

Initiatives

In Support of Christians in the World

National Center for the Laity
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Taking the Initiative

Along the Curb and in the Alley

The national conversation about health care delivery never mentions its two most important jobs: plumber and garbage collector. It is puzzling “that the first line of defense in any city’s ability to ensure the basic health and well-being of its citizens is so persistently unseen,” Robin Nagle writes in *Picking Up* (Farrar, Straus [2013], 18 W. 18th St., New York, NY 10011; \$28).

Garbage collectors are not only overlooked in health care debates, but also on the street. Nagle, an anthropologist who studies garbage, worked for the N.Y. Sanitation Department. She drove a 35-ton truck she calls *Mona*. Pedestrians walk obliviously in front of and behind *Mona*. Store owners and residents unthinkingly throw all manner of hazardous and leaking material into curbside bags, not thinking about the workers. (Garbage bins are less common in New York than elsewhere.) Garbage collectors come to expect that when they put on the uniform every morning they become invisible, she concludes.

Nagle uses an example from Michael Bloomberg’s first campaign to illustrate “the depth of ignorance that surrounds the mission of [sanitation departments].” Bloomberg asserted “that being a sanitation worker in this day and age is more dangerous than being a policeman or a fireman.” The press and rival campaigns treated it as a major gaffe. Only it was an accurate statement—more injuries and more deaths. Maybe the point is better made without comparisons: Garbage collectors fall from trucks, get hit by traffic, get cut by objects in bags and by jagged edges on parked cars. They are injured or killed repairing and cleaning equipment, and more.

In the late 1800s the N.Y. Sanitation Department was a hiring hall for the political party. As workers neglected their duties, thousands of children contracted fever and died. That’s when reformer George Waring Jr. (1833-1898) took over and, using his military experience, instituted accountability procedures still in place. Thus today, Nagle writes, the

workers follow orders and strictly refuse bribes from citizens. So too supervisors punish or dismiss any worker who offers a bribe for a starting position or a promotion.

The downside to the department’s bureaucracy comes into play in its unrelated responsibility for fighting snowstorms. Nagle details the controversial storm of December 2010 that paralyzed the city. Many blamed the garbage men. With facts in hand, Nagle explains how an obsessive bureaucracy does not allow individual trucks to deviate from a route, even if it means plunging into an impossible area, only to stall out. She completely rejects any notion that any worker “intentionally lay down when that storm hit... Sanitation pride wraps around many things, but snow fighting is one of the biggest.”

Nagle and *Mona* were once part of a five-truck caravan clearing expressways. After an arduous push, the foreman led the trucks down a ramp. He gathered the drivers for a very profane pep talk—maybe unaware that one driver was a woman. The determined convoy quickly went up the opposite ramp and “we did indeed bust out the [*vulgar noun* that the foreman used for *highway*], just as we had on the northbound.”

Taking the Initiative

On Food Safety

INITIATIVES frequently drives through Chicago’s abandoned stockyards on the way to the ballpark, but the area doesn’t visually tell much of a story. That history is the subject of a forthcoming book by Dominic Pacyga, a Chicago expert and longtime friend of INITIATIVES.

Nowadays stockyards are dispersed in remote areas, like at Cargill Meat Solutions (590 Road 9, Schuyler, NE 68661) which employs about 2,000 workers who slaughter over 5,000 cattle daily. Ted Conover worked there as an inspector for USDA (1400 Independence Ave. SW, Washington, DC 20250; www.usda.gov).

The stockyard is loud and dangerous, Conover reports in *Harper’s Magazine* (666 Broadway, New York, NY 10012; 5/13). The workers, though relatively underpaid, are

competent. There are about 15 USDA inspectors on each of two shifts at Cargill. They are interspersed with Cargill workers along the line and use knives, pliers and hooks to cut into cheeks, lymph nodes, organs and other animal parts—about four seconds for each procedure. They can “condemn” specific animals and if warranted can even shut down the entire plant.

The Cargill and USDA workers are responsible and cooperate with one another, Conover concludes. He still eats beef, although he usually avoids ground beef. The problem is in the method. “The USDA’s regimen of visual, carcass-by-carcass inspection...places too much manpower on the kill floor and not enough in labs and meat-grinding plants” looking for bacteria. The problem is more serious in poultry, says Conover, and getting worse.

The USDA now proposes that poultry plants can accelerate the line from about 140 birds per minute to 175 per minute, reports Kimberly Kindy (*Chicago Tribune*, 5/1/13). That’s because USDA will allow the plants to treat “all carcasses” with chemicals after the normal skinning, cleaning and inspection process. The chicken and turkey will go to another section of the plant. There, writes Kindy, “high powered nozzles first shoot water and chemicals into the interior of a bird and along its surface. Next the bird moves through one or two spray cabinets, where it is showered with other chemicals. Finally, it is chilled and soaked, usually in chlorine and water.”

Critics of the USDA say the proposal will allow too many suspect chickens to “get a pass” along the regular line with the assumption that subsequently chemicals will take care of problems. Second, critics are concerned that the chemicals might add to, not subtract from, health risk of consumers. Finally, there is concern that the chemicals harm workers.

Informed consumers can, of course contact USDA or direct their concern to others in the Federal administration. United Food and Commercial Workers (1775 K St. NW, Washington, DC 20006; www.ufcw.org) represents some poultry workers.

Taking the Initiative

For Lawyers

Several professions face a vocation crisis. Some because they are not replenishing themselves. For some, and these descriptions are not mutually exclusive, the needs of the

community exceed the number of professionals or there are too many professionals for the objective need—leading to stress all around. In other situations a culture has eroded the profession’s nobility, causing disillusionment among young workers and those they serve.

Steven Harper uses the legal profession as a case study. The “drive to boost current year performance and profits at the expense of more enduring values for which there are no quantifiable measures” leaves the legal profession facing “a largely self-inflicted crisis,” he writes in *The Lawyer Bubble: A Profession in Crisis* (Basic Books [2013], 250 W. 57th St., New York, NY 10107; \$26.99).

Publications that rate law schools (notably *U.S. News and World Report*), law school administrators, large legal firms and aspiring young adults all fuel the vocation crisis, says Harper.

The *U.S. News* ranking is flawed because it relies on self-reporting; it favors feedback from large firms; and it only measures recent hires and recent graduate satisfaction. The schools are flawed because they structure recruiting and course content to meet *U.S. News* rankings, not to serve the real interests and long term needs of students. Students also contribute to the crisis because they think making money is happiness and/or they drift into law school with no real calling to serve the law or people.

The legal profession is in crisis, says Harper, because far too many people accept the seemingly sensible but latently fallible default position of *maximizing the immediate*. Such shortsighted behavior afflicts many important institutions, including the delivery of health care, the investment industry and even Catholic schools to an extent.

For its part in fostering vocations our National Center for the Laity (PO Box 291102, Chicago, IL 60629) distributes *Spirituality of Work: Lawyers* by Bill Droel (50 cents).

Taking the Initiative

In the Apparel Industry

Large apparel retailers obviously don’t want workers to die. But their safety efforts lack uniformity and consistency. Take, for example, their response to the April tragedy in Bangladesh where more than 500 workers from New Wave Style sweatshop died.

About 40 European and Canadian companies are cooperating with the International

Labor Organization (4 route des Morillons, CH 1211, Geneva 22 Switzerland; www.ilo.org) and with IndustriALL (54 bis route des Acacias, Case Postale 1516, Geneva 1277 Switzerland; www.industrialunion.org), a labor consortium. Those companies have signed an accord on safety and inspection. Galen Weston of Loblaw, a Canadian retailer, tells the *N.Y. Times* (5/14/13) that he is “troubled by the deafening silence from [the other] apparel retailers on this issue.” He supports rigorous factory inspections, including structural tests.

Those other companies are U.S. based--with the exception of Abercrombie & Fitch and Tommy Hilfiger. Gap, Wal-Mart, Sears and others don't support the accord, particularly binding arbitration regarding the inspection reports. The U.S. companies want to improve the overseas plants, but on their own, with inspectors they train and penalties they impose.

Catholic moral principles do not tell executives precisely what to do in specific situations. Lay people are expected to competently implement morals and thus each response to the New Wave tragedy has to be evaluated. This does not mean that *anything goes*. One Catholic principle, a basic one that gets lost in our culture's favored *weigh the positives and negatives* method, applies here. Catholicism says that some behavior—including slavery, child labor and unjust wages—is *intrinsically evil*. That term gets thrown around improperly in some circles. *Intrinsic evil* or in this case *objective exploitation* means that neither the intention of the people involved nor a situation can make something ok. To argue that workers in Bangladesh would be worse off without any apparel industry, no matter how inhumane, is irrelevant. The intention of the employer or acquiesce of workers does not determine justice. (*Catechism of the Catholic Church*, Image Books [1994], 12265 Oracle Blvd. #200, Colorado Springs, CO 80921; \$9.99)

Given Wal-Mart's poor track record on worker dignity—stateside and overseas—its decisions in particular warrant high scrutiny. Kalpona Akter (Bangladesh Center for Worker Solidarity, c/o Solidarity Center, 888 16th St. NW #400, Washington, DC 20006; www.solidaritycenter.org), joined by sweatshop expert Scott Nova (Worker Rights Consortium, 5 Thomas Cr. NW #500, Washington, DC 20005; www.workersrights.org), travelled in June to Bentonville, AR where they told Wal-Mart stockholders to sign the accord that establishes legally-binding protections. “Every time there is

an accident,” Akter told Wal-Mart chair Rob Walton, “Wal-Mart officials have made promises to improve the terrible conditions in my country's garment factories, but the tragedies continue... The time for empty promises is over.” (*Democracy Now* [6/11/13], 207 W. 25th St. #1100, New York, NY 10001; www.democracynow.org)

Large retailers respond to consumers. But for now, each one risks competitive advantage by raising rack prices. Yet, by one estimate a permanent price increase of 3% would turn the tide, presuming the retailer invests the increase in overseas justice.

It is hard to shop for clothes that are justly manufactured and distributed. One resource is Sweat Free Communities (www.sweatfree.org). It lists several cyber-outlets for honorable clothes. The website also mentions some small stores. As another example, the Catholic Movement to Support Fair Trade (www.archmil.org) has a directory of retail shops in southeastern Wisconsin. A companion website (www.saint-anne.org) lists many national and international anti-sweatshop organizations. INITIATIVES' readers can stay informed by donating to one of those organizations or to the ones mentioned in this column.

Taking the Initiative *In the Voting Booth*

The next presidential primary occurs in January 2016. That allows enough time to consider how a Catholic might use the privilege of voting to bring about the kingdom of God on earth. In the run-up to the 2012 presidential election, the U.S. Catholic Bishops addressed the topic through their now-familiar guide for voters, *Forming Consciences for Faithful Citizenship* (USCCB Publishing, 3211 Fourth St. NE, Washington, DC 20017; \$3.95). The bishops identified abortion as an *intrinsic evil* and counseled Catholics that a vote for a pro-choice candidate “would be permissible only for truly grave moral reasons...”

At about the same time, University of Notre Dame law and theology professor Cathleen Kaveny published *Law's Virtues* (Georgetown University Press [2012], 3240 Prospect St. NW #250, Washington, DC 20007; \$29.95). Without ever contradicting the bishops, Kaveny explains the concept of intrinsic evil and examines how it—with issues like abortion—plays out inside the voting booth. Her book

demonstrates both the limits of the law as a tool for social change and the complexity of the voter's job in creating social change by electing or defeating lawmakers.

Kaveny argues that citizens do not vote solely on the basis of issues, even when those issues deal with intrinsic evils. Rather, she says, they vote for candidates in the particular circumstances of particular elections. This, she says, should cause voters to consider a range of factors. Does the candidate have the intelligence to perform the job? Is the candidate a person of integrity? Will the candidate cooperate with other lawmakers? And what would the election of a particular candidate mean for the political parties, corporate donors, and lobbyists?

Through careful and measured moral reasoning, Kaveny guides the reader in the complexities of grappling with intrinsic evil. And she does this against the backdrop of what she explains are the practical limits on the law as it acts as a teacher of morality for the public. It is impossible, for example, for the law to reach down into every human interaction and regulate it. Lying (that is, intentionally deceiving) is an intrinsic evil, says Kaveny. But the law does not criminalize all lying because, in part, it does not have the capacity to address itself to all lying. Accordingly, the law is limited in what evils it addresses and how it addresses them. You won't go to jail for telling the boss that you are sick when indeed you have Cubs tickets. But you will go to jail if you lie on the witness stand. It is neither possible nor desirable for the law to govern all manifestations of all intrinsic evils.

North American Spirituality

Our National Center for the Laity began in 1977. At that time some Church employees and some Catholic activists (on the right and left) were habitually condemning "the system." This, said NCL, created a problem.

Millions of sincere Christians "are left to live in bad faith," said Michael Novak at NCL's founding convention. "They never hear the work they do every day 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."

Likewise back then some U.S. Catholic leaders, enamored with Latin America's liberation theology, were proposing its themes for U.S. pastoral use. But why, NCL wondered,

was there so little reflection on the liberation of U.S. Catholic immigrants from Ireland, Germany and France in the mid-1800s and from Eastern Europe and Italy in the late 1800s? That is, why did U.S. Catholic activists not appreciate the achievements of *the system*?

To balance the picture NCL, particularly in this regular "North American Spirituality" column of INITIATIVES, profiles the *Americanists*—those U.S. Catholic leaders who believe that this country's experiment in democracy is beneficial to Catholicism and that our faith enriches our country. These Americanists believe that ordinary U.S. Catholics can be holy precisely within *the system*.

INITIATIVES frequently mentions people like Orestes Brownson (1803-1876), Cardinal James Gibbons (1834-1921) of Baltimore, Fr. Isaac Hecker, CSP (1819-1888), a founder of the Paulists, and Bishop John Ireland (1838-1918) of St. Paul with the assumption that their affirmation of a lay-centered church inside the world is what we need today.

Not so fast, writes Russell Shaw in *The American Church* (Ignatius Press [2013], PO Box 1339, Ft. Collins, CO 80522; \$14.41). Those Americanists "may have been mostly right in their day, but their prescriptions...are resounding wrong in ours. American culture has changed. Today's dominant secular culture is deeply hostile to Catholicism." Instead of drawing spiritual nourishment from their environment, U.S. Catholics are losing their faith in it, Shaw contends.

The assimilation of U.S. Catholics into the secular mainstream, says Shaw, has not improved our culture and it has eroded our faith. Instead of a positive influence on culture, U.S. Catholics are "neither ready nor willing" to reform U.S. policies on abortion, nuclear weapons, or the "idol of American exceptionalism abroad." The Catholic doctrine on labor, he writes, "has faded and become largely an episode in history." Meanwhile the culture's theme of self-directed spirituality results in, among other things, low participation in sacraments, especially among young adults.

The erosion of U.S. Catholicism is not entirely the fault of U.S. culture or of *Americanist-type* Catholic leaders, admits Shaw. Our bishops' scandalous mismanagement of personnel, among other factors, contributes to it.

Shaw raises important cautions. Still, NCL stands by its founding instinct. Wholesale condemnations, as in the phrase *culture of death*,

only serve to further alienate young workers. NCL hardly regards U.S. culture in itself as a capable agent for faith formation. Yet, says NCL, formation is more effective by first appreciating the goodness in U.S. career paths, culture and institutions. Then, *from the inside*, lay Christians with like-minded colleagues eradicate defects.

The way forward, Shaw concludes and NCL concurs, depends on well-formed and adequately supported lay people who “distinguish carefully between what’s acceptable and good in secular culture and what expresses secularist values in conflict with their faith.”

Shaw supplies an anecdote that highlights the challenge of world-engaging faith formation. One of his students gave a workshop for Catholic women. They were asked to write on one side of a paper “all the everyday things they do.” Then, on the other side, they made a list of “all the things they do in the same time frame that they consider to be holy.” The workshop leader tells the result: “Without exception they made up two entirely different lists—on the one hand daily chores and activities, and on the other hand things associated with what they consider to be *ministry*: serving as a minister of communion or lector, attending Mass, things like that.”

News and Views

Cardinal Jorge Bergoglio, SJ should have kept his own name (Pope George), suggests William Hunt in a letter to the editor. (*Commonweal* [5/14/13], 475 Riverside Dr. #405, New York, NY 10115)

Hunt explains his thinking by quoting *The Churches the Apostles Left Behind* by Fr. Raymond Brown, SS (Paulist Press [1984], 997 Macarthur Blvd., Mahwah, NJ 07430): “I wonder what impression a future pope might make upon being elected if he decided not to accept a special regal name but to retain his baptismal name? ...The gesture would demonstrate the belief that an identity as a Christian is more important than an identity gained from authority.”

Hunt adds his own good questions: “How does the practice of adopting a regal title square with the teachings of Vatican II on the primacy of baptism? Have we Catholics become

so accustomed to ecclesiastical titles that we are no longer able to sense their inherent incongruity?”

Rest in Peace

Msgr. Leo Mahon (1926-2013)

Mahon was among the disciples of legendary seminary rector Msgr. Reynold Hillenbrand (1904-1979) who from the mid-1930s through mid-1940s inspired his students and lay leaders to connect vibrant liturgy with effective social change.

Mahon’s first assignment in the 1950s was to Holy Cross (4541 S. Wood St., Chicago, IL 60609). One day some Puerto Rican parishioners approached him for help. He didn’t speak Spanish and didn’t know what to do. He went to a nearby house where people interested in Young Christian Worker movement gathered. There he found Lester Hunt and Nick von Hoffman willing to tackle the situation on behalf of the parishioners. (Both young men went on to organize other groups with Industrial Areas Foundation, 637 S. Dearborn, Chicago, IL 60605.)

The experience led Mahon to study Spanish. In 1963 he became the first director of the Chicago Archdiocese Mission in Panama.

INITIATIVES benefited from Mahon’s hospitality in the 1980s when he was pastor of St. Victor (553 Hirsch Ave., Calumet City, IL 60409). INITIATIVES visited Fr. Dennis Geaney, OSA (1914-1992) there. Mahon invariably pulled another chair up to the dinner table.

Rest in Peace

Robert Olmstead (1927-2013)

Olmstead of Chicago was national president of the Young Christian Workers in 1957. He was a founder of its newspaper, *AIM*.

Olmstead went on to a 30-year career with *Chicago Sun Times* and Associated Press, writing hundreds of reports and profiles. He and wife Virginia raised five children.

Olmstead was one of 47 signers of our National Center for the Laity’s 1977 founding charter, *A Chicago Declaration of Christian Concern*.

Happenings & Resources

“Listen To the Soul of the World” is a retreat for artists to be held August 25-30, 2013 at The Well Spiritual Center (1515 W. Ogden Ave., LaGrange Park, IL 60526; www.csjthewell.org).

“Management as a Liberal Art: Insights from Peter Drucker & Our Christian Faith” is an October 17, 2013 event in conjunction with the annual conference of Christian Business Faculty Association (800 Martinsburg Rd., Mt. Vernon, OH 43050; www.cbfa.org). The conference will be held at Olivet Nazarene University in Bourbonnais, IL.

Linking Drucker (1909-2005) to matters of faith is not a big stretch. His book *Management* (Harper Collins [1973], 10 E. 53rd St., New York, NY 10022; \$23.99) with chapters like “The Effective Decision” and “Result-Focused Design” might at first feel removed from faith. But it could just as well be for spiritual reading or the humanities. Take his recurring question: *What should our business be?* That can be applied to non-profits, faith communities, families and even to one’s personal development.

Economic justice is the topic for the next issue of *Journal of Catholic Social Thought* (PO Box 465, Hanover, PA 17331; \$40 for twice yearly publication).

Journal of Catholic Higher Education (1 DuPont Cr. NW #650, Washington, DC 20036; www.accunet.org) publishes the papers from a 2012 conference “Renewing Mission and Identity in Catholic Business Education.” Those papers will appear over two issues. The conference was sponsored by John A. Ryan Institute (2115 Summit Ave., St. Paul, MN 55105; www.stthomas.edu).

Theology of Work Project (84 Lexington St., Belmont, MA 02478; www.theologyofwork.org) has on its website hundreds of resources and references “applying the Bible to ordinary work in business, government, education and every sphere of non-Church work.”

The May 2013 issue of *The Catholic Worker* (36 E. First St., New York, NY 10003) celebrates its 80th anniversary of publication. The issue reprints items from the 1930s through the 1960s. It also lists the movements’ houses of hospitality: 150 in the U.S. That’s amazing considering the movement’s low-key approach to fundraising and its total lack of bureaucracy.

National Center for the Laity and INITIATIVES, though different from the Catholic Worker, claim a relationship because our founders, including Msgr. Dan Cantwell (1915-1996) and Ed Marciniak (1917-2004), were many years ago also founders of the Catholic Worker in Chicago. Some NCL practices, like low-key fundraising, come from our Catholic Worker inheritance.

INITIATIVES recently drove north along the Mississippi River. Over breakfast in St. Paul INITIATIVES got an update from Catholic leaders on two labor situations.

Crystal Sugar’s lockout of its workers continues. Sadly, while INITIATIVES was visiting, *St. Paul Pioneer Press* (4/2/13) reported that two so-called replacement workers at Crystal’s East Grand Forks plant fell into a scalding vat, suffering serious burns. Also, *Twin Cities Business* (MSP Communication [4/15/13], 220 S. Sixth St. #500, Minneapolis, MN 55402; www.tcbmag.com) released a report that initially was to present “both sides.” Dale Kurschner writes that over the years he has studied hundreds of businesses. “Crystal Sugar may end up topping the list of those with the worst lapses in business ethics,” he concludes. For the latest, contact Local 167 Bakery & Confectionary Workers (100 N. Third St., Grand Forks, ND 58203; www.boycoffacts.com).

Beethoven is featured in 12 concerts this September at St. Paul Chamber Orchestra (408 St. Peter St., St. Paul, MN 55102; www.thespco.org). This marks the end of a 16-month stalemate that, like the Crystal situation, included an employer lockout. The musicians agree to a 20% salary reduction but want the Chamber to get a new leader with orchestra management experience. (*Union Advocate* [6/13], 411 Main St. #202, St. Paul, MN 55102)

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Editor: Bill Droel (wdroel@cs.com). Contributing to this issue: Charles DiSalvo, author of *M.K. Gandhi, Attorney at Law* (University of California Press [2013], 1445 Lower Ferry Rd., Ewing, NJ 08618; \$34.95)

Fr. Sinclair Oubre (Catholic Labor Network, 1500 Jefferson Dr., Port Arthur, TX 77642; www.catholiclabor.org) hosts the web version of INITIATIVES at www.catholiclabor.org/NCL.htm.

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On the Feast of St. Joseph the Worker (May 1st) Pope Francis said: "Power, money or culture do not give us dignity. Work, honest work, gives us dignity." Economies should be arranged such that "everyone has an opportunity to work, to be anointed with the dignity of work." Thus unemployment "is a burden on our conscience" and signals to us "that something is wrong with society."

Reflecting on the recent deaths of over 400 garment workers in Bangladesh, Francis said their wages were so low that this was in fact "what you call *slave labor*." Those garment workers and many others have been put "at the service of their work." But the opposite should be the case: "Work should offer a service to people... Not paying a just wage...focusing exclusively on balancing the books and on financial statements goes against God." Some people, he continued, forget that the opportunity to work is a gift from God; a participation "in the act of creation." These forgetful people twist God's mandate *to fill the earth and subdue it*. God's command "didn't mean to exploit, but to cultivate, safeguard the earth, take care of God's work."

There's a story from the Middle Ages, said Francis, about a brick that fell during construction of a tower. Because of scarcity of materials the dropped brick was "a tremendous problem... But if one of the workers on the tower fell, [well,] *rest in peace*... The brick was more important than the worker." Today the voice of God, once directed to Cain, says to us: "Where is your brother [and sister] who has no work? Where is your brother [and sister] who is subjected to slave labor?" (*Catholic News Service*, 5/1/13; *Vatican Radio*, 5/1/13; *N.Y. Times*, 4/27/13)

In a media-saturated culture young workers are unlikely to read Francis' formal pronouncements, writes Bill McGarvey, a National Center for the Laity advisor. But young adults are "masters at understanding tone." For young adults, "all of Francis' words are overshadowed by his actions." Francis' papacy so far has been about small actions that are causing a *butterfly effect*, McGarvey continues. This papacy has been "almost exclusively about tone. [And the tone] has been pitch-perfect," he concludes. (*Our Sunday Visitor* [5/3/13], 200 Noll Plaza, Huntington, IN 46750)

Francis is urging the church "to come out of herself and go to the peripheries." Our National Center for the Laity has used the phrases *spirituality of work* and *workaday holiness* to describe such a church—one in which all the people of God turn outward. Francis proposes another phrase: The testimony of faith that witnesses to the world "comes in very many forms... In God's plan every detail is important [including] the hidden witness of those who live their faith with simplicity in everyday family relationships, work relationships and friendships," he says. "There are saints of the everyday, the hidden saints, a sort of *middle class of holiness*...that middle class of holiness to which we can all belong." (*Origins* [4/14/13], 3211 Fourth St. NE, Washington, DC 20017)