

Initiatives

In Support of Christians in the World

National Center for the Laity
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www.catholiclabor.org/NCL.htm

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Stop Clericalism

To stress the importance of a church in dialogue with the world, National Center for the Laity has since its 1978 founding opposed what Pope Francis calls a “culture of clericalism.” Our NCL, to be clear, is not against clergy. Nor does NCL campaign for confinement of priests to the sacristy or rectory. NCL is not against lay people volunteering as lectors, ministers to the sick and the like. NCL is not against professional lay ministers, including pastoral associates, campus ministers and more.

NCL’s opposition to clericalism is not only about ostentation, like that of *Bishop Bling* in Germany who spent \$42million refurbishing his residence. Clericalism, says NCL, often looks like ordinary procedure. It can occur on the right and on the left. It can be practiced not only by priests, but by other Church employees and can be enabled by workaday Christians.

Eradicating clericalism is a major theme of the current pontificate. “We all made our entrance into the church as laypeople,” states Francis in a recent letter to Cardinal Marc Ouellet and the Pontifical Commission for Latin America. “No one is baptized a priest or a bishop. The [church] baptized us as laypeople and it is the indelible sign that no one can ever wipe away.”

Clericalism, says Francis, can look harmless. It includes the “temptation to think that the committed layperson is he or she who works for the Church or [is involved] in things of the parish or the diocese... Without realizing it, we have created lay elite... We have forgotten [and] neglected the [ordinary] believer that many times has their hope burned away in the daily fight to live the faith.”

Clericalism also includes, says Francis, throwing around trite phrases concerning ordinary Christians. For example, he says, well-intentioned verbiage like “It’s time for the laity” means nothing.

Pastors, the pope continues, must find a way “to accompany [workers] and to stimulate all the attempts and efforts they are already doing to keep alive hope and faith in a world full of contradictions, especially for the poorest.”

However, “it is not the job of the pastor to tell the lay people what they must do and say.”

Lay people are protagonists of the church and the world, Francis concludes. He reminds the entire church that the role of the clergy is service to the laity, not the other way around. (*National Catholic Reporter* [4/26/16], PO Box 411009, Kansas City, MO 64141 and *Catholic News Agency* [4/26/16], 3392 S. Broadway, Englewood, CO 80113 and *Zenit Daily*, 4/26/16)

Taking the Initiative

In Business

“Good business practices and good Christian morals are not diametrically opposed,” Neil Gambow recently told the Holy Name Society at St. Nicholas (806 Ridge Ave., Evanston, IL 60202). Gambow is chief operating officer for Kelso Technologies (13966-18B Ave., Surrey, BC V4A 8J1 Canada), a supplier of railroad equipment like valves, gauges and manway covers. Kelso’s “primary goal” is to “improve the safety of industry workers and the environment” by developing and marketing quality products.

“Kelso wandered aimlessly since its start in 1986,” Gambow said. It reorganized and raised capital in 2010. “We had three employees at that moment and started from there. Having run businesses since 1983, I had a good feel for setting expectations and an operating tone. It was a chance to set up Kelso properly by treating employees and customers with dignity and taking no short cuts. We decided to hire the best people, especially the hourly factory workers, offering \$2 over the prevailing rate. And as soon as we could, we offered a better-than-average benefit plan. We now have, what I feel is the best team in the industry. We also set up our internal processes to deliver the highest quality service and products in the industry and spent the money to build a solid foundation. Yes, this was expensive at a time we weren’t generating profits. But I knew if we did things properly, we would reap the benefits for a long time.”

The Holy Name Society meets on the last Wednesday of the month for 6 A.M. Mass with a presentation and discussion to follow.

“Setting the business up the right way from the beginning,” Gambow concluded, “eliminates the need to keep changing your culture to cover up problems because of shortcuts and not hiring the best people.”

Taking the Initiative *For the Family*

The U.S. “has a higher rate of childhood poverty than all but a few developed nations,” writes Jeff Madrick. Childhood poverty is associated with lower academic test scores, health problems and more, he says. Plus its cost to the U.S. economy is severe. “We need quick-acting, powerful solutions.” (*N.Y. Times*, 4/7/16)

Madrick draws upon a report, *Doing More for Our Children*, by his colleagues at Century Foundation (1 Whitehall St. #1500, New York, NY 10004; www.tcf.org) to argue on behalf of a *family allowance* or what he calls *cash allowances*.

When people complain about welfare abuse, they have in mind the Aid to Families with Dependent Children program which began in 1935 and ended in 1996. Madrick is not proposing a return to AFDC. The family allowance--popular in Europe, Canada and elsewhere--is a monthly government payment for each child in a household, regardless of income level. The income could be taxable. It is not a substitute for other forms of assistance or for tax deductions. It is recognition that children are a social resource.

Madrick references *Britain's War on Poverty* by Jane Waldfoegel (Russell Sage [2013], 112 E. 64th St., New York, NY 10065; \$29.95). Her research shows that the family allowance cuts poverty. It is not abused, but is spent on children.

The family allowance is derived from Catholic social thought. For example, St. John Paul II (1920-2005) says the family allowance can be an application of our principle of a *family wage* or *living wage*. (See *Pope John Paul II's Gospel of Work*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8)

The principle of a family wage is almost a U.S. Catholic invention, our contribution to the world church. INITIATIVES refers, for example, to *The Living Wage* by Msgr. John A. Ryan (1869-1945) of Minnesota. This book, published

in 1906 and revised in 1920, is still available from a handful of outlets.

Ryan's thinking directly influenced the 1940 U.S. bishops' statement *Church and Social Order*. That statement echoed the New Deal reforms (1933-1938) and anticipated Vatican II's (1962-1965) emphasis on *church in service to the world*.

Here, preserving the original nouns, is a hefty quote from *Church and Social Order*:

The first claim of labor [is] to a living wage. By the term *living wage* we understand a wage sufficient not merely for the decent support of the workingman but also of his family. A wage so low that it must be supplemented by the wage of wife and mother...cannot be regarded as a living wage. Furthermore, a living wage means sufficient income to meet not nearly the present necessities of life but those of unemployment, sickness, death and old age as well. In other words, a *saving wage* constitutes an essential part of the definition of a living wage.

Church and Social Order also has a sentence that for many years was a hallowed plank in U.S. Catholic social tradition:

It still remains true that a living wage constitutes the first charge on industry.

Church and Social Order now sounds sexist (*workingman*, *mother*, etc.), which might explain why U.S. Catholic leaders no longer talk about a family wage. But the principle is not meant to exclude women from the marketplace or to belittle single-parent households. Our U.S. Catholic tradition of thought and action, with some fresh language and perhaps new strategies, can still contribute to efforts for adequate pay.

Taking the Initiative *Against Sweatshops*

Remember the Triangle Coalition (232 E. 11th St., New York, NY 10003; www.rememberthetrianglefire.org) campaigns for a permanent memorial at the site of a notorious March 1911 fire that killed 146 garment workers--most of whom were young women. That site is now part of N.Y. University, the Brown/Asch Building (23-29 Washington Pl., New York, NY 10003). The 1911 tragedy was the impetus for safety codes and several

labor reforms. (See *Triangle: the Fire that Changed America* by David von Drehle, Grove Press [2003], 154 W. 14th St. #1200, New York, NY 10011; \$16 and *The Woman Behind the New Deal: the Life of Frances Perkins* by Kristin Downey, Nan Talese [2009], 1745 Broadway, New York, NY 10019; \$16.95)

No remembrance in New York or elsewhere guarantees that garment workers today have safe working conditions and adequate pay, says International Labor Rights Forum (1634 I St. NW #1001, Washington, DC 20006; www.laborrights.org).

Apparel companies nowadays outsource a substantial part of their manufacturing to contractors in Bangladesh where in April 2013 1,130 workers died in the Rana Plaza fire. Under international pressure many major clothing brands and major retail outlets agreed to improve operations. The Alliance for Bangladesh Worker Safety (www.bangladeshworkersafety.org) monitors many U.S. companies. Bangladesh Accord on Fire and Building Safety (www.bangladeshaccord.org) inspects the European and Canadian companies. (There are two organizations because the clothing companies differ on who inspects the factories and on sanctions.)

ILRF tells INITIATIVES that over half of the factories in the supply chain for H&M (110 Fifth Ave. #1100, New York, NY 10011) still “lack essential life-saving renovations,” including fire exits. ILRF wants consumers—individually or better in a group—to agitate H&M store managers. For background get ILRF’s new report, *Our Voices, Our Safety*.

It is not necessary to visit Bangladesh in order to observe sweatshops. *Mother Jones* magazine (222 Sutter St. #600, San Francisco, CA 94108; www.motherjones.com; 9/20/11) found exploitative practices in the fulfillment warehouses for Amazon (410 Terry Ave. N., Seattle, WA 98109). The company says it is addressing those problems. A subsequent expose in *N.Y. Times* (8/16/15) reveals that Amazon’s progressive management culture really amounts to an appalling smiley-face sweatshop.

The corporate priorities at Amazon include low prices on a massive inventory. Quick delivery is another priority, even though customers are not clamoring for a drone in their backyard or even a postal carrier on Sunday. More priorities include shareholder returns, a fascination with evaluation loops, tracking, metrics and more. Amazon, like other so-called *discount outlets*, has its values in incorrect order.

“Cheapest prices for the consumer,” for example, cannot be at the very top. The first purpose of a company, says St. John Paul II (1920-2005) is the worker. A company that puts the worker on top of the list will find its other values falling into place. (*Pope John Paul II’s Gospel of Work*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8)

Taking the Initiative *On Retirement Benefits*

An economic justice group, Minnesota Citizens Federation Northeast (424 W. Superior St. #105, Duluth, MN 55802; www.citizensfed.org) created “What Does the Future Hold,” a resource for union retirees. In slides and in PDF format, it gives information, progressive solutions, and optimistic projections about Social Security and Medicare, correcting several myths and much misinformation about those programs.

MCFN leaders take “What Does the Future Hold” on the road. They conduct 30 or 60 minute sessions with labor, senior citizen, church and civic groups. The meetings aim for discussion and action to protect and improve these important social insurance programs.

The project grew from a union retiree action at the Democratic National Committee meeting in Minneapolis last summer. Leaders heard stories from young and old, survivors, and persons with disabilities. They were reminded that benefits are earned; they are not entitlements. Medicare and Social Security are the most successful anti-poverty, social insurance programs in U.S. history. But people need good information to make the case with elected officials, say the union retirees.

Taking the Initiative *Retirement Advice*

“We should work until we die,” says R. Paul Stevens in *Aging Matters* (Eerdmans [2016], 2140 Oak Industrial Dr. NE, Grand Rapids, MI 49505; \$16). Stevens does not, however, equate *work* with *paid employment*. His argument is based in a theology that defines *work* as any endeavor that cooperates with God’s plan.

We will work in some fashion even after we die, Stevens boldly predicts. He rejects a heaven that is populated by *individual saved souls* who flitter about. Instead, heaven is a

community of *resurrected persons*—body and soul—joined to the communitarian Trinity. As extensions of God’s creation and redemption, says Stevens, “our human work and labor will surely find a way into the new creation.”

Some people get retirement wrong, Stevens continues, because they generally misunderstand work or purposeful activity. For example, some people expend their energy on a so-called *secular job*. Then they want “to do something that has lasting, even eternal significance.” So they get the *ministry bug*. The mistake is thinking “they are moving from secular work to doing God’s work,” as if business or international relations or waitressing is not ministry. INITIATIVES notices that Catholic newspapers regularly make the same mistake. They announce that a 30something person “left the world of business for a higher calling” in priesthood or religious life.

Aging Matters is packed with ideas about “late-life calling,” including Scripture references, reflection questions, a thorough bibliography and more. In particular, Stevens considers virtues or disciplines for retirement. Like anything worthwhile, Stevens knows that retirement requires some deliberation and quality reflection.

What Stevens calls “aimless diversions,” Paul Wilkes calls *golf*. He describes his retirement and, like Stevens, offers retirement virtues or disciplines for others in *Your Second to Last Chapter* (In Extenso Press [2015], 4848 N. Clark St., Chicago, IL 60640; \$14.95).

As his retirement just begins, Wilkes happens to tour an orphanage. Consistent with his blue collar sensibility combined with his high idealism, Wilkes then starts Homes of Hope (1413 Hawthorne Rd., Wilmington, NC 28403; www.homesofhopeindia.org), an auxiliary to the efforts of the Salesian Sisters at the orphanage. He develops a board of directors, solicits corporate and foundation donations and attracts volunteers to the project.

Most people, Wilkes realizes, will not launch a substantial project in their retirement. But the time is not to be wasted, he says. *Your Second to Last Chapter* is a retiree’s guide to having a reasonable purpose. The specifics “will find you,” Wilkes says. That is, if with some discipline you stay open.

Finally, there is a new edition of some old retirement advice: *How to Grow Old* by Marcus Tullius Cicero (106 BC-43 BC), Princeton University Press, 41 William St., Princeton, NJ 08540; \$16.95.

The Great Workbench

Precarious job is “a catchall term that encompasses everything from day labor to temp work to the gig economy,” writes Louis Hyman of Cornell University. He gives a short history, showing that our flexible job market is somewhat new. Only recently have firms routinely outsourced their labor needs.

After World War II companies, in admiration of military mobilization, turned away from the uncertainty and risk of a free-wheeling market. Instead, they planned big. Often called *conglomerates*, they valued ownership of their supply chain, long-term stock performance and loyalty to employees, including union contracts. The late 1960s, however, began a slow collapse of companies that were really “a hodgepodge of different industries.” Into the 1980s, Hyman continues, “the risk-taking entrepreneur [gradually displaces] the safe company man.”

The conglomerate then gives way to *the firm*. Labor needs are more frequently outsourced. The firm and precarious labor are not simply consequences of Internet capability. Other factors include the proportional decline of union membership, open trade policies, automation, consumer and shareholder expectations and more.

A final ingredient solidifies the model for a precarious economy: the management consultant. Over months and years executives become convinced that the purpose of the firm is not so much a singular product or service delivered by employees. Revenue growth comes from investing the firm’s available cash in the market. For workers this means that hierarchy and loyalty are gone; changeable job descriptions are given to *problem solvers* who work on projects.

Of course, life is never as tidy as a timeline chart. Hyman notes that Manpower temp agency was founded some 65 years before today’s precarious business model. But corporate executives back in the day used Manpower and similar agencies sparingly. They were reluctant “to renounce what they saw as a moral compact with their workforce.” Today, however, precarious, uncertain employment “is [what] is new and what has become normal.” (*Hedgehog Review* [Spring/16], University of Virginia, PO Box 400816, Charlottesville, VA 22904; the issue contains nine articles on “work in the precarious economy”)

North American Spirituality

Msgr. George Higgins (1916-2002)

Higgins was “the leading...and the most visible leader in Catholic social action in the U.S.,” writes Fr. Charles Curran in *Tradition and Church Reform*, Orbis Books [2016], PO Box 302, Maryknoll, NY 10545; \$32.

Higgins was a Chicago priest who spent most of his career in Washington, DC. He held strong opinions yet “all recognized him as a faithful priest of deep spirituality,” says Curran. Higgins participated in Vatican II (1962-1965), advising bishops and briefing the press. He was a leader in Catholic/Jewish dialogue, race relations and more. Higgins was closely identified with organized labor. But he believed that priests and other Catholic teachers should respect the competency of union leaders and other professionals to conduct their own business. Yet, as Curran notes, as a friend of labor Higgins could chide union leaders over disregard for racial equality or for corruption.

The Yardstick was Higgins’ syndicated weekly column for 56 years. The columns were, says Curran, usually “structured as a dialogue” in which Higgins praised, expanded or criticized a recent book or article. Their common theme was the application of church teaching within a wide breath of topics.

Curran concludes his appreciation of Higgins by considering how the church should interact with society. This section in *Tradition and Church Reform* refers to NCL’s 1977 charter, *A Chicago Declaration of Christian Concern*.

Some people, Curran explains, want “the hierarchical church [to] take positions” on current affairs. Higgins had a different ecclesiology: The bishops and others are “to prepare the laity to engage in social action on their own initiative in the secular arena.” Thus Higgins “abhorred moralizing.” He opposed “the self-righteous rhetoric of some clergy, religious and Church professionals with regard to what should be done in the temporal order.” Instead, as Curran summarizes, their role is “to stress the moral principles involved” in current topics.

For Higgins, Curran concludes, *activism* is not the same as *social action*—though the distinction can be overdrawn. Activism puts an emphasis on prophetic witness; on marches and demonstrations, for example. Activism has serious limits. Higgins favored social action that

occurs through “long-term education and structural reform” inside institutions.

Other chapters in *Tradition and Church Reform* consider bioethics, the reception of Catholic teaching in the U.S., human rights and Pope Francis’ contribution to the Catholic moral tradition. National Center for the Laity gave its “Faith and Work” award to Higgins shortly before his death. NCL now distributes two books each with a chapter on Higgins: *Go to the Worker* by Kimball Baker and *Church, Chicago Style* by Bill Droel; \$14 for both.

Rest in Peace

Hongda Harry Wu (1937-2016)

Born into a Catholic family in China, Wu was imprisoned as a college student in 1960. He was labelled a *counter-revolutionary* for protesting the Soviet Union’s invasion of Hungary. He was released 19 years later after the death of Chairman Mao Zedong (1893-1976). Wu obtained a teaching position at the Geoscience University in Beijing, but continued to be harassed by the communist regime. Wu then moved to the U.S., taking a job in a donut shop.

Wu did not choose to safely blend into the U.S. woodwork. Instead, he continued to champion labor rights and religious freedom. He sent reports about sweatshops and slavery in Asia to U.S. journalists, including to INITIATIVES. Wu also made undercover trips to China in order to expose prison conditions. In 1995 he was caught there and sentenced to 15 years. Many organizations, including our National Center for the Laity, sent letters to the U.S. State Department which in turn pressured China to release Wu, by then a U.S. citizen.

Wu appeared on TV programs and testified in Congress. He wrote three books. The first in 1992 is titled *Laogai*. The word, as used in China, is a euphemism for *forced prison labor camps*. In recent years Wu founded Laogai Research Foundation (1734 20th St. NW, Washington, DC 20009; www.laogai.org), dedicated to ending labor abuse and promoting religious liberty in China. The Foundation also has a museum.

In another book Wu wrote: “I am happy to be a troublemaker...because the Chinese Communist Party is a troublemaker to democracy and freedom.”

Happenings and Resources

Fr. Andrew Greeley (1928-2013) is now a member of the Irish American Hall of Fame (4626 N. Knox Ave., Chicago, IL 60630). Greeley is the author of well over 100 books of sociology and commentary, plus several fiction books. (See www.agreeley.com.) Nearly all touch on the importance of the local, the particular, or the familiar. Irish-Americans and many others, Greeley shows, are successful in our country because of the dense web of relationships found in precincts, ethnic clubs, unions, and neighborhoods.

“The neighborhood is an especially if not uniquely Catholic creation,” says Greeley. It is a sacrament (lower case *s*). Neighborhoods can of course breed suspicion and prejudice. But with proper structure they can animate people to “give themselves in affectionate vulnerability to one another,” which in turn gives people the confidence to peaceably navigate wider society. (*The Communal Catholic*, Harper Collins [1976] & *Neighborhood*, Seabury Press [1977] & *No Bigger Than Necessary*, New American Library [1977])

Today, as more parishes around the country are merged or closed perhaps it is time to reflect on the interdependence, indeed the pastoral equivalence, of the parish and the neighborhood; time perhaps to closely examine Greeley’s contention that neighborhood parish schools are effective anti-poverty agencies and the best tools for forming lay Christians and engaged citizens.

Margaret Brinig and Nicole Stelle Garnett from University of Notre Dame examine the claim that parochial schools have “long outlived their original purpose.” They spent time in Chicago and made comparisons with other places. They listened to all the reasons why many Church employees and other Catholic leaders are cool toward parochial schools. Nonetheless, the researchers make a strong civic case for Catholic schools. They flip the popular logic that says a school must close because the neighborhood is deteriorating. Instead, Brinig and Garnett show, the school closing results in increased serious crime, loss of social capital, more health problems and the like. They also find, by the way, that whatever their merits charter schools do not replicate the community benefits of Catholic schools. There are “serious consequences for cities” when Catholic schools close, they conclude. (*Lost Classroom, Lost Community*, University of Chicago Press [2014], 1427 E. 60th St., Chicago, IL 60637; \$27)

Pati Provinske (Opus College of Business, 1000 LaSalle Ave., Minneapolis, MN 55403; www.stthomas.edu/cathstudies/cst/subsidiarity) writes to tell INITIATIVES’ readers about “Subsidiarity: An Annotated Bibliography.” Sources represented in it include business people, bishops, researchers, professors, and others. The views span a 125-year timeframe. All entries treat subsidiarity as a guiding principle for establishing relationships where people can make decisions, accomplish good work, and live their lives in a manner that respects human dignity says Provinske.

Her bibliography is a companion to a booklet, *Resect in Action: Applying Subsidiarity in Business* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$3). She also has a bibliography on “Prosperity, Poverty and Business” (www.stthomas.edu/media/catholicstudies/center/ryan/conferences).

Chloe Schwabe (Maryknoll Global Concerns, 200 New York Avenue, NW, Washington, D.C. 20009; cschwabe@maryknoll.org) alerts INITIATIVES readers to “People of Faith Creating an Inclusive Economy,” a gathering on July 8-10, 2016 at SUNY Buffalo. It is sponsored by the Faith Economy Ecology Transformation Working Group (<http://faitheconomyecology.wordpress.com>) and promoted by New Economy Coalition (89 South St., #406, Boston, MA 02111; www.neweconomy.net).

The Buffalo event will consider what Pope Francis is calling an “economy of inclusion.” It will feature several examples including co-ops, local food systems, alternative currencies, affordable housing and small-scale energy projects.

Columban Center for Advocacy and Outreach (415 Michigan Ave. NE #225, Washington, DC 20017; www.columban.org) has a study guide for Pope Francis’ encyclical about the environment and inequality, *On Care for Our Common Home*. Fr. Sean McDonagh, SSC of the Columbans has written a commentary on the encyclical. The book includes the encyclical text and is published by Orbis Books (PO Box 302, Maryknoll, NY 10545; \$20).

Our National Center for the Laity distributes *On Care for Our Common Home*; \$21 also includes a copy of Pope Francis’ *Joy of the Gospel*.

Just Capital (1275 King St., Greenwich, CT 06831; www.justcapital.com) is a project of Paul Tudor Jones II. He is a billionaire hedge-fund manager who wants to curtail the wealth gap. The project will rank companies on their treatment of workers, their stewardship of the environment and their responsiveness to society. For now, its website explains the project's criteria and carries blogs on workplace topics. Jones thinks a business model that fixates on short-term stock performance has to give way to social responsibility. (*N.Y. Times*, 12/21/15)

More on Just Capital and similar ventures in a future INITIATIVES, including some critique that draws upon *Listen Liberal* by Thomas Frank (Metropolitan Books [2016], 175 Fifth Ave., New York, NY 10010; \$27).

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Contributing to this issue: Tom Beer, Minneapolis Regional Retiree Council, AFL-CIO (retirees@mnaflcio.org). A cyber-version of INITIATIVES appears at www.catholiclabor.org/NCL.htm, thanks to Fr. Sinclair Oubre of the Catholic Labor Network. Its newly designed website also carries *The Working Catholic* blog, thanks to John O'Grady. Catholic Labor Network—not intending confusion—can also be found at a slightly different cyber-address: www.catholiclabor.com. And check out *Faith and Labor Movement* (www.faithandlabor.blogspot.com) by Bill Lange in Wisconsin.

NCL is an independent 501-C-3 organization with a State of Illinois charter. NCL is listed in standard Catholic directories, including that of the Archdiocese of Chicago. NCL was founded in 1978 in response to the mail and publicity generated by the Advent 1977 *Chicago Declaration of Christian Concern* (reprinted in *Church Chicago Style*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$2).

NCL has needs:

- Prayer for all Christians and like-minded others who daily make choices among good things in an attempt to humanize their workplaces, their homes and their communities.
- A young adult who is willing to write two or three items per year on some aspect of faith and work. Such a person will be introduced to three or four others. The ultimate goal will be a younger editorial group for INITIATIVES.
- Names and postal addresses of your friends and colleagues who will in turn get INITIATIVES for free over several months. If NCL can increase circulation of INITIATIVES by about 500 readers, some anxieties will disappear.

"If I am supposed to hoe a garden or make a table, then I will be obeying God if I am true to the task... To do the work carefully and well, with love and respect for the nature of my task and with due attention to its purpose, is to unite myself to God's will in my work... Unnatural, frantic, anxious work, work done under pressure or greed or fear or any other inordinate passion, cannot properly speaking be dedicated to God... We may have to work madly and distractedly due to our sins and to the sins of society... But let us not be blind to the distinction between sound, healthy work and unnatural toil." --Fr. Thomas Merton, OCSO (1915-1968); found in *Thomas Merton: A Book of Hours* edited by Sr. Kathleen Deignan, CND (Sorin Books [2007], PO Box 428, Notre Dame, IN 46556; \$18.95)