

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity          PO Box 291102          Chicago, IL 60629  <a href="http://www.catholiclabor.org">www.catholiclabor.org</a></p>	<p><b>October 2018</b></p> <p><b>Number 241</b></p>
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## NCL at 40

Our National Center for the Laity is on the side of priests, deacons and professional lay ministers. NCL opposes clericalism, however. Enablers of clericalism include some Church employees, some rank-and-file Catholics, some on the left and some on the right, some senior citizens and some young adults.

All Catholics are challenged “to divest ourselves of clericalism and elitism, to return to the purity of the gospel,” says Bishop Vincent Long, OFM Conv. (Chancery Office, PO Box 3066, North Parramatta, NSW 1750 Australia).

Long came here to Chicago in August 2017 and visited our major seminary. “I noticed an interesting feature of the seminary chapel,” he told a national gathering of priests at Dooleys Lidcombe Catholic Club in a Sydney suburb. “There were seven steps leading to the high altar and on the side of each step was written the respective name of one of the seven Holy Orders. Each step would create an ever-growing chasm between the candidate and the people... [These steps] are powerful symbols of the clerical class. [They] emphasize the ontological change and separation of the ordained from the faithful. It is a powerful ingredient and ideal condition for the disease of clericalism to fester.”

Long’s example is a small one. Yet clericalism—small examples or front-page worthy examples—is deeply embedded. It harms Church employees because it gives off a false mist of influence. It harms lay people because it encourages them to tune out good Church employees.

“We cannot go on the way we have,” Long concludes. “The old wineskins of triumphalism, authoritarianism and supremacy, abetted by clerical power, superiority, and rigidity, are breaking.” Instead, the whole church needs to exemplify “God’s unconditional love, boundless mercy, radical inclusivity and equality.” Catholics must be servant leaders whose lives are “poured into new wineskins of humility, mutuality, compassion and powerlessness.”

“If clericalism is the root of the problem,” asks William Shea of College of Holy

Cross, “why not cut to the root?” Why not eliminate “the distinction between those who minister and those who are ministered unto? ...The clergy from low to high [must] be de-sacralized entirely. This involves a change in the religious culture of all Catholics, not merely the cracking of the clergy’s etiological myth about itself.” Catholicism should go even further than the Reformation to homogenize clergy and laity, Shea concludes. (*Commonweal* [1/26/18], 475 Riverside Dr. #405, New York, NY 10115)

Our NCL is against clericalism, but NCL is not anti-priesthood. NCL also affirms professional lay ministry, presuming those ministers and their associations stay clear of clerical trappings. Long is correct: As the “model of the exalted, separated and elitist priesthood is drawing its last breaths...there needs to be an attitudinal change at every level, a conversion of mind and heart that conforms us to the spirit of the gospel, a new wine in new wineskins, not a merely cosmetic change or worse a retreat into restorationism.” (*National Catholic Reporter* [12/28/17], 115 E. Armour Blvd., Kansas City, MO 64111)

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## Taking the Initiative

### *In Finance*

In October 2016 John Stumpf resigned as chief executive of Wells Fargo (420 Montgomery St., San Francisco, CA 94104) because of the financial giant’s longstanding misconduct. Within a few days of Stumpf’s departure Wells Fargo ran full-page ads in many newspapers: “We are deeply committed...[to] full transparency, [to] fixing what went wrong.” Now Wells Fargo has TV commercials that admit the wheels fell off its stagecoaches.

Ellis Weiner writes an apt satire about a corporation’s mea culpa in *The New Yorker* (1 World Trade Center #3800, New York, NY 10007; 6/18/18):

We know. We messed up.

We had your trust, your loyalty, your Social Security number... We want to make things right. And that starts with admitting to what we

did—owning it—even when it wasn’t entirely our fault, because nothing really happened.

So, yes, accounts were created that perhaps should not have been, in the names of customers who perhaps were unaware of them, or of us. Incorrect fees were charged. Credit ratings were improperly annihilated. People got sick, pets died in transit...

Maybe because we cared too much [we] were driven to succeed...by any means necessary. If that meant...abducting clients from their places of employment, drugging clients, and confining clients to this or that motel in the New Mexico desert...why, then, that’s what somebody caused to happen...

We’re coming clean. We want you to know that we know that we cheated on certain emissions tests. We sourced our lettuce from providers who, epidemiologists *now* tell us, were not vetted as scrupulously as they could have been, or at all...

We want to win back your trust. If we can’t win back your trust, then we’ll make every effort to at least win back your business.

The standard approach to dealing with a scandal (in finance, in the auto industry, in a Catholic chancery) is to address specific incidents. Thus, a finance institution has additional employee training, revises its employee handbook, improves its in-house communication and jettisons a few bad apples.

If this standard approach is applied thoroughly, the finance institution will then have good apples at the teller window, at its desks and in its back offices. But what if the barrel is bad? Is there ever a sustained effort of moral recovery that acknowledges and then deals with the culture that allows misbehavior? Does a scandal ever motivate an institution to recover its original purpose?

Once upon a time banks and similar entities were a means to “shared economic prosperity” in a city, a neighborhood or within the business community, writes Rana Foroohar in *Makers & Takers: How Wall St. Destroyed Main St.* (Crown [2016], 1745 Broadway, New York, NY 10019; \$17). The finance game nowadays is to “treat wealth creation as an end in itself.” In finance culture, Foroohar details, investors are prior to “everyone and everything else in society, including customers, employees and the common good.”

Though it is counterintuitive, a business and the entire economy do better when the first priority is workers, says St. John Paul II (1920-

2005). They are “the true purpose of the whole process... The worker is always more important than profits.” Catholic wisdom says: Start with the workers. Good customers, good community relations, good suppliers, good accounting and good annual reports will follow. (*John Paul II’s Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; \$6.50)

There are many conscientious workers in banks, brokerage houses and the like. On September 18, 2018 Observatoire de la Finance (Rue de l’athenee 24, Geneva 1206 Switzerland; [www.ethicsinfinance.org](http://www.ethicsinfinance.org)) will convene a program, “Ethics & Trust in Finance Prize.” The event will be in Paris. It is particularly aimed at those workers under 35. It seeks to highlight the “benefits of ethics in finance and encourage high-quality management of banking, insurance and financial services based on trust and integrity.”

Obviously, one affirming event in itself will not reform the finance industry. But there are young adults—overseas and in our country—who believe that a career in finance is their way of doing good.

As for Wells Fargo? Quit sounding a trumpet on ESPN or on Fox. (*Matthew 6:1-4*)

## **Taking the Initiative** *With Alternative Banking*

Catholic Relief Services (228 W. Lexington St., Baltimore, MD 21201; [www.crs.org](http://www.crs.org)) has an exemplary record of delivering food and medicine following a disaster. It provides on-going assistance in some places. In recent years CRS, mindful of the Catholic *principle of participation*, has introduced programs to tackle the causes of problems.

CRS promotes SILCs (Savings and Internal Lending Community). Each SILC meets once a week to look inside a locked box. There are about 15 to 30 members of each of hundreds of SILCs in Africa and elsewhere.

To join a SILC requires, let’s say, a 25cent deposit into the box each week. The group, reports Tom Shaw at CRS, “then uses the money to make loans.” They collectively decide “on interest rates and repayment schedules.” After one year there is a complete accounting. The profit is divided among members. “It might only be \$15 or \$16 but they have never had anything like that before,” Shaw reports in *Our*

*Sunday Visitor* (200 Noll Plaza, Huntington, IN 46750; 6/13/18).

Of course things can go wrong. That is why a CRS staff person monitors the process for at least the first year. The group's treasurer cannot abscond with any funds because it takes three keys to open the locked box. Three different members, not including the treasurer, bring a key to the weekly accounting.

CRS is thoroughly involved with SILC, as well as other efforts like Fair Trade. CRS reports are available for free download, including the 57-page *How SILC Members Use Their Money* by Trisha Taneja and the latest at 66 pages, *The SILC Diaries in Burkina, Senegal, Uganda, and Zambia*.

## **Taking the Initiative With #MeToo**

*In A Day's Work: the Fight to End Sexual Violence Against America's Most Vulnerable Workers* by Bernice Yeung (The New Press [2018], 120 Wall St. #3100, New York, NY 10005; \$25.99) gives a voice to janitors, farm workers and other lower-wage women.

There are hundreds of small cleaning companies under contract with office buildings. The crew arrives after hours. The building is locked and most lights are off, as Yeung describes. A roving supervisor stops at each building under contract with the janitorial company. Little-by-little a deviant supervisor can set up a woman; maybe treating her nicely, adding bonus hours now and then. In time he assigns her to a more secluded office suite or says he is taking her to another building all together.

Women in janitorial jobs "often feel compelled to keep a job at any cost," writes Yeung. They usually have challenges on the home front, plus they are ignorant of the law and they are not union members or familiar with other resources.

Advocacy groups can assist harassed janitors or apple pickers, meatpackers and others. However, it is a slow process. In one of Yeung's examples it took three years to establish trust once the worker and the advocate met. Even then, the situation is addressed after the fact and the legal points are quite technical.

Each advocate group has its own texture and flavor. Maintenance Coop Trust Fund (828 W. Washington Blvd. #11, Los Angeles, CA

90015; [www.janitorialwatch.org](http://www.janitorialwatch.org)), which partners with law enforcement entities, conducts inspections of buildings. MCTF goes undercover at times, Yeung details. She also profiles California Rural Legal Assistance (2210 K St. #201, Sacramento, CA 95816; [www.crlaf.org](http://www.crlaf.org)), which assists farm workers. Alianza Nacional de Campesinas (PO Box 20033, Oakland, CA 93034; [www.campesinaunit.org](http://www.campesinaunit.org)) specializes in advocacy for women farmworkers.

Justice for Janitors (1800 Massachusetts Ave. NW, Washington, DC 20036; [www.seiu.org](http://www.seiu.org)) says that higher wages, like \$15, and a union allow women to more effectively resist mistreatment. JFJ is active in several locales.

There are also several local *worker centers*. These are not unions. They provide services for individuals but also advocate on wages and on enforcement of labor standards. For example, Mujeres Unidas (3543 18<sup>th</sup> St. #23, San Francisco, CA 94110; [www.mujeresunidas.net](http://www.mujeresunidas.net)) has a crisis hotline and a support group for women who have been harassed. Our local group is Arise (1436 W. Randolph St. #202, Chicago, IL 60607; [www.arisechicago.org](http://www.arisechicago.org)). It has a standing committee for women who clean and provide other services in homes and in offices. Its leaders are from Eastern Europe, Philippines and Mexico.

It is a sin to harass a woman in the workplace (or anywhere else). It makes no difference if the woman is a starlet or a maid, if the woman is employed by a big-name media company or a small cleaning company. Lest anyone harbor *fake optimism*, hashtag activism cannot appreciably reform workplaces. The MeToo movement gives needed context to individual private experiences. But social justice is the fruit of persistent organizing. That means workplace committees, management sessions, law enforcement agencies, unions, community organizations and more. It also means high schools that use the humanities, religion class and experiential learning to teach the difference between acceptable *bro culture* and immoral deviance. The first teachers of reverence and social justice, of course, are virtuous families. The second teacher of social justice, by the way, is the liturgy.

## 125+ Years *Of Catholic Social Thought*

*Good Intentions: A History of Catholic Voters' Road from Roe to Trump* (Liturgical Press [2018], PO Box 7500, Collegeville, MN 56321; \$24.95) by Steven P. Millies begins with a curiosity. Millies, the new director of Bernardin Center (Catholic Theological Union, 5401 S. Cornell Ave., Chicago, IL 60615), says that he was inspired to write this book "to make the most of the lay apostolate in the church." He does this, however, through the history and actions of the U.S. Conference of Catholic Bishops (and its predecessor organizations), drawing upon his previous access and involvement with bishops.

Millies provides a well-researched account of the bishops' conference around the time of *Roe v. Wade* (January 22, 1973). He details how the bishops created and participated in a rampart within the cultural wars after *Roe* and how they contributed to the exacerbation of those wars with the Catholic-Evangelical political alliance in the early 2000s.

Millies supports Catholic teaching on abortion. His theme is not morality as such; it is strategy and models of church/society. A road of good intentions, as the book's title implies, is not enough. Following the *Roe* decision, some people advised the bishops to address abortion and other moral issues by way of various educational tools in dialogue with lay people. Instead the bishops paved a "political lobbying path." They expected the lay faithful to follow this strategy and many did so. But, as Millies points out and as most political candidates have concluded, nowadays there is "no such thing as a Catholic vote."

The book tries to discover how Vatican II's cultural-pastoral model of church reverted to the old Christendom model in the U.S. It also considers how it was that over the years U.S. Catholics made great efforts to resist anti-Catholic prejudice and enter the mainstream. And how they then followed mainstream trends in the 1950s and 1960s and "lost their distinctiveness" as Catholics.

Millies uses his political science and statistical research credentials to develop an important theme: The "broad principles" of Catholic social doctrine are straightforward, but they "do not translate neatly" into specific applications.

The good intention Millies examines is the bishops' desire to protect the unborn. Their primary application became overturning the *Roe* decision at almost any cost or method. Those lay people who handle "details in policymaking" inside the political system "were left by their bishops largely to fend for themselves." The bishops failed to explore in any specificity the role of the laity in implementing Catholic teaching.

A result of the bishops' singular strategy has led to a strange embrace between some pro-life Americans and President Donald Trump. Without a course correction, Millies concludes, even stranger things are ahead.

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## Declaration Watch

It is a short document, issued over 40 years ago. Its only authority came by way of 47 Chicago Catholic signers who deliberated over its content. They were not part of a diocesan committee; no one asked for their advice. Yet amazingly their *Chicago Declaration of Christian Concern*, which became the charter for our National Center for the Laity, still attracts scholarly and popular attention.

For example, an essay in *U.S. Catholic Historian* (Fall/17) about professional lay ministers includes a summary of the *Declaration*.

The *Declaration* is likewise cited in *Lay Spirituality: from Traditional to Postmodern* by Pierre Hegy (Wipf & Stock [2017], 199 W. Eighth Ave. #300, Eugene, OR 97401; \$23.20). Some may reject the *Declaration's* tone, Hegy writes. But those objections do not negate "the cogency of the argument that the role of the laity was being diminished" in the post Vatican II (1962-1965) church.

Vatican II asserted a universal call to holiness. Yet subsequent to the Council no outline for a distinct spirituality for lay people emerged. Instead in some cases bishops and priests waded quite deeply into the specifics of public policy and business affairs, areas where lay people had competency. This tendency, says Hegy, increased clericalism; it subtly discouraged lay people from connecting faith to their daily decision-making.

The original *Chicago Declaration of Christian Concern* is reprinted in NCL's 40<sup>th</sup> anniversary booklet, *Social Holiness*. Send along a note and NCL will mail you a copy.

## Rest in Peace

*Sr. Ann Ida Gannon, BVM (1915-2018)*

Gannon was a feminist.

She believed that women benefit from a first-rate college education, and that educated women benefit society. For 85 years she was a member of Sisters of Charity of Blessed Virgin Mary. Because that order prized education, Gannon earned an undergraduate and a master's degree in English, plus a doctorate in philosophy. She was named president of Mundelein College (now part of Loyola University, Chicago) in 1957 and held that position until 1975.

Mundelein, the largest women's Catholic college in the late 1950s, was neither a finishing school nor a refuge from the world. Its teachers, initially BVM Sisters, were fully credentialed and under Gannon the school was fully involved in the life of Chicago.

In January 1959 Pope John XXIII (1881-1963) began the formal process that came to be Vatican II (1962-1965). Even before the Council's opening gavel, Gannon and others at Mundelein were preparing their undergrads, BVM sisters and Chicago's pastoral ministers for the new theology. In fact, as early as Summer 1961 a team from Mundelein conducted courses on the latest theology. The participants included 15 Chicago priests. This effort continued and expanded into a graduate school of religious studies.

Gannon was often the first woman to serve on several boards and committees—municipal entities, non-profits and companies. For a period of time she was likely to be the only woman in those meetings. Eventually she was given 26 honorary degrees and even more prestigious awards.

Gannon served a term as co-chair of ERA Illinois. She believed the ERA would lead to equitable divorce settlements, property rights, treatment in the workplace, fairness in college admissions, grants and more. However, she rejected the extreme language and positions of some feminists. The amendment process originally began in the 1920s and continued with a tortured history. To Gannon's disappointment it stalled in Illinois. However, in May 2018, a few days before her death, Illinois ratified ERA.

A 40-page biography, *Ann Ida Gannon, BVM: Lifetime of Leadership* by Robert Aguirre is available from Gannon Center for Women and Leadership (1032 W. Sheridan Rd., Chicago, IL

60660). The Center is housed in Piper Hall on the former campus of Mundelein College. It preserves the college's history and has a terrific archive, including the papers of several BVM sisters (including those of Sr. Jean Dolores Schmidt, BVM of March Madness fame) plus papers of several other outstanding women.

## Rest in Peace

*George Leighton (1912-2018)*

Leighton, who was an original signer of NCL's *Chicago Declaration of Christian Concern* charter, was a judge of U.S. District Court in Illinois. His story refutes anti-immigrant prejudice.

Leighton was born George Neves Leitao. His parents, immigrants from Cape Verde to New Bedford, were encouraged to change the family name. Leighton dropped out of junior high school. Did this signal impending trouble? Hardly. Leighton worked on berry farms and on an oil tanker. He won a scholarship to Howard University and eventually earned acceptance to Harvard Law School. However, duty called and his studies were interrupted with service in the U.S. Army. In 1946 he earned his law degree.

Leighton was well-known and highly regarded here in Chicago—in legal, civic and religious circles. He served as president of NAACP's Chicago branch and was a trustee of University of Notre Dame. The criminal courthouse here is named for him, as is the post office in New Bedford.

Leighton anticipated Pope Francis' theme of mercy in a talk to the NAACP: "The difference between God and prosecuting attorneys is that God doesn't think himself a prosecuting attorney."

NCL's original charter is reprinted in *Social Holiness* (PO Box 291102, Chicago, IL 60629).

## Rest in Peace

*Fr. John Rochford (1921-2018)*

For just shy of 20 years, Rochford was pastor of St. Emeric (4330 W. 180<sup>th</sup> St., Country Club Hills, IL 60478) and thereafter for over 20 years in retirement he served St. John (301 S. Cottage Grove Ave., Glenwood, IL 60425). It was earlier at St. Bartholomew (4949 W. Patterson Ave., Chicago, IL 60641) that

Rochford first advanced the notion of a lay-centered church.

*The YCW I Remember* by Frank Ardito (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8) is dedicated to Rochford. Back in the day Rochford started a parish youth group called Lumen Christi. From that group Rochford recruited Ardito to the Young Christian Workers. Within a short time Rochford sent Ardito to one-month national training in

YCS philosophy and techniques. An international congress in Rome soon followed.

Rochford's effort yielded two regional coordinators of the YCW in Chicago; two members of the national office; and three participants in the 1957 YCW international congress. His notion of lay formation succeeded. Many Rochford disciples carried Christianity into careers in civil service, non-profits, business and education.

## Happenings and Resources

Our National Center for the Laity is co-sponsoring a conference titled "Option for the Poor: Engaging Our Social Tradition." The date is March 21-23, 2019. The place is University of Notre Dame (1212 Geddes Hall, Notre Dame, IN 46556; <https://socialconcerns.nd.edu>). Some headliners are already committed, including Lisa Sowle Cahill and Fr. Gustavo Gutierrez, OP. But more presenters are needed, especially those who can give practical application of the Catholic social approach. Contact Bill Purcell ([wpurcell@nd.edu](mailto:wpurcell@nd.edu)). As with previous collaborations between NCL and Notre Dame, NCL will host a caucus at the conference. It will likely be in a place called Rohr's...unless prices there have gone up. Smile.

How about a controversial topic for the March 21-23, 2019 conference? How about something like: "Poverty is more than economics"? To avoid misunderstanding, INITIATIVES must quickly say that a consideration of non-economic factors of poverty is not about blaming anyone nor does it establish cause-and-effect.

The use of the institution of marriage is related to economic class and to what sociologists call *educational assortative mating*. Those who use the institution of marriage tend to have college degrees and those families are economically secure. The vast majority of couples who do not use marriage lack a college degree and those families are economically stagnant.

Ready for more controversy? Getting a degree and using the marriage institution seem like good things. ...Well, they are good things. Yet, as Matthew Stewart in a provocative *Atlantic* article argues, the good actions of individuals are not automatically in sum good for society.

Kevin Carey puts it this way in *N.Y. Times*: "Income inequality is now partly driven by well-paid college graduates marrying one another and by less educated people doing the same or not marrying at all."

In the U.S. today, Stewart concludes, "the single best predictor of whether an individual will get married, stay married, pursue an advanced education, live in a good neighborhood, have an extensive social network, and experience good health is the performance of his or her parents on these same metrics." (*N.Y. Times*, 4/1/18 and *The Atlantic* [6/18], 600 New Hampshire Ave. NW, Washington, DC 20037)

"Yes we have human rights but there is no energy, no enthusiasm," said Pope Francis at a late June press conference. The conviction of "70 years ago [even] of 20 years ago" has dissipated. "Today human rights are relative... And this [mistake] is serious." (*Origins* [7/19/18], 3211 Fourth St. NE, Washington, DC 20017)

Pope Francis' reference to "70 years ago" more specifically means December 10, 1948. The United Nations Human Rights Office (405 E. 42<sup>nd</sup> St. #1310S, New York, NY 10017; [www.un.org](http://www.un.org)) will conclude its 70<sup>th</sup> anniversary commemoration of the *Universal Declaration of Human Rights* this December. The U.N. Post Office ([www.unstamps.org](http://www.unstamps.org)) will issue a \$2.50 commemorative stamp that pictures Eleanor Roosevelt (1884-1962) holding an original copy of the *Declaration*. Its text is short enough to be read while waiting for the waitress to bring out one's lunch order. It can be downloaded from the U.N. site.

The *Universal Declaration* is different from similar English and U.S. documents and also from Soviet and other state-heavy documents, explains former U.S. ambassador Mary Ann Glendon in *A World Made New* (Random House [2002], 1745 Broadway, New York, NY 10019; \$17). The *Declaration* hinges rights to duties and limits. It also has many phrases found in Catholic social documents. This is no big surprise, says Glendon because Latin American and Western European thinkers, products of Catholic tradition, shaped the *Declaration*. More specifically, the U.N. elicited initial thoughts from Catholic philosopher Jacques Maritain (1882-1973). Rene Cassin (1887-1976) was the principal drafter of the

document. He was Jewish, hailing from the west part of France. Another important writer was Charles Malik (1906-1987), a Lebanese member of Greek Orthodox Church. Glendon learned that Malik thoroughly studied the social encyclicals of Pope Leo XIII (1810-1903) and Pope Pius XI (1857-1939) in preparing the *Declaration*. Yet while Catholic ideas can be found in the *Declaration*, keep in mind says Glendon that it “was just one of many sources of influence on that impressively multicultural document.”

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## INITIATIVES

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The website for NCL and INITIATIVES has changed slightly. Go to [www.catholiclabor.org](http://www.catholiclabor.org). On the site's heading go to “Library” and once there enter NCL's room. *The Working Catholic* blog appears on the CLN site under the “Blogs” heading. Also, take a look at Faith and Labor Movement site at [www.faihandlabor.blogspot.com](http://www.faihandlabor.blogspot.com).

NCL, founded to continue the discussion prompted by the Advent 1977 *Chicago Declaration of Christian Concern*, is an independent 501-C-3 Catholic organization with a State of Illinois charter. Its archives are in Alter Library (Mt. St. Joseph University, 5701 Delhi Rd., Cincinnati, OH 45233). NCL board members are Charles DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Frosty Pipal, Terry Mambu Rasch and Lauren Sukal.

### **NCL Finance Report** for July 1, 2017 to June 30, 2018

#### INCOME

Individual Donations	28,787.62
Foundation Grant/Special Project	7,500.00
Resale of Books	<u>316.50</u>
TOTAL	36,604.12

#### EXPENSE

Audit, govt. fees	1,701.39
Office: phone, supplies, clerical	1,116.78
Travel & Meetings	947.03
Newsletter: print, postage, layout, etc.	25,919.20
Purchase books for resale	<u>911.68</u>
TOTAL	30,596.08

“The question *What would Jesus do? (WWJD)* is not simply a matter of choosing a Scripture passage and then charting a course of behavior. Christians have too high a regard for human wisdom and knowledge to turn the gospel into an individualistic guidebook for their worldly travel. Life is more than following a string of Biblical imperatives. Elbow grease, the art of compromise, precise information, common sense and the bottom line are in a long list of considerations regarding decision-making. All these and more are essential components of good work. Like the good news of the gospel, they come with God's endorsement. G.K. Chesterton, when asked what one book he would enjoy if deserted on an island, declined a Bible in favor of *Practical Guide to Shipbuilding*.” –Ed Marciniak (1917-2004), a founder of National Center for the Laity