply to vote Republican. For the record though, there is a pro-life movement within the Democratic Party. INITIATIVES will report on this movement in a subsequent issue. Its clearest expression is Democrats for Life (601 Pennsylvania Ave. NW #900S, Washington, DC 20004; www.democratsforlife.org). The group, with chapters in 36 states, counts nine members of Congress on its advisory board, plus journalist Nat Hentoff of New York and lawyer Helen Alvare of the US Conference of Catholic Bishops.

Please send reports of any dialogue forums between Church employees and governmental leaders to INITIATIVES.

Taking the Initiative

In the Liturgy

"If we get the dismissal rite right, we get everything right," says Greg Pierce, former president of the National Center for the Laity. Pierce claims nearly all dismissal rites are insipidly performed. Consequently, people leave Mass with little sense of the church's mission in the world.

Rev. Samuel Wells, the new dean of Duke Chapel (PO Box 90974, Durham, NC 27708), expresses the same point this way: Being sent out from the liturgy is supposed to mandate the worshippers to "make the whole world a Eucharist." Unfortunately, says Wells, the Sunday morning experience does not always transfer to a weeklong habit of world-improving discipleship.

Wells, an Anglican priest, thinks more liturgies should include the *washing of feet* ritual. "Washing feet brings together the water of baptism with the Eucharist meal," Wells writes. Washing feet communicates a mission to the world because "it means refusing to fear taboos, daring to accompany shunned people, being willing to help people engage parts of themselves they would rather ignore. It means never seeing another person as beneath oneself."

Wells also focuses on the dismissal rite, which "expresses all that remains to be done." In

a hokey example, Wells imagines a picture of a golden retriever at a church's exit. God "throws something out from the gathered assembly, away into the neighborhood and wider world...God enjoys the process by which the gift [of word and sacrament] returns at the next Eucharist, with surprises and discoveries and insights attached to it." (*Christian Century* [6/28/05], 104 S. Michigan Ave. #700, Chicago, IL 60603)

By the way, the aforementioned Pierce hosts a cyber-exchange on "the spirituality of work." Every few weeks Pierce poses a question or presents a case study. He then, with light editing, posts replies. To get Pierce's "Dialogue on the Spirituality of Work," send your e-mail address to his secure cyber-address, gpierce@actapublications.com.

And by the way again...National Center for the Laity friends Fr. Dom Grassi and Joe Paprocki have just authored a book on this topic of liturgy and our mission to the world. It's titled *Living the Mass: How One Hour a Week Can Change Your Life* (Loyola Press [2005], 3441 N. Ashland Ave., Chicago, IL 60657; \$13.95).

Taking the Initiative

On Campus

One professor of business tells his students that on the final they will be expected to name "the person who cleans this classroom everyday," reports Fr. William Byron, S.J., former president of Catholic University of America and Loyola University New Orleans and a teacher at Georgetown University.

When the students holler *unfair*, the teacher responds: "If you don't have enough sensitivity to recognize that a real person with a real name works for you every day by putting this place in good shape for class, then you're going to fail as a boss in the real world of work by not noticing that you have real people with real dignity on your payroll."

Byron lauds student efforts to help campus workers. For example, students at Stanford University (Stanford, CA 94305) started a tutoring program to teach English to the immigrant campus employees. "More than language learning happens," says Byron. "Friendships are formed."

This past semester students at Georgetown University (37th & O Sts. NW, Washington, DC 20057) staged a hunger strike to win a \$1.66 raise for janitors and other

contract workers there. (*Human Rights for Workers* [4/05], www.senser.com)

Similarly, Byron writes, students at Washington University (St. Louis, MO 63130) formed a Student Worker Alliance (www.artsci.wustl.edu) to get higher wages and better conditions for contract workers. The student leaders, many of whom are involved with the Newman Chapel (6352 Forsyth Blvd., St. Louis, MO 63105), also got Washington University to join Workers Rights Consortium (5 Thomas Cr. NW #500, Washington, DC 20005; www.workersrights.org), which bans sweatshop-produced apparel from college bookstores.

Colleges should lose the country club motif, Byron concludes. All students need a social conscience. Maybe, he suggests, seniors should be required to write a graduation essay on "Your understanding of the good life." Any acceptable essay must show respect for the dignity of all work. (*Catholic Explorer*, 5/6 & 5/13 & 6/10/05)

Taking the Initiative

In the Global Economy

The U.S. lifted its country-by-country quotas on garment imports in January 2005. Since then, reports Elizabeth Becker (*N.Y. Times*, 5/12/05), there has been a surge here in the already substantial volume of clothes *made in China*. Factories in other countries are thus tempted to cut costs by further exploiting workers.

Garment factories in Cambodia, where 250,000 women are employed, are the exception, Becker details. By adhering to labor standards, precisely including respect for independent unions, the Cambodian garment industry has retained the loyalty of several major retailers and has remained competitive.

"We are extending our labor standards beyond the end of [the U.S.] quotas because we know that is why we continue to have buyers," Cambodian minister of commerce Cham Prasith (Royal Embassy, 4530 16th St. NW, Washington, DC 20011) tells Becker. "If we didn't respect the unions and the labor standards, we would be killing the goose that lays the golden eggs."

Executives at Gap Inc. (2 Folsom St., San Francisco, CA 94105), for example, say they will buy from Cambodian factories only if they comply with labor standards. "The presence of the International Labour Organization (2 Route des Morillons, CH 1211, Geneva 22,

Switzerland; www.ilo.org)," says Kris Marubio of Gap, is "an important factor in our decision to remain in Cambodia."

Becker identifies another positive related to unions in Cambodia. "The poor are losing ground" in "every other sector of the country's economy" because of widespread corruption. The garment workers unions fend off bribery and other regressive practices. "The price for creating these unions has been steep," she writes. Two top labor leaders have been murdered. Others are persecuted.

INITIATIVES is not saying that its readers should buy only *Made in Cambodia* apparel. Simply that the story is worth following. One source of news is *CSR Asia* (Corporate Social Responsibility in Asia, 283 Queens Rd. Central, Unionway Centre #A-13F, Sheung Wan, Hong Kong; www.csr-asia.com). INITIATIVES also highly recommends the cyber-publication *Human Rights for Workers* (www.senser.com).

Work and Art

The May 2005 edition of *Blueprint for Social Justice* (Twomey Center at Loyola University, 7214 St. Charles Ave. #907, New Orleans, LA 70118) is devoted to "social justice movies." Some classics are listed, like the 1982 *Gandhi* and the 1995 *Dead Man Walking* and, more recently, *Hotel Rwanda*. Other films are less well known, including the 1987 *Matewan*, about the West Virginia coal industry in the 1920s and last year's *Maria Full of Grace* about illegal drug smuggling.

Blueprint editor Bill Quigley includes the 1991 *Fast Food Women*, a 28-minute documentary about flipping burgers. He says it is an excellent "teaching video that prompts serious discussion about work, living wages, the role of women" and more. *Fast Food Women* is available from Appalshop (91 Madison Ave., Whitesburg, KY 41858; www.appalshop.org).

While *Blueprint's* survey of social justice films does include some dealing with work, it is often, as with *Fast Food Women*, the harshness of work that is depicted. Are there any positive films about work, ones that show workers advancing justice within their normal routines? Please send your list to INITIATIVES. We will share your ideas with *Blueprint*.

By the way, Quigley at *Blueprint*, friend of the National Center for the Laity, is the author of *Ending Poverty As We Know It* (Temple

University Press [2003], 1601 N. Broad St., Philadelphia, PA 19122; \$17.95).

Work Prayers

“Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring marketplace, or tranquil room
Let me find it in my heart to say,
When vagrant wishes beckon me astray—
This is my work, my blessing, not my doom
Of all who live I am the one by whom
This work can best be done in my own way.”
Rev. Henry van Dyke found in *Three Minutes A Day*, Vol. 39, (The Christophers, 12 E. 48th St., New York, NY 10017; www.christophers.org)

North American Spirituality

Fr. Isaac Hecker, CSP (1819-1888)

Richard Gaillardetz of the University of Toledo recently gave this year’s Hecker Lecture, sponsored by the Paulist Fathers (86-11 Midland Pkwy., Jamaica Estates, NY 11432; www.paulist.org). He noted that this summer marks “the 150th anniversary of the publication of Hecker’s *Questions of the Soul* (Kessinger Publishers [1855], PO Box 1404, Whitefish, MT 59937; \$28.95). While Hecker’s plan for evangelizing North America cannot be transposed onto the 21st century, his general approach is instructive.

A very large number of young adult Catholics, caught up in “the disorienting free fall of postmodern religious pluralism” and pervasive relativism, are not “secure in their Catholic identity,” Gaillardetz says. In response some Catholic leaders take an adversarial stance against the dominant culture hoping to reach a core group of young adults who will acquire a strong commitment to Catholic practices and teachings. This approach is sometimes called the *new evangelization*. (“Here Come the Evangelical Catholics” by William Portier, *Communio* [Spring/04], PO Box 4557, Washington, DC 20017; www.communio-icr.com/articles/PDF/portier31.pdf and *Initiative Report*, Catholic Common Ground [6/05], 18 Bleecker St., New York, NY 10012; www.nplc.org)

The so-called *new evangelization* rightly desires a robust presentation to young adults of the church’s doctrinal heritage, Gaillardetz acknowledges. Further, its proponents might be correct in saying that too

many catechists and pastoral staff have “inadequate theological formation” and only tepidly proclaim the Christian faith. However, Gaillardetz finds the theological imagination in the new evangelization movement to be inadequate, even “quite un-Catholic” at times. That is, it is too individualistic, too pessimistic and too otherworldly.

To strengthen “the large numbers of young adult Catholics who have become content with a much weaker appropriation of their Catholic heritage” will require, says Gaillardetz, an approach “characterized by a confident expectation that God [is] encountered in the world.” Only an approach based on a “sacramental or analogical imagination” is capable of sustaining young adult Catholic identity in our postmodern world. As Hecker understood, “being Catholic entails not withdrawal but genuine engagement” with the world. Hecker’s “spiritual quest was characterized by a confident expectation that God could be encountered in the world,” Gaillardetz concludes. The “confrontational, countercultural” approach has some merit. But the gospel for today more properly needs a “dialogical and optimistic vision” like that of Hecker in the 1800s. (*Origins* [5/19/05], 3211 Fourth St. NE, Washington, DC 20017)

110+ Years

Of Catholic Social Thought

The Vatican has released a catechism of Catholic social teaching, titled *Compendium of the Social Doctrine of the Church* (USCCB Publishing [2005], 3211 Fourth St. NE, Washington, DC 20017; \$24.95). It augments the *1994 Catechism of the Catholic Church* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$6.25).

An entire chapter of the new *Compendium* is devoted to work and another to the marketplace. Significant parts of each of the other 11 chapters discuss principles related to working life. The index of its topics and Bible references is 42% of the *Compendium*. Topics related to reproduction, medicine and some areas of sexuality get only scant treatment. Perhaps another catechism on those concerns is in the hopper.

Fr. Thomas Massaro of Weston Jesuit School of Theology finds the *Compendium*’s treatment of work and economics “at once exhilarating and frustrating.” In trying to present

Catholic doctrine in a unified way, says Massaro, the catechism leaves out the “contingent and historically conditioned” nature of Catholic social thought. For example, it seems to praise capitalism—a recent and very qualified turn in Catholic doctrine. It minimizes “the sustained and substantial criticisms of the reigning system of production and distribution” both in the past and now. (*America* [6/13/05], 106 W. 56th St., New York, NY 10019)

For reasons similar to Massaro’s comment, Ed Marciniak (1917-2004), a founder of our National Center for the Laity, was uncomfortable with the term *Catholic social teaching* in his late years. Yes, Marciniak said, the encyclicals and the catechisms contain Catholic doctrine. But social doctrine is conditioned by historical circumstances and must be applied in the give-and-take of an office building, a hospital, a legislature and other fluid places. Just as with the Bible, Catholics cannot use Catholic social teaching in a fundamentalist way.

Fr. Kenneth Himes, OFM proposes the term *Catholic social thought* to convey the notion that doctrine is a relationship between official texts and streetwise Catholic thinkers at the Catholic Worker, the National Center for the Laity and other places “who address social questions of their time from the perspective of faith.”

Himes makes his distinction to tell readers of *Modern Catholic Social Teaching: Commentaries & Interpretations* (Georgetown University Press [2005], 3240 Prospect St. NW, Washington, DC 20007; \$39.95) that the book covers only encyclicals and bishops’ statements. Over three years Himes and others—including National Center for the Laity friends Marv Mich and Dan Finn—have met, e-mailed, written and edited this analysis of 14 encyclicals and other official documents. The book also includes seven chapters on the history, philosophy and receptivity of Catholic social teaching. More on this very detailed book and more commentary on the *Compendium* in coming issues of INITIATIVES.

Final Thought

Ed Marciniak (1917-2004), a founder of the National Center for the Laity, often complained that “the familiar New Testament reminder *The poor you will always have with you* has been misconstrued and perhaps badly

translated.” Jesus’ phrase has “even at times been used to rationalize indifference to human misery and destitution. Apart from the point Jesus was making about Mary’s generous gesture, the phrase is equally a religious imperative. Jesus was saying: *Whatever your economic status, the poor you will always be with.*”

Happenings

Jobs With Justice (1325 Massachusetts Ave. NW #200, Washington, DC 20005; www.jwj.org), a coalition dedicated to organizing janitors and health care workers, will hold its annual meeting September 23-25, 2005 in St. Louis.

Commonweal (475 Riverside Dr. #405, New York, NY 10115; 212 662 4200 ext. #110) is celebrating its 80th anniversary with a major fundraiser at the Prince George Hotel in Manhattan (27th St. between Madison and Fifth Ave.) on September 26, 2005. The National Center for the Laity (PO Box 291102, Chicago, IL 60629; vscott2103@aol.com) is, among other groups, reserving a dinner table at the event. INITIATIVES' readers are welcome to join us by calling NCL president Vaile Scott (219 465 5123). Or, people can make their own reservations by contacting the event producer Dwight Johnson Design (212 889 4694). Commentator Mark Shields will be given the American Catholic in the Public Square Award at the *Commonweal* dinner. Several special guests, including NCL advisory board member Peggy Steinfels, will lead table discussions.

The Coalition for Ministry in Daily Life (708 W. Eighth St., Claremont, CA 91711; www.dailylifeministry.org) will hold its annual conference April 21-23, 2006 at Fuller Theological Seminary (135 N. Oakland Ave., Pasadena, CA 91182). Our National Center for the Laity is an institutional member of CMDL. The NCL's INITIATIVES is still the best newsletter in North America on church-in-the-world. Smile. But if you have a couple extra dollars to spare, subscribe to the CMDL's informative newsletter, *Laynet*.

"Catholic Social Teaching and Work: Reflections on the 25th Anniversary of [Pope John Paul II's 1981 encyclical] *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).

The encyclical, *On Human Work*, can be obtained from your National Center for the Laity (PO Box 291102, Chicago, IL 60629; \$4.50).

Websites

National Center for the Laity advisory board member Bill McGarvey is the editor of *Busted Halo* (www.bustedhalo.com), a website about "everyday faith for everyday people," directed by the Paulist Fathers. The site has some chat rooms, including one on "Life at Work," moderated by a Paulist.

McGarvey, by the way, is a musician based in New Jersey. Check out his CDs at www.billmcgarvey.com.

The Catholic Campaign for Human Development (3211 Fourth St. NE, Washington, DC 20017; www.povertyusa.org) strives to educate Catholics and others about the causes of domestic poverty. The website is loaded with statistics and has some portraits of anti-poverty projects in housing, day care and the like.

Radix (PO Box 4307, Berkeley, CA 94704; www.radixmagazine.com) is a quarterly magazine about Christian faith and contemporary culture. Each issue centers generally on a topic like psychological health, urban life, the family and more. There are always reviews of CDs—something not found in many Christian publications.

A current issue deals with the science and faith topic. Several websites are listed, including one for the wide-ranging *Science and Theology News* (www.researchnews.org) and another for *Theology and Science* (www.ctns.org).

The National Association of Christians in Secular Ministry (40 Fairwater Cres., Alcester, Warks B49 6RB, England; www.chrism.org.uk) monthly publishes *Ministers At Work*, a journal that "champions ministry in and through secular employment." CHRISM, as the Association is called, keeps track of whatever is left of the worker-priest movement in Europe. It also tracks websites devoted to faith and work. (Most of those

sites, by the way, are sponsored by evangelical Christians. Is it the case that in general evangelicals are out-pacing mainline Protestants, Orthodox Christians and Roman Catholics in cyberspace?)

The Office for Social Justice (328 W. Kellogg Blvd., St. Paul, MN 55102; www.osjspm.org) keeps parish leaders and others up to speed on legislative issues in Minnesota. The website and its companion newsletter, *Seeds of Justice*, invite local activists into training and reflection opportunities—many of them based on the old *observe-judge-act* method. For example, the OSJ website has a downloadable training process called *Charity and Justice: Walking the Social Mission*. Over two evenings, participants in *Charity and Justice* learn that, for example, the homeless needs emergency shelter in the parish hall but also need improvements in affordable housing policies in many towns.

A future issue INITIATIVES will mention that the virtues of charity and justice are as similar as they are different. Further, INITIATIVES will say that a parish committee itself ought rarely to get directly involved in justice, but should rather serve as a place where Christian leaders get training and support for their justice activity on the job.

Salt of the Earth (205 W. Monroe St., Chicago, IL 60606; <http://salt.claretianpubs.org/>), formerly a magazine, is now an informative website on housing and immigrant issues. It regularly includes legislative updates. *Salt of the Earth*, a project of the Claretians, has links to some Catholic documents and to a few Christian groups and publications-- although not yet to the National Center for the Laity's new website.

Yes, your National Center for the Laity (www.catholiclabor.org/NCL.htm) now has a website, thanks to the Catholic Labor Network (1500 Jefferson Dr., Port Arthur, TX 77642; www.catholiclabor.org). The NCL's 1977 charter, *A Chicago Declaration of Christian Concern*, is on the site. So too are the most recent editions of INITIATIVES, including the special issue on Pope John Paul II.

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).

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 more issues of INITIATIVES this year 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/NCL.htm).

For more from your INITIATIVES' editor, go into cyberspace at 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.

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