

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629</p>	<p>May 2024 Number 277</p>
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## Turn Toward the World

The rollout of Vatican II (1962-1965) lacked context. Many clergy and most parishioners did not have adequate background on the Protestant Reformation and modernity, on the counter-Reformation, on the French Revolution, on various philosophies (communist, personalist, etc.) and other trends that led to Vatican II. Thankfully, Vatican II's themes were embedded in the post-1965 Mass (Novus Ordo) and the Revised Divine Office.

Those Vatican II liturgical reforms did not come about accidentally, details Fr. Keith Pecklers, SJ in *The Unread Vision: the Liturgical Movement* (Liturgical Press [1998]; \$39.95). They were percolating from the 1830s, particularly among Benedictines in Germany, France and Belgium. All of the movement's ideas were controversial back in the day—quality music at Mass, bi-lingual (Latin and vernacular) missals for the congregation, praying together the Gloria, Creed, Sanctus and Lamb of God. Proposed innovations also included the celebrant at Mass facing the congregation, regular reception of communion in both consecrated wine and bread, laity's use of the Divine Office and appreciation of other Christian traditions, particularly Anglican and Orthodox Christian. The goal of these and other reforms is the formation of the entire church, animated by the doctrine of the Mystical Body of Christ to live “out their baptism through worship and social action,” Pecklers writes.

Fr. Lambert Beauduin, OSB (1873-1960) of Belgium is associated with an “official” beginning of the liturgical movement. He was a labor chaplain and “this had tremendous influence upon his liturgical interest,” says Pecklers. Beauduin “had a strong social consciousness along with a genuine compassion for the oppressed.” (See *Liturgy and the Life of the Church* by Beauduin, Hassell Street Press [1926]; \$21.70)

The other pre-Vatican II reformers likewise linked liturgy and social justice. For example, Fr. Virgil Michel, OSB (1890-1938) of Minnesota “and his colleagues [never] tired of promoting this fundamental principle: liturgy

and social action are inseparable,” Pecklers says. In Michel's words, “The liturgy is the ordinary school for the development of the true Christian [and it] is the indispensable basis of social reconstruction.”

Along with Michel, Pecklers mentions other U.S. liturgical pioneers who insisted on combining Sunday worship with weekday peace and justice. Among them: Chicago's Msgr. Reynold Hillenbrand (1904-1979) and his disciples Msgr. Dan Cantwell (1911-1996) and Ed Marciniak (1917-2004). The latter two were principal founders of our NCL.

Has liturgical renewal taken hold among U.S. Catholics? Does the weekend liturgy point toward the church's exit sign, showing Christians the way toward the world?

Msgr. Jack Egan (1916-2001), another Hillenbrand disciple, says making “the essential connection between liturgy and society, much less liturgy and social justice [has been a] failure.” The liturgical movement never got beyond the ranks of specialists, he continues. Somehow the real meaning of *Christian community* hasn't taken hold.

U.S. Catholics, like everyone else, are into individualism and are comfortable with *parish shopping*, Egan says. But this unintentionally undermines mixed-economic and mixed-ethnic worship experiences. And so, Mass is one more place where people do not encounter other people's situations. (*Church Chicago Style*, NCL, PO Box 291102, Chicago, IL 60629; \$9)

Pecklers' observation is similar. Catholics still think sanctification comes from personal piety. Yes, the rosary or prayers through the intercession of a particular saint can be part of a spiritual life. But these do not supersede or replace liturgy. Pelagianism (i.e. individualism) wrongly assumes that Christians through personal piety and good works can sanctify themselves and the whole church.

INITIATIVES welcomes reports on liturgy that informs work and on weekday work that makes its way into liturgy. For more on this topic, get *Monday Eucharist* and *The Mass Is Never Ended* (NCL, PO Box 291102, Chicago, IL 60629; \$18 for both books).

## Taking the Initiative

### *For Green*

Each garbage can in INITIATIVES' alley is one of two colors: blue or black. Recyclables are dutifully put in the blue bins. Plastic, however, is problematic. It is everywhere and yet it is routinely used just once. Pop bottles, OK in blue bin. Plastic bags, including the one used to carry the trash to the alley, not OK.

Eventually, the entire trash haul has to be sorted because many types of plastic are not reusable. For lack of sorting, most plastic is incinerated. And most households don't sort their plastic waste.

Site Zero in Motala, Sweden ([www.svenskplastatervinning.se](http://www.svenskplastatervinning.se)) is a new facility that can sort through 12 types of plastic at a rate of 40 tons each hour thereby reducing incineration. It has also identified enough facilities that want the reusable plastic. (*Chicago Tribune*, 11/18/23)

Meanwhile, the United Nations ([www.unep.org](http://www.unep.org)) is constructing a legally-binding treaty dealing with plastic from its design, through production and its disposal. The next UN session is November 25-December 1, 2024 in the Republic of Korea.

Cement, the main ingredient of concrete, is a big polluter. Experiments are under way to make concrete with less or no cement and in a related strategy to market comparably sturdy building materials.

Hempcrete is one. That's correct. Hemp is not synonymous with marijuana. It can become a natural, non-toxic component of concrete. In addition to decreasing cement, hempcrete also absorbs carbon from our air.

Chicago's Pink Hats Construction ([www.pinkhatsconstructiondevgrp.com](http://www.pinkhatsconstructiondevgrp.com)) has a mission that includes job-creation and family stability. The firm recently hosted a workshop that attracted farmers, builders and scientists. Hempcrete cannot be used in everything, but Pink Hats does use it for wallboard, insulation and flooring. (*Chicago Sun Times*, 10/12/23)

Farmers need convincing to grow hemp. But as a rotating crop it eats away carbon, lead and other dangerous chemicals in a farm's soil, Kevin Erickson of Loyola University ([kerickson2@luc.edu](mailto:kerickson2@luc.edu)) tells INITIATIVES. Under certain conditions, there is little pollution if a hemp-made building is later destroyed.

There is another alternative building material; one that doesn't require a farm. It's

algae. Expose it to LEDs, then put it in a tank, shake until it becomes calcium carbonate. Well, the recipe is a little more technical. But the result is reliable, durable blocks that, like trees, take carbon out of the air.

Prometheus Materials ([www.prometheusmaterials.com](http://www.prometheusmaterials.com)) in Evans, PA has such blocks. They partner with Skidmore, Owings & Merrill ([www.som.com](http://www.som.com)), a major architectural firm founded here in Chicago, to use the blocks. (*Chicago Tribune*, 12/30/23)

For more information on green concrete, check out Concrete Sustainability Hub (<https://cshub.mit.edu>) in Cambridge. For lots of ideas on green technology, finance and public policy, contact Rocky Mountain Institute ([www.rmi.org](http://www.rmi.org)) in Boulder and in other locations. For its part, NCL (PO Box 291102, Chicago, IL 60629; \$8) distributes *Care for Our Common Home*, the complete 2015 encyclical by Pope Francis on the environment and inequality.

## Taking the Initiative

### *With Apparel*

It is difficult to buy clothing that is made in the U.S. About 97% of our apparel "is imported, the bulk of it from China," reports Rachel Slade in *Making It in America* (Pantheon Books [2024]; \$28).

Our once thriving domestic garment industry in New England and in the South began its decline in 1960 as popular U.S. brands outsourced their production to big mills and assembly plants in China and other Asian countries plus later in Latin America and Africa. President Ronald Reagan (1911-2004) accelerated the trend by reducing import barriers. In 1994 President Bill Clinton signed the North American Free Trade Agreement. Though it covered only Mexico and Canada, NAFTA's premise spread—production leaves the U.S.; more imports arrive. Today, U.S. consumers are accustomed to inexpensive clothing of inferior quality from overseas.

Slade details this history around the fate of a new apparel company, American Roots (90 Bridge St. #401 Westbrook, ME 04092; [www.americanrootswear.com](http://www.americanrootswear.com)). She includes interesting background about unions, immigration, foreign policy and all the ins-and-outs of making U.S. sourced, U.S. assembled and U.S. distributed clothing.

In 2015 an idealistic couple, Whitney and Ben Waxman, launched their company with

a commitment to fair/union wages and quality products. “What the Waxmans are doing is almost impossible,” Slade says. Their challenges include balancing the family needs of their immigrant employees with deadlines from customers, finding and retaining competent advisors and suppliers, developing a network of investors, establishing job training opportunities, somehow staying in business during Covid-19 and more. In addition, like all entrepreneurs, the Waxmans must keep their personal lives in order while they run from one task to the next.

*American Flannel: Making Clothes Back Home* by Steven Kurutz (Riverhead Books [2024]; \$29) tells a similar story. American Giant ([www.american-giant.com](http://www.american-giant.com)), whose corporate office is in San Francisco, has some retail outlets, including one on Chicago’s Magnificent Mile.

There are other small companies making clothing in the U.S. Over 500 of them are listed on U.S. Made Index ([www.madeindex.com](http://www.madeindex.com)). The word *made*, please note, sometimes means *assembled* in the U.S. with materials from other countries.

It is assumed that our current model of a global market results in cheap prices. But the dynamic of the model keeps poverty high overseas and undercuts a U.S. middle and working class. Consumers have power, Slade concludes. Targeted campaigns to *buy American* can be effective. However, U.S. consumers will have to willingly pay more—at least for now.

## **Taking the Initiative** *At the Coffee Shop*

Beginning in December 2021, baristas at about 400 stores legally formed unions that are affiliated with Starbucks Workers United (2495 Main St. #556, Buffalo, NY 14214; [www.sbworkersunited.org](http://www.sbworkersunited.org)). Managers and consultants at Starbucks (2401 Utah Ave. S., Seattle, WA 98134; [www.starbucks.com](http://www.starbucks.com)) persistently curtailed any contract agreements. But now, under relatively new CEO Laxman Narasimhan, the company takes some positive steps. Starbucks wants a “foundational framework” that can be used in negotiations and it pledges “a fair process for workers to organize.” The 400 unions welcome this news. In addition the Strategic Organizing Center ([www.thesoc.org](http://www.thesoc.org)), a coalition of three larger unions, expresses their good faith by

discontinuing its campaign to elect alternative members to the Starbucks’ board.

Starbucks, keep in mind, is experiencing record sales—about \$30 billion a year. However, it says labor costs are rising. Starbucks deals with those costs by cutting staff at its stores, cutting hours for employees and thereby perhaps reducing benefits plus it deliberately uses inconsistent scheduling. For example, since November 2017 there has been a Fair Workweek Law in New York City ([www.nyc.gov](http://www.nyc.gov)). Starbucks has been charged with several violations of that law. (*Chicago Sun Times*, 2/28/24 and *NY Times*, 5/4/22 & 1/8/24 & 2/25/24 & 2/29/24 & 3/6/24)

Catholicism offers these negotiating principles for the Starbucks United unions and for Starbucks corporate leaders.

First, the ordinariness of each person (stockholder, corporate executive, local manager, barista) contains a spark of the extraordinary. Each person has dignity no matter one’s job, one’s wealth, or the size of one’s dwelling. Dignity, says Catholicism, is not given by the boss or by one’s fans or one’s friends at the country club or at the tavern. Dignity is not an achievement. It is innate, a gift from our Creator.

Second, the particulars of an employee agreement are to be negotiated across a table. Side bargains are not good policy. Our 2004 *Catholic Compendium of the Social Doctrine* states: The simple agreement between one or another employee and their employer with regard to pay and benefits is not sufficient for justice. Consent alone is not fairness. A supervisor’s arbitrariness is bad management.

A company can bargain tough across that table and it can retain reputable advisors. However, Catholicism judges *union busters* to be objectively immoral. Both the company and the union must deal in good faith.

Third, Catholicism has a principle of *family wage*. Catholicism cannot set a specific dollar amount for all employees in all locales. But the principle means that one job should be enough. This principle is not sexist. The breadwinner could be a woman or a man. A household could have a secondary income (maybe part-time, maybe full-time), though not because the primary breadwinner cannot support a family modestly, including its basic needs, its education needs, plus funds for leisure and some savings.

For more on a Catholic approach to good labor relations, obtain *Catholic Administrators and Labor Unions* plus John

*Paul II's Gospel of Work* (NCL, PO Box 291102, Chicago, IL 60629; \$9 for both.)

Readers of INITIATIVES are welcome to sign a pledge of solidarity on the website of Starbucks United ([www.sbworkersunited.org](http://www.sbworkersunited.org)). When negotiations reach a good faith conclusion, INITIATIVES will tell readers to once again patronize Starbucks.

## **Taking the Initiative** *Against Child Labor*

Social improvement campaigns must eventually move inside those institutions closest to the problem.

Executives at several major companies decided to retain inspectors to eliminate children workers from their supply chain. These corporate decisions come from McDonald's, Costco, Whole Foods, PepsiCo, Ford and others, plus the four big food processing companies and associations like Seattle-based Northwest Dairy Coop. Unlike earlier efforts, many of these inspectors are independent and will cover the night shift.

Arche ([www.archeadvisors.com](http://www.archeadvisors.com)), based in Los Angeles, specializes in auditing for human rights. Its CEO, Greg Gardner, tells Hannah Dreier of the *NY Times*: This corporate trend to eliminate child labor "is the biggest change" in about 30 years.

Dreier, a young, courageous, multiple-award winning journalist, deserves a share of credit for the improvement. Last September she profiled an eighth-grader who was badly injured in a meat processing plant. She regularly files other stories about child labor, including details about a Wisconsin-based cleaning service that placed children in slaughterhouses. After an investigation by the U.S. Department of Labor ([www.dol.gov/agencies/whd](http://www.dol.gov/agencies/whd)), the cleaning firm paid a \$1.5million fine. (*NY Times Magazine*, 9/24/23 & *NY Times*, 2/8/24)

Investors helped move this issue inside executive offices. Orders of women religious are among those investors. Last June several orders, acting as Intercommunity Peace and Justice (1216 NE 65<sup>th</sup> St., Seattle, WA 98115), used their stock to put pressure on McDonald's. The Department of Labor has fined 62 restaurants in the McDonald's chain a total of \$212,000 after finding violations regarding 305 children.

The expert on the shareholder approach to social improvement is Interfaith Center for Corporate Responsibility (475 Riverside Dr.

#1842, New York, NY 10027; [www.iccr.org](http://www.iccr.org)). It has information on campaigns against child labor, including in the cocoa industry.

## **Taking the Initiative** *On Gig*

As of March 2024 a U.S. Labor Department ([www.dol.gov](http://www.dol.gov)) regulation attempts to end the misclassification of many workers as *independent contractors* who in fact work steadily for a firm. This regulation (89 FR 1638) can apply to those in construction, landscaping, security, in call centers and those placed by an agency. Note, some freelancers want to be classified as independent. Get more information from Amy DeBisschop at the Labor Department's Division of Regulation. (*Chicago Tribune*, 1/10/24)

The ride share and food delivery companies feel that this new regulation does not apply to them. Those app-based companies are also resisting local ordinances regarding wages and benefits. For example, this month Lyft and Uber carried out threats to pull out of Minneapolis. As previously reported in INITIATIVES, the city council there mandates a \$15.57 minimum for drivers. The Minnesota legislature may override the Minneapolis law. Stay tuned. (*Chicago Sun Times*, 3/15/24)

Justice for App Workers (<https://justiceforappworkers.org>) is a coalition of drivers' guilds. Its tactic is a short-term work stoppage (two hours perhaps) on a rotating basis at airports. The coalition seeks "fair pay."

The gig model of taxi rides and food delivery is here to stay. Prior to Covid-19 about the only food brought to one's door came from the neighborhood pizza joint. Today by one estimate about 13% of the business at many restaurants (particularly fast food and casual-type places) is delivery, relying on an app-based driver. (*Minneapolis Star Tribune*, 1/3/24)

Can Door Dash, Grub Hub and the like modify their business model to make a family wage more likely for its regular drivers?

## **Taking the Initiative** *With Developmentally Disabled*

Nearly 80% of developmentally disabled adults are unemployed. Their lives as well as our economy improve when they have suitable employment.

Metropolis Coffee (3057 N. Rockwell St., Chicago, IL 60618; [www.metropoliscoffee.com](http://www.metropoliscoffee.com)) is a wholesaler with a store adjacent to its plant and a café in another Chicago location. Aspire Chicago (1815 S. Wolf Rd., Hillside, IL 60162; <https://aspirecoffeeworks.com>) is a comprehensive facility for the developmentally disabled.

These two entities collaborate. With the guidance of Metropolis, the Aspire team packages and ships coffee under its own label. The customers are primarily Loop businesses, though there is an online store for interested readers of INITIATIVES. Some Aspire workers are part-time, others are full-time and have steered the effort over several years. (*Chicago Sun Times*, 3/1/24)

INITIATIVES' friends at St. Coletta (18350 Crossing Dr., Tinley Park, IL 60487; [www.stcolettasofil.org](http://www.stcolettasofil.org)) have an in-house job training school. This facility also houses a packing and assembly unit that contracts with nearby businesses. Additionally, St. Coletta supports employment at some well-known companies, including Jewel (Chicago's grocery chain) and McDonald's.

Perhaps INITIATIVES' readers can further reduce unemployment among the developmentally disabled.

## **Taking the Initiative** *In Health Care*

INITIATIVES recently reported on frustration among health care workers. Aaron Rothstein of Ethics and Public Policy Center (1730 M St. NW #910, Washington, DC 20036; <https://eppc.org>) continues the consideration.

The real cause is excessive bureaucracy, including time and effort spent on reimbursement requirements, Rothstein writes. (In the name of efficiency, one of INITIATIVES' doctors, affiliated with a hospital chain, now gets messages through a call center. A pleasant operator recently admitted that it takes perhaps three days for a message to reach the doctor.)

Several seemingly helpful approaches to physician burnout only make matters worse, Rothstein details. He includes hospital-sponsored wellness programs. Nor is it helpful to seemingly empower patients by calling them customers. This trend is perpetuated in medical advertizing and by hospital architects.

"The underlying causes of burnout...are not behavioral or lifestyle oriented," Rothstein argues. Burnout is "exhaustion, cynicism, alienation and ineffectiveness resulting from a loss of vocation." The health of patients, not data entry or other bureaucratic chores, must drive the practice of medicine. Reflection on vocation should begin in schools of medicine, including those for nurses, he concludes. (*National Affairs* [Winter/24], 1789 Massachusetts Ave. NW, Washington, DC 20036)

INITIATIVES continues to recommend *Becoming a Good Doctor* by James Drane (Rowman & Littlefield [1995]; \$16.95). NCL's *Spirituality of Work: Nurses* booklet contains themes applicable to any health care professional, including meaning in a changing industry, looking at my environment, God and health care. A limited number of copies are available from NCL (PO Box 291102, Chicago, IL 60629; \$2).

## **Taking the Initiative** *Among Young Adults*

A false ideology is harming young adults. It is *the lie of individual agency* and its companion *the lie of certainty*. Take charge, it says. Through individual hard work you can be anything you want. The ideology comes with pessimism: Don't count on institutions. They are swamps. Don't count on corrupt leaders. Instead, move fast and break things. Yet despite the promises of social media and other purveyors of this ideology, many young adults find themselves isolated and disillusioned.

Emmaus Ecology Initiative, a new project of Dominican University (7900 W. Division St., River Forest, IL 60305; [www.dom.edu](http://www.dom.edu)), is for students whose Christian faith is weak—either from lack of sound formation, low level of interest or outright rejection. The opposite of individualism, this project is premised on a *culture of encounter*. Emmaus connects young adult and youth ministries across parish and school boundaries and will resource emerging networks. There is also a component for teachers to participate in online discussions of Catholicism. And, there are small group discussions for pastoral ministers. (*Chicago Catholic*, 1/21/24)

"Neither the Chancery nor individual parishes and schools have the capacity or resources to carry out this formation," Liz Young of Dominican tells INITIATIVES. Dominican's

campus ministers, she continues, spend lots of “their time helping students to unlearn harmful cultural and religious narratives.” Many students need healing related to negative church and societal experiences. This project is an opportunity for Dominican to embrace its role as an anchor institution within the Catholic community and in specific neighborhoods, Young continues. The word *ecology* in the project’s name is “the web of relationships that we are weaving into a robust support system for young people,” she says.

This social science sense of ecology as interdependent relationships is the key for success in Dominican’s project and in others like it, NCL insists. High school and young adult formation programs (immersion experiences, retreats, sharing circles and the like) cannot be one-offs. Their true payoff comes later when the participants act in social solidarity within their jobs and family life.

“Solidarity grows out of Catholic social teaching,” writes David Brooks, author of *How to Know a Person* (Random House [2023]; \$17.97). “Solidarity is not a feeling; it’s an active virtue,” he continues. It is the opposite of “normal utilitarian logic,” which purports to know in advance the greatest good for the greatest number.

Sustaining solidarity is a major challenge in our enticing but vacuous culture. INITIATIVES will report further on Emmaus Ecology Initiative and similar efforts.

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## Work and Art

Works of art have the power to change lives. Jacques Maritain (1882-1973) wrote: “Art and poetry awaken the dreams of man, and his longings, and reveal to him some of the abysses he has in himself.”

In *The Guardian of Mercy* (Arcade Publishing [2016]; \$16.99), Terence Ward explores Michelangelo Caravaggio’s (1571-1610) masterwork *The Seven Acts of Mercy* and tells the story of its profound influence on the life of Angelo Esposito, the person tasked with guarding it in Pio Monte della Misericordia Church ([www.piomontedellamisericordia.it](http://www.piomontedellamisericordia.it)), where it is still displayed. Along the way, the reader comes to experience lessons in giving and receiving mercy, both from the tale of the creation of the great painting and from the life of Esposito, a civil servant for whom Caravaggio has a transformative effect.

In 1568, Caravaggio received a commission to create an altarpiece that would bring to life the words of Matthew 25: “*I was hungry and you gave me food; I was thirsty and you gave me drink...*” He had recently arrived in Naples, having fled Rome after killing a man in a brawl. He knew the depths of the abyss, of catastrophic personal failings, of longings, of dreams, and of the need for mercy. It is from this depth of soul, drawing from the Naples’ street life, that he portrayed the corporal acts of mercy.

Early in the narrative, Esposito tells his visitors: “This entire painting is [Caravaggio’s] cry for forgiveness and compassion in this mad world. But isn’t that what we all want?” Later, when faced with an anguishing personal crisis, Esposito draws inspiration and strength from this treasured art. He finds within himself redeeming resources of forgiveness and compassion.

*The Guardian of Mercy* tells the story of Caravaggio, but more so it reveals how the painting changed the life of one man, 400 years after its composition and how it continues to speak to our generation. The author sees a special resonance in the teachings of Pope Francis for whom mercy serves as such a touchstone in his understanding of the gospels.

Art, as *The Guardian of Mercy* illustrates, can be transformative. It is no accident that true religion and great art have always been intertwined. Painting, music and literature illumine the deepest spiritual truths and speak to the depths of the human heart.

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## 130+ Years

### *Of Catholic Social Thought*

Lately, the phrase *common good* shows up in talks and op-ed pieces. However, it is usually misappropriated. It should not mean the greatest good for the greatest number or some other calculating notion.

Common good “can only be had when it is had in common,” writes Andrew Willard Jones. From our Catholic viewpoint, society is not a random collection of self-seeking individuals who cooperate on a transaction basis. Rather, society “is a complex, dynamic unity... Everything is what it is in relation to what everything else is,” explains Jones. Examples of a common good in an organic society are public safety, honest elections and clean air. (*Hedgehog Review* [Fall/23], PO Box 400816, Charlottesville, VA 22904)

*Subsidiarity* is another misappropriated Catholic principle. Some conservatives and NIMBY types call upon subsidiarity to say that small is always in itself better; that government is best which governs least.

Similar to the common good, says Jones, this principle is premised on an interdependent society in which “the higher levels of association are ordered toward the lower levels of association... The top subsists in the bottom [and] each part bears within it the whole.” Government, for example, should not run end-around families, but should cooperate with them, particularly in emergencies. Families and other voluntary groups should cooperate with well-designed government programs.

A good society is reasoned conversation in which members are self-actualized together as they build a neighborhood, a city and country. In the Catholic view a society is public friendship. “True friendship...simply is the common good [and] real friendships always seek the form of subsidiarity.” Conversely, any ideology of privilege comes at the expense of relationships. Privilege destroys genuine friendship and solidarity, Jones concludes.

Jones references *Social Friendship* by Pope Francis, NCL [2020], PO Box 291102, Chicago, IL 60629; \$6 and *On Human Work* by St. John Paul II, NCL [1981]; \$7. For more on this topic, also get *Public Friendship*, NCL; \$5.

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## INITIATIVES

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NCL is a volunteer organization that counts on your donations to cover its printing and postage costs plus to underwrite participation in conferences and advocacy for Christians in the world. If you missed your 2024 opportunity to help the cause, there is still time to do so. See page eight of this newsletter.

Back issues of NCL’s newsletter, INITIATIVES, are available through Catholic Labor Network ([www.catholiclabor.org](http://www.catholiclabor.org)). Go into its menu, then its library, near the bottom find National Center.

NCL’s blog, *The Working Catholic*, is carried by *Faith and Labor Movement* ([www.faithandlabor.blogspot.com](http://www.faithandlabor.blogspot.com)).

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

NCL’s objectives include:

- Prompting discussion of church-laity-world as provoked by Vatican II (1962-1965).
- Facilitating people and institutions in the search for a spirituality that grows out of daily occupations and professions.
- Agitating and assisting parishes, schools and agencies as they support the connection between work and Christian life.
- Maintaining a center of information on the Christian in the world; specifically by publishing INITIATIVES and by assisting writing and research on the church and world.

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

“We are trying to save ourselves separately, and that is immoral, that is the corrosive thing among us.”  
–Arthur Miller (1915-2005)