

Initiatives

In Support of Christians in the World

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The Protestant Reformation is commonly dated from October 31, 1517 when Martin Luther (1483-1546) posted his *95 Theses*. Thus, the Christian church is now celebrating a significant anniversary.

Cardinal Francis George, OMI (1937-2015) of Chicago was fond of zingers, like: "Everyone in the U.S. is Protestant, including the Catholics." He eventually explained that his reference is culture, not one's place of worship. Our society "is the civil counterpart of a faith based on private interpretation of Scripture and private experience of God," said George. The Reformation put an individualistic stamp on the U.S., particularly through the influence of John Calvin (1509-1564) and the early 17th century Puritans who migrated to New England.

The cultural application of the Reformation plays out thusly:

- *Freedom* equals individual rights and achievement.
- The road to upward mobility is paved with hard work.
- Luxuriating is bad.
- Failure is likely due to an individual moral defect.
- The better-off have an obligation to donate to charities, colleges and cultural institutions.

It was Max Weber who named a *Protestant work ethic*. It tells a business leader and other workers that the way to God is through the marketplace, not through renunciation of the world. The values of the Protestant work ethic, according to Weber, helped capitalism sweep through Europe and North America. (*The Protestant Ethic and the Spirit of Capitalism*, Oxford University Press [1904], 2001 Evans Rd., Cary, NC 27513; \$19.95)

This work ethic can be distorted. God does not bless or love individuals based on their efforts and worldly success. The *prosperity gospel*, either explicitly preached or sprinkled over our lifestyle, leads individuals astray. It also

neglects the morality of the economy itself, its prevailing norms and sustaining institutions.

Keeping in mind George's distinction between one's denomination and our society's culture, is there a *Catholic work ethic*? Does anyone in the U.S.—Protestant, Catholic, or other—follow such an ethic?

In a recent review Alan Wolfe of Boisi Center for Religion and Public Life (24 Quincy Rd., Chestnut Hill, MA 02467; www.bc.edu) sketches a contrast. The so-called *Protestant ethic* values "rapid economic growth" and individualism, he writes. An older Catholic ethic stresses "obedience, nostalgia and nepotism but also value[s] solidarity and collective social action."

What do INITIATIVES' readers think?

Taking the Initiative

On Manufacturing

For several years, Cars (300 S. Riverside Plaza #1000, Chicago, IL 60606; www.cars.com) has maintained an index of autos manufactured in the U.S. "The number of models meeting our original criteria has fallen," writes Kelsey Mays. Not long ago more than 60 vehicles met the criteria. In 2016 only eight qualified. Thus Cars loosened the criteria for 2017 to now mean "assembled in the U.S. with high domestic-parts content, predominant U.S. sourcing for engines and transmissions, and high U.S. manufacturing jobs supported per vehicle." Here then, in order, is Cars' *made mostly in the U.S. index*: Jeep Wrangler, Jeep Cherokee, Ford Taurus, Honda Ridgeline, Acura RDX, Ford F-150, Ford Expedition, GMC Acadia, Honda Odyssey and Honda Pilot.

Our democracy falls apart without a viable middle class; without families that have agency in their community and the larger economy—the Catholic *principle of participation*. Some service sector jobs can support middle-class families, but a significant number of middle-class jobs must be in manufacturing. (See *Only One Thing Can Save Us* by Tom Geoghegan, The New Press [2014],

120 Wall St. #3100, New York, NY 10005; \$17.95.)

Surveys show overwhelming support for increasing U.S. manufacturing. When it comes to buying U.S. products, however, there is low interest from consumers. J.C. Penney, for example, reports few requests for U.S.-made apparel. The same goes for furniture and more. (*Chicago Sun Times*, 5/5/17)

It is possible to obtain U.S. products, though it might require a little advance research. Made in the USA (www.madeusafdn.org) is one hub. It publishes stories, highlights companies (including those that chose to stay stateside) and has a mechanism for finding some retailers.

Several websites facilitate a search for household items, auto and machine parts, apparel and more. Among the sites, www.usalovelist.com, www.madeintheusa.com and www.madeinusaforever.com.

Want tires made here? Look on the tire wall for a code that begins with *DOT*. Want a U.S. car other than those on the Cars' index? Go to www.uaw.org/uaw-made. (Some Canadian manufacturing is included.)

INITIATIVES is happy to share other suggestions from its readers.

Taking the Initiative *With Green Jobs*

Some proposals for blue-collar jobs feel impractical (for example, more coal mining) and other proposals lack follow-up (the \$1trillion promised for bridge and water system repairs, for example). Meanwhile, too little attention is given to green blue-collar jobs.

U.S. Green Building Council (2101 L St. NW #500, Washington, DC 20037; www.usgbc.org) is a driving force behind LEED (Leadership in Energy and Environment Design). Let's say a building owner wants to remodel. Or, a college needs a new facility. The building can obtain a LEED seal of approval and thereby save money over the years and enjoy the acclaim of the community. The building will contain green materials, energy efficient heat and electric, a recycling program, plus workers will use the best safety procedures. The Building Council website has pictures of many buildings with LEED designation.

A complete renovation of University of Dayton Chapel (300 College Pk. #Liberty 101, Dayton, OH 45469) has earned a gold certificate from LEED.

St. Thomas More (3000 12th Ave., Coralville, IA), to mention a second example, is now LEED. Its contractor, Miron Construction (1471 McMahan Dr., Neenah, WI 54956) is a LEED specialist.

Blue Green Alliance Foundation (1300 Woodward St. NE #2625, Minneapolis, MN 55413; www.bluegreenalliance.org) hosts forums for union leaders and environmentalists. It also advocates for policies that make green choices more likely. The Alliance is an expert on how to rebuild infrastructure with green material, with designs that reduce carbon and other pollutants and which keep water supplies clean.

Metro Alliance for Common Good (4940 NE Eighth Ave., Portland, OR 97211; www.iafnw.org), a coalition of 23 institutions (churches, a synagogue, clinics and three unions), has an energy efficiency program with 222 homeowners participating. To retrofit the homes, 12 new jobs were created.

Taking the Initiative *With Investments*

Benedictine Coalition for Responsible Investment (PO Box 200423, San Antonio, TX 78220) includes 18 monasteries, plus two more in Mexico plus one Sisters of Charity community. It leverages Benedictine stock holdings to agitate for corporate improvements.

Sr. Susan Mika, OSB sends INITIATIVES the latest on a BCRI campaign to eliminate antibiotics from fast food. On May 24, 2017 a BCRI resolution about beef and pork was put to McDonald's shareholders. Though the corporate board advised a *No* vote, the Benedictines got 29.7%. This is more than enough, writes Mika, "to continue to raise the question" within the company.

Some background on the thinking of the McDonald's board: Like other fast food chains, McDonald's is already using antibiotic-free chickens. Cattle and pigs though are hard to monitor because thousands of ranches are involved; a single cow might move from farm to farm before slaughter; and McDonald's, unlike with a chicken, buys only part of each cow.

Nonetheless, the concern is serious. Super-bacteria are already resistant to some common antibiotics and needless exposure to antibiotics in food makes treatment of infections increasingly difficult. The Benedictines are aware that some animals need antibiotics when they are ill. Their stockholder campaign is

against indiscriminate use of those drugs in animal feed and in sprays. (*Chicago Tribune*, 4/18/17 and *Chicago Sun Times*, 4/19/17)

Mika and her fellow Benedictines are hardly the only ones involved with socially responsible investing. James Ryan (Merrill Lynch, 225 Liberty St., New York, NY 10281; james_t_ryan@ml.com), an NCL friend, recently hosted a two-day “Faith Consistent Investing Forum.” Forum participant Sr. Patricia Daly, OP, recently retired director of Tri-State Coalition for Responsible Investment (40 S. Fullerton Ave., Montclair, NJ 07042; www.tricri.org), says several companies that not long ago were hostile now regard social responsibility as good for business.

As with all efforts to improve food quality or the environment or other big issues, INITIATIVES trusts that investors, consumers and corporate insiders start with the dignity of workers—a family wage and safe conditions throughout each industry.

By the way, humorist Joe Queenan claims there are investment instruments designed for the “socially irresponsible” that “make it easier for insensitive, ethically elastic or just plain depraved investors to buy stocks in companies that work night and day to make the planet less green, less safe, less pleasant.” These stocks are selected by “robotic advisory services,” Queenan says, so that investors don’t have to tell a broker they like “corrupt, planet despoiling” companies. There is supposedly a best-selling guide to “profoundly immoral” investing: *Revert to the Mean* by Cruella de Villanova. (*Wall St. Journal*, 6/25/17)

Taking the Initiative

In Science

Pope Francis deserves a gold star for hiring Bro. Guy Consolmagno, SJ as director of the previously obscure Vatican Observatory (2017 E. Lee St., Tucson, AZ 85719; www.vofoundation.org).

In addition to regular posts on the Observatory’s website, Consolmagno has a regular back-page column for *The Tablet* (1 King St. Cloisters, Clifton Walk, London, England W6 0GY) and contributes articles to other magazines, including *U.S. Catholic* (205 W. Monroe St., Chicago, IL 60606). His travels warrant press attention, including two reports this year in *Our Sunday Visitor* (200 Noll Plaza, Huntington, IN 46750). Consolmagno makes the

cover of July 2017 *St. Anthony Messenger* (28 W. Liberty St., Cincinnati, OH 45202) with a profile inside. And, INITIATIVES regularly quotes him.

Consolmagno, along with 34 other elite scientists, recently participated in a workshop, “Black Holes, Gravitational Waves and Space-Time Singularities.” It was held in the Vatican and Pope Francis said hello to the participants. But why did the press automatically call it “a faith and science workshop, even though the only faith expressed at the meeting was faith in, or against, the standard models of cosmology,” asks Consolmagno?

The press assumes some estrangement between science and faith and therefore finds it remarkable that the Vatican offers meeting rooms to scientists, one of whom happens to be a Jesuit. Yet, there should be no need within Catholicism for the phrase *faith and science*; it is redundant. INITIATIVES calls itself a newsletter about *faith and work*. But once everyone realizes that God’s love is an unmerited gift and yet our work in itself contributes to our spiritual life, maybe *faith and work* is also redundant.

The Great Workbench

Like a farm horse that knows its way back to the barn, INITIATIVES’ grocery cart knows to lineup in aisle seven. The first three aisles are self-serve checkout. Aisles four through six are closed weekday mornings. Aisle seven is Mary or sometimes Kevin, who talks sports.

Several recent books, each focusing on a particular U.S. town, chronicle the steady loss of manufacturing jobs. Leave aside *Hillbilly Elegy* by J.D. Vance. INITIATIVES recommends *Boom, Bust, Exodus* by Chad Broughton (Oxford University Press [2015], 198 Madison Ave., New York, NY 10016; \$29.95) about NAFTA and the loss of Maytag and other appliance shops in Galesburg, IL. *Our Kids* by Robert Putnam (Simon & Schuster [2015], 1230 Ave. of the Americas, New York, NY 10020; \$28) draws parallels between industrial loss and family disintegration in Port Clinton, OH. *Glass House* by Brian Alexander (St. Martin’s [2017], 175 Fifth Ave., New York, NY 10010; \$26.99) is about the decline of Anchor Hocking Glass in Lancaster, OH. The latest is *Janesville: an American Story* by Amy Goldstein (Simon & Schuster [2017]; \$27) about the closing of a GM plant in WI.

The loss of industry in these and similar places was cushioned by the expansion of retail and personal service employment, though at lower pay. Now, those retail and service jobs are disappearing—at least in their familiar settings. On-line tax preparation and on-line travel booking displaces the family-owned businesses three blocks away. The mall just off the interstate, anchored by a department store, is lagging if not teetering. In fact, 25 national retail chains closed multiple stores during the first half of 2017; just three (Walmart, Penney and Rite Aid) will close 1,200 stores this year. Instead of *Bring Back Our Coal*, a timely plea is *Bring Back Our Retail*.

Isn't e-commerce creating enough jobs to compensate for store closings—a loss of about 500,000 department store jobs in the past 15 years? *N.Y. Times'* reporters are tracking changes in retail. Any increase in e-commerce or at warehouse clubs and the like over those 15 years is offset by the 25% drop in department store jobs, leaving retail employment flat for the moment.

It depends on who you count, says Michael Mandel (Progressive Policy Institute, 1200 New Hampshire Ave. NW, Washington, DC 20036; www.progressivepolicy.org). The employment outlook is better once all the e-commerce warehouse and delivery jobs are considered. A significant number of those jobs, Mandel continues, are full-time and pay better than the lost jobs.

The *N.Y. Times* says e-commerce jobs are concentrated in metro areas (Houston, Minneapolis/St. Paul, the Atlantic coast), but Mandel also finds them in exurbia and rural areas off the interstate. Mandel admits that employment statistics are imprecise. And of course, drones and robots are looming.

The changes in retail, the *N.Y. Times* says, are not simply about employment. The shift to big box stores and now to e-commerce eliminates the department store as *a place of neighborliness*. It means fewer places to which people want to *go out*—fewer nearby churches, supper clubs and the like. It causes more isolation. (*N.Y. Times*, 6/26/17 & 7/7/17 & 7/11/17)

Stacy Torres at SUNY Albany picks up on this loss of “sociability between strangers” theme to tell why she does not use automated checkout lines or express kiosks. Torres was comforted by a friendly cashier when she moved to Manhattan. “Ephemeral contact with cashiers and other service workers can be especially

important to people at risk of isolation, such as older people who live alone, those with chronic illness and the unemployed,” she writes. (*N.Y. Times*, 6/23/17)

Computer automation, the main component of e-commerce, is often positive. Back in the day, for example, the production of INITIATIVES involved glue, a typesetter, a trip to the Loop for proofreading, a Smith Corona, a trip to the mail house, etc. Today, your editor has a computer as does Central Printers over on 63rd St. as does Rescigno's mail house on 85th St.

A tasty restaurant over on Cicero Ave. installed touch screens at each table for self-ordering. INITIATIVES does not go there anymore.

125+ Years *Of Catholic Social Thought*

Catholic Press Association (205 W. Monroe St. #470, Chicago, IL 60606; www.catholicpress.org) gives first-place award in its “Faithful Citizenship Books” category to *Public Theology and the Global Common Good* edited by Kevin Ahern et al. (Orbis [2016], PO Box 302, Maryknoll, NY 10545: \$21). This book, with 19 contributors, honors Fr. David Hollenbach, SJ, now at Georgetown University. This book benefits from various perspectives, including from Spain, Germany and elsewhere. It touches on many pressing topics, including migration, the environment, religious freedom and more. Yet, couldn't at least one of its four editors spare us the jargon? There must be an everyday synonym for *hermeneutical key* or *new paradigm*.

Hollenbach was on the reading list for every theology student in the early 1980s with his still pertinent *Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition* (Paulist Press, 1979). More recently, Hollenbach explores religious liberty and related topics in *Global Face of Public Faith* (Georgetown University Press [2003], 3520 Prospect St. NW #140, Washington, DC 20007; \$31.95).

Hollenbach, as contributors to *Public Theology* note, derives his approach from careful study of Vatican II (1962-1965). His essay about the Council's *Pastoral Constitution on the Church in the Modern World (Joy and Hope)* sets the tone. *Joy and Hope* was ratified on the last business day of Vatican II (December 7, 1965) and is “the most authoritative and

significant document of Catholic social teaching issued in the 20th century,” Hollenbach says in *Modern Catholic Social Teaching* edited by Fr. Kenneth Himes, OFM (Georgetown [2005]; \$45.95).

Joy and Hope “launched the Roman Catholic church on a new path,” particularly Catholicism’s relationship to “social and political life,” says Hollenbach. Starting from the early 1700s and accelerated by the French Revolution, Catholicism took “a stance of resistance to almost all of the movements characteristic of modern society and culture.” Vatican II changed that stance, realizing that withdrawal from or constant opposition to modernity only aids “the growth of unbelief.” A better strategy and indeed better faithfulness to God’s intention is to affirm “the human and religious significance of worldly activity.”

The question is *how*? Though the new model is “still in process,” says Hollenbach, its premise is dialogue between church and society, neither oppositional nor total identity with the surrounding culture.

Commentaries on official Church documents are important. Unfortunately, one could conclude from some of them that the word *church* primarily means the Vatican, local bishops and their agencies. Whereas, in the Vatican II model of engagement *church* normally means *all baptized*, all faithful people who raise questions, start conversations and act collectively within their own spheres of influence. All Catholics need to routinely understand that our faith counts on the thinking and behavior of media executives, teachers, insurance managers, real estate developers, clergy, union officials, parents, students, journalists, and more.

North American Spirituality

Philip Murray (1886-1952)

“Murray belongs on the short list of any Catholic union activist’s heroes alongside Cesar Chavez (1927-1993) and Msgr. John Ryan (1869-1945),” says Clayton Sinyai in *Catholic Labor Network* (www.catholiclabor.com; 5/27/17).

Murray’s parents moved from Ireland to Scotland. At only ten years of age Murray got a mining job alongside his father. He was 16 when the family moved to Irwin, PA, about 25 miles southeast of Pittsburgh. In 1911 Murray became a U.S. citizen. He “devoted his life to unionism,”

William Shepherd details in *The Archivist’s Nook* (Catholic University Library [5/25/17], 620 Michigan Ave. N.E., Washington, DC 20064; www.lib.cua.edu). Murray was vice-president of the United Mine Workers of America from 1920-1942; the second president of the Congress of Industrial Organizations from 1940-1952; and first president of the United Steelworkers of America from 1942-1952.

Murray’s “vision of social justice derived from his family union tradition and Catholic faith, in line with papal encyclicals on the rights and responsibilities of both employers and workers,” Shepherd continues. He daily participated at Mass and frequently consulted the Church documents kept in his office.

Murray worked closely with John L. Lewis (1880-1969), constantly traveling to meet miners and other leaders around the country and providing expert details during negotiations. Eventually, the two broke bitterly. By a melodramatic account it all occurred in May 1942—Murray using an unfortunate metaphor about Lewis and Lewis drumming Murray out of a UMW meeting. The rift really developed over a longer period, says Pat Angelo in *Philip Murray: Union Man* (Xlibris [2003], 1663 Liberty Dr. #200, Bloomington, IN 47403; \$21.99). Lewis, unlike many labor leaders, opposed Franklin Roosevelt (1882-1945) during the 1940 presidential campaign. The Lewis/Murray differences about FDR “contributed mainly to the rapid decline of their friendship,” writes Angelo. Plus, Lewis habitually turned against major allies—the national union bodies, FDR, Murray and others.

In addition to labor relations Murray was active in civil rights. He was a lifelong member of NAACP. He died while on union business in San Francisco. Murray is buried in Saint Anne’s Cemetery (Castle Shannon, PA 15234). Murray’s papers, including a digital photograph series, are at Catholic University Library. So too are the records of the CIO.

Rest in Peace

Brian Doyle (1956-2017)

Most universities publish a magazine in which the school’s sports program is highlighted, its construction projects are announced or completed and its alumni and friends are encouraged to donate. *University of Portland Magazine* (5000 N. Willamette Blvd., Portland, OR 97203), which Doyle edited since 1991,

“punched well above its weight class, eschewing alumni fluff pieces in favor of serious contributions,” says Amy Wang of *The Oregonian*. In fact, Annie Dillard calls *Portland* “the finest spiritual magazine” in the U.S.

Doyle wrote for each edition of *Portland* and contributed to several other magazines. He also wrote poetry, novels and essays in various outlets.

During his struggle against brain cancer, Doyle met many nurses. He was acquainted with their profession ever since a tonsillectomy at age four, he says in a typical essay that appears in *So Very Much the Best of Us* (Acta, 4848 N. Clark St., Chicago, IL 60640: \$10).

“We take them for granted [but] nurses are essentially angelic,” Doyle says. Of course, nurses get weary or sad and have dark moments. But “I have quietly gaped in awe at the sinewy courage and flinty strength and oceanic grace of nurses, and many times considered what our hospitals and hospices and clinics and schools and lives would be without them... We would be even more alone and scared than we are now when faced with pain and confusion.”

Those unacquainted with Doyle’s writing can start with *Grace Notes*, which along with *So Very Much* and with *Reading in Bed* are available through Acta (\$10 each).

Happenings and Resources

Sunday, November 19, 2017 is designated as World Day of the Poor in the Catholic calendar. This day of reflection and action will henceforth annually occur on the 33rd Sunday of Ordinary Time. Pope Francis put this new designation within the liturgy by quoting St. John Chrysostom (349-407): “Do not honor the Eucharistic Christ with silk vestments and then, leaving the church, neglect the other Christ suffering from cold and nakedness.” Please report to INITIATIVES on what your parish does for World Day of the Poor.

“Building Institutions for the Common Good: the Purpose and Practice of Business in an Inclusive Economy” is a June 21-23, 2018 conference hosted by John A. Ryan Institute (2115 Summit Ave., St. Paul, MN 55105; www.stthomas.edu/cathstudies). The principle of common good though prominent in Catholic doctrine is not exclusive to it. The conference will explore its significance in business and society.

President Fr. Joseph McShane, SJ (Fordham University, 441 E. Fordham Rd., Bronx, NY 10458) says that his administration will observe Catholic doctrine in regard to the school’s adjunct teachers and their deliberation about a union. “Given its Jesuit traditions and historic connection to first-generation and working-class students, Fordham has a special duty in this area [of labor relations],” McShane says. (*Catholic Employer Project* [6/14/17], www.catholiclabor.org)

Normally, it is not news for a Catholic leader to announce fidelity to doctrine. However, lately some administrators and trustees of Catholic institutions act as if our doctrines are served on a cafeteria line or have an expiration date. To be clear, Catholicism has no requirement that any particular workplace have a union. Simply, the decision is made by employees, not by maternal or paternal administrators or trustees. (See *Catholic Administrators and Labor Unions*, NCL, PO Box 291102, Chicago, IL 60629; free.)

INITIATIVES recently urged readers who travel to tip the housekeeping staff. Unite Here (275 Seventh Ave., New York, NY 10001; www.fairhotel.org) has an easy-to-search list of living wage hotels and a short list of hotels to boycott.

During Lent 2017 INITIATIVES met Bob Pennington (Mt. St. Joseph University, 5701 Delhi Rd. #CL21C, Cincinnati, OH 45233; robert.pennington@msj.edu) and his colleague Stefan Gigacz of University of Divinity in Australia. The two are interested in Cardinal Joseph Leo Cardijn (1882-1967) of Belgium. Specifically, Pennington and Gigacz think Cardijn’s insights about young adult ministry contain some lessons for today.

Cardijn’s efforts were not *ministry*, in the way the word is used today. He did not invite young adults *into the church*. Rather, Cardijn took the *church into the world* of young adults, particularly their jobsites. Cardijn did not think ministry or formation was something *done to* young adults. Rather, it was *done by* young adults in their own settings. He advocated a *school in life*. Cardijn started occupational groups that were heavy on the experience of the young participants. He developed a method and his

movement spread internationally. In the U.S. the Cardijn ideas were used by Young Christian Workers, Young Christian Students, Christian Family Movement and others.

Pennington and Gigacz plan to host a conference about Cardijn and today's young adult workers, perhaps as early as July 2018. They are eager to identify interested participants.

Ave Maria Press (PO Box 428, Notre Dame, IN 46556) has put the major writings of Pope Francis in a paperback edition: *The Complete Encyclicals [and] Exhortations* (\$27.95). It contains the 2013 encyclical, *Light of Faith*, that Francis completed for Pope Benedict XVI plus the 2015 encyclical on inequality and the environment, *Care for Our Common Home*. The pope's letter, *Joy of the Gospel*, is also in this collection. *Joy of the Gospel* charmingly displays Francis' use of down-to-earth phrases: *smell of sheep*, *sourpuss*, *mummies in a museum* and more. The book also has *The Joy of Love*, Francis' letter on marriage and family life. Its fourth chapter is a meditation on New Testament passages commonly read at weddings, particularly *1 Corinthians 13*. All marriage preparation programs should give this chapter from *Joy of Love* to couples.

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NCL, an independent 501-C-3 organization, was founded in 1978, in response to the mail and publicity garnered upon publication of the Advent 1977 *Chicago Declaration of Christian Concern* (reprinted in *Church Chicago Style*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$1).

NCL board members include Chuck DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Frosty Pipal, Terry Mambu Rasch, Lauren Sukal.

A college library will soon archive INITIATIVES (from its first issue of January 1979 to its current issue), files from NCL meetings and conferences plus NCL's collection of magazines relating to Catholic faith and work. Alert NCL if you have something to add to the archive, like folders or pictures about NCL, including its founders Russ Barta (1918-1997), Msgr. Dan Cantwell (1915-1996) and Ed Marciniak (1917-2004) or back issues of old magazines like *New City*, *Apostolate*, *Chicago Catholic Worker*, etc.

“One Sunday our church was commissioning its youth group to go to Tijuana to build houses... It occurred to me: Why were we commissioning them for this volunteer ministry, but we've never thought of commissioning members who were in the construction business... Was the [construction] work [of the youth group] now *mission* because it was an *official church program*? ... I realized that [our church] was more interested in people's volunteer time and charitable giving than in their daily work.” —*Business as a Holy Calling* by Tim Dearborn of Fuller Theological Seminary (135 N Oakland Ave., Pasadena, CA 91182)