

Initiatives

In Support of Christians in the World

National Center for the Laity
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Theology of Work

Bill Diehl is a retired steel executive and the author of several books about the laity. There is a wide gap between “what the church proclaims as the role of Christian laypersons in the world and what the church actually does to support that role,” Diehl charges. “My church cares only about my ministry...to those who are part of [my] congregation... I must conclude that my church really doesn’t have the least interest in whether or how I minister in my daily work.”

The charter for our National Center for the Laity, *A Chicago Declaration of Christian Concern*, asserts the same: “The laity who spend most of their time and energy in the professional and occupational world appear to have been deserted.” Yet the gospel imperative for today demands that “the laity see the grandeur of the Christian vision for society” and that the whole church tries to “galvanize lay persons in their secular role.”

Young adults are invested in their careers and their primary relationships. Thus, attention to the world of work seems like a requisite piece of any encounter between Christianity and today’s young adults. Yet INITIATIVES’ attic office, which contains 1,500+ theology books, counts only a few titles that relate to work, and those are dusty. Where is a theology of work for our post-industrial economy?

The Theology of Work Project (www.theologyofwork.org) is a Bible-based resource. In one feature of its website Bible passages are applied to topics like finance, globalization and pay. Another feature shows references to work in many books of the Bible. For example, 11 reflections can be derived from *Luke* on Sabbath time, on conflict with ethics, on wealth, taxes and more.

After Sunday by Fr. Armand Larive (Continuum [2004], 1385 Broadway #500, New York, NY 10018; \$27.95) explores how the dogma of the Trinity provides “a rich theological vein to be mined [for] the way God is present with workaday activity.” Our NCL (PO Box 291102, Chicago, IL 60629) has a Powerpoint, A

Theology for Working People, based on Larive’s book available for review.

Work in the Spirit: Toward a Theology of Work by Miroslav Volf (Wipf & Stock [2001], 199 W. Eighth Ave. #300, Eugene, OR 97401; \$21.60) says a creation-centered notion of work should be augmented with an emphasis on the Holy Spirit.

A few older titles come from the Catholic tradition, including those by or related to St. Josemaria Escriva (1902-1975), the founder of Opus Dei. Two websites furnish information: www.escrivaworks.org and www.josemariaescriva.info/tag/books.

There is also *The Theology of Work* by Fr. Marie-Dominique Chenu, OP (1895-1990), (Gill & Son, 1963). And finally, St. John Paul II’s (1920-2005) thoughts on this topic are gathered in *Gospel of Work* (NCL, PO Box 291102, Chicago, IL 60629; \$7).

Young adults participate in a marketplace of “increased information, autonomy (in terms of authority to act on information) and [valued] interaction among employees,” writes Rev. Kenneth Barnes (Marketplace Institute, 170 Avenue, Parkeville, Victoria 3052, Australia). A Christian theology of work, “as an extension of the creation process and as part of the redemption process,” could benefit not only young adults but also companies looking to succeed in the current climate. In a relevant theology of work, notions of curse or punishment for sin must give way, says Barnes, “to work as procreative; from work as profession to work as calling...from work as temporal to work as worship.” (*Ministers at Work* [4/14], 36 Norman Rd., Stalybridge, Cheshire SK15 1LY, England)

Attention Readers

National Center for the Laity’s annual donation appeal is in process. Your response last year sufficiently moderated our anxiety level. Please help us during this Holy Season meet our 2015 budget with a generous response.

Taking the Initiative

In Business

For about 50 years, writes James Surowiecki, “the dominant ideology...has been that a company’s fundamental purpose is to boost investor returns.” Executives, even if so inclined, are discouraged from social responsibility by “the *fetishization* of shareholder value.” Thus executives who consider stakeholders will likely couch their policies as a PR advantage. Even in a privately-owned company, the dominant ideology can weigh against looking out for others.

Benefit corporations and similar *B corporations*, Surowiecki reports, “are for-profit companies that pledge to achieve social goals as well as business ones.” It is not all trumpets and mirrors because the company’s charter locks in the goals. Shareholders cannot complain; in fact, they “can sue its directors for not carrying out the company’s social mission.” A *B Corp*, of which there are now over 1,000, must be certified by B Lab (155 E. Lancaster Ave. #200, Wayne, PA 19087; www.bcorporation.net).

The outdoor apparel company Patagonia (259 W. Santa Clara St., Ventura CA 93001), with three outlets in Chicago and several elsewhere, is a B Corp. So is Warby Parker (161 Ave. of the Americas #201, New York, NY 10013) which says it offers “designer eyewear at a revolutionary price while leading the way for socially-conscious businesses.” Warby “had no trouble raising money from investors,” writes Surowiecki. Plus, like the other B Corps, it attracts creative and stable employees who want meaning in their work. (*The New Yorker* [8/4/14], 4 Times Sq., New York, NY 10036)

The marketplace can no longer be limited to either “profit-based companies [or] non-profit organizations,” says Pope Benedict XVI. There has to be a third type of enterprise that helps to stimulate an economy of gratitude.

B Corps plus LEED certified buildings (Leader in Energy, 2101 L St. NW #500, Washington, DC 20037) plus fair trade certified products (Fair Trade USA, 1500 Broadway #400, Oakland, CA 94612) are suggestive of what Benedict XVI means by “economic initiative[s] which, without rejecting profit, aim at a higher goal than the mere logic of exchange of equivalents, of profit as an end in itself.” (*Charity in Truth*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$7)

Taking the Initiative

For Business Ethics

A Catechism for Business: Tough Ethical Questions edited by Andrew Abela and Joseph Capizzi (Catholic University of America Press [2014], 620 Michigan Ave. NE #240 Leahy, Washington, DC 20064; \$24.95) can be a fine supplement for a business person’s support group or for an ethics seminar. It poses 114 questions grouped under headings like “Investment,” “Advertising and Promotion,” and “International Business.” Each question is answered with two or three quotations from a papal encyclical, a Pontifical Council statement or a papal talk.

“An employee is not forced to take any particular job,” one question assumes. “So if he [or she] agrees to work for a specific wage, doesn’t that agreement make the wage just?” No, replies *A Catechism for Business*, drawing upon *Catechism of the Catholic Church* (Doubleday [1994], 1745 Broadway, New York, NY 10019; \$9.99) and upon Pope Leo XIII (1810-1903) and Pope John Paul II (1920-2005). Justice is not subjective. A just wage has nothing to do with the subjective attitude of an employer or an employee. Further, INITIATIVES adds, no worker agrees without reservation to an unjust wage. A teacher in a Catholic grammar school, for example, has a vocation and loves our church. However, she accepts the unjust wage with mixed motives. She knows that exploitation, as determined objectively in Catholic doctrine, compromises her God-given freedom and sense of social morality.

A Catechism for Business contains endorsements from about 30 executives, but these people do not appear in the text. A full approach to *real time ethics*, of course, has to include the experience of business leaders—and in a support group, for example, it is better that experience precedes any statement from pope or bishop.

Abela is the dean of Catholic University’s new School of Business and Economics. “It is a widely held view [in] contemporary management and economic theory,” he writes, that “private vice leads to public benefit; that somehow if we all act selfishly everything will work out for the best of all.” Abela associates this “misguided claim” with Bernard Mandeville (1670-1733), author of *Fable of the Bees* (Penguin [1714], 375 Hudson St., New York, NY 10014; \$15). This harmful

philosophy underlies “the idea that the sole purpose of business is to maximize shareholder returns.”

INITIATIVES adds that the claim is more recently articulated by Ayn Rand (1905-1982), a favorite of some aspiring public figures, including some who are Catholic. (See Rand’s *The Virtue of Selfishness*, Signet [1964], 375 Hudson St., New York, NY 10014; \$7.99.)

Abela continues: To condemn “the absolute autonomy of markets,” as does Pope Francis in *Joy of the Gospel* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$9), is not to “endorse socialism.” Abela quotes Francis on the alternative to misguided economic theory: Catholicism favors an economy “of free creative, participatory and mutually supportive labor [where] human beings express and enhance the dignity of their lives.” (*The Tablet* [7/3/14], 1 King St. Cloisters, Clifton Walk, London W60QZ, England)

Taking the Initiative *In Labor Relations*

Georgetown University (37th and O Sts. NW, Washington, DC 20057; www.publicaffairs.georgetown.edu) has a *Just Employment Policy* that “respects employees’ rights to freely associate and organize, which includes for or against union representation without intimidation, unjust pressure, undue delay or hindrance in accordance with applicable law.” Adjunct teachers at the college put representation to a vote. “The university was very constructive,” says David Rodich (Local 500 SEIU, 901 Russell Ave., Gaithersburg, MD 20879). Its administrators “took a neutral stance... Georgetown chose to adhere to the principles of Catholic social teaching, including the right to form a union.” (*Social Policy* [Summer/14], PO Box 3924, New Orleans, LA 70177)

Not all Catholic colleges, including one in INITIATIVES’ neighborhood, follow Catholic doctrine. Instead, they first assert their Catholic identity to claim exception from National Labor Relations Board jurisdiction, but then turn around and deny the right to freely associate and organize in violation of Catholic identity.

Joseph Fahey of Manhattan College gives background to the maneuvering. Some colleges stretch a 1979 Supreme Court ruling, NLRB vs. Catholic Bishop of Chicago, who was

Cardinal John Cody (1907-1982). It says that lay teachers at religious high schools do not come under NLRB jurisdiction (although they can and sometimes do have unions). The legitimate concern is government encroachment on religion. (*Adjunct Unions at Catholic Affiliated Colleges*, Catholic Scholars for Worker Justice, 85 Commercial St., Weymouth, MA 02118; www.catholicsscholarsforworkerjustice.org)

The 1979 ruling did not mention colleges and administrators at those schools are comfortable enough with government grants, scholarships, municipal services and more. And oddly in the case of the college in INITIATIVES’ southwest side the full-time faculty is already in a union.

The part-time teachers at Seattle University (900 Broadway, Seattle, WA 98122), a Jesuit school like Georgetown, are sensitive to potential NLRB encroachment on religion. “We offered to arbitrate [our union election] through a nongovernmental authority,” says teacher Larry Cushnie. The suggestion “has been ignored.”

Duquesne University (600 Forbes Ave., Pittsburgh, PA 15282), sponsored by Congregation of the Holy Spirit, is also stalling on an election among its part-time faculty. However, and demonstrating that the right thing usually gets done for multiple motives, Duquesne recently increased its minimum wage to \$15. This benefits clerical staff, maintenance workers and others. (*National Catholic Reporter* [5/22/14 & 8/28/14], PO Box 411009, Kansas City, MO 64141 and *Catholic Employer Project* [8/15/14], www.catholiclabor.org and *Inside Higher Education* [7/23/14], www.insidehighered.com)

The Catholic labor relations doctrine is explained from an administrator’s point of view in *Catholic Administrators and Labor Unions* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$8, also includes a copy of *St. John Paul II’s Gospel of Work*). “Catholic doctrine does not say that every workplace must have a union. Nor can it possibly say that this place should have this union,” says the NCL booklet. It does say that the decision for or against a union is up to the employees without maternal or paternal influence. Further, the booklet says that genuinely “free societies must have independent workers’ associations, guilds or labor unions.” They are, says St. John Paul II (1920-2005), “indispensable in society.” That is, a Catholic cannot categorically say *I am against unions*.

Taking the Initiative With Spiritual Reading

Two similar questions.

Bill Gates, a founder of Microsoft, first met investor Warren Buffett in 1991. What is your “favorite book about business,” Gates asked? Without hesitation Buffett answered: *Business Adventures: 12 Classic Tales* by John Brooks (Open Road Integrated [1966], 345 Hudson St. #6C, New York, NY 10014; \$16.99). The book began as a series of articles for *The New Yorker*. Brooks profiles specific companies (General Electric, Ford, Xerox etc.) and from each derives a lesson (on ethics, communication, missed opportunities, phoniness, etc.). Buffett also mentioned that his favorite investment book is *The Intelligent Investor* by Benjamin Graham (Harper Collins [1949], 10 E. 53rd St., New York, NY 10022; \$22.99). (*Wall St. Journal*, 7/13/14)

Thus question #1: What do you consider to be the best business book, or two?

In 1959 Ed Marciniak (1917-2004), a founder of National Center for the Laity, was asked to name ten books necessary for “anyone who wants to understand his [or her] social responsibility as a Christian in today’s world.”

His list included an encyclical and two compilations of magazine articles; one from *Fortune*, the other from *Commonweal*. Of Marciniak’s next seven, a few titles (as here indicated) are still in print. The seven are *The Long Loneliness* by Dorothy Day (Harper Collins [1952]; \$15.95); *The Heart of Man* by Fr. Gerald Vann, OP [1944]; *The Power and the Glory* by Graham Greene (Penguin [1940], 375 Hudson St., New York, NY 10014; \$16); *Acquisitive Society* by R.H. Tawney (Martino Fine Books [1920], PO Box 913, Eastford, CT 06242; \$8.95); *Scholasticism and Politics* by Jacques Maritain (Liberty Fund [1940], 8335 Allison Pt. Trail #300, Indianapolis, IN 46250; \$14.50); *The Church Today* by Cardinal Emmanuel Suhard [1953]; and *Geography of Hunger* by Josue de Castro [1946]. (See “A Catholic Perspective on Capitalism and Economic Democracy: Edward Marciniak’s Advocacy for Justice” by Charles Shanabruch in *American Catholic Studies* [Summer/14], 263 S. Fourth St., Philadelphia, PA 19106.)

So, question #2: What ten titles do you pick as essential for Christian social responsibility? Send replies to INITIATIVES,

where they will be collated and mentioned in a subsequent issue.

120+ Years Of Catholic Social Thought

Catholic principles should not be pulled too far apart from one another. To be *pro-life*, for example, is closely related to honoring the *dignity of work*. The Catholic principle of *subsidiarity*, to mention a second example, champions local groups. But so too does the Catholic definition of *social justice*: Like-minded people organizing for improvements.

The Catholic vision of society affirms on one hand the necessity of accountable government and appreciates the role of responsible big business. On the other hand it also supports individual autonomy or personal freedom. But Catholicism (through its principles of *subsidiarity* and *social justice*) is more interested in the arena that comes between and buffers individual liberty on one side and big business plus big government on the other.

“The dominant public narrative about what creates health” is derived from the two outer sides, Ed Ellinger (Minnesota Department of Health, PO Box 64975, St. Paul, MN 55164) recently preached. One side (the big side) presumes “that it is the medical care system that is responsible for our health.” Its success stories tell “how people’s lives were saved by ground-breaking research [or stories about] heroic surgical procedures.” The other side (the individual liberty side) says “our health is determined by the choices that individuals make.” Those that eat well, exercise, avoid drug abuse and read to our children will be healthy. Those who smoke, eat fast food and watch lots of TV are prone to illness.

But, claims Ellinger, disparities in health are not significantly caused “by the lack of medical care or because of...personal choices... Health is created in communities.” They, in turn, are influenced by “socio-economic circumstances and environments that systematically disadvantage some population groups” and favor others.

For Ellinger, public health “is a social justice narrative.” Unfortunately at the moment “the dominant public narrative about what creates health”—access to the big medical system and individual choices—“is overpowering the social justice narrative.”

Ellinger finds the middle narrative in Jesus' parables and other Scripture stories. "That narrative is about the wisdom to lead, it's about the needs of the community, it's about connections and all of us working together, it's about social justice."

North American Spirituality

St. Jonathan M. Daniels (1939-1965)

Daniels, from New Hampshire, aspired to the priesthood while in high school. He then graduated as valedictorian from Virginia Military Academy (319 Letcher Ave., Lexington, VA 24456). Back in New England, Daniels' interest in priesthood was affirmed during an Easter liturgy and in 1963 he began studies at Episcopal Theological Seminary, which in 1974 consolidated into Episcopal Divinity School (99 Brattle St., Cambridge, MA 02138; www.eds.edu).

Daniels was soon drawn to events in the South. He heard about Alabama state troopers who in February 1965 confronted protesters in Marion and killed Jimmie Lee Jackson (1938-1965). A 50-some mile march east from Selma to Montgomery in Jackson's honor began on March 7, 1965. Just outside town, while crossing the Alabama River on the Edmund Pettus Bridge, the marchers were brutally attacked. Rev. Martin Luther King (1929-1968) asked fellow clergy from around the country to resume the march with him. Daniels and other seminarians from Episcopal Theological responded.

It took a third, larger march later that month to finally reach Montgomery. While driving people back to Selma, Viola Liuzzo (1925-1965) was murdered. Her funeral was celebrated at Immaculate Heart of Mary (19800 Pembroke Ave., Detroit, MI 48219). Aware of the danger, Daniels, sponsored by Episcopal Society for Cultural and Racial Unity, nonetheless returned to Selma in Spring 1965 and again for Summer 1965. He registered voters and tutored children, particularly in the faith.

In a sorry but representative episode he tried to integrate the local Episcopal church. The pastor told his bishop: This is "definitely a crisis situation." In reply the Chancery called it "a very distasteful practice." The usher confronted Daniels: "The bishop says we've got to let you in...but we don't have to let you receive communion." Police arrived. In a compromise Daniels and company agreed to sit in the back

and receive communion last. "With transparent disgust [the other worshipers acted] as though the intruders had spoiled salvation," writes historian Taylor Branch. (*At Canaan's Edge*, Simon & Schuster [2006], 1230 Ave. of the Americas, New York, NY 10020; \$20)

On August 14, 1965 Daniels joined a protest against segregated stores in Fort Deposit. He was arrested, and with others, taken to jail in Hayneville. Six days later the protesters were released. While awaiting a ride back to Selma, a shotgun-wielding sheriff cornered a small group of the protestors that included Ruby Sales (Spirit House Project, 86 Russell St. NE, Atlanta, GA 30317), who then was a 17-year old SNCC worker and who later went to Episcopal Divinity. Unprovoked, the sheriff fired. Daniels pushed Sales to the side; he was murdered.

The sheriff, as Branch details, drove to the courthouse and called Montgomery, telling an official: "I just shot two preachers." The other was a Chicago priest, Fr. Dick Morrisroe. Both he and Daniels were loaded into a county hearse and Morrisroe was left to die. But in the evening, thanks to another priest who found him and a surgeon with war experience, Morrisroe miraculously survived an 11-hour surgery.

In 1994 the Episcopal Church declared Daniels a saint. Thus August 14th is the Feast of Jonathan Myrick Daniels, Seminarian and Martyr. His story is told in *Outside Agitator* by Charles Eagles (University of Alabama Press [2000], PO Box 870380, Tuscaloosa, AL 35487; \$29.95). So too Daniels' life is part of a play, *Six Nights in the Black Belt* by Lowell Williams, that is still performed here and there. Virginia Military Academy honors Daniels' patriotism with one of four arches named for him. And Episcopal Divinity School keeps the message alive with regular events about Daniels, including an annual pilgrimage. There is a website, "Celebrating Jonathan Daniels," at www.jonathandaniels.org.

Rest in Peace

John Seigenthaler (1927-2014)

Civil rights activist, fearless reporter, famed editor, member of the Kennedy inner circle, knocked unconscious with a lead pipe protecting Freedom Riders in Montgomery in 1961, Seigenthaler's career was the stuff of legend.

Among the most powerful people in Tennessee, Seigenthaler, a life-long Catholic,

was reared among modest circumstances. He was editor of the student newspaper at Father Ryan High School (700 Norwood Dr., Nashville, TN 37204), then attended Peabody College (now part of Vanderbilt University), though his work as a young reporter for *The Tennessean* diverted him from finishing a degree.

In 1953 he attracted national attention when he traced down a member of a wealthy Nashville family who disappeared and was pronounced dead though his secretary had also vanished. Seigenthaler tracked the couple to Texas where he found them living in relative poverty, a couple with six children.

The next year, the still-young reporter talked to a man leaning off Nashville's Shelby St. Bridge (now the Seigenthaler Pedestrian Bridge). As the man attempted to leap, Seigenthaler grabbed him by the collar and drug him to safety. The man's response: "I'll never forgive you."

Shortly thereafter, Seigenthaler began an investigation of corruption in Jimmy Hoffa's Teamsters Union, an investigation that attracted the attention of Robert Kennedy. The two became friends, and Seigenthaler later edited Kennedy's book, *The Enemy Within* (DaCapo Press [1960], 44 Fransworth St., Boston, MA 02210; \$17). After John Kennedy's election as president, Seigenthaler joined the Justice Department as administrative assistant to Robert, who sent him to Alabama.

In 1962 Seigenthaler returned to *The Tennessean*, becoming the youngest editor of a major daily and reviving the paper's reputation for tough, progressive reporting with a passion for civil rights, regional development, and

education reform. Seigenthaler took a leave from the newspaper to join Robert Kennedy's 1968 presidential campaign and was with Edward Kennedy in San Francisco when the two learned of Robert's assassination.

After *The Tennessean* became a Gannett newspaper in 1979, Seigenthaler remained as editor and publisher, though his anti-newspaper chain views had been widely aired. Still, in 1982 he was named editorial director of the newly formed *USA TODAY* and commuted between Nashville and Washington for a decade.

During his tenure as editor, *Tennessean* reporters won a Pulitzer Prize for investigating the United Mine Workers and launched investigations of Tennessee mental institutions and the Ku Klux Klan. Famous journalistic names also passed through his newsroom, including Bill Kovach, later Washington Bureau Chief for the *New York Times* and editor of the *Atlanta Constitution*; Jim Squires, editor of the *Chicago Tribune*; Al Gore Jr. and his former wife, Tipper; Wendell Rawls Jr., Pulitzer Prize-winning reporter and managing editor of the *Atlanta Constitution*, and many others.

Seigenthaler authored or edited four books, including an account of the Watergate affair, *A Search for Justice* (Aurora Press, 1971) and a biography, *James K. Polk* (Henry Holt [2003], 175 Fifth Ave., New York, NY 10010; \$25).

He is survived by his wife of 59 years, Dolores and their son John Michael, nightly anchor for Al Jazeera America. His funeral was held in July at Cathedral of the Incarnation (2015 W. End Ave., Nashville, TN 37203).

Happenings & Resources

Obviously INITIATIVES gets lots of publications, including for many years a newsletter on green stock from Albany or thereabouts. Its title was *Crux of the News* and it carried loads of Catholic information. But, along with several others, it has disappeared from INITIATIVES' mailbox. But now there is a new *Crux* "covering all things Catholic." It is a publication of *Boston Globe* (135 Morrissey Blvd., Boston, MA 02125; www.cruxnow.com).

Blessings to Kim Bobo, who is stepping down as director of Interfaith Worker Justice (1020 W. Bryn Mawr #400, Chicago, IL 60660; www.iwj.org). She founded IWJ in 1996 with a small bequest from her grandmother and the help of people like Msgr. Jack Egan (1916-2001), Msgr. George Higgins (1916-2002) and Fr. Phil Murnion (1938-2003). Bobo is also author of *Wage Theft in America* (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$7).

Wage theft is surging, says the U.S. Labor Department. A franchisee, a subcontractor or a temp agency can cheat on overtime or tips. Timecards have been erased and overtime is off-the-clock. The brand name company behind the contractors denies responsibility. (*N.Y. Times*, 9/1/14)

A high school teacher of morality looking for a fresh approach can try *Saints and Social Justice: A Guide for Changing the World* by Brandon Vogt (Our Sunday Visitor [2014], 200 Noll Plaza, Huntington, IN 46750; \$12.95). Vogt's approach to ethics avoids both the hypothetical case study method and an abstract presentation of natural law. Instead in seven sections of about ten pages each he profiles people like St. Vincent de Paul (1581-1660), Dorothy Day (1897-1980) and St. Isidore the Farmer (1070-1130) to illustrate specific virtues and social principles.

Vogt admits he uses the term *social justice* in a generic way, acknowledging that "Catholic social teaching typically assigns a more precise and technical meaning to that phrase." His generic use has merit, but the precise definition should not get lost. *Social justice* in Catholicism's technical sense shows how young workers normally apply morality *inside* their daily occupational and family life. Vogt only hints at the daily transitions between ideals and work in the real world. St. Thomas More (1478-1535), who appears in *Saints and Social Justice*, applied Catholic ideals *inside* courts and the legislature for several years. But he is honored today not for social justice; i.e. getting like-minded officials organized "for changing the world." More is a saint because of his dramatic, solitary counter-institutional witness and consequent martyrdom. (See *What Is Social Justice?*, National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$5.50.)

Clayton Sinyai of Falls Church, VA has an informative blog, *Catholic Labor Network News* (www.catholiclabor.org/catholicemployerproject.htm). Drawing upon several sources, Sinyai uses his August 14, 2014 edition to treat Pope Francis' view of the economy.

While in Italy's Molise region our pope spoke about unemployment: "Not having food to eat isn't the worst part of being unemployed... The problem is that unemployment robs us of the dignity of bringing food to our tables." (*Boston Globe*, 7/5/14)

Meanwhile, in what Sinyai calls "a thoughtful, more than accusatory tone," *The Economist Magazine* (20 Cabot Sq., London, England E14 4QW; www.economist.com; 6/20/14) notes some parallels between the pope and Marxist ideology.

A local newspaper in Rome asked Francis about *The Economist* story. "I can only say that the communists have stolen our flag," Francis replied. "The flag of the poor is Christian poverty [which] is at the center of the gospel." He mentioned specific Scripture passages. Francis, with a laugh, concluded: "Communists say that all this is communism. Sure, [they say it] 20 centuries later. So when they speak, one can say to them: *But then you are a Christian.*" (*CBC News*, 181 Queen St., Ottawa, Ont. Canada K1P 1K9; www.cbc.ca; 6/29/14)

The Pastoral Center (106 Water St. W., St. Paul, MN 55107; www.pastoralcenter.com/work.html) has a new *Spirituality of Work Small Group Guide*. Produced in cooperation with National Center for the Laity, this e-resource is specific to each of six occupations plus a mixed-occupational group guide.

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and at www.catholiclabor.com/working-catholic.

Fr. Sinclair Oubre hosts a web version of INITIATIVES

at www.catholiclabor.org/NCL.htm.

INITIATIVES received several comments on the photo in the last issue of its editor's tour of New York City's fashion district. All the comments were sarcastic, along the lines of contrasting the editor's apparel with the very word *fashion*. Learning of its readers' appetite for humor, INITIATIVES will continue to print amusements. Smile.