

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.classic.catholiclabor.org/NCL.htm</p>	<p>May 2017 Number 232</p>
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Bishops' Synod

The topic for the October 2018 Synod of Bishops is “Young People, Faith and Vocation Discernment.”

The entire notion of vocation needs “correction in thinking,” says Russell Shaw. It is commonly but wrongly assumed that “vocational discernment is mostly or exclusively for people who think that God may be calling them to the priesthood and religious life.” (*The Pilot* of Boston, 10/28/16)

This equation of *vocation* with “the calling to religious life and to the priesthood” has a long history, details Kathleen Cahalan in *Calling in Today's World* (Eerdman's Publishing [2016], 2140 Oak Industrial Dr. NE, Grand Rapids, MI 49505; \$25). A shift began, however, at Vatican II (1962-1965), where ordinary work was associated with a calling, she continues. Her latest, *The Stories We Live: Finding God's Calling* (Eerdmans, \$15.99), is also on this topic.

The idea that every worker, every student and every family member has a vocation regularly appears in subsequent Church documents, including *Vocation of the Business Leader* (Pontifical Council for Justice and Peace, John A. Ryan Institute [2014], 2115 Summit Ave., St. Paul, MN 55105) and *John Paul II's Gospel of Work* (NCL, PO Box 291102, Chicago, IL 60629; \$8).

The *Preparatory Document* for the October 2018 Synod also connects ordinary work with vocation: “Experiences in the world of work, oftentimes difficult or problematic...are opportunities to accept or ponder in depth one's vocation.” (*Origins* [1/26/17], 3211 Fourth St. NE, Washington, DC 20017)

Moving from a Church document to daily life is not so easy. *Lay clericalism*, is a major impediment; “one of the greatest distortions” in post-Vatican II Catholicism, according to Pope Francis. It “tends to diminish and undervalue the baptismal grace... [It] limits the diverse initiatives and efforts [of the laity] and, dare I say, the necessary boldness to enable the Good News to be brought to all areas.” (*L'Osservatore Romano* [4/29/16]; w2.vatican.va/content)

Lay clericalism is a tough one because it starts with a good intention. Church employees want to encourage lay involvement in liturgy, religious education, diocesan commissions, Church-sponsored charities and more. Lay people want to lead their parish, to address community issues in Church-sponsored efforts, and to help out the clergy.

The unintended side effect, says Shaw, is the presumption that “what counts is participation in some form of ministry that brings a lay person within the penumbra of the clerical state.” Consequently the majority of Catholics—who for whatever reasons—are not into internal ministry continue to think that vocation equals religious life. (*America* [9/29/14], 33 W. 60th St. #600, New York, NY 10023)

Shaw identifies a consequence of a narrow notion of *vocation*. Young adult Catholics, often not involved in internal ministry, are prone to think that making a big decision (known as *discerning* in churchy language) pertains only to “prepping for a career,” instead of thinking about how to improve the world.

Here are three suggestions in anticipation of the October 2018 Synod:

- Each time a diocesan newspaper feels the urge for a “special section on vocations” it can add homemakers, dentists and sanitation workers to its usual profiles of religious and priests.
- Those who write the weekend “Prayers of the Faithful” can include a prayer for engineers, civil servants or dads whenever they ask God for vocations to the priesthood.
- A bishop who allocates money to a Vocations Office can tell its leaders to include on their agenda the vocation crisis (a crisis of numbers and/or of meaning) among nurses, among bankers or among journalists.

Other suggestions?

Taking the Initiative Against Predators

A *contract sale* is an exploitative real estate scheme. It is also called *agreement for deed* or *land installment contract* or *contract for deed*. “The practice appeared to have died out...by the mid-1970s,” says Jack Macnamara (Loyola CURL, 1032 W. Sheridan Rd. #Cuneo 416, Chicago, IL 60660; www.luc.edu/curl). Back in the day (then a Jesuit seminarian) he, along with Msgr. Jack Egan (1916-2001) and initially 24 families, organized the Contract Buyers League to assist the victims. Unfortunately, Macnamara writes, contract selling is back. (*Social Policy* [Winter/16], PO Box 3924, New Orleans, LA 70177)

Here is how it works. The Federal Housing Administration, created in 1934, “refused to insure mortgages” in so-called *poor neighborhoods*, explains Beryl Satter in her excellent *Family Properties* (Picador [2009], 175 Fifth Ave., New York, NY 10010; \$19.96). This opened up a stream of other practices that wash away local wealth. A family still interested in a house might sign “a contract to eventually own,” somewhat like leasing a car. The family, usually thinking they are dealing with a mortgage, accepts all fees, repairs and utility costs. They accrue no equity. If they miss one monthly payment toward an over-priced house, they are evicted because they never hold the title to the house. The speculator flips that same house to another family. A so-called *slum* thus becomes profitable for predators.

Macnamara’s Contract Buyers League and several other efforts gave impetus to the 1968 Fair Housing Act and the 1977 Community Reinvestment Act. However, as Rebecca Burns details, the type of people who preyed on neighborhoods in the 1960s and who caused the 2008 real estate crash are now peddling exploitative contract purchases. Burns profiles Chicago residents who, upon signing a contract for deed, move into houses in need of essential repairs; who then fall behind in their inflated payment to the speculator; and who eventually discover they “hadn’t actually purchased [their] home at all.” Such families have no standing in court because they have no title.

Burns names a few companies that, using the contract for deed tool, have recently speculated in Chicago and nearby places, including National Asset Advisors of Columbia, SC and Harbour Portfolio Advisors of Dallas,

TX and Vision Property Management also of Columbia, SC. Vision is being questioned by the U.S. House Committee on Oversight; Harbour is under investigation from the Consumer Financial Protection Bureau. (*Chicago Reader* [3/2/17], 350 N. Orleans, Chicago, IL 60654 and *N.Y. Times*, 12/26/16 & 3/14/17)

Nowadays a contract seller does not target a specific race or a specific block in a fragile neighborhood. Nor does the practice only occur in Chicago. Reporters Matthew Goldstein and Alexandra Stevenson find examples in Akron, Battle Creek, Detroit, Florida, Minnesota and elsewhere. (*N.Y. Times*, 2/16/17 & 2/20/17)

Simply to oppose contract sales does not sufficiently help working families find safe and affordable housing. Some non-profit development groups have reputable rent-then-own programs. The non-profit agency supplies lots of support before and during occupancy. Dayton Bluff Housing Service (823 E. Seventh St., St. Paul, MN 55106; www.dbnhs.org) is one example. Bridge to Success (3137 Chicago Ave., Minneapolis, MN 55407; www.ownahomemn.org), a consortium of developers interested in affordable housing, is another. Dayton Bluff is a partner with Bridge to Success.

To keep current, the original Contract Buyers League has an informative website, www.contractbuyersleague.blogspot.com.

Taking the Initiative On Wages

A certain company was not properly handing out paychecks, recounts Pope Francis. Yet, “the head of the company, a Catholic, was taking his winter vacation on a beach...and the people knew it... These are scandals,” the pope concluded, even if the newspapers don’t cover them. (*Chicago Sun Times*, 2/24/17)

It is called *wage theft*, says former NCL board member Judy Valente in *America* (33 W. 60th St. #600, New York, NY 10023; 11/23/15). It occurs despite the teaching on the dignity of work in Jewish, Christian and Muslim scripture. She refers for example to *Deuteronomy* 24: 14-15: “You shall not withhold the wages of poor and needy laborers... You shall pay them their daily wages...because their livelihood depends on them. Otherwise they might cry to the Lord against you and you would incur guilt.”

Valente goes on to profile Interfaith Worker Justice (1020 W. Bryn Mawr Ave.,

Chicago, IL 60660; www.wagetheft.org) which along with its 31 affiliated worker centers tracks down and addresses wage theft situations.

For example, one IWJ worker center, Centro de Trabajadores Unidos en Lucha (3715 Chicago Ave. S., Minneapolis, MN 55407; www.curl.net), helped employees win a \$425,000 settlement early last year from a cleaning contractor.

The problem usually occurs in low wage sectors like residential construction or upkeep, home health care and in some areas of agriculture. But lawyers, teachers and others who contract for a specific job are also vulnerable, reports Barb Kuncera of *Workday Minnesota* (www.workdayminnesota.org).

Public awareness is important; otherwise the remedies (a legal complaint, protest and municipal investigation) arrive on the scene only after-the-fact. A comprehensive book on this topic is *Wage Theft in America* by Kim Bobo (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5.25).

Taking the Initiative *In Science*

Bro. Guy Consolmagno, SJ recently came upon a poster for an upcoming talk on campus. “Worst Censorship of Research since the Catholic Church Banned the Telescope,” it read. The poster irked him because he is in charge of one of the world’s largest telescopes and it is owned by the Catholic Church. It is the Vatican Observatory (2017 E. Lee St., Tucson, AZ 85719; www.vofoundation.org). Further, Catholicism’s interest in telescopes is not new. Consolmagno’s sky-gazing operation dates from 1582.

The poster is one more example of the urban myth that Catholicism opposes science. And don’t get Consolmagno started on Galileo Galilei (1564-1642). Catholic leaders made many serious mistakes during the Galileo fiasco, Consolmagno writes. But the incident “had nothing to do with [Catholicism] being against science.” (*The Tablet* [1/28/17], 1 King St. Cloisters, Clifton Walk, London W6 06Y England & *Catholic New York*, 3/16/17)

“The science-religion debate of clashing certainties was never true to the spirit or the history of science or of faith,” writes Krista Tippett, editor of *On Being* (KTPP, 1619 Hennepin Ave., Minneapolis, MN 55403; www.onbeing.org).

In fact, in Tippett’s opinion, science is “a new kind of companion” in the spiritual life. Obviously, many young adults are turned off by toxicity and mindless inertia within Catholicism. But a fair number of them express “openly theological curiosity...in unexpected places,” she finds. The further young adults get into science and the environment, the more likely they are to appreciate the spiritual life as reasonable and interesting. (*America* [2/20/17], 33 W. 60th St. #600, New York, NY 10023)

There’s a new on-line course (in English) that covers Catholicism and science from Galileo through Pope Francis. It is titled “Science and Faith in Dialogue” (Teologiade Catalunya, Diputacio, Barcelona 08007 Spain; www.scienceandfaithonline.org).

Though not its exclusive focus, NCL’s friends at Lumen Christi (1220 East 58th Street, Chicago, IL 60637; www.lumenchristi.org) promote the science and religion dialogue. In recent months the group hosted a conversation with Peter Harrison of University of Queensland in Australia and author of *The Territories of Science and Religion* (University of Chicago Press [2015], 1427 E. 60th St., Chicago, IL 60637; \$26). Lumen Christi also had a session on evolution and Catholicism featuring Stephen Barr, author of *The Believing Scientist* (Eerdmans [2016], 2140 Oak Industrial Dr. NE, Grand Rapids, MI 49505; \$25).

INITIATIVES cannot let this topic go without a shout out to our friends at ITEST (20 Archbishop May Dr. #WG403, St. Louis, MO 63119; www.faithscience.org), a U.S. hub for Catholics and others who believe that faith and reason help each other. Its website has links to another half-dozen U.S. Catholic centers that promote the dialogue.

Taking the Initiative *On Campus*

Yelyzaveta DiStefano (Loyola University Psychology, 1032 W. Sheridan, Chicago, IL 60626) is a graduate student employee. She recently voted with colleagues to join a union. Her new bargaining unit includes 210 full-time and part-time teaching assistants, research assistants, program assistants and fellowship teachers. DiStefano earns about \$18,000 before taxes for nine months of work. She expects a boost in pay and maybe a little improvement in health benefits.

The administration at Loyola gets a *B grade* for its behavior during this episode; at least so far.

On the positive side Loyola will now bargain in good faith.

The school is also correct to claim religious freedom; to, as it told the National Labor Relations Board, be “free from government entanglement.” Of course to the administrators, this doesn’t mean Loyola will forego government grants, will no longer process government scholarships and lots more.

Also on the positive side Loyola’s NLRB testimony correctly asserts its claim “to define our own [religious] mission.” Thus graduate student employees in theology and those in pastoral capacities are not part of the bargaining unit.

Loyola also apologized to the grad students for any lack of respect and for poor communication in the past.

Finally, Loyola’s new president, Jo Ann Rooney, appointed a “Just Employment Task Force,” charged with examining the school’s labor practices in light of Catholic doctrine and Jesuit values. She expects an initial report by this summer.

Unfortunately, Loyola falls short of an *A grade* because during the graduate assistants’ campaign some administrators skirted around Catholic doctrine by unduly influencing the vote, painting the proposed union as interested only in dues, not in education. The administrators also rolled out the tired argument that a union is an outside third-party that impedes “a direct working relationship.” (*Chicago Tribune*, 2/9/17 and *Loyola Phoenix*, 51 E. Pearson, Chicago, IL 60611; 2/15/17 and *Catholic Labor Network*, www.catholiclabor.org; 1/15/17 & 3/14/17)

For a comprehensive and balanced summary of Catholic doctrine on this topic, get *Catholic Administrators and Labor Unions* (NCL, PO Box 291102, Chicago, IL 60629). The booklet’s co-author is the late Ed Marciniak, who headed a Loyola institute for many years and was highly regarded on campus, as he was throughout Chicago.

Taking the Initiative *In Banking*

Sisters of St. Francis (609 S. Convent Rd., Aston, PA 19014) submitted Wells Fargo shareholder resolutions about “the root causes of the fraudulent activity,” about “steps taken to

improve risk management and control processes” and about “evidence that incentive systems are aligned with customers’ best interests.”

Wells Fargo executives petitioned the Securities and Exchange Commission to keep these proposals off the agenda for its April 25, 2017 meeting in Florida. The Sisters won a round. The reforms are included in the packet sent to the bank’s voters, along with a “reject” recommendation from the board. (*Wall St. Journal*, 1/29/17 and *Los Angeles Times*, 3/15/17)

INITIATIVES raises some questions.

- Some working families have their children enrolled in Catholic colleges. Wells Fargo says it wants to restore public trust. Why then are the bank’s foreclosure lawyers still harassing working families and why then don’t Catholic colleges get rid of their Wells Fargo investments?
- Presumably not all Wells Fargo employees lost their moral compass in grammar school. The bank’s dedicated workers apparently could not address fraud without fear of retaliation. Could then a union be one mechanism for ethical bank clerks to improve their company? We don’t know because there are no bank unions in the U.S. The Committee for Better Banks (www.betterbanks.org) is proposing a union at Santander Bank (75 State St., Boston, MA 02109). The bank has nearly 700 branches in New England, New York City area and Eastern Pennsylvania. The bank is foreign owned and 150,000 of its overseas employees are union members. (*Labor Notes* [3/17], 7435 Michigan Ave., Detroit, MI 48210)

INITIATIVES will monitor the Sisters of St. Francis, the CBB and other efforts to improve finance practices.

Taking the Initiative *With Mail*

The boycott of Staples is over. The U.S. Postal Service (a primary vendor for our National Center for the Laity) will no longer outsource to Staples’ stores. Limited partnerships between the Post Office and retail outlets will remain; a grocery that sells a book of stamps, for example.

Mark Dimondstein (American Postal Workers Union, 1300 L St. NW, Washington, DC 20005) says “the Staples effort was the

acceleration of the privatization model.” The next step was private sorting facilities and perhaps private delivery.

There are at least three resolutions about improved postal service in Congress. Plus, there is HR 756 which addresses a 2006 law that requires a decade’s worth of USPS retiree health benefits to be allocated in advance. Advocates of HR 756 say that switching back to an annual allocation will add \$5billion each year to the USPS. (*Labor Notes* [2/17], 7435 Michigan Ave., Detroit, MI 48210 and *Solidarity Notes* [4/17], 33 Central Ave., Albany, NY 12210)

Finally, groups like New Economy Project (121 W. 27th St. #804, New York, NY 10001; www.neweconomynyc.org) and Alliance for Retired Americans (815 16th St. NW #400, Washington, DC 20006; www.retiredamericans.org) want to restore postal banking. It was around from June 1910 to July 1967. Although money orders are available at the post office, the proposal would include small accounts and modest borrowing. The idea is to take business away from payday predators and to boost USPS revenue. Jim Kaufman (PO Box 77, East Berne, NY 12059) wants to hear from INITIATIVES’ readers on postal banking.

125+ Years

Of Catholic Social Thought

Beginning in 1926, Fr. Charles Coughlin (1891-1979) of Michigan hosted a popular radio program under the auspice of his National Union for Social Justice. He also published a newspaper, *Social Justice*. His organization and his publication were wrongly named because Coughlin was anti-Semitic and expressed some Nazi sympathy.

There is another misleading term making the rounds today: *the right to work*. It is not used, as in the 1948 *Universal Declaration of Human Rights*, to mean that everyone can have a job. Rather, the phrase is used in 28 states (including now Missouri) to mean that an individual worker in a union shop does not have to pay dues or in any other way affiliate with the union, though that worker continues to enjoy benefits gained through collective bargaining. Rep. Steve King (526 Nebraska St., Sioux City, IA 51101) and others propose a National Right to Work law. (*Catholic Labor Network* [2/27/17]; www.catholiclabor.org)

Bill Doyle of Valparaiso, IN offers a different phrase: *the right of work* or “more

specifically the right of people to be the subject of work instead of its object.”

The right of work, says Doyle, is “mainstream Catholic theology,” first articulated in modern times in the 1891 encyclical *The Condition of Labor* by Pope Leo XIII (1810-1903). Doyle quotes from it: Workers “labored under...a yoke little better than slavery itself... To misuse [people] as though they were things in pursuit of gain, or to value them solely for their physical powers—that is truly shameful and inhuman.”

Pope/Saint John Paul II (1920-2005), in talks and encyclicals, develops the meaning of work and, Doyle continues, names principles that respect the God-given gift of work. (No, *Genesis* does not say that work is the punishment for original sin.)

A person “is therefore the *subject of work*,” John Paul II begins. Thus “we must first of all recall a principle that has always been taught by the Church: *the principle of the priority of labor over capital*,” the pontiff continues. In other words, John Paul II asserts the primacy of people over things. This primacy is threatened by what John Paul II calls “*the error of economism*, that of considering human labor solely according to its economic purpose.” What he describes, Doyle concludes, is the dominant philosophy of work in the U.S., as represented in the misnamed *right to work* campaign. (See *Pope John Paul II’s Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; \$8)

The “economy is not an end in itself, but is to serve people and help them to flourish,” echoes Bishop John Stowe, OFM Conv. (Diocese of Lexington, 1310 W. Main St., Lexington, KY 40508). “The good of the human person is at the center of all economic activities.”

Stowe, in a public letter of 1/4/17, goes on to say that “falsely named *right to work* legislation” undermines the principle of the person as the center or subject of work. “The weakening of unions by so-called *right to work* laws,” Stowe explains, “has been shown to reduce wages and benefits overall... This cannot be seen as contributing to the common good.”

Work Prayers

“God of offices and kitchens
Lecture halls and factory floor,
God of internet, computers,
TV screens and so much more.
You are always here around us
Even when we do not know...
Typing, phoning and collating
You are with us in our toil.
In the workshop, store and office
Classroom, kitchen, garden too,
Help us see your gift and glory
Serve you well in all we do...”

-- Colin Wood in *The High Calling* (Theology of Work Project, 15 Notre Dame Ave., Cambridge, MA 02140; www.theologyofwork.org)

Rest in Peace

Michael Novak (1933-2017)

Anticipating the theme which would identify his career, Novak told participants at National Center for the Laity's founding convention, nearly 40 years ago: “Millions of Christians...are left to live in bad faith because they never hear the work they do everyday assessed in Christian perspective; and they often hear it described as though it were wholly materialistic, selfish, individualistic, crass, commercial, unjust and beneath the dignity of a holy person.” As a corrective, he called for a “sound lay theology.” (*Challenge to the Laity*, NCL, PO Box 291102, Chicago, IL 60629; \$3.00)

After NCL's convention, Novak wrote nearly 40 books and many articles about this lay theology; what he called a *theology of democratic capitalism*. Democratic capitalism is not “without sin,” Novak wrote in *Spirit of Democratic Capitalism* (Rowman & Littlefield

Happenings and Resources

“Ministry in Modern Ways of Working” is the theme for the July 14-16, 2017 annual conference of Chrism (Christians in Secular Ministry, 15 Vicarage Gardens, Llandudno LL30 1RG Wales; www.chrism.org.uk). This group publishes an informative monthly pamphlet, *Ministers At Work*.

Sacraments and Social Mission (USCCB, 3211 Fourth St. NE, Washington, DC 20017; www.usccb.org/jphd) is a 23-page booklet that reminds us that sacraments are communal and outward-looking by their very nature. Each section in *Sacraments and Social Mission* names relevant Scripture passages and Vatican documents. Each has a question or two for reflection. The booklet concludes with a format for group discussion plus 44 more reflection questions.

Monday Eucharist (NCL, PO Box 291102, Chicago, IL 60629; \$8) likewise insists on an outward direction to sacramental life. Specifically, says the book, Sunday worship propels Christians into the world

[1982], 4501 Forbes Blvd. #200, Lanham, MD 20706; \$20.95). But it is morally superior to the alternatives.

As months went by, however, Novak increasingly endorsed extreme free-market capitalism, mostly neglecting the necessity for countervailing forces. NCL, sharing Novak's concern for workaday Christians, preferred terms like *theology of work* or *spirituality of work*. Further, NCL refrained from baptizing any macro-economic system; instead focusing on the aspirations and struggles of faithful businesspeople, educators, health professionals and working families.

Novak grew up in a Western Pennsylvania immigrant Slovak community and retained empathy for its working culture. He wrote a novel about Slavic miners in Hazleton, who in the late 1890s were massacred during a job protest. His *Rise of the Unmeltable Ethnics* (Transaction [1971], PO Box 7, Rocky Hill, NJ 08553; \$30.95) also highlights ordinary workers. An interest in cultural diversity, the book argues, should equally include Italian-American, Polish-American and other immigrant cultures. *Unmeltable Ethnics* likewise warns the Democratic Party not to neglect their base among working families in its embrace of special interest blocks.

Like Ivan Illich (1926-2002) and others, Novak sounded an early warning about overreliance on experts and the loss of family agency in our modern culture. “Modernization is the project of professional classes; whether it is good for children and other living things is subject to question,” he says in *Unmeltable Ethnics*.

Novak's writing style was combative, leaving him susceptible to stereotyping. But for at least a few years, his ideas and his style provoked discussion on important and neglected topics.

of work and conversely actions all weeklong provide the content for the Eucharistic gifts offered on Sunday (or Saturday evening).

The inaugural online issue of *Journal of Social Encounters* (www.digitalcommons.csbsju.edu) will appear in August 2017. The topic for its first issue is “Peacebuilding.” The *Journal* is a project of Catholic University of Eastern Africa in Nairobi, Kenya. Each issue will include African authors. The stateside contact is NCL friend Ron Pagnucco (Dept. of Peace Studies, College of St. Benedict/St. John’s University, 37 S. College Ave., St. Joseph, MN 56374; rpagnucco@csbsju.edu). For several years Pagnucco has maintained a free list serve that links its members to peace and justice news from around the world.

The mainstream approach to social justice, says NCL, is finding like-minded people in one’s workplace or neighborhood and then together advocating for an improved policy or new institution. (See *What Is Social Justice*, NCL, PO Box 291102, Chicago, IL 60629; \$5.) But how do people find like-minded others in a large workplace?

One tool is Coworker, an online experiment at www.coworker.org. It allows a worker to start a petition and talk with others in the company. Campaigns so far have addressed conditions in the office break room and paid sick leave.

Ai-jen Poo is a leader in Coworker. INITIATIVES has featured her efforts with National Domestic Workers Alliance (www.domesticworkers.org), which now has 64 affiliate worker centers around the country. She is also a champion of the elderly. Her book is *The Age of Dignity* (New Press [2016], 120 Wall St. #3100, New York, NY 10005; \$16.95).

Genuflections by Bob Herguth (www.EckhartzPress.com; \$15.95) contains short interviews with 40 well-known people about their Catholic upbringing, plus sidebar profiles of seven others. Most are sports figures, public officials or musicians; one (the only Church employee in the book) is a cardinal. Nearly all retain fondness for their neighborhood parish and the nuns who taught them. Like U.S. Catholics generally, these people now take Catholicism on their own terms.

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A cyber-version of INITIATIVES appears at www.classic.catholiclabor.org/NCL.htm, thanks to Fr. Sinclair Oubre of the Catholic Labor Network. (Note the new web address.) *The Working Catholic* blog also appears on the CLN site.

NCL, founded after the Advent 1977 *Chicago Declaration of Christian Concern*, is an independent 501-C-3 organization with a State of Illinois charter. NCL is listed in standard Catholic directories. Its board members include Chuck DiSalvo, Tom Donnelly, Bill Droel, John Hazard, Frosty Pipal, Terry Mambu Rasch, Lauren Sukal.

Business “can edify” and “can promote” solidarity among people, Pope Francis told leaders of the Focolore Movement. “Economy and communion become more beautiful when they are beside each other,” he said.

However, Francis warned about gestures after the fact. Capitalism creates problems that it then needs to care for. For example, a polluter will “plant trees to compensate for part of the damage created. Gambling companies finance campaigns to care for the pathological gamblers that they create.”

To only be a Good Samaritan is half of one’s duty, the pope concluded. “It is important to act...before the man comes across the robbers by battling the frameworks of sin that produce robbers and victims.” (*Origins* [3/2/17], 3211 Fourth St. NE, Washington, DC 20017)