

Initiatives

In Support of Christians in the World

National Center for the Laity
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Covid- 19

“These days the virtues hardly get a look-in,” writes Julian Hughes, a British expert on geriatrics. The popular media and academia lack a vocabulary for virtues. Commentators on Covid-19 and medical ethicists speculate about decisions amid a shortage of equipment. There are plenty of employee handbooks and algorithms plus lots of protocols and guidelines. But with Covid-19, “what is indispensable is that clinicians exhibit the virtues,” says Hughes.

Our default philosophy is utilitarianism or cost-benefit analysis. In extreme circumstances—nay in any circumstance—how does one accurately calculate utilitarianism’s greatest good? Hughes mentions a nurse who “at the end of a long shift” stayed on the unit to help a Covid-19 patient who was expecting a call from a loved one. The nurse did not consult a handbook. She was “simply disposed to act as she did.” (*The Tablet* [9/26/20], 1 King St. Cloisters, Clifton Walk, London W6 OGY, England)

Dr. James Drane, for whom Edinboro University named its Bioethics Institute (230 Scotland Rd., Edinboro, PA 16444), argues for a virtue approach to health care in *Becoming a Good Doctor* (Rowman & Littlefield [1988]; \$16.95).

In too many medical settings, writes Drane, care providers miss “the face of the person being treated.” With charts, standard procedures, insurance reimbursement rates and “the malpractice crisis,” the medical world is diminished and depersonalized. A sick person has little agency. A remedy, Drane continues, is “a venerable tradition in ethics that focuses on persons, on virtue and character.” It can help “both younger and older practitioners of medicine today.”

There is no official list of virtues. Drane explores a few, including friendliness and beneficence. Aristotle (384 BC-322 BC) named four: practical wisdom, fortitude, self-discipline and justice. Catholicism adds faith, hope and charity. These days your INITIATIVES’ editor

reflects on gratitude, the opposite of which is resentment.

Virtues, says Aristotle, come from habitually doing good things in the home. Then, sound institutions reinforce virtue. Also, virtues come by way of literature, drama and biographies.

Beth Ann Fennelly, Mississippi poet laureate, says that “literature improves us emotionally, cognitively and spiritually.” She cites studies showing a link between reading literature and helping the needy. (*Notre Dame Magazine* [Spring/20], 500 Grace Hall, Notre Dame, IN 46556)

William Donnelly (1926-2016) was a VA physician, a professor at Stritch School of Medicine and a friend of our NCL. “Describing a sick person only as a biological specimen” leads to “premature, incorrect diagnosis [and] a loss of important information,” he said. Plus it soon enough saps the morale of the health care provider. Donnelly’s students were assigned literature and performed scenes from stories in order to highlight virtues. A favorite was the 1886 novella *The Death of Ivan Ilyich* by Leo Tolstoy (Bantam; \$6.95). This and others provide “an opportunity to learn from the vicarious experience of another’s suffering” and they challenge students to bring “compassion into their practice of medicine,” Donnelly believed.

Our medical professionals are overwhelmed during this unique time. Yet the virtues are on display in hospitals and clinics. Adherence to protocols is not enough for our recovery. We utterly depend on people of virtue.

For a primer on virtue ethics, try *The Road to Character* by David Brooks (Random House [2015]; \$18).

Attention Readers

Thank you to all for your notes of encouragement.

NCL is a little short of meeting its 2021 budget goal. There is an opportunity to donate on page eight of this newsletter.

Taking the Initiative On Race Relations

“We’ve reached a time in America where if we don’t say uncomfortable truths, then we will never make any progress when we deal with racism,” says Fr. Bryan Massingale of Fordham University in a *Commonweal* interview (www.commonwealmagazine.org/podcast; 6/5/20). He calls out the Catholic Church for “never summoning the courage or will to address [the sins of racism] directly.” A major factor for this failure is that “the Catholic Church wants to deal with these issues in ways that won’t disturb the comfort of white people... If white comfort sets the limits of conversation, then that means we will never face the difficult truth: the only reason for the persistence of racism is because white people benefit from it.”

Massingale considers the “normative whiteness” in the church as a form of idolatry. “What makes the Church white and racist,” he adds, “is the pervasive belief that European aesthetics, European music, European theology, and European persons, and only these, are standard, normative, universal, and truly Catholic. In other words, when we talk about what makes something Catholic, the default is always to the products that reflect a white cultural aesthetic. Everything else is seen as Catholic by exception.”

To address racism Massingale believes that Christians need to practice the neglected virtue of courage. He cites St. Thomas Aquinas, OP (1225-1274) who says that courage is the precondition of all virtue. It allows one to surmount fear and opposition in order to follow the gospel. “Moral courage,” concludes Massingale, “is what translates conviction into action.”

He also calls for a positive kind of anger, again referencing Aquinas. There are three kinds of sin by anger: by excess, by inappropriate object (misdirected anger), and by deficiency. Massingale describes deficiency anger as “when we’re not angry when we ought to be, as in the presence of injustice.” Massingale concludes: “What [Aquinas] says is beautiful. Anger is the passion that moves the will to justice...Thomas understood that unless we are angry in the presence and reality of injustice, then the status quo will all too often continue.”

Taking the Initiative On Making Saints

By one count St. John Paul II (1920-2005) canonized 482 saints, most of whom were clergy or religious. Yet John Paul II often spoke about the need for lay saints. A poem attributed to him reads: “We need saints without cassocks, without veils. We need saints with jeans and tennis shoes. We need saints that go to the movies [and] that listen to music [and] that hang out with their friends... We need saints for the 21st century with spirituality appropriate to our new time... We need saints to live in the world, to sanctify the world and to not be afraid of living in the world.”

John Paul II’s successors followed the pattern of canonizing mostly priests and religious.

There are some lay saints the pipeline. Let’s start with the half dozen Blacks from North America. Our Sunday Visitor (200 Noll Plaza, Huntington, IN 46750) has a 39-page pamphlet, *Holy Black Catholics*, profiling them.

Pierre Toussaint (1766-1853) came to New York City from Haiti. He arrived with “four strikes against him,” writes Arthur Jones in *Pierre Toussaint* (Doubleday [2003]). “He was Black, a slave, a foreigner who didn’t speak the language and a Catholic.” He was a talented hairdresser and after his owners ended his slavery, Toussaint was sought by many wealthy clients. Toussaint was a one-person charity machine, giving his time and money to individuals (orphans, the unemployed, refugees and others) plus to institutions. He and wife Juliette (d. 1851) could be canonized together because she too practiced charity. Obtain more information from the Pierre Toussaint Guild (1011 First Ave. #700, New York, NY 10022; www.obmny.org).

Julia Greeley (d. 1918), born into slavery, was a housekeeper in St. Louis. After the 1865 Emancipation Proclamation she moved with the family of William Gilpin, the first governor of Colorado Territory. Greeley was attracted to Catholicism because of Julia Gilpin, the governor’s Catholic wife. Greeley was devoted to her parish and involved in charitable efforts, distributing money, food and clothing. She became a Third Order Franciscan. Denver firefighters regarded her as their chaplain. Liguori Publications just published *An Hour With Julia Greeley* by Fr. Blaine Burkey, OFM Cap (\$1.50). It draws from his biography, *In*

Service of the Sacred Heart (Julia Greeley Guild, 1535 N. Logan St., Denver, CO 80213; www.juliagreeley.org).

Daniel Rudd (1854-1933) is not in the final six, but he is an INITIATIVES' favorite because he was a journalist for justice. His *American Catholic Tribune* with a 10,000 circulation was the only Catholic journal published by Blacks. He was never satisfied with the separate but equal formula, writes biographer Gary Agee in *A Cry for Justice* (University of Arkansas [2011]; \$22.95). Rudd was an 1889 founder of what is today National Black Catholic Congress (www.nbccongress.org).

Canonization by a pope does nothing for the deceased and does nothing for God. The benefit is for those who aspire to holiness. Why then wait for officialdom? Why not popular canonization?

To read *His Truth Is Marching On* by Jon Meacham (Random House [2020]; \$30) is to conclude that Rep. John Lewis (1940-2020) was a saint. He never deviated from the discipline of Christian non-violence, consistently thinking well of his opponents. He suffered greatly for his belief. *Santo subito*. Sainthood straightaway.

Taking the Initiative For Lay Formation

In July 2018 our National Center for the Laity sponsored a conference at Mt. St. Joseph University in Cincinnati on the legacy of Cardinal Joseph Leo Cardijn (1882-1967) of Belgium. A second such conference was scheduled for July 2020 at Mt. St. Mary's University in Los Angeles. Alas, Covid-19. Until the LA event is rescheduled, several talks from Cincinnati are now available in *Cardijn Studies: On the Church in the World Today* (ATF Theology, www.atfpress.com; \$23.77).

Beginning in 1912, Cardijn developed an intriguing style of young adult faith formation, called specialized Catholic Action (capital *A*). Unlike in devotional groups, discussion groups or social events each Catholic Action cell had a unique occupational or educational identity. The 1912 group was for women in apparel jobs. Other groups were for soldiers, factory hands, clerks, students and young couples.

Kevin Ahern, a young teacher at Manhattan College, sketches Cardijn's pastoral theology of work. "The prevailing model of general Catholic action" in the years before Vatican II (1962-1965) was "a ministry aimed

toward" young adults, he writes in *Cardijn Studies*. It was imposed. It wanted "to reclaim Christendom and guard against the perceived dangers of communism and modernism." Today the threat is secularism.

By contrast, Cardijn's specialized Catholic Action was "an inductive or bottom-up model" in which young adults formed one another in an apostolate of like-to-like. "It contrasts with the new ecclesial movements," Ahern continues. It also "contrasts with many lay groups linked to religious congregations [and] from many contemporary models of working with young people, where the direction and decision making is left to professional youth or campus ministers."

The only formation that lasts is "a spirituality of action," Ahern emphasizes. Though they are worthwhile, "sharing, discussion and prayer [groups] are insufficient if they do not lead to action." Ahern quotes Cardijn: "The study circle without works is a dead study circle."

The "inductive, specialized and participatory approach" of Cardijn is time consuming. But its *observe-judge-act* formula proved successful as thousands of Christian leaders emerged from Young Christian Workers, Young Christian Students, Christian Family Movement and other groups.

The essays in *Cardijn Studies* are not limited to historical reference. Ahern and others offer a contemporary pastoral theology of work based on current examples--though not so many from the U.S. All things Cardijn can be found on www.josephcardijn.com. Learn more from Ahern in *Structures of Grace* (Orbis Books [2015]; \$35) and as co-editor of *God's Quad* (Orbis [2018]; \$20).

Our NCL is not a specialized Catholic Action group. However, NCL's Advent 1977 charter states: We "regret the decline and too often the demise of these organizations and networks...whose task was to inspire and support Christians in their vocations in the world through their professional and occupational lives." NCL believes that insights from the Cardijn movement can still assist the whole church. For its part, NCL (PO Box 291102, Chicago, IL 60629) distributes some Catholic Action material: *The YCW I Remember* by Frank Ardito (\$8); *Patty Crowley: Lay Pioneer* by Bill Droeel (\$5); and *Reynold Hillenbrand: Liturgy and Social Action* by Fr. Robert Tuzik (\$12.50)—all in limited supply.

North American Spirituality

James A. Leadon (1926-2012)

Leadon, though unheralded, inspired many to seek their path to holiness through their work in the world. For most of his working years, he was an editor. As is editorial custom, his name did not appear on publications, but writers depended on him.

Leadon was born in St. Paul. After high school, he served as a radio technician in the U.S. Merchant Marine before enrolling at the College of St. Thomas, graduating with a BA in English. It was during his college years that he read *Integrity*, the lay Catholic journal with ideological roots in the Catholic Worker and Young Christian Worker movements published from 1946 until 1956. (The inside cover of *Integrity* notifies the reader that it “is published by lay Catholics and dedicated to the task of discovering the new synthesis of RELIGION and LIFE for our times.”) Among the few possessions that he left when he died were issues of *Integrity* that dealt with topics of particular importance to him, such as peace and the lay apostolate.

Leadon studied and applied Catholicism’s social thought. He was president of the Catholic Interracial Council of the Twin Cities from its founding in 1958 until 1960 and was active in efforts to improve race relations there throughout the late 1950s and 1960s. In 1961 he was elected to the board of the National Catholic Conference for Interracial Justice.

NCCIJ was a network of 30 local councils of interracial justice. It was conceived in August 1958 by a handful of Chicagoans, including Russ Barta (1918-1997), Msgr. Dan Cantwell (1911-1996) and Ed Marciniak (1917-2004). Those three later founded our National Center for the Laity. In 1959 Mathew Ahmann (1931-2001) was hired as NCCIJ’s first executive secretary. Significantly, the office was in Chicago, not in New York City where Fr. John LaFarge, SJ (1880-1963) had founded the first Catholic Interracial Council in 1934. Leadon worked with Ahmann at NCCIJ in Chicago from 1965 through 1968.

Leadon’s subscription to *Jubilee: A magazine of the Church and her people* was sent to the NCCIJ address. This Catholic monthly, first published in April 1953, was founded by photographer Edward Rice (1918-2001) and poet Robert Lax (1915-2000) with cooperation from their classmate, Fr. Thomas Merton, OCSO

(1915-1968). It ran through 1967. *Jubilee* both reflected and shaped Leadon’s worldview, as it showed through photos and text “that Christianity is constantly being acted out in the daily lives of its people, in towns, cities, nations and continents.” Among the issues that Leadon saved was September 1967 with a story on the first gathering of the Chicago Conference of Laymen, attended by 1500 clergy and laity. That report was written by Franklin McMahon (1921-2012), a signer of *A Chicago Declaration of Christian Concern*, the charter for our NCL.

Leadon moved to Oregon in 1972 and soon became editor for the Oregon State University Extension Service. He served there until his retirement in 1991. He would often use the example of a ship captain who was Christian. That person’s primary Christian activity, Leadon said, was to perfect his or her skills at guiding the ship. Leadon lived with the conviction that he approached holiness mainly through being the best editor that he could. That is the vocation of the ordinary lay Christian.

130 Years

Of Catholic Social Thought

Beloved Amazon is Pope Francis’ 2020 response to a bishops’ process that began in October 2017 and concluded with an October 2019 gathering in Rome. (Our Sunday Visitor; \$9.95)

Francis lays out his social, cultural, ecological and ecclesial dreams for the region that includes Bolivia, Brazil, Colombia, Ecuador, French Guiana, Guyana, Peru, Suriname, and Venezuela. Addressing all people, he expresses a desire to “awaken their affection and concern for that land...and to invite them to value it and acknowledge it as a sacred mystery.”

The pope calls the various original people of the region “our primary dialogue partners, those from whom we have the most to learn, to whom we need to listen out of a duty of justice.” He writes that we need to feel outrage at the injustice, cruelty, exploitation, abuse and killing that the indigenous have suffered. His social dream is that their voices be heard and their dignity advanced.

Asserting that the Amazon region has its own rich, distinctive culture that could be lost forever if not safeguarded, he applauds a growing sense of Amazonian identity and revival of its artistic, literary, musical and cultural inspiration. He advocates a mutually beneficial

intercultural encounter “where diversity does not mean threat, and does not justify hierarchies of power of some over others, but dialogue between different cultural visions, of celebration, of interrelationship, and of revival of hope.”

Francis insists that “the care of people and the care of ecosystems are inseparable.” He pleads for an end to the mistreatment and destruction of the Amazon: “To abuse nature is to abuse our ancestors, our brothers and sisters, creation and the Creator and to mortgage the future... To protect the Amazon region it is good to combine ancestral wisdom with contemporary technical knowledge, always working for a sustainable management of the land while also preserving the lifestyle and value systems of those who live there.”

In the past Christian missionaries often imposed Western European aesthetics on people to whom they brought the gospel. Francis sees a new approach as one of listening and dialogue, a process of inculturation “that rejects nothing of the goodness that already exists in Amazonian cultures, but brings it to fulfillment in the light of the gospel... We should esteem the indigenous mysticism that sees interconnection and interdependence of the whole of creation, the mysticism of gratuitousness that loves life as a gift, the mysticism of a sacred wonder before nature, and all its forms of life.”

He concludes: “I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the church new faces with Amazonian features.”

Rest in Peace

Jack MacNamara (1937-2020)

In August 1970 John O’Connor, a Chicago banker, invited MacNamara to the wedding of his daughter. Peggy O’Connor, 23-year old sister to the bride, also attended. By November MacNamara quit the Jesuits, just short of ordination and proposed to Peggy. The new couple moved briefly to New York. Upon returning to Chicago, MacNamara bought and ran Fred Busch Foods, which specialized in sausage, until retirement in 2004. The couple raised seven children.

But wait, why was MacNamara invited to the O’Connor wedding?

In January 1966 Cardinal John Cody (1907-1982) of Chicago called Msgr. Jack Egan (1916-2001) into his office to assign Egan to Presentation BVM Parish in the Lawndale

neighborhood. Egan was director of Office of Urban Affairs at the time. Take both jobs, Cody remarked. “I hear there’s not much going on in that office anyway.”

Beryl Satter in *Family Properties* (Henry Holt [2009]; \$24) details what awaited Egan: Presentation had only 400 registered families, the bank balance was \$382, the buildings were in disrepair and the neighborhood had problems. Egan quickly recruited Peggy Roach (1927-2006), a civil rights activist, as an assistant. He then put flyers around the seminary and a local college: “We need your talents, your competence, your compassion.” About 30 young adults, mostly seminarians, volunteered for weekend emersion. MacNamara, then 30, had done student teaching for his Jesuit order in Cincinnati. He was intrigued by the situation at Presentation and soon enough obtained permission from the order to rent an apartment in Lawndale.

It took careful listening and reflecting because residents were reluctant to discuss their situations. Slowly MacNamara was able to piece together a story about *contract buying*. Residents made “a hefty down payment and committed to pay monthly installments for 20 years or more,” he wrote. Taxes and maintenance were on the buyer. But that family “did not receive the deed or title to the house until the final payment was made... The family built no equity along the way... In the meantime the buyer was subject to quick eviction for missing a single payment.” (*Social Policy* [Winter/16], PO Box 3924, New Orleans, LA 70177)

By 1968 MacNamara had formed Contract Buyers League, which eventually counted 1,000 member families. Picketing, withholding payments, blocking the sheriff to stop evictions and more led to some renegotiation of contracts. CBL also filed a federal lawsuit.

John O’Connor admired MacNamara and generously supported CBL. That is why he invited MacNamara to attend the fateful wedding.

The contract for deed scheme was not a small matter. In May 2019 MacNamara and his colleagues presented a study at the Federal Reserve Bank titled *The Plunder of Black Wealth in Chicago*. It estimated the loss of wealth to the families involved in contract deeds at \$3.2 billion between 1950 and 1970.

The contract deed scheme mostly went away by the mid-1970s. However, it has returned in the post-2008 housing market. Whereas in the

1960s the speculators were small-time, today the operators are “Wall St. types with large dollar amounts to invest,” MacNamara explained. Then as now, government entities are complicit in racial steering and contract for deed agreements. (See *The Color of Law* by Richard Rothstein, W.W. Norton [2017]; \$17.95)

Near the end of his time at Presentation, MacNamara began the Gamaliel Foundation (5401 S. Cornell #301, Chicago, IL 60615) to assist the neighborhood. Gamaliel is now a nation-wide network of community organizations. In recent years MacNamara assisted the Jesuits in starting their highly regarded Cristo Rey High School (1852 W. 22nd Pl., Chicago, IL 60608) and in founding Christ the King College Prep (5088 W. Jackson Blvd., Chicago, IL 60644).

Rest in Peace

Fr. Jack O’Malley (1936-2020)

A healthy, holy society has many small groups. They form their members in responsible freedom and propel them into the public arena. In Catholic doctrine this is called *subsidiarity*.

O’Malley’s first group was his Pittsburgh family of seven children. He was a star athlete at Central Catholic High School in 1954, where he played basketball and football. At St. Francis University (117 Evergreen Dr., Loretto, PA 15940) he was captain of the basketball team. “He turned down a professional offer to join the Detroit Pistons,” writes Lauren Lee in *Pittsburgh Post-Gazette* (9/14/20). Instead, O’Malley went on to St. Vincent Seminary in Latrobe, PA.

O’Malley served as pastor in Pittsburgh parishes, including St. Jude (405 Westinghouse Ave., Wilmerding, PA 15148). His sensitivity to the economic situation of parishioners drew him into several small groups advocating for improved neighborhood and labor conditions, including better wages, safe working conditions and accessible health care.

INITIATIVES met O’Malley through Catholic Labor Network (www.catholiclabor.org). He was also a fixture in Msgr. Jack Egan’s (1916-2001) Catholic Committee for Urban Ministry.

There were other small groups for O’Malley over the years. He was an original supporter of Pennsylvania Interfaith Impact (1800 Murray Ave. #81563, Pittsburgh, PA 15217) and of its predecessor, Metropolitan

Citizens Organization; a founder of Labor and Religion Coalition of Western Pennsylvania (1103 N. Highland Ave., Pittsburgh, PA 15206) and Thomas Merton Center (5129 Penn Ave., Pittsburgh, PA 15224). O’Malley was active with Association of Pittsburgh Priests. In recent years he was chaplain to Pennsylvania AFL-CIO (600 N. Second St., Harrisburg, PA 17101) and Allegheny-Fayette Labor Council (1459 Woodruff St., Pittsburgh, PA 15220).

A multiplicity of small groups is essential to democracy. However, they have a downside. Insularity can deteriorate into prejudice. O’Malley brought the concerns of each local group to the others and brought wider issues to each. He continually pushed forward issues of farm workers, on situations in Latin America, on interests of Blacks and Native-Americans.

O’Malley, by the way, was in a line of Pittsburgh priests attuned to labor relations. Msgr. Charles Owen Rice (1908-2005) is the best known. Fr. James Cox (1886-1951) was an early influence on O’Malley and he was a friend of Fr. Donald McIlvane (1925-2014).

Rest in Peace

Mary Scott (1930-2020)

Scott and her husband Vaile (1926-2013), former president of National Center for the Laity, received NCL’s “Faith and Work Award” for an exemplary life of service to family, friends, workplace, neighborhood and society. She and Vaile raised six children in Oak Park, IL, where she was a real estate agent and was the organist at Ascension Parish.

Scott was an only child from an Illinois farm family. She attended Marycrest College in Davenport, sponsored from 1939 to 1990 by Sisters of Humility of Mary. The school continued until 2001 as part of an international college. Vaile meanwhile attended St. Ambrose University, also in Davenport. He was involved in Young Christian Students there. In the 1950s the Scotts moved to the Chicago area because Vaile was involved with national Catholic Action groups.

Mary was also employed at the University of Illinois, Chicago. During her time there she obtained a degree in history.

Scott was a gracious host for several NCL rump group meetings at her home. She likewise participated in the NCL roundtables

aboard the Columbia Yacht Club, where the Scotts were members. The Scotts spent their retirement winters in Longboat Key, FL. Once again Mary hosted numerous gatherings there of NCL types and other friends.

The Scott's eventually moved to Valparaiso, IN. For Mary's funeral the family returned to Ascension Parish in Oak Park. Some of her favorite hymns were included and two children offered eulogies.

Happenings

The *Journal of Social Encounters* (https://digitalcommons.csbsju.edu/social_encounters) contains interdisciplinary and peer-reviewed articles on peace and justice. It is published twice a year by the Center for Social Justice and Ethics at Catholic University of Eastern Africa in collaboration with the Peace Studies Department at College of St. Benedict/St. John's University (37 S. College Ave., St. Joseph, MN 56374; www.csbsju.edu). *JSE* publishes essays from around the world. African scholarship on peace, conflict and social justice are featured.

Here are cyber-suggestions for integrating faith and daily work, thanks to *Ministers-at-Work* journal (www.chrism.org.uk).

Faith in Business (Westminster College, Madingley Rd., Cambridge CB3 OAA England; www.faith-in-business.org) explores two questions: Can the public reasonably trust business? Can a Christian live one's faith in the practical world of business? Its site has book reviews, Scripture reflections and interviews with executives. During Covid-19 there is a monthly Zoom talk and discussion.

Lausanne Movement (10524 Moss Park R. #201, Orlando, FL 32832; www.lausanne.org), dedicated to the scattered people of God, has several "issue networks" on its site, including Cities, Care for Creation, Tent Making and Workplace Ministry. Lausanne says lay people and clergy will better appreciate their vocations if both quit thinking and acting as if one is a higher calling and the other is a "pay, pray and obey" calling. Lausanne is active in Asia, Latin America, Africa and elsewhere.

To connect Scripture and daily work, Lausanne partners with NCL's friends at Theology of Work (15 Notre Dame Ave., Cambridge, MA 02140; www.theologyofwork.org).

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The Working Catholic blog is at www.catholiclabor.org. While in that site, go into *Library* and scroll to NCL for more information. Also find NCL on Twitter: <http://twitter.com/InitiativesNcl>.

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Please consider a donation toward NCL's 2021 budget. See page eight.

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

"But men must know that in this theatre of life it is reserved only for God and angels to be lookers on." Francis Bacon (1561-1626) in *The Advancement of Learning* (Create Space [1605]; \$12.99)