

<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 style="text-align: center;">October 2021 Number 261</p>
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Covid-19

Seafarers are essential workers though the public rarely has contact with them. They sail the world but are “strangers to all nations,” reports Soli Salgado. Their ships are welcome in harbor, but because of Covid-19 the crew is trapped aboard; not allowed shore entry. Their agreed upon tour of duty may end, but “the job can get extended indefinitely.”

Global Maritime Forum (Amaliegade 33B #300, Copenhagen K 1256 Denmark; www.globalmaritimeforum.org), a well-regarded advocacy group within the maritime industry, has issued *Neptune Declaration*. It addresses the need for timely and safe crew changes especially during Covid-19. It calls for priority access to vaccines for seafarers; for universal protocols of health safety, including standard data of a crew member’s health; for consistent communication between ship owners and charter companies about safety; and for coordinated communication with airlines that transport crew members. There are already about 900 signers of *Neptune Declaration*—suppliers, engineering firms, insurance companies, service agencies, ship owners and more.

The Coalition of Catholic Organizations Against Human Trafficking supports *Neptune Declaration*. The secretariat for the Coalition is in the Migration Department of our U.S. Catholic Bishops Conference. The Coalition is pressuring Walmart to join the 900 *Neptune Declaration* signers.

Jennifer Reyes Lay (Sisters Against Trafficking, 2039 N. Geyer Rd., St. Louis, MO 63131; www.sistersagainstrafficking.org) is a leader in the Coalition. She has a petition to Walmart on her website. The big retailer has taken positive steps to address forced labor in their supply chains, Lay’s site notes. Its “commitment should extend to seafarers.”

INITIATIVES’ readers can download the *Neptune Declaration* from Lay’s site. Then gather signatures on the Walmart petition and along with fellow parishioners and neighbors visit the manager of the local Walmart.

No surprise, another leader in the Coalition is NCL friend Fr. Sinclair Oubre

(Apostleship of the Sea, 1500 Jefferson Dr., Port Arthur, TX 77642; www.aos-usa.org). “Trying to get a seafarer off a ship [and] to an airplane so that they can get home, that almost became impossible,” Oubre tells Salgado. Crew members can get vaccines on the gangway in some ports, Salgado reports. “But overall, there is no organized effort worldwide to vaccinate seafarers.”

Oubre concludes: “You get into a real Catch-22 situation. You can’t get home to get a vaccine because you don’t have a vaccine.” (*Chicago Tribune*, 6/29/21 and *Global Sisters Report* [6/3/21], 115 E. Armour Blvd. Kansas City, MO 64111 and *The Tablet* [7/10/21], 1 King St. Cloisters, Clifton Walk, London W6 OGY England. Also see *Ninety Percent of Everything: Inside Shipping, the Invisible Industry* by Rose George, Picador [2013]; \$18)

Attention Readers

INITIATIVES must grow its mailing list. Send along names and addresses to NCL (PO Box 291102, Chicago, IL 60629; wdroel@cs.com). Your colleagues and friends will receive a **free** trial “subscription.”

Taking the Initiative

For Green

Your INITIATIVES’ editor uses tote bags at the grocery instead of plastic bags. When INITIATIVES’ refrigerator died this past spring, an “energy efficient” label on the replacement was essential; so too last fall when the furnace in INITIATIVES’ bungalow failed. The idea is to leverage consumer choice and thereby get a business or an industry to turn green.

“It seems sensible that if we all made small changes in our consumption habits, it could have a major positive impact,” writes Marc Triller. Yet even cumulatively, such ethical gestures “won’t make much of an impact,” he details. Although individual efforts “are commendable,” the ethical consumption framework has major shortcomings.

Triller names some practical matters: How does a consumer know which refrigerator is really green? How do consumers coordinate a focused campaign? How does a consumer sort through all the issues contained in just one product? For example, are the components of a green refrigerator made in an overseas sweatshop?

To guide choices, Triller mentions the comprehensive, though initially overwhelming, website and magazine of Ethical Consumer Research Association (41 Old Birley St. #21, Manchester M15 5RF England; www.ethicalconsumer.org).

The bigger shortfall is “the implicit message that individual consumers cause climate change [and] therefore consumers bear the ultimate responsibility for solving the crisis,” Triller says. This assumption allows some companies to emphasize, for example, “the significance of recycling.” Meanwhile the company lobbies against local bans on plastic. It is common for industries to *green wash*—“feigning concern for the environment” while conducting business as usual. (*Dollars & Sense* [8/21], PO Box 209, Portsmouth, NH 03802)

Our planet’s future resides almost entirely with those mega-producers of coal and oil energy and with the big manufacturers and suppliers that burn fossil-derived fuel. How to effectively turn them green?

CMS Energy (1 Energy Plaza, Jackson, MI 49201; www.cmsenergy.com) will float \$678million in bonds, using that money to retire two coal-powered plants. WEC Energy (231 W. Michigan St., Milwaukee, WI 53203; www.wecenergygroup.com) issued \$100million in bonds for the same purpose. “Green bonds and investment funds that have environmental goals as part of their mandate are raking in cash,” reports Scott Patterson.

This process is called *securitization*. Currently, many coal plants are financial losers. To compensate, the company raises its charges and rates to customers. The power company is interested in retiring unprofitable coal plants, but it must somehow profit from the closure. (*Wall St. Journal*, 7/11/21)

More information on the strategy of retiring coal plants from Beyond Coal Campaign (Sierra Club, 2101 Webster St. #1300, Oakland, CA 94612; www.coal.sierraclub.org).

Selective purchasing fortifies one’s conscience. It likely does not motivate companies to change; in fact, it might increase *green washing*. Investing in polluters (by way of

individuals, pension funds, or diocesan portfolios) might be effective when that restricted investment secures a green outcome.

Taking the Initiative *With Coops*

New York is a major agricultural state. For example, the eastern portion of Long Island is full of vineyards, orchards and other farms.

Nearly all the Long Island farms rely on migrants and immigrant families. This past May some of those families took a small but suggestive step toward growing their own future by founding Long Island Farmworkers Cooperative (Amandla Center, 973 Roanoke Ave., Riverhead, NY 11901). The families grow and sell flowers and plants. They are assisted by Rural and Migrant Ministry (PO Box 475, Cornwall on Hudson, NY 12520; www.ruralmigrantministry.org), which has a satellite office in Amandla Center. RMM is also a source of timely information about farm worker issues in New York State. (*Riverhead Local* [5/3/21], PO Box 919, Riverhead, NY 11901)

Though worker-owned cooperatives remain rare in agriculture, cooperatives owned by farmers have long been a significant part of the food industry and today provide a window into what success can look like. Many consumers who desire fresh food are captivated by smaller farms that band together against impersonal economic forces.

Overseas demand for maple syrup has increased. In the U.S. large farms have consolidated to corner the market. To compete, five family-sized farms formed Maple Farmers Cooperative (3340 Christian Hill Rd., Bethel, VT 05032; www.maplefarmers.com) early this year. It purchases equipment in bulk, prints labels for the products and maintains an online store.

The cooperative model is well established in Canada, where nearly 80% of the world’s maple products originate. Citadelle Maple Coop (2100 St. Laurent CP 310, Plessisville, QC G6L 2Y8; www.citadelle-camp.coop) has a 96-year history with about 2,000 member farms. In addition to maple, Citadelle also brokers honey and cranberry products.

Another cooperative, Federation of Maple Syrup Producers (555 Blvd. Roland Therrien #525, Lonqueuil, QC J4H 4G5;

www.ppaq.ca), maintains massive strategic reserves of syrup, monitors government regulations, sets quality standards, sponsors contests and charity endeavors and collectively markets syrup.

Jakeman's Maple (454414 Trillium Line RR #1, Beachville, ON NOJ 1A0; www.jakemansmaplesyrup.com), a Federation member, has been family-run for five generations. Each of 200 small farms in its network brings their harvest to Jakeman's refinery. Its online store and gift shop sell maple-flavored cookies, candy and coffee plus syrup. (*Seven Days* [3/2/21]; www.sevendaysvt.com)

Taking the Initiative *On Farm Workers*

Farm workers, many of whom are transitory, now likely have additional difficulty communicating with unions like Farm Labor Organizing Committee (1221 Broadway St., Toledo, OH 43609; www.floc.com). In late June our U.S. Supreme Court overturned a California provision that allowed union staff members to walk onto farms for an hour before and after the workday and during the lunch break. The practice, dating to the 1970s, is a violation of private property, the Court ruled.

Meanwhile, Washington Supreme Court (PO Box 40929, Olympia, WA 98504) ruled that exempting farm workers from overtime regulations is unconstitutional. Farm workers were specifically excluded from the 1935 National Labor Relations Act and from the Fair Labor Standards Act of 1938. FLSA was amended in 1966 but some exclusionary provisions remain, particularly for those on a small farm. Further, the role of an indirect employer or a hiring hall clouds the issue.

"Farm workers remain some of the most impoverished and socially excluded members of our society. It is no coincidence the law continues to disfavor them," writes Justice Steven Gonzalez. But, he continues, their "interests are a central concern for equal protections."

The case originated with a dairy farm and it is unclear whether the ruling applies widely or only to dairies. Obtain more information on the case from Columbia Legal Service (101 Yesler Way #300, Seattle, WA 98104).

On the topic of dairies, Milk with Dignity (PO Box 8116, Burlington, VT 05402;

www.milkwithdignity.org) promotes a code of conduct that specifies humane working conditions in the dairy supply chain, including matters of housing, scheduling, health and safety. Farms are urged to sign the code. Stores and consumers also participate.

Keep informed on Milk with Dignity and other farm worker issues by donating to National Farm Worker Ministry (PO Box 10645, Raleigh, NC 27605; www.nfwm.org).

Farm Worker Justice (1126 16th Ave. NW #LL101, Washington, DC 20036; www.farmworkerjustice.org) is another source of information. It tracks the H-2A/guest worker issue. It lobbies Congress for Covid-19 safety measures and it supplies Covid-19 resources to farm workers.

Taking the Initiative *In Science*

Are your students confused about the relation between science and religion? Maybe you are curious about planets and stars? Here's a resource: The Vatican maintains perhaps the oldest active observatory in the world (www.vaticanobservatory.org). With telescopes in Arizona, it has one of the best views of "the heavens."

The observatory also has a Faith and Science Resource Center with hundreds of articles, videos and audio selections from a Catholic perspective (which is a pro-science perspective). Topics include Galileo Galilei (1564-1642), cosmology, Scripture and more.

To visit the observatory, make arrangements through Eastern Arizona College (1651 W. Discovery Park Blvd., Safford, AZ 85546; www.eac.edu/discoverypark).

Jérôme Lejeune (1926-1994), a French pediatrician and geneticist, advances in the saint-making process, now holding the title "Venerable."

In 1958 Lejeune with two colleagues discovered the cause of Down syndrome--an extra copy of chromosome 21. This important discovery had an unintended consequence. It became possible to learn of Down syndrome during pregnancy. Some parents then opt for abortion. Lejeune thus began campaigning against abortion, a stance which in his opinion cost him the Nobel Prize.

Lejeune's research into other diseases related to chromosome oddities continued. Along the way he met Wanda Poltawska, a Polish

physician, a former Nazi prisoner. Poltawska was a close friend of the future St. John Paul II (1920-2005). In 1981 she recommended Lejeune to John Paul II. He, in turn, appointed him to the Pontifical Academy of Science. (*ITEST Bulletin*, 20 Archbishop May Dr., St. Louis, MO 63119; www.faithscience.org)

Taking the Initiative *Making Saints*

Our U.S. bishops met in cyberspace last June. All the major news outlets carried stories about their debate over President Joe Biden and the Eucharist. The bishops' support for advancing two U.S. citizens to official sainthood did not get wide coverage.

Fr. Joseph Verbis Lafleur (1912-1944) signed on as an Army chaplain and was stationed in Philippines, living at Clark Air Base.

Nine hours after their December 7, 1941 attack on Pearl Harbor, Japanese bombers destroyed many aircraft at Clark. They soon occupied the base. They captured Lafleur in May 1942 and imprisoned him in various places. In September 1944 he and other prisoners were put aboard an unmarked Japanese ship. It was spotted by a U.S. submarine and torpedoed. Lafleur died while helping several people escape.

For more on Lafleur's cause, contact Fr. Mark Ledoux (St. Peter, PO Box 40, Carencro, LA 70520). Members of St. Landry (1020 N. Main St., Opelousas, LA 70570; www.stlandrycatholicchurch.com) have a devotion to Lafleur. Their website has more information about him.

Cpt. Leonard LaRue (1914-2001) was in charge of *SS Meredith Victory*, a merchant ship. It was December 1950. The U.S. Marines and U.N. forces were trapped in North Korea, trying to escape in a daring maneuver now called Battle of Chosin. Korean refugees also wanted out because surely the "communist troops would view them as American sympathizers and slaughter them," writes Katie Rutter in *St. Anthony Messenger* (28 W. Liberty St., Cincinnati, OH 45202; 3/19).

LaRue volunteered to help. He and his crew slid past lurking enemy submarines and into harbor. "Faster, faster," they shouted at the refugees. For 13 hours on Christmas Eve they packed 14,000 people aboard. *SS Meredith Victory* had no weapons except LaRue's pistol, yet made it to safety on Christmas Day. Among those refugees were Kang Hanok and Moon

Yong-hyung, the parents of South Korea's current president Moon Jae-in.

A few years later LaRue quit the shipping business and found his way to St. Paul's Abbey (289 U.S. 206, Newton, NJ 07860). He took the name Bro. Marinus, OSB (Latin for *marine*) and made final vows in 1959 on...guess what?...Christmas Day.

Fr. Michael Parisi (Chancery, 777 Valley Rd., Clifton, NJ 07013) is the official promoter of LaRue's cause. But every saint-in-waiting needs a lobbyist. Smile. That's NCL friend Fr. Sinclair Oubre (Apostleship of the Sea, 1500 Jefferson Dr., Port Arthur, TX 77642). For a pamphlet and holy card, contact Oubre (brothermarinuscause@gmail.com). (*National Catholic Register* [7/1/21], PO Box 293178, Kettering, OH 45429 and *Our Sunday Visitor* [7/24/21], 200 Noll Plaza, Huntington, IN 46750 and *The Tablet* of Brooklyn, 7/31/21)

Work and Art

Pan American Unity, a mural by Diego Rivera (1886-1957), is now on display through summer 2023 at San Francisco Museum of Modern Art (151 Third St., San Francisco, CA 94103). At 22' X 74' it is his largest portable fresco. It celebrates complementary artistic and technological contributions from North and South America by artists, artisans, architects, and inventors. As Rivera would have wanted it, the artwork can be viewed in a free-to-the-public gallery. He often chose murals as his means of artistic expression out of a desire for "an art the people would have access to in places they frequented in their daily life--post offices, schools, theaters, railroad stations, public buildings."

Rivera felt an affinity to Walt Whitman (1859-1928) whom he praised for creating "the poetry of the common people, working, suffering, fighting, seeking joy, living and dying." That same impulse characterizes Rivera's art. He described his artistic vocation as an attempt "to produce true and complete pictures of the life of the toiling masses." In fulfilling that role, he placed indigenous people center stage, both exposing the oppression they suffered and validating their worth and dignity. His art often featured harvesters, weavers, miners, factory hands and artisans. Stylistically drawing on pre-Conquest art as well as European frescoes, Rivera sought to portray the joy and poverty of Mexico.

He believed the artist must be the conscience of his or her age. He had no use for the Church in Mexico which he considered a regressive and oppressive institution. Among the targets of his distain, he named clericalism, militarism and capitalism. Outraged when he saw Church leaders siding with rich landowners in upholding the unjust status quo, he designed a poster: THE DISTRIBUTION OF LAND TO THE POOR IS NOT CONTRARY TO THE TEACHINGS OF OUR LORD JESUS CHRIST AND THE HOLY MOTHER CHURCH.

Rivera's personal life was far from exemplary. At the conclusion of his autobiography, he stated, "I had never had any morals at all and had lived only for pleasure where I found it." His wives, including Frida Kahlo (1907-1955), agreed with his self-assessment. However, Kahlo added, "He has only one great social concern: to raise the standard of living of the Mexican Indians, who he loves so deeply. This love he has conveyed in painting after painting."

The Great Workbench

Covid-19 increases awareness of those whom Pope Francis calls "the saints next door," all the health care, sanitation, delivery, law enforcement and other essential workers who sustain our life together. The essential work of meatpackers was overlooked until consumers feared a shortage of meat. This prompted President Donald Trump to issue an executive order for meatpacking plants to remain open.

Michael Holtz, an unemployed journalist, needed "a quick way to make money." In June 2020 he took a job at Cargill Meat Solutions (2601 Central Ave., Dodge City, KS 67801), the largest of the company's six slaughter/packing plants.

Dodge City is familiar to those who watch old TV Westerns. But the days of cattle drives and cowboy shootouts ended in the late 1800s. In 1961, Holtz writes, the meat industry returned to Dodge City with one packing plant, then another in 1980, and then two more. Nearly 13,000 now work in those plants. In normal times the Cargill plant slaughters and packages about 5,000 cows daily. In Kansas five billion pounds of beef are produced annually.

"All of [the plants] rely on immigrants," says Holtz. The original workers came from Vietnam and Mexico. Then others came from Cuba, El Salvador and other Latin

American locales. Recently they come from Myanmar, Sudan, Somalia and Democratic Republic of Congo. Signs and conversations are in English, Spanish, French and Somali.

Holtz' job is to "saw, cut, trim and package all the meat from the cows." It is repetitive, loud, cold, smelly and "incredibly dangerous." Holtz considers himself "lucky to have ended up in the nurse's office only once" after driving a hook into his hand. The job also comes with aches and numbing. The treatment is ibuprofen, liquor, and for some, more powerful pain killers.

Cargill instituted several Covid-19 measures: screening at the plant gate, distancing (though six feet apart is impossible), Plexiglas in the cafeteria, staggered breaks, plastic face shields (though as they got fogged, danger increased). United Food and Commercial Workers (3201 E. Trail St., Dodge City, KS 67801; www.ufcw.org), the union at this Cargill plant, negotiated an additional \$6 per hour Covid-19 "purpose pay" during the summer.

Midwest Center for Investigative Reporting (701 Devonshire Dr. #C33, Champaign, IL 61820; www.investigatamidwest.org) is tracking Covid-19 in the meatpacking industry. Cargill in Dodge City has about 600 cases, it says. Three died. In 67 meatpacking plants surveyed, 260 died.

Those on the second shift don't have an opportunity to socialize after punching-out. "I often felt a profound sense of alienation," Holtz says. And yet, the workers watch out for one another; they cooperate and are competent; they are heroic in their diligence. Paradoxically, "I never once felt alone," Holtz concludes.

One weekend Holtz joined his supervisor to hunt frogs. His supervisor is a refugee from Myanmar who calls himself Billion. Holtz quit in November 2020 and a few weeks thereafter he went along with Billion on a family outing. Billion and many of the other meatpackers want their children to thrive in our country. That's why they take jobs in a difficult but essential industry. (*The Atlantic* [8/21 and also 7/16], 60 Madison Ave. #800, New York, NY 10010 and *Harper's Magazine* [4/13], 666 Broadway #1100, New York, NY 10012)

130 Years

Of Catholic Social Thought

Catholic social action is often depicted as *two feet*: charity and justice. The metaphor

was developed by Msgr. Marv Mottet (1930-2016) of Davenport. (Obtain Mottet's *two feet* handout from NCL, PO Box 291102, 60629; free)

Winners Take All: the Elite Charade of Changing the World by Anand Giridharadas (Alfred Knopf [2018]; \$16) boldly takes on those who try to fix problems that they have caused by promoting what they call "win-win solutions." These "solutions" arise from elites as a way to preserve their way of life without considering systemic change or including bottom-up participation. Their solutions stop short of justice. Giridharadas argues that "the elite charade" is a key reason why our country is not making changes toward the common good.

In one of many examples, Giridharadas mentions Stacey Asher whose charity is Portfolios with Purpose (www.portfolioswithpurpose.org). It aims to combine investing with charity, enticing investors/players to pick stocks as in a fantasy football game. In starting this new charity, Asher did not examine how hedge funds sometimes avoid paying taxes and thereby decrease government revenue that might go to social services. She did not challenge *vulture funds*; those investors who "routinely buy bad debt at a steep discount" in struggling countries and then get those "governments to repay them in full with taxpayer money."

Entrepreneurial neoliberal elites want to feel virtuous but not to change the way business, governments, and NGOs operate. They stop short of changes that lessen the harm of current policies and practices. The premise of the *win-win approach* is that "to change the world you must rely on the techniques, resources and personnel of capitalism," says Giridharadas.

In *Listen, Liberal* (Henry Holt [2017]; \$19) Thomas Frank makes a similar critique. The elite crowd "is always engaged in a search for some subject of overwhelming, noncontroversial goodness with which it can identify itself and under whose umbrella of virtue it can put across its self-interested class program." This mode of charity, he details, is big on symbolism but light on addressing structures. Their projects are displayed at banquets, press conferences and award ceremonies in "a choreographed presentation." People's stories are highlighted with hollow words like *potential*, *boundless*, *inspiring*, *incredible* and *empowerment*.

Christian charity is not *win-win* in the sense that phrase is popularly used. Christian charity means losing. (See *Matthew* 16:24-27)

Further, Christian charity is humble. It does not involve naming rights for a building or a trophy. Finally, Christian charity cannot be disabling help. The beneficiaries have to participate and the giver has to be honest about what is causing problems, about holes in the principles of society. Problems have to be addressed with justice (the *other foot* of Christian social action) to the extent possible.

Rest in Peace

John Hazard (1937-2021)

Hazard was one of eight children growing up in Chicago's Hyde Park neighborhood. From early on, he once recounted, he was immersed in a "Chicago-based, action-oriented spirituality for ordinary people that in later years would become a major component of Vatican II (1962-1965)." He was exposed to this through his parents, Paul and Anne. They were one of three founding couples of the Christian Family Movement. Paul Hazard was also a founder of the Guild for Catholic Insurance Brokers and the National Association for Christian Employers and Managers—predecessor groups of our NCL.

No wonder then that NCL recruited Hazard for its board in the early 1990s. He was at that time an executive with Ameritech. Upon "retirement" he became a pastoral associate at St. Joseph Church (4801 Main St., Downers Grove, IL 60515). While in that position he was a founder of DuPage United (41 N. Park Blvd., Glen Ellyn, IL 60137), a community organization of 15 churches, a synagogue, five Islamic groups and two unions.

As the years after Vatican II went by, Hazard would often lament that the laity "don't understand their calling. No matter how focused NCL is on ordinary daily life, the whole church seems stuck on the laity's role in familiar categories like giving personal example, or helping out at the parish, or reverting to internal Church reform. We at NCL celebrate people whose call is to be part of the action, who try to be leaven within their own institutions."

Hazard echoed NCL's insistence that "it is not the role of those working within Church institutions to take a direct role in effecting social change. That's the proper role of the laity." But at every NCL meeting Hazard would remind NCL leaders that parishes are "campaign headquarters and powerhouses for lay formation. NCL makes a mistake to bypass parish life..."

NCL's message, the message of Vatican II has to be at the core of every homily, every liturgy and every parish religious education program."

Happenings

The Journal of Social Encounters (catholicpjstudies@googlegroups.com) is interdisciplinary, peer-reviewed and international. It is published twice a year by the Centre for Social Justice and Ethics at Catholic University of Eastern Africa-Nairobi and the Department of Peace Studies at College of St. Benedict/St. John's University, where NCL friend Ron Pagnucco (rpagnucco@csbsju.edu) holds forth. *JSE* invites essays for its March 2022 issue on "Democracy and Political Change." The editor for that issue is Elias Opongo at Hekima University College (elias.opongo@hekima.ac.ke).

Like many other organizations, Covid-19 upset conference plans for *Labor Notes* (7435 Michigan Ave., Detroit, MI 48210; www.labornotes.org). It will now take place March 25-27, 2022 here in Chicago. *Labor Notes* is a reform effort within the union movement. Its monthly newsletter is consistently informative.

John A. Ryan Institute (University of St. Thomas, 2115 Summit Ave., St. Paul, MN 55105; <https://link.stthomas.edu/Budapest2022>) is the secretariat for an international conference on Catholic Social Thought and Business Education to be held in Budapest, Hungary on June 23-24, 2022. Its theme is "Freedom, Subsidiarity and the Spirit of Gift." The Institute has issued a call for papers and is eager to attract participants.

INITIATIVES' friends at Theology of Work Project (15 Notre Dame Ave., Cambridge, MA 02140; www.theologyofwork.org) have a resource: "Women Workers of the Old Testament" and "Women Workers of the New Testament." The New Testament section features Lydia, Damaris, Priscilla and others. On the website, click *key topics*.

INITIATIVES also notes that *The Women of the Bible Speak* by Shannon Bream (Harper Collins [2021]; \$20.79) was on the bestseller list.

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INITIATIVES' editor is Bill Droel (wdroel@cs.com). Contributing to this issue: Ambrose Donnelly, NCL treasurer and Adam Fitzpatrick, NCL board member and coordinator at Center for Mission in St. Paul (www.centerformission.org) plus Bob Raccuglia, former NCL board member.

NCL's board includes Sergio Barrera, Charles DiSalvo, Ambrose Donnelly, Tom Donnelly, Bill Droel, Adam Fitzpatrick and Lauren Sukal.

NCL counts on INITIATIVES' readers for donations. See the back page for an opportunity to make your once-a-year donation.

"It is better to lose in a holy cause than to compromise principles." –Sen. Barry Goldwater (1909-1998)

"The religious conscience says that if thou art not perfect in every respect, thou art not perfect at all." –Paul Ricoeur (1913-2005)

Politics can never be more than relatively good. –Reinhold Niebuhr (1892-1971)

"Diverse groups hold together...because they practice politics—not because they agree about fundamentals or some such concept... [Politics] cannot be reduced to a system of precise beliefs... [It is] a messy, mundane, inconclusive, tangled business far removed from the passion for certainty." –Bernard Crick (1929-2008)