

Initiatives

In Support of Christians in the World

National Center for the Laity
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Covid-19

Congress declared an end to our Covid-19 health emergency. The disease “has turned into an ordinary illness,” says a *NY Times* (7/18/23) report on the Human Mortality Database (<https://mortality.org>). Covid-19 no longer accounts for “excess deaths,” though it still kills about 80 people per day in the U.S. (mostly among the unvaccinated 25%) and it complicates treatment of other illnesses. Covid-19’s side effects also remain, including changes among workers.

Back in April 2020 the public was applauding medical personnel, banging pots during shift-changes at hospitals. These tributes recognized that “Covid-19 is an occupational disease,” writes Jamie McCallum in *Essential: How the Pandemic Transformed the Long Fight for Worker Justice* (Basic Books [2022]; \$30). He estimates that 75% of those designated as *essential workers* receive below average pay.

Nursing is a vocation in crisis. Unsurprisingly, the stress of Covid-19 leaves nurses in need of a break. But the crisis is more than burnout. Covid-19 causes many health care professionals to lose faith in the medical/economic system. Nurses feel that the job is not so much patient-centered as it is charting. (*NY Times*, 2/8/23 & 4/5/23)

Last fall about 15,000 nurses in the Twin Cities and Duluth, represented by Minnesota Nurses Association (345 Randolph Ave, #200, St. Paul, MN 55102; www.mnnurses.org), staged a three-day strike to gain leverage in negotiations. They want better patient care by increasing the number of nurses on a shift. (*St. Paul Pioneer Press*, 9/12/22)

Early this year 7,000 nurses, members of N.Y. State Nurses Association (131 W. 33rd St. #400, New York, NY 10001; www.nysna.org) went on strike at Montefiore Health System and Mt. Sinai Health System. A threatened strike at Wyckoff Hospital was called off because of progress at the other hospitals. A new agreement stipulates “enforceable safe staffing ratios.” (*NY Times*, 1/12/23)

RNs at three hospitals in the Ascension chain (Via Christi St. Francis and Via Christi St.

Joseph in Wichita plus Ascension Seton in Austin) staged a one-day strike in late June to protest “endemic staffing crisis” at those facilities. They are all represented by National Nurses United (8455 Colesville Rd. #1100, Silver Spring, MD 20910; www.nationalnursesunited.org). (*Catholic Labor Network* [6/27/23]; www.catholiclabor.org)

For more on nursing, get *Taking Care* by Sarah DiGregorio (Harper Collins [2023]; \$32). NCL’s booklet, *Spirituality of Work: Nurses*, is available from The Pastoral Center (<https://pastoral.center>; \$18 includes duplication rights).

Although current disruptions in the marketplace are frustrating for caregivers, patients, customers, managers, suppliers and many others, INITIATIVES sees the vocation crisis as an opportunity for improving work life. Comments are welcome.

Attention Readers

NCL’s appeal for its 2024 budget will soon be in your mailbox. Your donations last year slightly exceeded expectations. However, NCL spent \$32.69 more than its income. Smile.

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Taking the Initiative

For Vocations

Fr. Jon Seda (St. Pius X, 4949 Council St. NE, Cedar Rapids, IA 52402; www.crpriusx.org) recently preached on vocations. Here (edited) is his homily.

“In my 21 years serving at Iowa State University, I would tell students that I am okay if you came to the university to get a job. But I am disappointed if someone graduates without giving consideration to their vocation. A vocation is more than a job. It is responding in a particular, concrete way to the Lord’s desire for us to give our lives away in love.

“At the college I developed a section in our library for vocational discernment, including some material on marriage, the priesthood, religious life, lay ministry, and the lay apostolate. I realized, and was distressed, that there is very little written on the lay apostolate; that is, on how we live our Catholic faith in the world. Most Catholics don’t even know what I am talking about when I mention the lay apostolate. Our retired Archbishop Michael Jackels was fond of saying that the apostolate concerns holiness whether we are a butcher, a baker, or a candlestick maker.

“Seventy years ago, I think we the church had a better sense of this, often through unions or lay associations. Today the only group I know of that promotes this is the National Center for the Laity in Chicago, which produces materials on how to live our faith and Catholic social teaching in business, as an attorney, as a teacher, and other occupations.

“Vatican II (1962-1965) was a great gift to the church. But an unfortunate result of the council was a shift from the lay apostolate to lay ministry. Don’t get me wrong, we have seen a beautiful and needed increase of lay people in the many ministries of the parish. But the shadow side is that we have less of a sense of what Vatican II actually taught: That lay people are to go into every corner of the community and bring the light of Christ there. Lay holiness is not really about being on lots of committees in our parish, but it is to be involved in the messiness of the world. You are to sanctify the world. You are to go out, not just come in.

“My parents considered their marriage a religious vocation, because it is. My Dad was a farmer. On occasion, he would say that he was proud that he fed the hungry of the world. He put waterways in the fields to conserve the soil. He said it was because this is not his land, this is God’s land. He was simply a steward of it. My Mom was a nurse for several decades in our small town; not easy work. But she enjoyed it. It energized her, and she would share stories of the people she served.

“Both had an acute sense that what we do together on Sunday morning shapes the rest of the week, even in areas not considered churchy. Both connected the Eucharist with their work in the world. Their jobs were not separate from, but a part of their discipleship.

“In today’s gospel, Jesus says the harvest is abundant but the laborers are few. Then he calls by name and sends out the 12 apostles. Today the Lord still chooses and sends

out people, not just bishops, priests and deacons, not just monks and sisters and missionaries. He calls us by our name and sends us out at our baptism. And if we actually would read the documents of Vatican II, we are sent not just into the ministries of the church, but especially into our communities and into the world. When we see this, when we grasp this, when we understand this, it changes how we pray, how we live, and why we do what we do. My Dad and Mom did pretty much the same as any atheist farmer or atheist nurse would do. But the why and the how of what they did was much different.

“May we be sent from this Eucharist today into every corner of Cedar Rapids, to bring the light of Christ to all we meet, the rest of this week.”

Taking the Initiative

In Business

Some business schools have courses or modules “that go beyond accounting,” reports Emma Goldberg. Students, it seems, “want to discuss business’s role in society, how it has created social ills and how it may help solve them... The wisdom of maximizing profits [and] the idea that America’s version of capitalism is functioning properly [is] open for questioning.” Harvard Business School (www.hbs.edu), for example, now has an Institute for the Study of Business in Global Society.

Business students still desire to make money and business schools will not all-out attack capitalism, lest they offend donors, Goldberg says. Yet there is a trend to augment teaching ethics and law with a consideration of environmental, social and governance dimensions of business. (*NY Times*, 11/28/22)

The suppositions of our economy are certainly open for questioning if, as in the U.S., the richest 0.1% of households “now own almost as much wealth as the bottom 90% combined” and the bottom 50% own only 1.3% of U.S. wealth, reports Regina Munch.

Munch’s theme in “Let Them Eat TVs” is the turn in the primary purpose of business and government from producing/delivering goods and services to that of satisfying consumers with the lowest possible prices. (*Commonweal* [6/23], 475 Riverside Dr. #244, New York, NY 10115)

The consumer/shareholder model involves importing goods while off-shoring jobs, combating inflation rather than unemployment,

consolidating companies, privatizing public services and placing undeserved faith in high-tech.

There are some who claim that neoliberal capitalism in which progress equals economic growth harmonizes with Catholicism. St. John Paul II (1920-2005) disagrees. He considers whether “capitalism should be the goal” in his May 1991 encyclical, *The Hundredth Year*. “If by *capitalism* is meant an economic system which recognizes the fundamental and positive role of business...as well as free human creativity...then the answer is certainly in the affirmative.” But “the reply is certainly negative,” if capitalism means “a system in which freedom in the economic system is not circumscribed within a strong judicial framework [and is] at the service of human freedom in its totality.” Pope Benedict XVI (1927-2022) makes the same judgment in his 2009 *Charity in Truth* (NCL PO Box 291102, Chicago, IL 60629; \$8). So does Pope Francis in his 2015 *Care for Our Common Home* (NCL; \$10).

The market needs government as an umpire to enforce contracts, to stabilize trade, to regulate safety measures and punish businesses that disregard the public good. The market also needs cooperation among labor unions, business associations and other entities. It needs government and the third sector to perhaps employ workers when hiring slows, to soften the blows of poverty, to purchase when inflation dampens consumer activity and to tackle some big projects (maybe health care delivery, utility delivery or infrastructure construction).

Obviously the wage/wealth gap of neoliberalism violates the Catholic principle of *distributive justice*. Munch concludes by naming another missing principle. Drawing upon *The Tyranny of Merit: What's Become of the Common Good?* by Michael Sandel (Macmillan [2020]; \$18), Munch says neoliberalism also lacks *contributive justice* or what Catholicism calls the principle of *participation*. “Being without a job or being without a job one considers meaningful is not only a material deprivation,” she writes. It deprives a family of a sense of purpose. The result is often loneliness and despair and possibly destructive behaviors, including, INITIATIVES says, succumbing to a culture of resentment and victimhood.

How to gain participation, making everyone, in John Paul II’s image, a part-owner of the great workbench? Munch names employee-owned cooperatives, an increase in

minimum wage, a cap on executive compensation and better conditions for collective bargaining. To her list, INITIATIVES adds co-determinism or what U.S. Catholicism calls the *industry council plan*. Plus don’t minimize the reforms that can be made by a small group of young executives within their company.

Taking the Initiative *At the Hardware Store*

“On the basis of work everyone is fully entitled to consider themselves a part-owner of the great workbench,” writes St. John Paul II (1920-2005). “A way toward this goal could be found by associating labor with the ownership of capital, as far as possible.” (*John Paul II’s Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; \$6)

Clark-Devon Hardware (6401 N. Clark St., Chicago, IL 60629; www.clarkdevon.com) is under new management. It had been a family business for nearly 100 years; Ed and Ken Walchak ran it for the past 50.

The store is not as big as Menard’s, but it has enough of everything. It is popular with property management firms, contractors and neighbors. There are 65 workers, most of whom are long-timers.

The Walchaks retired. No family member wants the business—a common situation. So the brothers sold the store to the employees. It is called an ESOP (employee stock ownership plan). The former employees put up some cash and will pay off the balance from their profit. ESOPs “don’t have a great reputation” in Chicago, says David Roeder. He refers to attempts at *Chicago Tribune* and United Airlines. But ESOPs are “attractive for small to mid-sized firms that have strong cash flow [and] a good management team.” (*Chicago Sun Times*, 7/3/23)

Matt Nels (Menke & Associates, 1614 Colfax St., Evanston, IL 60201; www.menke.com) was an advisor on the hardware deal. INITIATIVES’ friend, Mary Josephs (Verit Advisors, 181 W. Madison St. #3745, Chicago, IL 60602; www.verit.com), likewise knows the ins-and-outs of ESOPs. The hub is National Center for Employee Ownership (1629 Telegraph Ave. #200, Oakland, CA 94612; www.nceo.org).

Taking the Initiative *Against Hunger*

In the early months of Covid-19, Lumen Christi (1220 E. 58th St., Chicago, IL 60637; www.lumenchristi.org) sponsored a webinar about hunger. Bruce Weber of Oregon gave remarks, using the Observe-Judge-Act structure from specialized Catholic Action.

(1) What is the current situation? (Observe) As Craig Gunderson (www.hungerandpoverty.web.baylor.edu) has shown, food insecurity in the U.S. was high before Covid-19 and then greatly increased. The federal stimulus softened the impact of Covid-19. Yet, charitable distribution of food increased by 50%. Specifics can be found on *Mind the Meal Gap* (Feeding America, 161 N. Clark St. #700, Chicago, IL 60601; www.feedingamerica.org).

(2) What does the gospel and Catholic social thought say about this? (Judge) It is clear that Jesus identified with the poor and that he expected his followers to do the same. Indeed, he preached that salvation depends on caring for the “least of these.”

Catholicism, as it reflects on the gospel in our day, emphasizes themes and principles. Grounded in the dignity of each person, they include the common good, which is not the sum of goods for a quantity of individuals but the indivisible social conditions which allow people to reach fulfillment/wholeness/holiness. Solidarity, another principle, is the recognition of the necessary interdependence reflected in all relationships. Subsidiarity, to mention one more principle, says that where action can be done locally, higher entities should support the local.

Looking at food insecurity through these and other principles should make Christians uncomfortable. The existence of high levels of insecurity violates human dignity, rejects the movement toward the common good, revealing instead a social condition that prevents people from reaching fulfillment, plus fails to recognize our fundamental interdependence and betrays indifference to the poor.

(3) How can one change the situation within one’s proximate institutions? (Act) Donating to a local anti-hunger charity is an easy first step. Volunteering at a food pantry, a bread line or perhaps a senior facility puts the Christian in physical contact with others.

In Corvallis, OR there is a need for volunteers to cook and clean and serve at Stone

Soup (www.stonesoupcorvallis.org). It provides a full meal each day to anyone in need at four sites. About 1,000 nutritious meals are served each week. Volunteers are also needed to stock shelves and serve shoppers at local food pantries, including the St. Vincent de Paul Pantry (www.stvincentdepaulcorvallis.com) located at St. Mary’s (501 NW 25th St., Corvallis, OR 97330). This all-volunteer pantry is open three afternoons a week and provides a large food box to about 250 families a month.

Here in Chicago the Greater Food Depository (www.chicagofoodbank.org) maintains a directory of pantries in need of help. The Depository itself, now in its fifth decade, can use help sorting its large quantity of food.

One beneficiary of the Depository’s supply chain is the ecumenical Zone 32 Pantry, now at its fourth church location, St. Gall (5511 S. Sawyer Ave., Chicago, IL 60629; www.stgall.org). It serves about 200 families each week.

INITIATIVES gives a shout out to its friends, the Albertine Sisters (www.albertinesisters.org) and other volunteers who for 20 years, in cooperation with Catholic Charities, have distributed food and compassion, including at St. Blasé Pantry (7438 W. 63rd Pl., Summit, IL 60501). It helps over 200 families per week. (*Keenager News* [8/23], 721 N. LaSalle St., Chicago, IL 60654)

Volunteering changes hearts and can speed conversion. The relationships developed between the people who serve and who are served can crack open barriers.

Taking the Initiative *In Fashion*

Ganni (www.ganni.com) in Denmark has an “ethical choice” icon at its website. It has stores in NYC and California plus a few elsewhere. Ganni sometimes partners with other labels and designers. About half of its clothes and accessories are made with organic, recycled or low-impact fabric.

Marco de Vincenzo (www.marchdevincenzo.com) is an apparel designer based in Sicily. He is also the creative director at Etro (www.etro.com), a fashion house in Milan. Vincenzo wants to do his bit for sustainability. To that end he has a line called Superno. He finds interesting items at resale shops. He then refurbishes them into unique items, some with a \$2,000 price tag. Vincenzo

admits that his effort does not change the entire apparel industry. But each of us needs “to consider what we’re able to do,” he says.

Miu Miu (www.miumiu.com) of Milan, owned by Prada, has some recycled dresses and jeans. Marni (www.marni.com), another luxury label from Milan, has some coats made from old clothes. (*Chicago Tribune*, 6/12/22 & 9/4/22)

INITIATIVES is particularly interested in the 75million apparel workers worldwide, of whom 2% get a living wage as pegged to their local economy.

This is especially the case with fast fashion. In fact, the more affordable the garment and the quicker the style changes, the more likely there is injustice. What does *fast fashion* mean? The average U.S. shopper buys 68 garments per year. On average each person has seven pairs of jeans in the closet and buys four more per year, while throwing away some. (These numbers would be higher if your INITIATIVES’ editor ever abandoned his vintage wardrobe. Smile.)

Shein (www.us.shein.com), to give an example, is a popular but controversial Chinese label that uses pop-up stores and shopping apps. Its labor relations record is often criticized. Shein has launched a public relations campaign to improve its image. (*NY Times*, 9/1/22)

The cotton in northwest China is harvested by slaves, namely the Uyghurs, a minority ethnic group. About 16% of cotton clothes in the U.S. have a slave labor component.

Apparel companies in Western Europe, Canada and the U.S. say it is difficult to trace the material and the working conditions of their products. Plus those companies are ambivalent. They want to do the right thing but don’t want to so offend China that they lose a major supply chain and Chinese consumers.

Conscientious insiders at some apparel companies have removed cotton from northwest China--like Patagonia (www.patagonia.com), Eileen Fisher (www.eileenfisher.com) and L.L. Bean (www.llbean.com). (*NY Times*, 5/30/22)

Our U.S. Customs and Border Protection agency (www.cbp.gov) is now charged under the Uyghur Forced Labor Act to seize apparel shipments produced with slave labor. The website of the agency has an informative page on the situation.

Others on the case include Workers Rights Consortium (1990 K St. NW #410, Washington, DC 20006; www.workersrights.org) and Fair Labor Association (2033 K St. NW #400, Washington, DC 20006; www.fairlabor.org).

An alternative to the fast fashion industry is found four blocks from INITIATIVES’ attic office. In fact, the slightly ambitious goal of Blue Tin (3055 W. 63rd St., Chicago, IL 60629; www.bluetinproduction.com) is to abolish fast fashion. Its founder Hoda Katebi realizes that “we can’t create a utopia.” But this four-year old worker coop strives to “create the best of what this can be, even if it’s flawed.”

The Blue Tin worker-owners are refugee and immigrant women. They have some design and marketing expertise plus the capacity to manufacture clothing on contract. Its garments are high-quality and stylish. (*NY Times*, 5/31/22)

Taking the Initiative *On Professionalism*

Are *organizers* professionals? Some say yes because they are paid. But other organizers are never paid; these are called *leaders*. Some go back and forth between organizer and leader.

Occupation Organizer by Clement Petitjean of Universite Pantheon Sorbonne in Paris (Haymarket Books [2023]; \$16.06) is about the inherent tension within professionalism among organizers. “I argue that the professionalization dynamics that shaped what is now called community organizing gave birth to a contradictory hybrid,” he writes. He says there is an inbuilt tension among professional organizers between what he calls *management consultants* and *radical spade workers*.

The consultant tendency appears as an “outside, detached, [sometimes] manipulating expert.” As the management consultant tendency dominates, the effort relies heavily on grants and large donors while losing personal contact with the rank and file. The spade worker side of the profession stays “grounded in and oriented toward...collective struggles.” However as the spade worker tendency dominates, the author explains, the organization becomes less stable and can lose the big picture.

Effectiveness and creativity can emerge from the “fundamentally ambiguous and contradictory” nature of this profession. The key to managing this tension may be found in what Saul Alinsky (1909-1972) dubbed “the Iron Rule”: Never do or decide for others what they can do or decide for themselves. This demands a belief in people’s ability to collectively find just solutions to their problems. Hence it requires building independent democratic power, which

resides within the leaders of organizations yet is elicited by the professional organizer.

The professional, as Petitjean points out, “teaches a particular language, a way of looking at the world, a way of acting that [the group can] internalize and practice on a daily basis.” The professional who is able to hold the tension imparts skills and a direction yet “know[s] how to step back [so that the group] speaks and acts for itself.”

Occupation Organizer focuses mostly on six networks of community organizers formed from 1970-1986—not all of which are still around. The Industrial Areas Foundation (89-60 164th St., Jamaica, NY 11432; www.industrialareasfoundation.org), founded in 1940, is among those that still are, though Petitjean does not document how its efforts have grown and changed since the death of Alinsky. For an update on that organizing, see *Reveille for a New Generation: Organizers and Leaders Reflect on Power* edited by former NCL president Greg Pierce (NCL, PO Box 291102, Chicago, IL 60629; \$20).

Petitjean’s book is one exploration of the truth that those in every job need to be accountable, transparent, competent, ethical, and fully professional. This is as true for lawyers, healthcare workers, educators, businesspeople, ministers, politicians, plumbers and reporters as it is for labor and community organizers.

The Great Workbench

Concurrent with the Great Resignation (an unusual number of workers quitting their jobs during the pandemic era), social scientists are observing a modest, but notable, rise in a phenomenon dubbed “Quiet Quitting”—a tendency among workers doing the minimum, and giving no more time, effort or personal engagement to their jobs than absolutely necessary. A Gallup poll finds that “quiet quitters” make up at least 50% of the U.S. workforce. (www.gallup.com/workplace)

Whether or not, as some claim, quiet quitting describes little more than good old worker dissatisfaction, it signals that all is not well (was it ever?) in the world of work.

Eric Baker, in his essay “The Age of the Crisis of Work” points to “an inchoate sense of disillusionment” among many caused by a “legitimation crisis” regarding the idea of work itself. Our culture’s promise of what makes work worthwhile is broken, he claims. Hard work and

industriousness no longer seem their own reward. Many workers doubt the value and usefulness of what they produce (and some jobs seemingly produce nothing and serve no one). Neither can workers, because of the unfulfilling nature of their jobs, find the satisfaction of self-expression, self-realization or personal growth.

Baker knows that worker discontent is not unique to our times, but he does see today’s scale as unusual, exacerbated by the 2016 election and by the pandemic. There is a demoralizing sense that everything in general is changing for the worse. Additionally, many workers do not see themselves as fairly compensated. Many put themselves in the category of “nonessential workers.”

Baker pulls no punches in drawing pessimistic conclusions: “[T]he simplest explanation for why so many people think their work is pointless is that a lot of it is.” In the end, he seems to say, for most people expectations of making a significant contribution or of achieving personhood through one’s work is a self-defeating exercise. He suggests “a more cold-blooded understanding of work as a simple exchange of drudgery for money.” (*Harpers Magazine* [May 2023], 666 Broadway #1100, New York, NY 10012),

For 45 years NCL has preached that work (on the job, around the home and in the community) contributes to the spiritual life. From NCL’s Catholic perspective work needs no extra coating of piety to be spiritual. Work in itself is fundamental to the dignity of the person. Work is meant to be both fulfilling and a source of self-esteem. Workers have a right to humane and productive workplaces, and to a family wage. Work is more than an exchange of drudgery for money. A prevalence of “quiet quitting” is a challenge to create an economic system and workplaces more in line with God’s intention regarding work. Or is NCL naïve?

Labor Apostles

This regular INITIATIVES’ column, based on *Go to the Worker: America’s Labor Apostles* by Kim Baker (NCL, PO Box 291102, Chicago, IL 60629; \$22), lifts up the timeliness of the women and men who anticipated Vatican II’s (1962-1965) turn toward the world and how they took the council’s message to ordinary people.

This installment calls attention to a recent biography of one labor apostle. *Ed*

Marciniak's City and Church: A Voice of Conscience by Chuck Shanabruch (NCL, PO Box 291102, Chicago, IL 60629; \$24) eloquently identifies Marciniak (1917-2004) as "a person of faith in the world who could identify social needs, offer solutions, and help organize people and entities to create positive change with Catholic social teachings." Shanabruch constructively explores Marciniak's change-creation in the areas of worker rights, economic democracy, public housing, urban renewal, and laity empowerment. (Marciniak was a principal founder of NCL.)

In Baker's view, the book can be helpfully read—at least in terms of its worker-rights portion—in conjunction with Marciniak's article "Catholic Social Action: Where Do We Go From Here?" (*America* [12/12/70]; www.americamagazine.org)

In Shanabruch's book, Msgr. John Hayes (1906-2002), who played a key role in involving Marciniak in worker justice activism, is quoted as telling him in 1990, "You gave your life to the underdog." Both men knew first-hand how much of an underdog the U.S. worker was during their activism in the 1930s and 1940s, how much their efforts helped the workforce become one-third unionized by the end of World War II, and how by 1970 unionized workers had fallen to about 10% (similar to what it is today).

This statistic does not detract one whit from the excellence of Shanabruch's portrayal of Marciniak's life and accomplishments, but given the centrality of worker justice in that life, it helps readers understand the depth of Marciniak's frustration as expressed in the *America* article.

Hypocrisy greatly concerned Marciniak. "Men and women—in and out of the church," he

said, "will be asked to confront themselves and what they say they stand for; to act on what they claim to be important; to make a man's highest motive become his strongest; to resolve the hypocrisy between belief and no practice by converting a religious platitude into operative principle, which is to say that it now actually governs behavior."

One must keep in mind that Marciniak's activism began under the leadership of Cardinal George Mundelein (1872-1939), who in 1938 famously said to his clergy and the wider church that "our place is beside the poor, behind the worker. They are our people, they build our churches, they occupy our pews, their children crowd our schools, our priests come from their sons. They look to us for leadership, but they look to us too for support." Mundelein also observed that "Too often in the past, selfish employers of labor have flattered the church by calling it the great conservative force and then called upon it to act as a police force while they paid but a pittance of wages to those who worked for them."

To what extent is any of that true today? To what extent is "our place" really behind money and power, and how does this affect worker justice activism?

These questions need to be explored as we move forward in a nation and world where worker justice is of paramount importance. What bothered Marciniak in the *America* article bothered him until his death and would bother him today; and that is the extent to which our behavior in terms of worker justice activism matches the Christian and American principles we proclaim.

INITIATIVES

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NCL's board includes Sergio Barrera, Charles DiSalvo, Ambrose Donnelly, Tom Donnelly, Bill Droel, Adam Fitzpatrick and Lauren Sukal.

"There is no such thing as absolute self-sufficiency." –Fr. Heinrich Pesch, SJ (1854-1926)

"In cases of extreme need all goods become common property." –Cardinal Henry Edward Manning (1808-1892)