

GOOD WORK NEWS

The Working Centre, 58 Queen St. S. Kitchener, ON N2G 1V6

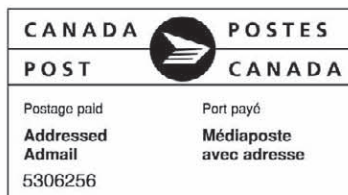
Issue 91

December 2007


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“Climate change is a serious threat to development everywhere”



“Slowing or even reversing the existing trends of global warming is the defining challenge of our ages”



“Galvanising international action on global warming is one of the main priorities...”

“Today, the time for doubt has passed. The IPCC has unequivocally affirmed the warming of our climate system, and linked it directly to human activity”

Intergovernmental Panel on Climate Change (IPCC)

Environmentalism and Common Work:

How the Virtues are Essential to Daily Living

By Joe Mancini

If you happen to pick up a copy of *Small is Beautiful*, you will be reminded that thoughtful writers were identifying a looming environmental crisis by the early 1960s. In E. F. Schumacher's case, most of his material for his 1970 book came from his experiences in British Natural Resource planning in the 1950s and 1960s. His book presents alarming statistics on the astronomical increase in consumption of non-renewable natural resources, with so little thought towards what happens when they are gone or what happens to the environment when they are used to fuel expanding production.

This month we have been warned by the Intergovernmental Panel on Climate Change (IPCC) that “... the time for doubt has passed. The IPCC has unequivocally affirmed the warming of our climate system and linked it directly to human activity” and that “Slowing or even reversing the existing trends of global warm-

ing is the defining challenge of our ages.”

In the 1960s, Schumacher saw the follies of wide spread centralization that was integral to government and business. He wrote a book to describe a different direction, a model for organization and development that celebrated and enhanced small-scale human cooperation that used resources efficiently to ensure that all human beings had adequate access to the tools they need to produce a livelihood. Needless to say, it is a path that is widely ignored and hardly ever chosen.

In *Good Work News*, we have often published Schumacher's description of the purpose of human labour:

- first, to provide necessary and useful goods and services,
- second, to enable every one of us to use and thereby perfect our gifts like good stewards,

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Coming Home to Good Work Spiritual Democracy

By Sean O'Seasain

The Dominican Tradition of Democracy

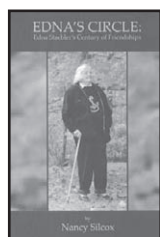
Beginning in 1959, the fifteen years of scholastic training and sacerdotal work in the Dominicans (known in Latin as Dominicanes and mischievously translated as ‘Dogs of the Lord’ because of their fierce dedication to learning and preaching) have been salutary and indeed sustaining for me throughout my work-life. These were years of learning in the Scholastic tradition, living in a monastic and democratic community, and working with freedom and a great sense of fulfillment and satisfaction in Trinidad and Tobago and subsequently as an unofficial “worker priest” in Ireland until I resigned in 1974 – becoming a “stray” Dog of the Lord. It was only after many years of working in some very undemocratic settings after leaving the Dominicans that I rediscovered

their sense of community, work satisfaction, and enthusiastic zeal. It was when I came to work at The Working Centre a few years ago. It was like coming home again!

Something that is little known, is that a religious congregation like the Dominicans can be profoundly democratic. From their beginnings in 1216 their founder Dominic de Guzman and his followers developed their own Constitutions - a model credited with influencing the structure of parliament in Britain. Timothy Radcliffe who was Master of the Order from 1992 to 2001 observes:

“Dominic did not leave us a spirituality embodied in a collection of sermons or theological texts. Instead we have inherited from him and those earliest friars, a form of government that frees us to respond with compassion ... When I was asked during a television interview in France what

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The Spirit of Edna's Generosity Continues

Edna's Circle: Edna Staebler's Century of Friendships

Author
Nancy Silcox's

gift of writing has been combined with a grant from the Good Foundation, allowing proceeds from this book to go to The Working Centre and The New Quarterly.

This friendly and accessible book is of interest to Canadian literature buffs, creative fiction enthusiasts and those who called Edna Staebler a friend and mentor. Author Nancy Silcox has gathered and written forty stories and interviews illustrating the many faces of Edna Staebler. Contributors share their unique memories of friendships since the 1940's.

This work of tribute provides a resource to record the impact of a vibrant community member and to inspire future generations to build on her legacy.

The publication of *Edna's Circle: Edna Staebler's Century of Friendships* is an opportunity to promote the work of local author Nancy Silcox, while the sales of this book will contribute to community initiatives that were supported by Edna. This book is for sale at many local book stores and at Queen Street Commons Café for \$25.00. Proceeds from the sale of this book will be donated to The Working Centre and The New Quarterly.

For more information and reviews of this book, please see page 5.

Twenty-Third Year

Issue 91

December 2007

Good Work News

Good Work News was first produced in September 1984. It is published four times a year by The Working Centre and St. John's Kitchen as a forum of opinions and ideas on work and unemployment. There is a circulation of 9,500 copies. Subscription: a donation towards our work.

Editors: Joe Mancini, Stephanie Mancini, Jennifer Mains, John R. Smith

Contributors: Joe Johnson, Sean O'Seasain, Leslie Morgenson, Amy King, Myroslava Tataryn, Misha Gingerich, and Rebecca Mancini.

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The Working Centre is pleased
to announce that

Stephen and Sylvia Scott

will be Guests of Honour for the
21st Annual Mayors' Dinner

In recognition of their personal commitment to local,
sustainable international development initiatives.

Saturday April 5th, 2008

The Mayors' Dinner is an evening that celebrates individuals
who have made outstanding contributions to our community

When Stephen and Sylvia Scott left Kenya to come to Canada in 1970 and 1974 respectively, they never imagined that they would be calling Canada home more than 30 years later. It is even harder to believe that the Kitchener Waterloo community would become a major driving force behind the ambitious community development project in a remote village of Matangwe, Kenya, East Africa that Stephen and Sylvia co-founded.

Stephen Scott is a science teacher at Waterloo Collegiate Institute and Sylvia is a nurse leader at Grand River Hospital. Both were born and raised in Kenya.

The two co-founded Caring Partners Global (CPG), a Canadian not for profit organization based in Waterloo, Ontario. CPG works in partnership with local, national and international organizations to improve the physical, emotional, spiritual, and environmental health of disadvantaged and impoverished populations in developing countries. The impact of their work has touched many lives in their native country of Kenya in the village of Matangwe and surrounding communities. Their work has involved volunteers from across Canada and especially Kitchener-Waterloo.

They have been instrumental in leading the implementation of health programs, education, agriculture, water and sanitation. A future goal is to construct a community centre with a range of leadership and economic capacity building programs aimed at community infrastructure and future self reliance.

The Mayors' Dinner will celebrate Stephen and Sylvia's long-term commitment to act as the bridge between rural Kenyan and Canadian cultures, generating goodwill and practical development.

We invite you to become involved by buying tickets, purchasing a community table for your group, company or church, purchasing sponsorships or contributing an item for the auction.

For more details, please call
Kara at (519) 743-1151 x119.

Environmentalism and Common Work

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- third, to do so in service to, and in cooperation with, others, so as to liberate ourselves from our inborn egocentricity.

Meaningful work, according to Schumacher, starts with grounding ourselves not in grandiosity, but concern for day by day actions that give spirit and support to those around us. Can our culture support this type of work? It can, but so much would have to change.

Schumacher concludes **Small Is Beautiful** by reminding readers that it is common for all societies to have a critique of materialism. While the development of production and the acquisition of wealth is important, so is the cultivation of virtue as Amy King's article, **Learning from Aristotle's Virtue Ethics** shows us.

"For Aristotle, community is the basis on which virtue stands. Without community, there cannot be virtue, and without virtue, there cannot be happiness and purpose."

Amy's article, along with the articles written by Sean O'Seasain and Myroslava Tataryn originated from the Diploma in Local Democracy course that has been held over the last two years at The Working Centre.

The course focused on the practice of local democracy. We explored how communities can be organized to encourage practical expressions of social solidarity through examples of cooperation, neighbourhood mobilization, and personal responsibility. Most of all, as these articles demonstrate, small local democracy is about applying the virtues at home, work and in the organizations that sustain our communities.

Leslie's article on the topic of walking shows how connected one can be through simple walking. Why is it that increasingly, only those who can no longer afford cars share in this benefit? All together these articles define the kind of thinking necessary to develop a new environmental ethic. If we are to move beyond concern for increasing stresses that our economies are putting on the earth's carrying capacity, then a starting point is to consider how our communities are organized and how can we ensure that the rewards of work are directed to the common good rather than wasteful, status driven consumerism.

In the spring 2007 issue of **Orion Magazine**, Curtis White's article on **The Ecology of Work** offers an in-

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Queen Street Commons Café is the kind of gathering place that is central to local democracy and community vitality. It is a place that provides opportunities for music, meetings, art, and affordable food. A place where all are welcome.



We use whole, vegetarian ingredients to serve an assortment of diverse menu items such as:

- ☛ lasagna & other pasta dishes
- ☛ a variety of salads
- ☛ whole wheat pizzas
- ☛ soups of the day
- ☛ sandwiches & quesadillas
- ☛ cookies, squares, cakes, & pies
- ☛ bagels and breads



We offer hot drinks including fair-trade coffees, specialty coffee drinks, fresh herbal teas, hot chocolate, and a variety of juices.

The Café is supported largely by volunteers and also includes:

- ☛ a unique gift shop with items made by local artisans,
- ☛ community meeting space
- ☛ live music events

Hours:

Monday - Friday:
8:30am - 9:00pm
Saturday: 10am - 4pm

Location:

43 Queen Street South
Downtown Kitchener
519-749-9177 x.227

St. John's Kitchen

Walking

By Leslie Morgenson

I remember taking a train alone from Kitchener many years ago. Young and troubled, facing an uncertain path in life, for the next six hours I had nothing to do but ponder my doubts. There was a light snow on the tracks which gave the traveler a muffled awareness. And as I stared out the window, I became absorbed with the passing surroundings and began to focus outside instead of inside. I felt as if I were on a mischievous voyage, peeking into people's true lives for the train does not travel

For those who have choice, driving is faster but what does one do with the time saved? Rest? Socialize? The truth is, driving typically provokes more anxiety than walking. Walking requires more rest and you socialize more when you walk because the opportunities are there.

down the lovely manicured facades of town. Instead it offers an alternate view of the cities you pass through—the clotheslines, the scrap yards, under bridges, past fences over which gossip might be exchanged. My train reverie was one of those unforgettable and formative moments in life when something shifts and you realize there are alternate paths.

To walk these alternate paths however, is not often considered socially acceptable. We are expected to walk where the city wants us to walk as indicated by public sidewalks. To walk the train tracks, for example, might make you suspect or worse, leave you open to chance.

People at St. John's Kitchen walk the city as evident by their sore feet and worn shoes. And because they walk, they possess knowledge



of these twin cities. Like the train, they too walk the back streets, the tracks, behind buildings and in doing so they read a different tale of a city. It is reminiscent of "Murmur" the project started a few years ago in some cities across Canada whereby the common person has the opportunity to tell their own story about a particular house, bench or street corner in a city. It was a way to take storytelling out of the hands of city officials and give it to the people who live in the city.

For those who have choice, driving is faster but what does one do with the time saved? Rest? Socialize? The truth is, driving typically provokes more anxiety than walking. Walking requires more rest and you socialize more when you walk because the opportunities are there.

Cultural historian Rebecca Solnit (*Wanderlust: A History of Walking*) says that to walk is to be outside society. Therefore it has held much appeal for poets and philosophers who lament technological progress. Walking is incorruptible. It cannot be improved upon. Solnit cites many throughout history both real and fictitious for whom walking was essential. Soren Kierkegaard, Frederick Nietzsche, Jeremy Bentham did their thinking as they walked. For Elizabeth Bennet in *Pride and Prejudice*, her long walks were the vehicle that set her apart from the rest of society, and showed her to be an independent thinker.

Solnit articulates beautifully the gem to be found in walking, to escape society, as an act of resistance, to see walking as art, as a form of speech, as a beginning to revolutions, pilgrimages and a way to solve problems. Just being in the street as a way of being vocal.

Typically, says Solnit, we live in a series of interiors that are disconnected: home, car, gym, office, shops. The appeal of walking is in the connectedness one has with the world. But not only is it the fluidity that rewards the walker, but the pleasing pace as well.

If there is a commonality in the lifestyles of the people of St. John's Kitchen it is this: they are all walkers. I've asked some of these walkers if they too, like me, find walking meditative, or is it just plain tiring when you don't have the option of driving. They've responded unanimously that it is both meditative and tiring. I've seen many sore feet and inadequate footwear in my years at the Kitchen. But I'm not surprised that despite the fatigue, people yet find walking a thoughtful pursuit. I find this diverse culture to be a group of people who are reflective; who always present me with a perspective I hadn't thought of before and I wouldn't likely encounter in mainstream life. It's as if one needs to walk the alternate path to gain the alternate thoughts.

Walking off the beaten path, begs for a different approach in life. It moves away from the proper paths and ventures toward claiming inclusion with one's own story, as it were, through a different mapping of the city scape. With any diverse culture the statements people need to make are sometimes such an alternate perspective that words alone can't be heard by the rest of the community. Walking can be seen as another form of talk, a political statement of sorts. "These are my tracks and this is my

Typically, says Solnit, we live in a series of interiors that are disconnected: home, car, gym, office, shops. The appeal of walking is in the connectedness one has with the world. But not only is it the fluidity that rewards the walker, but the pleasing pace as well.



Julie Lonnenman

map. I know this city, as evident in my blisters." I tend to put more trust in people who walk because when we move our feet down a different path our minds follow. For not only do they have a physical connection with the city, but also a more intimate tie to the earth and the elements providing a spiritual experience all the while with feet firmly planted on the ground. Most of us are so certain of our choices in life, there is little room for a shift in thought, which is at times essential, lest self-centred perspectives settle into our comfortable lives. In the time and money conscious society we have an eye on destination and forget the journey which can be filled with the unplanned. And the unplanned is often the "cup runneth over" portion of our lives, the surprises that fill us with joy.

Environmentalism and Common Work

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sightful perspective on this.

"Spiritual rebirth will mean the rediscovery of true human work. Much of this work will not be new but recovered from our own rich tradition... Fishing as a family and community tradition, not the business of factory trawlers. Agriculture as a local and seasonal activity, not a carbon-based scheme of synthetic production and international shipping. Home and community building as common skills and not merely contracted specializations of construction companies and urban planners."

This year, as The Working Centre celebrates its 25th year, it is satisfying to reflect on the common skills that are integral to everyday work. Using the philosophy of community tools, The Working Centre has witnessed what Peter Maurin called a 'common unity' towards the development of access to tools that serve the community in multiple ways.

On any day you can travel about The Working Centre's four buildings and see hundreds of people engaged in the work of building and serving community. It is usually hard to spot who is staff, volunteer or patron. The common unity is the work of making available services, projects and tools that enhance community living.

The integration of inclusive work and service happens all day long at

I have a growing list of books that unbeknownst to the authors, capture the spirit of St. John's Kitchen. *Wanderlust*, is the latest. I was not surprised to learn that Rebecca Solnit had worked at the San Francisco Zen Centre, an establishment similar to St. John's Kitchen. Her high praise for the walking life is well placed in this community of St. John's Kitchen. "Walking, ideally," she says, "is a state in which the mind, the body and the world are aligned, as though they were three characters finally in conversation together; three notes suddenly making a chord."

It was a train that made my mind shift that day many years ago, but I like to think that if I hadn't been on that train, my feet eventually would have known what to do.



It has come to our attention that from time to time individuals claim to be raising funds for St. John's Kitchen by collecting money door to door. Once a year we do drop flyers, but we always ask donors to mail or drop-off donations directly at the Centre.

97 Victoria where the work of providing a breakfast meal, food distribution and the daily lunch meal along with showers and laundry, a medical clinic, psychiatric outreach and the downtown street outreach workers is combined with the furniture and housewares recycling centre where last year over 150,000 items were sorted, priced and sold at affordable prices, while Job Café provides employment opportunities. Over 3000 hours of volunteer work each month are offered through St. John's Kitchen and Worth A Second Look.

On Queen Street South, over 3000 people per year access our employment services that anchor a range of projects from public access computers, computer recycling, self-directed computer training, sewing space, Maurita's Kitchen, the Queen Street Commons Café, Recycle Cycles, Second Floor Arts Space and an array of transitional, supportive housing units. All of these projects integrate training and work opportunities that involve people from many walks of life.

E.F. Schumacher lamented the decline of local communities that created meaningful work. New kinds of work can take hold when the common goal of serving others has the opportunity to take root in an environment where respect and dignity are primary.

Coming Home to Good Work

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was central to our spirituality, I was almost as surprised as the interviewer when I replied “democracy”. Yet it is central to our lives. To be a brother is to have a voice and a vote. Yet we do not have votes merely as groups of private individuals, seeking compromise decisions that will leave each person with as much private freedom as possible. Our democracy should express our brotherhood ... The Constitutions say that our government ‘is noted for an organic and balanced participation of all its members’, and that the universal authority of its head is shared ‘proportionately and with corresponding autonomy by the provinces and convents’.

Democracy as Vice vs. Democracy as Virtue

The Dominican democratic process which I personally experienced for fifteen years and the ‘spiritual democracy’ which I now experience at The Working Centre are rare phenomena. The word ‘democracy’ is bandied about daily in media reports and political pontifications. The meaning of democracy is very much diminished and pauperized in today’s world, and in dire need of rehabilitation. This diminished form is sometimes a mockery (spelled with a ‘k’ as in ‘democracy’) and a vice.

The late Edward W. Said characterized this aspect of democracy well when he wrote about a post 9/11 chilling conjecture “in which the Christian right, the Israeli lobby, and the Bush administration’s semireligious belligerency is theoretically rationalized by neoconservative hawks whose view of the Middle East is committed to the de-

struction of Israel’s enemies, which is sometimes given the euphemistic label of redrawing the map by bringing regime change and ‘democracy’ to the Arab countries that most threaten Israel”.

This scenario is no longer conjecture and Kevin Phillips has just documented its arrival in **American Theocracy: The Peril and Politics of Radical Religion, Oil, and Borrowed Money in the 21st Century**. But ‘democracy as vice’ is not only evident in the United States. It is also alive and well in southern Ontario.

I personally experienced ‘democracy as vice’ in government bureaucracy where I was subjected to several years of menacing workplace harassment and mobbing of me by some of my former employer’s management and staff, making my workplace experience from 1982 to 1996 a ‘hell on earth’. Regrettably, to this day I regularly hear similar accounts of menacing treatment experienced by workers who have been injured and/or abused on the job – right here Waterloo Region.

Canada – A ‘Living Laboratory’ of Democracy

But that is not to be alarmist or fatalistic. Canada is a marvelous country full of people who are wonderful, generous, and diverse. It is a living laboratory which has a way of thinking and living deliberately as a just society – thanks to Pierre Elliott Trudeau. I met him and his wife Margaret on their honeymoon in Tobago four years before I came to Canada in 1974. There was something special about him that pertains to local democracy and Dominican spirituality. Whenever people refer to Trudeau’s education and formation they inevi-

tably mention his Jesuit schooling. It is not too well known that he was immensely influenced also by Dominican spirituality.

Perhaps Trudeau was influenced by Timothy Radcliffe’s definition of Dominican radical witness: “In the Dominican approach you try to come to a common truth you can both agree on. We don’t aim for victory. We aim for community”. Well if Canada is a ‘living laboratory’ of democracy, then The Working Centre, like the Dominicans, is a ‘radical witness’ to local democracy – democracy as virtue.

What Constitutes Democracy as Virtue

In **Meaningful Work to Meaningful Living**, David L. Norton posits the Greek term eudaimonia as the virtue most central to what constitutes democracy in society because it is “the condition of ‘living in harmony with oneself” [Democracy as Moral Development 1991]. While there are valuable insights into democracy, virtue, and good work in Norton, it seems to me that it is the virtue of epieikeia that more fittingly and accurately is the virtue underlying democracy and which can truly be designated as the virtue of democracy.

Epieikeia as part of the virtue of justice, to quote Romanus Cessario (a Dominican of course!), “... regards the service of the common good and has as its act not an omission but a fulfillment of the justice that is the intention of all law, when this or that prescription of the law

may be deficient to deal with a certain situation.”

Epieikeia is the virtue of interpreting the law in a given situation. In a book **A Tallaght Book of Theology** a confrere writes:

It is a disservice to the law to see it simply as a solution to be slapped on a particular situation – yet, surprising as it may seem, this is frequently the very way law is treated. It is, moreover, a disservice to the dignity and responsibility of the human person when unquestioning adherence to the law is demanded, ascribing an unwarranted absoluteness to the law’s formulation. No one was more conscious of the law’s inherent limitations than Aquinas (cf. Summa theologiae I-II 91, 3 ad 3), who stated that even the written text of the gospels by itself kills (I-II 106, 2) – a fortiori the written formula of the human lawmaker.

All of this may seem so obvious, yet the ancient *juris prudentes* saw fit to introduce checks and balances to the seemingly inherent human tendency to inflate the law beyond its basic helpful role. Among these we may single out the practice of equity [another word for epieikeia]. This concept came into medieval jurisprudence through the Code of Justinian, as a way of safeguarding the community from a rigid and unyielding administration of the law and ensuring that ‘the rigour of the law [be] tempered by the sweetness of mercy’ (Henry of Susa, 1271). [Watchmen Raise Their Voices 2006]

Today’s lawmakers have lost sight of the virtue of epieikeia with the proliferation of ‘zero tolerance’ laws and bureaucracy. So many organizations, large and small, have forgotten the very concept of epieikeia, but it is alive and well at The Working Centre.

Welcome Home to Good Work.



Learning from Aristotle’s Virtue Ethics

By Amy King

Aristotle’s work on virtue ethics, despite being 2300 years old, remains the most important and influential in philosophy. For Aristotle, community is the basis on which virtue stands. Without community, there cannot be virtue, and without virtue, there cannot be happiness and purpose.

Aristotle understood virtue to be an action that is done well, with the purpose of furthering the good. Virtue must be practiced in order for it to thrive/develop. Often, in our pursuit of the good, we will encounter situations in which we are conflicted as to which action we perform will be more in line with our ethical course in life. For example, if a friend tells you in confidence that they are contemplating suicide, and swears you to secrecy, would it be better to ignore your friend’s plea for secrecy, or to break your vow with the hope of helping your friend? When a difficult moral dilemma arises, the practical wisdom that you have gained from acting virtuously will help you choose the path that will be best for you to follow.

For Aristotle, community is the basis on which virtue stands. Without community, there cannot be virtue, and without virtue, there cannot be happiness and purpose.

Aristotle argued that each life is lived with an ultimate purpose toward which we strive. This is the telos of your life. When virtue is exercised in accordance with this telos, it brings you closer to the good life. However, the telos cannot be limited to the individual good; it must also include the social good. When we act virtuously (or do not), we must never think that our actions will only affect ourselves because all of society has a good that we must work toward, and that only comes about if we each practice virtue.

Ultimately, if we exercise the virtues, with practical wisdom as a

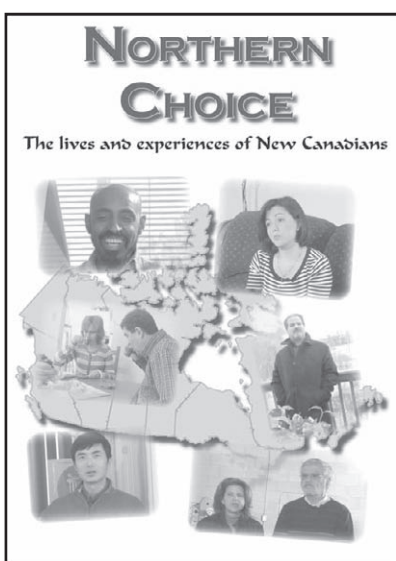
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Northern Choice is the first documentary production of the Multicultural Cinema Club at The Working Centre in K-W.

Immigrants from Poland, Ethiopia, Guyana, Syria, Guatemala, Peru, Egypt, and China talk about their experiences, opinions, successes, disappointments, and how the journey of immigration affected their lives. Directed by Azam Fouk Aladeh.

67 Minutes, suitable for family viewing.

This video is available for purchase at Queen Street Commons Café at 43 Queen Street South.



Aristotle's Virtue Ethics

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guide, in order to strive toward our telos, we are more likely to achieve eudaimonia. Eudaimonia can be translated as happiness, or wellbeing, the comfort that comes with having lived the good life. Eudaimonia is a state that we strive throughout the course of our lives to attain. Again, as with the telos, eudaimonia is also understood to have a social dimension. It is the wellbeing toward which all of society strives. We contribute to this overall well being by achieving it in our own lives.

So, what exactly did Aristotle consider to be a virtue? Courage, temperance, liberality with wealth, pride, friendliness, truthfulness, justice, genuine friendship, artfulness or skill in making things, judgment and understanding are considered to be virtues.

A key to understanding the virtues, as Aristotle conceives of them, is to understand the concept of the mean. Aristotle understands the virtues as representing the mean between excess and defect of the particular virtue. The mean is learned through practicing the virtues. When Aristotle states that pride is a virtue, he does not mean excessive pride, or conceit, but a pride that is pleasurable. Without pride, we could not be courageous, just, or genuine because we would not have the confidence to be so, but excessive pride would make us foolish and rash. Thus, the virtue as mean is the practical wisdom that achieves the synergy of the virtues.

Unlike some modern ideas about virtue, Aristotle's view is holistic and active. Virtue is not passive, it is not something we just have. We can only be virtuous, if we act virtuously. Also, virtues cannot be understood in isolation. We cannot only live in accordance with one virtue,

and ignore the others. They must be understood as a whole in order to ultimately achieve a sense of contentedness in our lives.

We see Aristotle's theory in practice at The Working Centre. The Working Centre respects that everybody comes from a different background, and has had different experiences, and acquired different knowledge and skills. Our experience, knowledge, and skills are not to be forgotten, or minimized, but celebrated. They are an integral part



of who we are, and what we have to offer to the world, both at work, and in our social interaction.

The Working Centre focuses on good work. When our work is good, we recognize that it is important, and that this importance radiates beyond ourselves, and into the community to touch the lives of others. We use our individual skill to produce something for the greater good.

Most importantly, The Working Centre, through its many groups and initiatives, embodies the spirit of reciprocity that is fundamental to Aristotle's account of virtue. Nothing that we do is done in isolation. We feel its reverberation through our lives and the way we are in the world, and since we are social beings, this reverberation cannot help but affect the lives of others. In the end, our way of being in the world is how we judge whether we have led the good life.

Edna's Circle:

Edna Staebler's Century of Friendships

As an award-winning journalist and Maclean's columnist; later as creator and author of the Food that Really Schmacks Cookbook series, Edna Staebler drew praise from readers across Canada. This book presents over 40 reminiscences of Edna, as seen through the eyes of those who knew, loved and admired her. It paints a vivid portrait of a remarkable woman, writer, friend, neighbour, and philanthropist. Guaranteed to bring a chuckle, promising to elicit a tear, Edna's Circle is a book all Edna-lovers will want to own.

Edna's Circle has garnered praise from:

Susan Chilton—Life and Arts Editor, The Record:

Nancy Silcox has done a great service for the legacy of a great woman by gathering these memories of Edna Staebler from those who knew her best. These glimpses into the private interests, moments and thoughts of a woman renowned not merely as a cookbook author, but as a female pioneer in journalism and diary-writing, bring ever-colourful Edna to life. Would that she were still with us; but through these recollections, in large part, she still is.

Karen Ball-Pyatt—Librarian: Grace Schmidt Room, Kitchener Public Library:

Edna's Circle: Edna Staebler's Century of Friendships will be an important addition to the literature about Edna Staebler. The book's fresh and personal perspective will reveal the human side of Edna as a person, friend, writer and beloved local personality. As a local history librarian, I feel that this book adds to the lore and charm of Edna's legacy in the community and the literary world.

Wayne Roth—Mayor, Wilmot Township:

Edna Staebler had a profound influence on all who knew her. In her quiet unassuming manner, you knew you were in the presence of greatness with each contact. Thank you, Nancy, for your wonderful effort in bringing Edna's story for all to enjoy and admire.

Creating Community in Downtown Kitchener for 25 Years



The Job Search Resource Centre assists thousands of people in their search for work

Supporting Job Searching: Last year 3000 people used our lively resource centre, a place with multiple supports to individuals trying to earn a living while facing a tough job market. We provide employment and career counselling, resume assistance, links to employers, job leads, workshops, access to the Internet, faxes, phones, and voice mail service.

Supporting New Canadians: A major focus has been the development of specific initiatives that support New Canadians as they attempt to enter the labour market including Speak English Café, HealthSPEAK, Tourism and Hospitality Careers for Newcomers, Focus on Health Care and Accounting and links to Care for Nurses. These bridge projects complement one-on-one supports that assist with connections to employers.

Access to Technology: These projects such as public access computers, self-directed computer training, Computer Recycling, and community voice mail use a community tools model to make these technologies available to the public on-site at The Working Centre. Last year, our public computers were used 13,000 times.

Waterloo Region ASSETS+ Project: For those interested in starting or improving a home business. This project helps develop a business plan through the 10-week WRAP course. Training includes business technical assistance, mentorship/networking, and a small micro-loans program.



St. John's Kitchen combines a daily meal with expanding outreach supports

St. John's Kitchen for 20 years has primarily used surplus food to serve up to 300 daily meals to those who are homeless and at risk of homelessness, those who experience mental illness, physical injuries, disabilities, and addiction issues, and those individuals who lead lives of poverty, and struggle to hold on to jobs. In its new location at 97 Victoria, St. John's Kitchen operates with a large, bright windowed dining hall, new kitchen, a medical clinic, public washrooms, showers, and laundry. Outreach crisis support is provided daily.

Downtown Street Outreach supports over 300 individuals per year providing immediate crisis support in the downtown, assisting the homeless, those with mental health problems, and those with addictions, reducing frustration and solving immediate challenges.

Psychiatric Outreach Project, working with up to 120 people per month, provides a patient-centred, community-based approach to helping individuals experiencing mental health problems.



Job Café provides over 100 people every six months with work opportunities, including 500 placements totalling 3500 hours of work. Job Café is an essential first link to assist individuals with hundreds of work opportunities that range from street sweeping, painting, demolition, clean up, truck assistant, labourer, landscaping, snow shovelling and moving. Job Café provides income enhancement and a way to participate in a broader network of community involvement.

The Working Centre's Community Tools Projects combine skill-building, community service, and recycling



Recycle Cycles has fixed up and reused over 500 bikes this year and serviced a total of 2000 bikes, helping many get access to an affordable means of transportation. Recycle Cycles Bike Camps teach youth skills in bicycle repair, and 200 youth are involved in shop activities each year.

Worth a Second Look Furniture and Housewares has become Kitchener's largest furniture and housewares recycling centre, moving over 150,000 items per year while primarily supported by 30 volunteers per month who sort, price, and stock good quality merchandise. Worth a Second Look is a community effort aimed at recycling household goods at affordable prices.



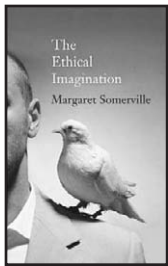
Downtown Revitalizations: All four of our buildings, 43 Queen St. S., 58 Queen St. S., 66 Queen St. S., and 97 Victoria St. N., comprising 45,000 sq ft creating space for projects in the areas of food, health, housing, employment, hygiene, and community tools. The buildings have been gently recreated, saving each from decay and renewing the buildings as community resources. Each renovation took care to reuse and re-adapt as much of the old building as possible.



Integrated, Supportive Housing: We now offer 28 units of transitional, affordable, social housing to the homeless, those at risk of homelessness, and women at risk in units above our buildings on Queen Street and in two houses. Last year, 54 different people accessed our transitional housing while 400 people were assisted by our Housing Desk.

Community Tools projects provide a combination of employment supports, service to the community, skills building and training, including our Second Floor Crafting Space; BarterWorks - a local currency trading system; Sewing Space; Queen Street Commons Café; Maurita's Kitchen; the Community Bake Oven; GROW Herbal; 3 Community Gardens; Worth A Second Look thrift store; and Recycle Cycles - a community bike shop. Over 200 people volunteer to make these projects possible.





The Ethical Imagination

Margaret Somerville

208 pages, \$18.95

Reviewed by Myroslava Tataryn

Every day from my seat at the front desk of The Working Centre, I see different cultures coming together: meeting, converging, clashing, passing. In the introduction to her book, **The Ethical Imagination**, Margaret Somerville writes that, today, individuals and societies are more closely intertwined than ever before. We can no longer deny that we are linked by common humanity and universal responsibility and that our actions (or inactions) directly affect people and communities around the world. Somerville argues that, in such a diverse and yet interdependent world, we are in desperate need of a common ethics, a common morality that will direct our decisions and actions as we interact with our fellow human beings. You may ask, given the secular nature of our world, why should morality be discussed at all? Somerville's answer is simple: "because otherwise we would have a world that the vast majority of us would not want to live in."



Historically, ethics have been anchored in a society's culture and religion. But given the global nature of contemporary populations, we can no longer rely on these commonalities to bind societies to particular codes of action. Therefore, as Somerville asks, "if we cannot use religion, then how do we find our collective imagination and bind ourselves together?" She argues that a secular approach alone will not suffice; science cannot assure a positive, moral and ethical world for us and for future generations. Rather, the "ethical imagination" encompasses the mystical, moral, and scientific imaginations. Somerville suggests the idea of the "secular sacred" to be used as a tool to bridge the gap between the secular and religious worlds. Broadly defined, the sacred, according to Somerville, is that which "elicits feelings of awe and wonder." There is, however, a necessary distinction made between a sacred experience and a purely emotional one: "the sacred has a goal of transformation and, therefore, leads to new forms of behaviour in relation to the social order, the natural order, or, for some, the divine order."

Somerville hopes that maintaining a sense of sacred, without binding it to a specific religion, will help guide us when thinking and acting ethically. I believe that there are experiences, like the birth of a child, that are sacred across cultures and religions. Yet, being able to identify and describe what is sacred is a daunting task, as is the task of identifying what is meant by "acting ethically". Somerville proposes that we define the sacred by exploring "what it is meant to protect, if anything." She suggests that sacredness may protect the physical reality and integrity of

our own bodies as well as the natural world around us. Somerville reminds us that respect for nature is interwoven into most cultures. Consequently, it becomes a worthwhile principle to call upon when searching for a shared ethics.

Somerville pulls together many divergent discussions by identifying certain values as "old virtues," values that cross cultural and religious boundaries and could be used to find commonalities rather than divisions between us. These "old virtues" are: trust, courage, compassion, generosity, hope and, finally, our human desire for home. Somerville's discussion of the concept of "generosity" is particularly relevant to life at The

Working Centre. Somerville explores the idea of hospitality as a way of gaining insight into a broader concept of generosity. Since its inception, hospitality has been a central value of The Working Centre. As a staff member there, it is interesting to consider the meaning of the value of hospitality in a broader context: for example, how an increased intentionality and thoughtfulness to the idea can permeate into our everyday work and lives, making the concept of hospitality a living value that we all carry with us. Somerville explores hospitality through its monastic roots where "for the monks, attending to the needs of the guest took priority over work and even prayer." Yet, Somerville maintains that respect is always a two-way street; although hospitality and openmindedness is a willingness to entertain others' ideas, it does not require us to adopt them as our own. This is an important and encouraging distinction. It allows space for true respect and courtesy without expecting conformity or homogenization.

The Ethical Imagination looks carefully at values that many of us have grown up with, but perhaps have not considered with the attention that they deserve. There are many ethical dilemmas in today's world that are overwhelming, and therefore easily ignored. As Somerville suggests during her introduction, if we continue to ignore or deny the interconnection of humanity, we are doomed. Therefore, Somerville creates an accessible framework for approaching a shared understanding of our basic humanity. By breaking down morally questionable practices in our society (especially those brought about by new medical technology) and offering a framework of questions to ask ourselves when faced with these questions, these seemingly impossible ethical dilemmas seem less overwhelming. Hopefully, as a society, we may become less likely to ignore the questions that need to be asked and openly discussed.

Alternative Work Catalogue

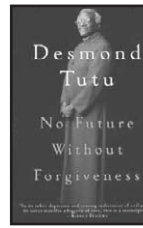


Community and Growth

Jean Vanier

This book is essential reading for anyone who has ever thought of "community" as a way of life or a deep communion with others. Vanier writes from a wealth of knowledge and experience gained through real community involvement, sharing in the hard work and day-to-day obstacles faced by the community, as well as the joyous celebrations and hard-won accomplishments. In the end, Vanier conveys the value of community, and shows the reader that without struggle there can be no success.

331 pages \$33.95 softcover



No Future Without Forgiveness

Desmond Tutu

South Africa's Truth and Reconciliation Commission sought to move from despotism to democracy by exposing the atrocities of the past and achieving reconciliation with the former oppressors. The commissioner, Archbishop Desmond Tutu, offers his reflections on the wisdom he gained by helping usher South Africa through this painful experience. His clarity, born out of decades of experience, shows readers how to move forward with honesty and compassion to build a newer and more humane world.

294 pages \$22.95 softcover



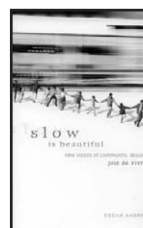
Live Simply

A Simplicity Circle Study Guide for Waterloo Region

Edited by Fiona Heath

A study guide for small groups (6-10) to learn about voluntary simplicity and put it into practice in their own lives. Information to start a circle of your own with organizational and facilitation tips. The guide provides 10 sessions, with discussion background information, international and local authors, local resources and examples.

90 pages \$15.00 softcover



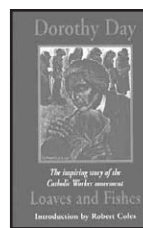
Slow is Beautiful

New Visions of Community, Leisure, and Joie de Vivre

Cecile Andrews

Slow is Beautiful explores the notion that the frantic pace of modern life is resulting in a major decline in the happiness of the general population. Troubled by destructive lifestyles devoted to money and status, our society is affected by subtle consumer, corporate, and political forces which are stamping the joy out of our existence. Andrews suggests ways of building a more fulfilling life through caring communities, unhurried leisure, the development of personal connections to others, and the slow-down of life in general.

244 pages \$19.95 softcover



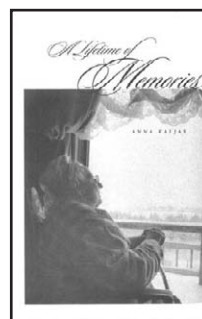
Loaves and Fishes

The Inspiring Story of the Catholic Worker Movement

Dorothy Day

Loaves and Fishes is Day's frank and compelling account of thirty years as leader of the Catholic Worker Movement and editor of its paper. Blending a journalist's perceptions with emotional commitment and warm humour, she shares experiences amid the abandoned and impoverished, the hopeful and the idealistic. In the process, she brings to life a host of remarkable personalities and reveals a life of faith in action. A unique document of social history, Loaves and Fishes offers powerful testimony to the unwavering faith of a woman dedicated to improving the lot of all people and creating a viable alternative to the growing ills of a chaotic world.

221 pages \$24.95 softcover



Anna Kaljas:

A Lifetime of Memories

By Mervyn Mothersell

122 pages, softcover

A beautiful reflection of Anna's life that tells the story of her lifetime of dedicated service.

An excerpt from Anna's Book:

"I was very lucky when I was growing up, to have my Aunt Anna in my life. She made me realize that all wasn't well with the world. She was a beacon that shone a light on the needy. I saw people with needs and watched my Aunt take care of those needs. She became my mentor and role model and created in me a burning desire to take care of people less fortunate than myself. Whenever I've seen anyone in need, I've tried to help. I've never reached out to a needy person to gain praise or recognition — I have faults, but grandiosity isn't one of them. I help others for the sheer joy I experience knowing I made someone's life easier. I must say that over the years I have received a lot of recognition and praise from

people in all walks of life. Clubs, organizations, politicians and the media have been most generous and kind in acknowledging my efforts. Frank Etherington, a writer for The Record, even wrote a play about me entitled "The Snake Lady". The recognition is good because shining the spotlight on me also shines the spotlight on the people I'm helping. The less fortunate are exposed and that's good, because there are many who believe our community doesn't have any people who are less fortunate. I've always been grateful and surprised by the recognition. I know glory is not important, only what causes the glory is important."

Copies of this book are available at Queen Street Commons Café and can be ordered at 519-743-2243. All proceeds go towards repairs at Anna's hostel.

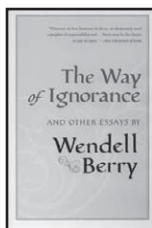
Alternative Work Catalogue



Citizenship Papers

Wendell Berry
Wendell Berry is one of those faithful, devoted critics envisioned by the Founding Fathers of America to be the life's blood and very future of the nation they imagined. Adams, Jefferson, and Madison would have found great clarity in his prose and great hope in his vision. And today's readers will be moved and encouraged by his passion and his refusal to surrender in the face of desperate odds. *Citizenship Papers*, a collection of 19 essays, is a call of alarm to a nation standing on the brink of global catastrophe.

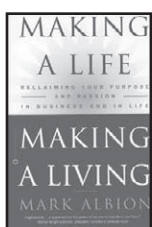
189 pages \$21.00 softcover



The Way of Ignorance

Wendell Berry
Modern American culture, says Berry, can be characterized by divisive anger, profound loss, and danger. Berry responds to these elements with hope and intelligence in this series of essays. He poses questions such as: Whose freedom are we considering when we speak of the 'free market'? What is really involved in National Security? What is the price of ownership without affection? He answers them with clear and passionate prose, providing the reader with some of his finest cultural criticism.

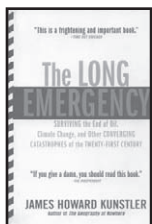
180 pages \$18.95 softcover



Making a Life, Making a Living

Mark Albion
In this book, author Mark Albion explains the importance of making more than just a living. He tells his personal story of how his success in business failed to satisfy his body and soul, and how he started over in life, dedicating his passions to a better self and a better world. The stories of many others who made the same choice to start over are related too in this book, offering advice on how to make a fulfilling life as well as a living.

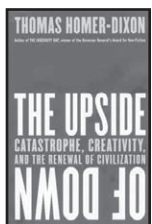
273 pages \$19.95 softcover



The Long Emergency

James Howard Kunstler
James Howard Kunstler is a witty author whose writing has taken aim at suburban sprawl – namely the destruction of small communities in favour of endless tracts of housing and strip malls. His small town sensibilities make it obvious to him that auto dependent suburban development based on cheap oil and natural gas is a losing proposition. His book postulates a Long Emergency from the inevitable oil and gas shortages and the resulting economic dislocation.

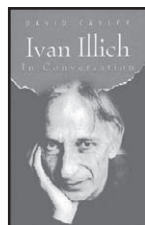
324 pages \$17.95 softcover



The Upside of Down

Thomas Homer-Dixon
In this essential book for our times, Thomas Homer-Dixon describes his understanding of the urgent problems that confront our world, and clarifies their scope and deep causes. The Upside of Down paints a vivid picture of the immense stresses that are simultaneously converging on our societies and threatening to break our very civilization apart. This vitally important book shows how, in the face of ecological and societal breakdown, we can renew our global civilization, and avoid catastrophe.

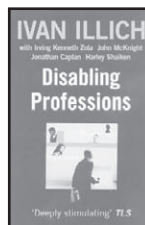
448 pages \$24.95 softcover



Ivan Illich - In Conversation

David Cayley
Ivan Illich in Conversation contains the first major interviews granted by Illich in over 15 years. This book examines how institutions dominate modern life. Do advances in education, medicine and transportation systems actually liberate the human spirit, free us from ignorance, or give us independence? Illich's thesis is that institutions that grow beyond a certain scale force people to consume what institutions produce. These conversations range over the whole of Illich's published work and public career.

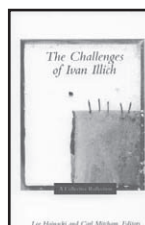
299 pages \$18.95 softcover



Disabling Professions

Ivan Illich with Irving Kenneth Zola, John McKnight, Jonathan Caplan, and Harley Shaiken
The authors of this book have put together an intriguing and controversial series of essays that challenge the power and mystery of the world's professions. They ask why our society puts so many resources into medicine, education, and law with so little apparent result; and why people are in awe of these professionals and allow them to create effective monopolies. These questions are analyzed in-depth and potential, radical solutions suggested.

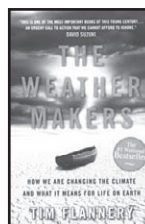
127 pages \$12.00 softcover



The Challenges of Ivan Illich

Lee Hoinacki and Carl Mitcham, Editors
Ivan Illich has been called the greatest social critic of the twentieth century. For this book, the editors have compiled a number of essays written by individuals who have been strongly influenced by Illich in their life. The book depicts how Illich's thoughts on such diverse topics as education, psychotherapy, history, technology, economics, anarchism, society in general, and more have profoundly changed the lives of those who knew him.

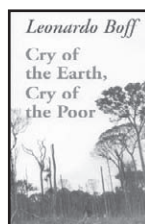
256 pages \$24.95 softcover



The Weather Makers

Tim Flannery
In *The Weather Makers*, Flannery argues that human-caused pollution - in the form of ozone destroying chemicals and greenhouse gases - has altered not only global weather patterns but has increased the potential for extreme weather events. This book is both an urgent warning and a call to action, describing the history of climate change, how it will develop over the next century, and what we can do to prevent a global catastrophe. Flannery offers specific suggestions for action by individuals and lawmakers that can potentially reduce greenhouse gas emissions by 70%!

356 pages \$22.95 softcover



Cry of the Earth, Cry of the Poor

Leonardo Boff
Noted Latin American theologian Leonardo Boff extends the intuitions of liberation theology, demonstrating how they can help explain the urgent questions of poverty and ecological degradation. He argues that if faith fails to appreciate the ecological problems facing the world, it intensifies the crisis, and begs for reform. In joining liberation theology and ecology, Boff explains how we can reclaim the dignity of the earth and our sense of a common community.

242 pages \$35.95 softcover



Introduce others to the Queen Street Commons Café! Queen Street Commons Café gift certificates are now available at the Café!

Books from the Alternative Work Catalogue are now available for sale at the Café and make great gifts!



43 Queen Street South,
Downtown Kitchener,
519-749-9177 x.227

Café Hours

Monday to Friday:
8:30am-9pm
Saturdays: 10am-4pm
(closed for holidays on
December 24, 25, 26, 31,
and January 1)

The Café Gift Shop offers handmade items crafted on the Second Floor Art Space

- Gift Baskets
- Herbal Soaps
- Herbal Products
- Handmade Paper
- Recycled Crafts
- Cards



This fall, on the last Friday of each month, the Queen Street Commons Café has been filled with people enjoying a relaxing evening of food and jazz performed by Andy Macpherson's New Vibes Jazz Quartet. The next show will be on Friday, January 25th,

To the Readers of Good Work News

Dear Friends,

For over 25 years, The Working Centre has been creating community in Downtown Kitchener. Our projects are a hub of activity. Everyday over 200 people use our Job Search Resource Centre, while St. John's Kitchen provides a hot lunch meal for up to 300 people. The Psychiatric Outreach Project and Downtown Street Outreach are constantly providing support to over 300 people.

Our 28 units of transitional housing support people facing homelessness. The housing desk, supports to New Canadians, Recycle Cycles Bike Shop, our thriving thrift store, community gardens, arts and culture projects and the Queen Street Café are all examples of integrated community services that combine skill building with community building.

We rely on your contributions to make this creative work possible. This work of community, from serving meals, to providing housing, to recycling bikes is primarily supported by volunteers and financial donations.

For your contribution to our work you will receive our quarterly newspaper, Good Work News that tells the story of community building in downtown Kitchener with articles about community tools, simple living, innovative responses to poverty, and the changing nature of work. We are asking for your support because our work is so important to the many people who rely on us. We hope that you are able to make a donation at this time to help sustain us throughout the year.

Sincerely,

Joe Mancini
Director



**Yes I want to support this work in K-W!
Enclosed is my donation for**

\$35 \$50 \$75 \$100 Other \$ _____

Please direct my donation to:

St. John's Kitchen The Working Centre Where it is needed most

*Please make cheque payable to: The Working Centre,
58 Queen St. S., Kitchener, Ontario, N2G 1V6*

Name: _____

Address: _____

City: _____ Postal Code: _____

Visa Mastercard

Amount: \$ _____

Card #: _____

Expires: _____

Signed: _____



An Alternative Christmas Gift Idea

Each year we are grateful for donations made in the name of family, friends or associates. If you use this order form, we will gladly send a Christmas card acknowledging your gift. Please fill out the form carefully. The cards that we send have been designed by Andy Macpherson.

Please direct my gift to:

St. John's Kitchen The Working Centre

Please send a
Christmas card to:

Name: _____

Address: _____

City: _____ Postal Code: _____

Your name and address:

(So we can send you an Income Tax receipt). If more space is needed, please use a separate sheet.

Name: _____

Address: _____

City: _____ Postal Code: _____



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9am - 5pm
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We offer a wide range of quality used goods at affordable prices, including:

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Music Cassettes & LPs
Small Appliances
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And More!