

# Initiatives

In Support of Christians in the World

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## Vatican II

Although Vatican II formally ended on December 8, 1965, its implementation continues.

Paulist Press (997 Macarthur Blvd., Mahwah, NJ 07430) has commissioned a series of eight short books on Vatican II. Each considers two Vatican II documents in the context of the thinking leading to Vatican II, of controversies during Vatican II, and of programs, publications and experience since Vatican II.

*The Laity and Christian Education* by Dolores Leckey (Paulist Press [2006]; \$14.95) focuses on Vatican II's *Decree on the Apostolate of the Laity* and its *Declaration on Christian Education*.

In a sense Vatican II in its entirety can be considered a "Council of the Laity," says Leckey of Woodstock Theological Center (Georgetown University, PO Box 571137, Washington, DC 20057; <http://woodstock.georgetown.edu>). That's despite a strong attitude in the church exemplified by a bishop's remark at Vatican II: I looked up the word *layman* in a theological dictionary, Leckey quotes the bishop, "and found that the entry said *see clergy*."

In the *Decree on the Apostolate of the Laity* and elsewhere Vatican II "turns to the laity" precisely because we are the church in the world. Society's institutions are, says Vatican II, basically good. Of course, as Leckey notes, Christians cannot uncritically embrace the advances of society because sin "has not disappeared from the face of the earth."

And so, the challenge of lay people is to solidly grasp the teachings of Vatican II and to move the world closer to "health and new life" in Christ.

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## Taking the Initiative

### *Stock Tip*

Only halfway into the season your INITIATIVES' editor is already out-of-the-running in the 2007 "Mr. Baseball Contest." Nonetheless, here is a stock tip from

INITIATIVES: Invest in a company whose CEO lives modestly.

Crocker Liu (Arizona State University, PO Box 873906, Tempe, AZ 85287) and David Yermack (New York University, 44 W. Fourth St. #9190, New York, NY 10012) matched stock performance with the value of homes owned by 488 top CEOs: The pricier the home, the poorer the stock performance.

Worse yet for an investor is when a CEO buys a bigger home the year she or he gets the big job. The stock in those companies peaked just before the housing purchase and declined thereafter. About one-third of the 164 CEOs who indeed bought a new house sold stock or stock options in their own company to finance it. The 20 biggest new homes were bought by CEOs whose company's stock dipped to 25% of the S&P 500 within three years of the home purchase.

By the way, the median value of the 488 homes in the survey is \$2.7million. The median number of rooms is 15.5, including over four bathrooms. (*Miami Herald*, 4/10/07)

## Taking the Initiative

### *While Buying Food*

INITIATIVES regularly reports on school lunch policies, on the environment, on health care, on agricultural workers and on immigration. All of these issues and more are connected to our daily food menu, says Michael Pollan of the University of California.

Take the example of health care. Contrary to a popular impression, the 2007 U.S. Farm Bill (U.S. Department of Agriculture, 1400 Independence Ave. SW, Washington, DC 20250; [www.usda.gov](http://www.usda.gov)) does not directly limit farm production or support prices. Agricultural *supply management* actually ended in 1996. Instead, the USDA gives money to grow rice, cotton, wheat, soybeans and corn—especially the over-produced corn and soy. This, writes Pollan, yields "a food system awash in added sugars (derived from corn) and added fats (derived mainly from soy)." (*N.Y. Times Magazine*, 4/22/07)

The government subsidy also impacts immigration because a big surplus of U.S. corn is exported to Mexico. Displaced agricultural workers there (about 200,000 per year) migrate across the Rio Grande River. “You can’t fully comprehend the pressures driving immigration,” Pollan concludes, “without comprehending what U.S. agricultural policy is doing to rural agriculture in Mexico.”

Of note: The subsidy, as argues National Family Farm Coalition (110 Maryland Ave. NE #307, Washington, DC 20002; [www.nffc.net](http://www.nffc.net)), mostly benefits agricultural corporations and large food processors. Religious Working Group on the Farm Bill (Bread for the World, 50 F St. NW #500, Washington, DC 20001; [www.bread.org](http://www.bread.org)), a coalition of several national organizations, is lobbying to enhance family farms and improve nutrition in a revised farm bill, scheduled for Congressional vote this fall. (*Florida Catholic*, 5/10/07 and *In These Times* [6/07], 2040 N. Milwaukee Ave., Chicago, IL 60647)

In *Omnivore’s Dilemma: A Natural History of Four Meals* (Penguin Press [2006], 375 Hudson St., New York, NY 10014; \$26.95) Pollan develops his ideas, tracing food items back to their source—very often an Iowa cornfield. A typical food item, Pollan finds, travels about 1,500 miles from the cornfield. It could go to a feedlot in Kansas, then to a chemical facility in New Jersey and back to a restaurant in Iowa.

Lots of fossil fuel (long ago derived from the sun) is added to how we grow and harvest plants, how we feed animals, and how we eventually eat plants and animals. Nitrates in particular increase U.S. farm productivity (doubling every ten years). Curiously, however, our farms no longer support the people who live on them. Further, no one on the farm knows the people who are sustained by their work. Likewise, no one knows anyone connected with the preparation of his or her food—possibly with the exception of the teenager across the fast food counter or the cashier at the supermarket.

It is very difficult to change eating habits and harder still to change food policies. Yet Pollan’s book, links on his website ([www.michaelpollan.com](http://www.michaelpollan.com)) and other books including one geared to teenagers, *Chew On This* by Eric Schlosser and Charles Wilson (Houghton Mifflin [2007], 222 Berkeley St., Boston, MA 02116; \$8.95), point to a grassroots movement around food issues.

Its leadership is diverse, including a new breed of topflight chefs who are committed to small farms and reform. Wolfgang Puck (Spago, 176 N. Canon Dr., Beverly Hills, CA 90210), for example, now uses only “organic ingredients and humanely raised meats and fish” in all his restaurants and retail food products. (*Newsweek*, 5/2/07)

The final pages of *Omnivore’s Dilemma* describe Pollan’s attempt at a perfect meal, one “that is eaten in full consciousness of what it took to make it.” Although it is a “thought-intensive dinner,” Pollan believes that a perfect meal “is worth preparing every now and again.”

The Eucharist is supposed to be a perfect meal. Do INITIATIVES’ readers know where the sacred bread and sacred wine come from? For a follow-up story, please tell INITIATIVES where your parish obtains its Eucharist.

## **Taking the Initiative With Gun Control**

The murderer at Virginia Tech bought his guns legally, it is frequently reported. Not exactly, explains Michael Luo in *N.Y. Times* (4/21/07). A court in late 2005 declared Seung-Hui Cho dangerous and sent him for treatment. Under federal law Cho was therefore prohibited from buying guns. However, state law overrode matters. Because Cho was treated as an outpatient and not “involuntarily committed,” the court and the mental health agency did not have to notify the police, according to Virginia law. The Roanoke gun dealer, in turn, would not see Cho’s name in any background check database.

A discrepancy between federal law and state procedures is common, says Ron Honberg of the well-regarded National Alliance on Mental Illness (2107 Wilson Blvd. #300, Arlington, VA 22201).

Languishing in Congress is a bill (HR 4757 & S2826) establishing one thorough list for any and all people adjudicated as mentally defective and dangerous to themselves or others. Titled “Our Lady of Peace Act,” it is sponsored by Rep. Carolyn McCarthy (200 Garden City Plaza #320, Garden City, NY 11530).

Any legislation, NAMI cautions, must be sensitive to the privacy and treatment status of law-abiding citizens. The bill’s wording is negotiable, says McCarthy. (*America* [5/14/07], 106 W. 56<sup>th</sup> St., New York, NY 10019)

## **Taking the Initiative** *As Consumers*

When people encounter a difficulty, they immediately look for a *device*—some technological thing or process—that will remove the difficulty. There is, writes Garret Keizer, an “unquestioned belief that the answer to every human dilemma and desire is a gizmo.” (*Harper’s Magazine* [6/07], 666 Broadway, New York, NY 10012)

Yet there is a *voluntary simplicity movement* percolating below the surface, reports Valerie Weaver-Zercher. A fair number of people—guided by magazines, websites and several books—are reacting against *technological indigestion*.

Weaver-Zercher reviews recent testimonials: *Better Off: Flipping the Switch on Technology* by Eric Brende (Harper Collins [2005], 10 E. 53<sup>rd</sup> St., New York, NY 10022; \$13.95), *Not Buying It: My Year Without Shopping* by Judith Levine (Free Press [2007], 1230 Ave. of the Americas, New York, NY 10020; \$14) and *Give It Up: My Year of Learning to Live Better With Less* by Mary Carlomagno (William Morrow [2005], 10 E. 53<sup>rd</sup> St., New York, NY 10022; \$14.95).

Never mind that some proponents in the simplicity movement are inconsistent and a tad self-righteous, says Weaver-Zercher. We have a long way to go in tempering consumerism and technological idolatry. (*Christian Century* [1/23/07], 104 S. Michigan Ave. #700, Chicago, IL 60603)

An obsession with technology leads people to over-consumption, self-indulgence, isolation and “regardless power,” says Albert Borgmann in *Power Failure: Christianity in the Culture of Technology* (Brazos Press [2003], PO Box 6287, Grand Rapids, MI 49516; \$16).

Technology, reinforced by advertising, has its own cycle: *you deserve it* leads to lack of fulfillment, which leads to desire for another gizmo. Borgmann urges people to insert alternative “core practices” into their lifestyle, including genuine communities of dialogue, celebrations that provide unconditional closeness, a recovery of courage and fortitude and “a sense of compassion and readiness to share.”

INITIATIVES gets uncomfortable when individual heroism is the preferred antidote to cultural defects like consumerism and technological idolatry. Of course, some *counter-*

*cultural* decisions are part of a responsible Christian life. But real reform requires more than a change in individual attitude. What, for example, was the process whereby TGI Friday’s or Cheesecake Factory introduced smaller portions on their menus? And, in a related question, does the Christian church in any way affirm the people inside the system who make products and services that reflect the plan of God or who promote stewardship through improvements in the delivery and use of those products and services?

## **Taking the Initiative** *For the Environment*

The Graduation Pledge Alliance (Manchester College, North Manchester, IN 46962; [www.graduationpledge.org](http://www.graduationpledge.org)) wants college students to consider “social and environmental consequences” when they apply for a job and wants young adults to improve policies once on the job.

Students at over 100 U.S. colleges and some high schools are circulating the Alliance’s pledge. At some schools it becomes a quasi-official part of the graduation ceremony. As with many efforts like this, the payoff is not simply getting names on a petition or a pledge. The real action is the education that occurs around the pledge campaign—especially when a school official or a respected teacher opposes it.

## **Taking the Initiative** *In Labor Relations*

INITIATIVES has long been following the New York Taxi Workers Alliance (37 E. 28<sup>th</sup> St. #302, New York, NY 10016; [www.nytw.org](http://www.nytw.org)) and its colorful director Bhairavi Desai. NYTWA is not a union per se. It is a *worker center*, a place or a network where workers make contacts, get advice, formulate issues and pressure employers for better pay and improved conditions—without a collective bargaining contract.

NYTWA currently has chapters in 19 cities. Representatives recently met over four days to share experiences. At the gathering John Sweeney, AFL-CIO president, awarded NYTWA membership in the New York City Central Labor Council, the first worker center to affiliate with a labor council. (*Solidarity Notes* [5/07], 302 Centre Dr., Albany, NY 12203)

These worker centers have emerged in recent months because the traditional collective bargaining process is malfunctioning. “The existing [National Labor Relations Board] process is reasonable enough in theory,” writes Eduardo Moises Penalver of Cornell Law School. However, there are very long legal delays, employers routinely fire union leaders, they decline to negotiate contracts and generally avoid penalties for violations of the law.

Catholic doctrine consistently upholds the necessity of unions, Penalver details. Not only because unions are a prime example of the right of association, but also because Catholicism values a society with many mediating structures. Otherwise, the state or other big entities encroach on personal life, squelching freedom and creativity. (*Commonweal* [4/20/07], 475 Riverside Dr. #405, New York, NY 10115)

It is all the more frustrating then when a Catholic institution thwarts the labor relations process. Santa Rosa Memorial Hospital (1165 Montgomery Dr., Santa Rosa, CA 95405) is part of St. Joseph Health System, a corporation of six hospitals and other facilities sponsored by Sisters of St. Joseph of Orange. It has retained a union-busting law firm, in violation of Catholic doctrine.

Bishop Daniel Walsh of Santa Rosa appointed Msgr. John Brenkle (St. Helena, 1340 Tainter St., St. Helena, CA 94574) as mediator in the situation. Brenkle serves on two boards at the hospitals. He wisely got the diocese’s house in order before criticizing the Sisters of St. Joseph. Specifically, after a vote at the priests’ council, the diocese formally adopted *A Fair and Just Workplace: Principles and Guidelines for Catholic Healthcare* (U.S. Conference of Catholic Bishops, 3211 Fourth St. NE, Washington, DC 20017).

Brenkle then tried the National Labor Relations Board, but concluded that it “is no longer a fair or adequate framework for moderating union organizing efforts. Its cumbersome and untimely investigation procedures, its potential for appeals that can take years to settle, its lack of any significant penalties for infractions of the law, all render the NLRB less than effective.”

Brenkle also participated in a Congressional roundtable on the Sisters of St. Joseph situation. He was, however, “disappointed” because the sisters or officials from the health care system “chose not to appear. Their presence,” Brenkle thinks, “could have

added much to the debate.” (*Press Democrat*, 5/11/07)

For its part, our National Center for the Laity has distributed all but 25 copies of a 30,000 press run on *Ethical Guidelines for a Religious Institution Confronted by a Union* written by NCL founder Ed Marciniak (1917-2004).

## **Taking the Initiative For Marriage**

The per capita divorce rate has been in decline since 1981 and reached a 36 year low in 2006. However, the marriage rate is also in steady decline. (*Chicago Tribune*, 5/11/07 & *Our Sunday Visitor* [5/20/07], 200 Noll Plaza, Huntington, IN 46750)

There is a disturbing trend related to the marriage rate. Contrary to TV and movie portrayals, college educated women are overwhelmingly choosing marriage; they are marrying college educated men (often calling the question); and they are consequently attaining economic self-sufficiency. Further, reports Kate Zernike, “women with more education also are becoming less likely to divorce, or inclined to divorce than those with less education.” Meanwhile, those with less education and lower incomes—women and men—have a lower marriage rate and, among those who do marry, a higher divorce rate. (*N.Y. Times*, 1/21/07)

Both situations are “self-perpetuating,” details Kay Hymowitz of the Manhattan Institute (52 Vanderbilt Ave., New York, NY 10017; [www.manhattan-institute.org](http://www.manhattan-institute.org)).

The mainstream culture gives education and marriage a prominent place in a person’s self-sufficiency. That culture understands marriage as an excellent asset in the “careful nurturing of...children’s cognitive, emotional and social development.” Only about 10% of college-educated mothers are single mothers. In a household with children where the income exceeds \$75,000 there are two parents in all but 8% of the cases. “Children in married, two-parent families do better than other kids by every measure of success,” writes Hymowitz.

By contrast marriage is far from the norm for poor families. Increasingly fewer poor people marry; illegitimacy is common. Thus in a household living in poverty there is only one parent in 80% of the cases.

Sexual and parenting alternatives to marriage are “a breeding ground for confusion,

resentment, jealousy and rage” for the parents and an obstacle to achievement for the children, Hymowitz details in *Marriage and Caste in America: Separate and Unequal Families in a Post-Marital Age* (Ivan Dee [2006], 1332 N. Halsted St., Chicago, IL 60622; \$22.50).

Some unmarried mothers presume the boyfriend/father is a “vaguely defined” asset, Hymowitz writes. But, unmarried fathers have a fragile identity and are unstable. In fact, within one year of the baby’s birth the unwed parents are no longer sexual partners in about 30% of the cases. After four years about 80% are no longer partners. Few ever marry and almost all remain poor. No vibrant culture “has ever designed a model of fatherhood without matrimony,” she asserts.

It is difficult to discuss a cultural component to poverty. For example, back in 1965 Daniel Patrick Moynihan (1927-2003) co-wrote what is now called *The Moynihan Report* (U.S. Department of Labor [3/65], Frances Perkins Bldg., 200 Constitution Ave. NW, Washington, DC 20210; [www.dol.gov](http://www.dol.gov)) on urban poverty. It pointed to instability in black urban families. Moynihan was vilified, the topic was polarized and for over 20 years every mention of a *culture of poverty* was greeted with derision. Yet all the recent evidence says that marriage, the best anti-poverty program, is not a priority in a segment of our society.

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## Work and Art

Back in 1997 Bob Dylan sang three songs at an International Eucharistic Congress. The songs were *Knocking on Heaven’s Door*, *A Hard Rain’s A Gonna Fall* and *Forever Young*.

Pope John Paul II participated in the Congress and spoke after Dylan’s performance. Quoting a well-known Dylan lyric, John Paul II said: “*The answer is blowing in the wind*, my friend.” But this answer-filled wind is not the type that blows things away, John Paul II continued. “It is the breath and life of the Holy Spirit, the voice that calls and says *Come... You ask me how many roads a man must walk down before he becomes a man?* I answer: There is only one road for man and it is the road of Jesus Christ, who says *I am the way and the life.*”

At that time Cardinal Joseph Ratzinger (now Pope Benedict XVI) wrote a memo criticizing John Paul II’s taste in music and implying that Dylan is a false prophet. In a new book, *John Paul II: My Beloved Predecessor*

(not yet available in the U.S.), Benedict XVI repeats his criticism: “There was a reason to be skeptical [in 1997]...Indeed, in a certain sense I still am today.”

Millions of Catholics “have been profoundly moved, nourished and simply entertained by Dylan’s music,” writes National Center for the Laity advisor Bill McGarvey. For Benedict XVI, “who has such a deep devotion to the works of such a classical giant as Mozart, to have so little appreciation for one of the most important figures in 20<sup>th</sup> and 21<sup>st</sup> century music is troubling and points to a lack of understanding of spiritual seekers—of whom Dylan is a charter member—whose faith journeys might be somewhat messy.” (*The Tablet* [3/17/07], Tower House, Lathkill St. Market Harborough, LE1 9EF England)

Several years ago a teacher at McGarvey’s Jesuit high school introduced him to Dylan by writing provocative lyrics on the chalkboard. McGarvey went on to become a musician. Two of his CDs, *Beautiful Mess* and *Tell Your Mother*, are available at [www.billmcgarvey.com](http://www.billmcgarvey.com). McGarvey also edits a website for young adult Catholics at [www.bustedhalo.com](http://www.bustedhalo.com).

INITIATIVES caught up with McGarvey in an Irish pub in Cleveland’s Q Arena district. “Look, it wasn’t the Spice Girls appearing with John Paul II,” he quipped. “I don’t know too much about Mozart, so I don’t comment publicly about his music. Benedict XVI doesn’t know much about Dylan, so he shouldn’t comment.” After INITIATIVES bought a round of Holy Moses White Ale, McGarvey mellowed a bit: “This isn’t a matter of dogma. It just shows the human side of both popes. Still, I like the opening of Vatican II’s *Pastoral Constitution on the Church in the Modern World*:

The joys and the hopes, the grief and anxieties of this age...are the joys and hopes, the grief and anxieties of the followers of Christ. Nothing genuinely human fails to raise an echo in their hearts.

If ever there was an artist who spoke to the joys, hopes, grief and anxiety of our age, Dylan is it.”

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## Work Prayers

### *Grace Before Meals*

“Lord Jesus, in images of farming and rural life you announced your gospel... Give us

the strength of your Spirit to be witnesses and collaborators of the creative providence. May we always sow in ourselves and in our families the holiness and hope of Christian life... Bless the daily efforts of farmers and farm workers. Let us all recognize the dignity of their labor. Raise from among us men and women at the service of

the gospel, sisters and brothers to announce unceasingly your love for this world that is your own field and farm. We give you glory forever and ever.” –Fr. Ermolao Portella in *Living God’s Justice: Reflections and Prayers* (St. Anthony Messenger Press [2007], 28 Liberty St., Cincinnati, OH 45202; \$14.95)

## Happenings

“Catholic Social Teaching on the Market” is the topic for a September 21, 2007 conference at Villanova University School of Law (299 N. Spring Mill Rd., Villanova, PA 19085; [www.law.villanova.edu](http://www.law.villanova.edu)).

Then on March 25-27, 2008 the Office for Mission Effectiveness at Villanova University will host “Catholic Social Teaching and Health Care.”

Papers from both conferences will eventually be published in *Journal of Catholic Social Thought*.

The Commission on Congregation Development for the Episcopal Diocese of Virginia (8727 River Rd., Richmond, VA 23229; [www.roslyncenter.org](http://www.roslyncenter.org)) is hosting a November 9-10, 2007 retreat titled “Beyond Sunday: On Being a Christian in the World.” Leaders from St. Paul’s Church in Richmond will share their work life experiences. Rev. Fletcher Lowe will offer reflections.

“Business Education at Catholic Universities” is the title of a June 11-13, 2008 conference at the University of Notre Dame. Fourteen colleges are sponsoring the event, under the guidance of John A. Ryan Institute at University of St. Thomas (2115 Summit Ave., St. Paul, MN 55105; [www.stthomas.edu/becu](http://www.stthomas.edu/becu)).

## Websites

Affiliation of Christian Engineers (10953 Twin Harbour Dr., Knoxville, TN 37934; [www.christianengineer.org](http://www.christianengineer.org)) is a virtual professional society with articles and commentary.

A website called *Ministry in Daily Life* (Office of Ministry Development, 815 Second Ave., New York, NY 10017; [www.episcopalchurch.org/mdl.htm](http://www.episcopalchurch.org/mdl.htm)) highlights two congregations and three diocesan agencies that make a priority of the faith-to-work connection. The site, maintained in cooperation with the Division of Ministry for the Evangelical Lutheran Church in America, has links to ten organizations. It has a short annotated bibliography, including four videos on the topic.

Heart To Heart (40 University Ave., Akron, OH 44308; [www.h2hc.org](http://www.h2hc.org)) is a “work life institute” with a spiritual base. Its director is Fr. Norm Douglas, former board member of our National Center for the Laity. HTH hosts a monthly breakfast featuring a business or civic leader discussing ethics or morale. It facilitates five “vocational reflection” groups, each specific to a profession. It also distributes material on the meaning of work, including *How In the World Do We Make a Difference?* (Acta Publications [2006], 5559 W. Howard, Skokie, IL 60077; \$9.95).

Lay Ministries Outreach (2115 Crestwood Pl., Denton, TX 76209; [www.ministriesoutreach.org](http://www.ministriesoutreach.org)) is a longstanding network dedicated to training and renewing Catholics for daily ministry at work and in the community. Led by Sr. Kay Kolb, SSND and Sr. Pat Miller, SSND, Ministries Outreach sponsors a Tuesday morning theological reflection group, distributes resources, hosts an annual retreat and more.

Your INITIATIVES’ editor, Bill Droel, was a retreat leader for Ministries Outreach this April. Over 100 people participated in liturgy of the hours, Mass, song, fellowship and discussion around topics like grace in the world, a workaday spirituality and the virtue of social justice.

Kevin Clarke has a bog called *Margin Notes* (Claretian Publications, 205 W. Monroe St., Chicago, IL 60606; [www.uscatholic.org](http://www.uscatholic.org)) in which he gets behind the headlines on issues like immigration, health care and more. Clarke also edits a cyber-newsletter, *Salt of the Earth*, from the same website. It has links to

several other resources on Christianity and public life, including a link to INITIATIVES ([www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)).

Bob Senser, longtime friend of our National Center for the Laity, edits an informative cyber-newsletter *Human Rights for Workers* ([www.senser.com](http://www.senser.com)). Senser has great contacts, allowing him to include news from around the world in *Human Rights*.

Greg Pierce, former president of our National Center for the Laity, hosts a cyberspace “Dialogue on the Spirituality of Work.” Send your e-mail address to his secure site: [gpierce@actapublications.com](mailto:gpierce@actapublications.com).

Fr. Sinclair Oubre (Catholic Labor Network, 1500 Jefferson Dr., Port Arthur, TX 77642; [www.catholiclabor.org](http://www.catholiclabor.org)) hosts our National Center for the Laity website ([www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)).

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The National Center for the Laity ([www.catholiclabor.org/NCL.htm](http://www.catholiclabor.org/NCL.htm)) is an independent (501 C 3) organization, chartered in the State of Illinois since April 1978.

The NCL will mark the 30<sup>th</sup> anniversary of its charter, *A Chicago Declaration of Christian Concern*, in Advent 2007 and the 30<sup>th</sup> anniversary of its founding early in 2008. Pete Hammond (Intervarsity Christian Fellowship, PO Box 7895, Madison, WI 53707; [www.intervarsity.org](http://www.intervarsity.org)) just presented NCL with an anniversary gift: A bound copy of every INITIATIVES ever published, in two volumes.

Bill McGarvey is an advisor to our National Center for the Laity. He is also a musician performing on the Lower East Side (The Living Room, 154 Ludlow St., New York, NY 10002). He has two CDs, *Beautiful Mess* and *Tell Your Mother*, available at [www.billmcgarvey.com](http://www.billmcgarvey.com). McGarvey also edits a website for young adult Catholics at [www.bustedhalo.com](http://www.bustedhalo.com).

McGarvey was recently asked to write a short message for college students, “to encourage and challenge them as they move from campus into the wider world.”

McGarvey gives this advice: “Don’t live for your resume. Live with imagination and your resume will be fine. Instead of obsessively trying to figure out your vocation, just live your life. (The *over-examined life* is not worth living either.)... NBA point guard is probably not a realistic job possibility. The world needs good lawyers—and accountants too... Sell all shares of AOL by December 31, 1999... Remember, Jesus saved the world, so you don’t have to. And be suspicious of free advice and cheap platitudes.” (*America* [5/14/07], 106 W. 56<sup>th</sup> St., New York, NY 10019)

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