

<h1 style="color: green;">Initiatives</h1> <p style="color: green;">In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.catholiclabor.org https://twitter.com/InitiativesNcl</p>	<p>November 2020 Number 255</p>
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Theology of Work

A theology of work, says St. John Paul II (1920-2005), proceeds from God's Creation. John Paul II carefully reads *Genesis* to counter the error that work is the punishment for Eve's and Adam's disobedience. He repeatedly says that human work is co-participation in God's ongoing creation. (Get *John Paul II's Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; \$8.)

Frances Perkins (1880-1965) relates a theology of work to the Incarnation and Redemption. Too many, she thinks, reduce Jesus' redemption to individual salvation. Yet poor design or management of policies and institutions can cause pervasive separation from God; that is, sin. One individual is incapable of eliminating social sin; even one's charitable deeds will not suffice. Thus God's plan of complete redemption includes teamwork to conquer "the sins and disorders and chaos of New York City and Boston and the life of the Perkins family," she says.

Perkins was the first woman to serve as a U.S. Cabinet member, as labor secretary through the long presidency of Franklin Delano Roosevelt (1882-1945). She is the person to thank for many of the New Deal reforms: health and safety measures, the illegality of child labor, unemployment insurance, the Social Security Act and more. For 30 years prior to her Cabinet post, Perkins was on the side of working families with National Consumers League (1701 K St. NW #1200, Washington, DC 20006; www.nclnet.org), with Chicago Commons (515 E. 50th St. #200, Chicago, IL 60615; www.chicagocommons.org) and with NY State government.

Perkins was baptized in a Reformed congregation, but she felt spiritually incomplete as a young adult, Donn Mitchell explains. She desired a sacramental or Incarnation worldview; one that leads to the "alleviation of poverty and advocacy for a just social order." She considered Catholicism, but her parents objected. Ellen Gates Starr (1859-1940), co-founder of Hull House, and others suggested the Anglo-Catholic alternative.

Perkins' theology of work is in *Tread the City's Streets Again* edited by Mitchell (Anglican Examiner Publications [2018]; \$16.95). It uses three talks she gave in 1948 at St. Thomas Church (1 W. Fifth Ave., New York, NY 10019): "Christians in the World," "The Vocation of the Laity" and "The Good Life, Community and Individual."

All Christians are called to liturgical and ecclesial participation, says Perkins. However, there is also "a special vocation of the laity...to conduct the affairs of the world; [to] develop an order and a system in their particular field of operations," on the job, around the home and in the civic arena.

Clergy and lay ministers should constantly instruct the community on Christian principles. But, Perkins says, the clergy should not "for one moment [feel] that they must instruct their people in how they should act in a political matter... The particular talents with which God has endowed our clergy [do not] fit them particularly for the performance of the economic and political functions." That task "is wished on to us, and we have to do it. We have to take it on." Perkins is optimistic that the days ahead "will show a much greater practice of responsibility on the part of the laity in the discharge of their vocation to the economic and political and social and educational order."

Perkins' outward looking Christianity hardly means that individual sin is irrelevant. She strongly advocates a daily examination of conscience and she recommends individual confession using a priest. Plus she favors like-to-like reflection groups "of physicians, of nurses, of social workers, of lawyers, of judges, of railroad men." The group can discuss questions like: "What's right for us to do? What are our temptations? Let us analyze our special problem."

In 2014 Perkins was declared an Episcopalian saint. Her feast day is May 13th. There is a Frances Perkins Center (170 Main St., Damariscotta, ME 05443; www.francesperkinscenter.org).

Attention Readers

Blessings for your family during this Holy Season: 11/29/20 (First Sunday of Advent) to 1/10/21 (Baptism of the Lord).

If you misplaced our recent appeal letter, there is an opportunity for you to donate toward NCL's 2021 budget. Send any amount to NCL (PO Box 291102, Chicago, IL 60629).

Taking the Initiative *On Race Relations*

Fifty years ago, Wendell Berry, a Kentucky farmer, novelist and poet, wrote *The Hidden Wound* (Counterpoint [1970]; \$13.79).

This book-length essay is a soul-searching personal exploration of the imprint that racism made on the author, our society and every member in it. He describes racism as "a profound disorder" that damages the minds of whites, the lives of Blacks and our culture. *The Hidden Wound* is both a personal testament and a wide-ranging consideration of the causes of racism and the pervasive harm resulting from failure to come to terms with its legacy. "If white people have suffered less obviously from racism than black people they nevertheless suffered greatly," Berry writes. "The cost has been greater perhaps than we can yet know."

He draws telling connections between racism and problems of abuse, of exploitation of land, of the devaluing of work, and the disappearance of vital local communities.

Though written half a century ago, the book deserves renewed attention for its relevance to structural racism, white supremacy and implicit bias. For example, Joshua Hochschild gives an excellent treatment of Berry's contribution in *Commonweal* (475 Riverside Dr. #405, New York, NY 10115; 8/5/20). Berry's personal reflections anticipate many current insights on race, and "they do so with an unfamiliar and sadly neglected accent," says Hochschild.

Among the elements of racial history that Berry addresses, one of particular interest to INITIATIVES' readers is the scandalous silence and complicity of many white churches, beginning in 1619 and continuing today. Influenced by strong ties to the pocketbooks of slave owners and segregationists and to those who passively accept racism, some clergy and other congregation leaders devise a way to undermine the social message of the gospel.

Race was "cleanly excerpted from the religion," Berry says. "The question of how best to live on the earth, among one's fellow creatures, was permitted to atrophy, and the churches devoted themselves exclusively and obsessively to the question of salvation... The mystical aspects of Christianity completely overshadowed the moral. But it is a bogus mysticism, mysticism as wishful magic." Christians—Northern and Southern—rationalized an individualistic and otherworldly brand of faith. Berry concludes that when churches reduce the practice of religion to individual salvation based on interior belief, rather than proclaiming the personal and communal mandate to love one another, they risk becoming nothing more than "comfort stations for the scribes and publicans and Pharisees." Too often, he asserts, "Far from curing the wound of racism, the white man's Christianity has been its soothing bandage."

Taking the Initiative *For Public Health*

What occupation is closest to the front line in a society's public health efforts? Because of Covid-19 the answer of the moment is epidemiologist, pulmonologist, respiratory therapist and nurse. However, year in, year out the most vital public health care job is garbage collector. (Plumber and janitor are close seconds.) Yet garbage collectors are taken for granted.

Robin Nagle is a garbage anthropologist...no kidding. It is wrong "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," she writes in *Picking Up* (Farrar Straus [2013]; \$16).

Please allow this history detour. Charles Dickens (1812-1870) once visited New York City. He comments on a lower Manhattan neighborhood: It is a place "reeking everywhere with dirt and filth...all that is loathsome, drooping and decayed is here." (*American Notes* [1842], Penguin; \$18)

Rachel Serkin continues the story. "New York grew in a swirl of trash and worse," a place ripe for epidemics. Public health was a low priority for municipal officials. Thus in 1866 an independent citizens' group formed Metropolitan Board of Health. Things improved briefly. When Tammany Hall took over public health duties, garbage and filth returned unchecked.

But then in 1894 the innovative and independent-minded William Lafayette Strong (1827-1900) beat the Machine to become NYC mayor. He hired Colonel George Waring (1833-1898) as Commissioner of Street Cleaning. Waring previously pioneered farmland drainage techniques and did the same for Central Park. He also tackled yellow fever in Memphis.

What was his approach in NYC? “Wielding his military skills, Waring reshaped his new domain with an eye to giving workers purpose and dignity,” Serkin details. For example, he eliminated ghost payrollers. He divided the workforce into platoons with specific assignments. He purchased uniforms. He increased pay and had the workers elect leaders “to hear grievances and field suggestions.” Waring also appealed to the public’s sense of “duty to keep their city clean.” He promoted hygiene and instituted a recycling procedure.

It was a success until 1897 when Tammany regained the mayor’s office. Waring was out. However, his ideas spread to other municipalities, including overseas. (*American History* [8/20], 1919 Gallows Rd. #400, Vienna, VA 22182)

Back to today. Some garbage workers in New Orleans are on strike. City Waste Union (www.cwulove.com) seeks a family wage and safety measures. Meanwhile, one of city’s contractors, Richard’s Disposal (www.richardsdisposal.com), has agreed to \$22 extra per shift for hoppers—the collectors who jump off and on the truck. United Labor Unions Local 100 (www.unitedlaborunions.org) says the \$22 is hazard pay; Richard’s says it is a temporary bonus. There’s no agreement between the city’s two other contractors and City Waste Union at press time.

Garbage collectors in Philadelphia (www.facebook.com/afscme-local-427) are pressing for better safety equipment and hazard pay. Over 50 of them came down with Covid-19 in the early days of the virus. (*N.Y. Times*, 7/21/20 & *The Times-Picayune*, 7/2/20 & *Labor Notes* [8/20], 7435 Michigan Ave., Detroit, MI 48210; www.labornotes.org)

Society is aware that law enforcement is a dangerous occupation, but so is garbage collecting. “In the U.S., a sanitation worker is killed every day,” Carl Zimring reports. (*N.Y. Times*, 2/10/18)

Workers can be crushed in a compactor, can be run over by a negligent car or by the garbage truck and they can be exposed to jagged glass, hazardous chemicals or falling metal.

These days workers also say they are not given adequate protective equipment to deal with Covid-19.

In 2016 New Orleans, following other municipalities, passed a living wage ordinance. It set the minimum at \$10.55. This past July the City Council made it \$11.19. Yet the striking City Waste Union workers get \$10.25. How come? New Orleans is part of the trend to outsource city services. Theoretically, those private contractors are bound by living wage standards. However, in New Orleans and elsewhere, they frequently turn to a payroll company that recruits, manages and pays the workers. For example, Richard’s Disposal uses a staffing agency; one that has the same owner and address as Richard’s. The subcontracting agency might not offer health insurance, overtime pay or any pension option. Deaths among garbage workers at the private firms are 80% of the total.

Taking the Initiative *For Green Energy*

Utility companies and their financiers are getting out of coal. Several cheaper sources of energy are available, including renewable sources “like hydroelectric dams, wind turbines and solar panels,” reports Ivan Penn in *N.Y. Times* (7/7/20). For example, Dominion Energy (120 Tredegar St., Richmond, VA 23219; www.dominionenergy.com) is big into renewable sources, including a new wind turbine off the Virginia coast. It is also investing in batteries, though the available ones are expensive and don’t retain their charge long enough.

Penn amends the green news with a reality check: As coal loses favor “the industry remains deeply dependent on natural gas, a fossil fuel that emits greenhouse gases.”

In addition to financial and technical considerations the conversion to green energy in the U.S. is impeded by those who deny climate change and/or are opposed to the location of windmills and other devices. Yet even those opposed to green efforts “for one reason or another understand the economic reality that solar has come down dramatically in price and is going to be the lowest cost alternative,” says Bill Jordan (165 Jordan Rd., Troy, NY 12180; www.jordanenergy.org).

Jordan’s company develops and finances renewable energy—assisting with grant applications, providing specifications, referring installers. Its customers include farms, a winery,

a nursery and a town. Some of the farms even sell extra electricity from their solar panels; a harvest of sun.

Before the company was launched, Nancy Jordan, a former Holy Cross Associate and now a nurse practitioner, insisted on a foundation, Let's Share the Sun (www.letssharethesun.org). It is funded by 10% of business profits. It is responsible for several panels in sunny Haiti where about 70% of residents lack regular electricity. Local residents are trained to do the engineering and installation. Materials are sourced locally. Some companies in the U.S. donate panels and batteries. A handful of electricians from the U.S. plus students from University of Notre Dame, Siena College and elsewhere pitch in. Share the Sun has another project in Liberia, one in Honduras and in a couple U.S. locations: one in Puerto Rico and a homeless center in South Bend, IN. (*The Evangelist* of Albany, 7/9/20 & *Notre Dame Magazine* [Winter/15-16], 500 Grace Hall, Notre Dame, IN 46556; www.magazine.nd.edu)

Taking the Initiative *On Utility Prices*

Several north suburban Chicago churches are saving on their utility costs. They include Holy Cross Lutheran (www.holycrosschurch.org) in Libertyville, Trinity Episcopal (www.trinitychurchhp.org) in Highland Park, St. Paul Lutheran (www.splcwaukee.com) in Waukegan and St. Gregory (www.stgregoryschurch.org) in Deerfield. These churches and about 170 others nationwide have signed up with Community Purchasing Alliance (1226 Vermont Ave. #200, Washington, DC 20005; www.cpa.coop), a wholly-owned member cooperative that facilitated \$17.3 million in purchasing last year at an estimated savings of 10% to 20%.

In some arrangements of this type the electricity is unreliable. Not so with CPA. It carefully researches suppliers. CPA is exploring reliable gas rates, waste collection, heating and air conditioning maintenance, solar development, janitorial services and landscaping for its members.

The north suburban churches are members of Lake County United (29700 N. St. Mary Rd., Libertyville, IL 60048; www.lakecountyunited.org); one of four community organizations in Chicago affiliated with Industrial Areas Foundation (89-60 164th

St., Jamaica, NY 11432; www.metro-iaf.org). CPA is a project of Metro IAF.

CPA/IAF has a dual purpose: To save money for their member churches and to unite those churches around improvements in the community. Catholic Energies (415 Michigan Ave. NE #260, Washington, DC 20017; www.catholicenergies.com) is focused on cost savings. Energies designs, implements and finances sustainable projects for Catholic parishes and other institutions.

This past July, reports Brian Roewe, three parishes in the Arlington area "powered up new solar installations, each developed and financed through Catholic Energies." They are Nativity (www.nativityburke.org), St. Bernadette (www.stbernapar.org) and St. Anthony (www.stanthonyofpaduacomunity.com). The new 421-kilowatt rooftop system at St. Anthony is expected to cover almost 90% of their demand and along with LED upgrades will save the church \$52,000 per year. Nativity also goes green with its community vegetable garden plus its students learn about native plants and species in another section of the parish grounds. (*National Catholic Reporter* [8/12/20], 115 E. Armour Blvd., Kansas City, MO 64111)

Our Lady Queen of Peace (www.ourladyqueenofpeace.org) was the pilot project for Energies in the Arlington Diocese, writes Zoey Maraist. Their satisfaction encouraged the three forenamed parishes. (*Catholic Herald*, 7/8/20)

Queen of Peace was not a novice with solar. The parish has a 20-year partnership with St. Joseph Church in Medor, Haiti. Since 2013 Queen of Peace has been involved with a solar project there. Additionally, Queen of Peace assists with green forestry and clean water in Medor. Raising Haiti Foundation (www.raisinghaiti.org) has a case study on this sharing parish partnership.

Taking the Initiative *For Green Investments*

Socially responsible investment is a regular topic for trustees at University of Dayton (300 College Pk., Dayton, OH 45469; www.udayton.edu). After months of deliberation they announced in June 2014 that the college would no longer hold investments in fossil fuels.

The trustees had to consider what such an investment is: a mining company, a finance entity that loans to mining companies, a railroad?

The trustees made two lists: the Fossil Fuel 15 and the Carbon 300. They then had to decide if the disinvestment would hurt the scholarship endowment. Then which investments are morally better than fossil fuels: software companies, union-busting retailers, finance entities that peddle fallacious loans? Finally, is the disinvestment all for show? The effort would be hypocritical if Dayton's trustees and administrators drive gas guzzlers. And after all, the planet is no greener because a school with 11,500 students sold a small number of stocks.

The trustees went ahead and show 18% growth over six years in their endowment. The school recently opened a dorm that has a 53kilowatt solar panel, its students have a sustainability club, environmental courses are taught and more. For more about green at Dayton, contact Mark Gokavi (Hanley Sustainability Institute, 300 College Pk. #Fitz 585, Dayton, OH 45469).

Fr. Martin Solma, SM was Marianist provincial and a Dayton trustee during the fossil fuel deliberation. Reporter Brian Roewe asked him to give guidance to leaders at other schools. "Be careful. Get good advice. And get managers who really know what they're doing," says Solma. That is, sloganeering in itself is not social improvement. Lasting change takes like-minded people, willing to disagree and compromise, who act as a team toward better policies. (*National Catholic Reporter* [7/14/20], 115 E. Armour Blvd., Kansas City, MO 64111)

Taking the Initiative *With Green Concrete*

Your INITIATIVES' editor is no slouch on home maintenance yet uses the words *concrete* and *cement* interchangeably. Concrete is the construction material for buildings, roads and sidewalks. Cement is the key ingredient that glues concrete's other ingredients together.

Concrete "has a serious pollution problem," writes Jane Margolies in *N.Y. Times* (8/12/20). It is "responsible for about 8% of global carbon emissions" and cement accounts for "most of concrete's carbon emissions." Cement is made at a high temperature, causing lots of CO₂ to be released into the air. By using various methods, Margolies details, several companies—some startups and some more established—are now producing and distributing lower-carbon concrete.

Several manufacturers combine an old idea with fresh techniques. They replace some cement with fly ash or slag, which yields cleaner concrete. Building Product Ecosystems (84 W. Broadway #4500, New York, NY 10007; www.buildingproductecosystems.org) promotes another substitute: beer bottles and other glass from landfills. It can be converted into pozzolan. It replaces cement in the eventual mix and increases durability.

Carbon Cure (1344 Summer St., Halifax, NS B3H 0A8 Canada; www.carboncure.com) illustrates another method. It captures the CO₂ during cement making. Then, at the moment cement is mixed with other materials to produce concrete, the CO₂ is infused back into the mix. It so happens that in this manner the CO₂ reacts with the concrete mix and becomes a mineral. Even if the building is demolished, what was once free-floating CO₂ does not contaminate the air. An added benefit: The infused concrete is stronger and thus a builder needs less and potentially the job is cheaper.

Blue Planet (100 Copper Ct., Los Gatos, CA 95032; www.blueplanet-ltd.com) might think of changing the company name to Green Planet because it is among clean concrete innovators. It captures the CO₂ from power plant exhaust and uses it to make a synthetic limestone coating. Recycled stone is coated to produce an aggregate with trapped CO₂.

Solidia (11 Colonial Dr., Piscataway, NJ 08854; www.solidiatech.com) and BioMason (12 TW Alexander Dr. #200, Durham, NC 27709; www.biomason.com) have alternative chemistry and hardening procedures to make green concrete blocks, sidewalk slabs and more.

Taking the Initiative *With Green Fashion*

For many years INITIATIVES has campaigned against sweatshops and other labor abuse in the apparel industry. That is why INITIATIVES takes this opportunity to ask God's blessing on the marriage of Sara Ziff and Reed Young, who wed this past July. Ziff holds a masters degree from Harvard University and is a fashion model. Her credits include luxury brands and several of the popular labels.

Ziff is the director of Model Alliance (110 E. 25th St., New York, NY 10010; www.modelalliance.org). In a largely unregulated industry, models are susceptible to

harassment and to wage theft. The Alliance assists them with grievances. It also lobbied successfully for a Child Model Act in New York State and is promoting a Models' Bill of Rights. (*N.Y. Times*, 7/26/20)

"Everything in the world is connected," writes Pope Francis in his encyclical on inequality and climate change. Thus, labor abuse in the apparel industry is connected to pollution. (*Care for Our Common Home*, NCL, PO Box 291102, Chicago, IL 60629; \$10.50)

Elizabeth Cline in *The Conscious Closet* (Penguin, 2019; \$17) deals with both the labor abuse issue and the green issue. She supplies background on the sustainable fashion movement plus gives scores of tips and many resources for saying goodbye to fast fashion. She summarizes the environmental topic for *N.Y. Times* (11/3/19).

Caring about the environment in regard to one's clothing "is often considered frivolous," she writes. The topic is neglected in the public square. For example, the Green New Deal does not mention the place of clothing in conservation. Yet, Cline says, the apparel industry "is responsible for 8% of global greenhouse emissions."

A first step is to "extend the life of all clothes." Cline reiterates the ecological value of resale shops. Let's call it *vintage clothing*. She also names a handful of apparel manufacturers that use recycled thread in their latest fashions.

Liz Lwanga outlines preliminary steps for households. Shop as needed, not for recreation. Impulse shopping, either in a store or online, is a major factor in credit card debt and it hurts the environment. Shopping as needed becomes a discipline only as it is done repeatedly.

Use cold water to wash clothes. Wash some clothes less frequently, she urges. It saves electricity and limits the amount of micro-plastic particles released into our water system.

Part ways with what Francis calls our "throw away culture." Be less hasty to toss clothes in the garbage because their fibers release methane as they break down slowly in a landfill or quickly in an incinerator. (*Sojourners* [11/21/19], 408 C St. NE, Washington DC, 20002)

For more tips on shopping as needed, get *How to Break Up with Fast Fashion* by Lauren Bravo (Headline Publishing [2020]; \$19.99).

Work Prayers

Bless the Lord all you works of the Lord, praise and exalt the Lord above all forever. (*Daniel* 3:57)

All you birds of the air, bless the Lord, praise and exalt the Lord above all forever.

Bless the Lord all you works of the human family, praise and exalt the Lord above all forever.

Skyscrapers, computers and airplanes, bless the Lord, praise and exalt the Lord above all forever.

Nurseries, schools and neighborhoods, bless the lord, praise and exalt the Lord above all forever.

Homes and farms and all dwellings, bless the Lord, praise and exalt the Lord above all forever.

Hammers, nails, saws and brushes, praise and exalt the Lord above all forever.

Museums, hospitals and factories, bless the Lord, praise and exalt the Lord above all forever.

Let the whole creation—what the Lord began and now continues through human hands—bless the Lord, praise and exalt the Lord above all forever.

Amen.

--National Center for the Laity's *Canticle of Work*

125+ Years

Of Catholic Social Thought

"The earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she groans in travail," writes Pope Francis in his green encyclical *Care for Our Common Home* (NCL, PO Box 291102, Chicago, IL 60629; \$10.50).

This pastoral reflection on the environment, Francis repeatedly says, is based on "the conviction that everything in the world is connected." First, the connection applies to the issues of the day. There is "an inseparable bond [between] nature, justice for the poor, commitment to society and interior peace." There is an "intimate relationship between the poor and the fragility of the planet." Thus this 104-page essay is also rightly called an encyclical on inequality.

Second, the conviction that "everything is connected" applies to people—one to another; group to group. It thereby necessitates "a sincere

love for our fellow human beings.” The false ideology of individualism uses phrases like *self-made man* or *self-made woman*. It says that ownership can ignore the universal destination of goods. After all, this individualistic ideology says, my land was independently acquired; so too the minerals, my buildings, the water rights, the fuel and my capital. It says that the person who pays for the time and labor of another owns that worker from nine-to-five or even anytime on demand.

Francis counters extreme individualism with “integral ecology.” True prosperity, he writes, is impossible without love that is “civic and political.” Every violation of solidarity and

public friendship harms the environment and increases inequality.

Francis, borrowing from Ecumenical Patriarch Bartholomew, says integral ecology is like accepting the world as a sacrament of communion. Though the world can feel like unrelated segments, it is instead like the Eucharist—one bread, one body, broken and shared. (See *1 Corinthians* 10:17) By contrast, each act of unnecessary pollution—small or large, careless or deliberate—injures God’s earth and the body of Christ. And each act of neglect of another injures all and increases the falsehood that any person is unequal to another.

INITIATIVES has been published for 41 years by
National Center for the Laity, PO Box 291102, Chicago, IL 60629.

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

NCL is an independent 501-C-3 Catholic organization with a State of Illinois charter. For background on NCL theology, get our anniversary booklet, *Social Holiness* (NCL, PO Box 291102, Chicago, IL 60629; free). NCL’s papers are archived in Alter Library (Mt. St. Joseph University, 5701 Delhi Rd., Cincinnati, OH 45233).

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“It doesn’t take much looking in our economy to see that in fact there is a great deal of work that doesn’t pray, work that disconnects us from our sources of life rather than moves us toward wholeness. For work to pray it must have a sense of vocation attached to it—we must feel some calling toward that work and the wholeness of which it is a part, that there is something holy in good work. Vocation is a calling and prayer is a call and response, deep calling to deep. For work to pray, to be vocation, it must be brought into a larger conversation. ‘The idea of vocation attaches to work a cluster of other ideas, including devotion, skill, pride, pleasure, the good stewardship of means and materials,’ Wendell Berry writes. It is these ‘intangibles of economic value’ that keep us from viewing work as ‘something good only to escape: *Thank God it’s Friday*.’”

—Wendell Berry and the *Given Life* by Ragan Sutterfield (Franciscan Media [2020]; \$16.99)