

<h1>Initiatives</h1> <p>In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.catholiclabor.org</p>	<p>March 2022</p> <p>Number 264</p>
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Covid-19

INITIATIVES is against *social distancing*. *Physical distancing*, yes. But there is already too much social distancing.

How is our reliance on tech during Covid-19 effecting social distancing? Is our current quantity of mediated relationships permanent? A good place to start that reflection is with Sherry Turkle of MIT, author of *Alone Together: Why We Expect More from Technology and Less from Each Other* (Basic Books [2011]; \$12.99) and *Reclaiming Conversation: The Power of Talk in a Digital Age* (Penguin Press [2015]; \$15.39).

Rather than surrendering to the constant lure of the digital world, Turkle would have us reclaim the richness of conversation with its “payoff in self-knowledge, empathy, and the experience of community.” She gives numerous examples of how digital culture diminishes the real contact of face-to-face conversation.

“If a tool gets in the way of our looking at each other, we should use it only when necessary,” she writes, “It should not be the first thing we turn to.” She suggests that we are so vulnerable to digital communication because it is instant stimulation, distraction, escape from boredom, and gives a feeling of companionship without the uncertain demands of direct relationships.

She maintains that a smart phone is more than an accessory: “It’s a psychologically potent device that changes not just what you do but who you are.” It can be used to keep us from ever being alone and lessens our interest in and ability for conversation, robbing us of time and space to develop our inner lives and empathy for others. (Researchers find a 40% decline in markers for empathy among college students in the past two decades. They attribute it to less direct face-to-face contact.) We are used to constant interruptions and divided attention. In example after example, Turkle details how replacing conversation with digital connections adversely affects family life, friendships, education and work.

Turkle dismisses the supposed benefit of multitasking. She cites studies showing that it

degrades our performance in everything. She further asserts that “frequent multitasking is associated with depression, social anxiety, and trouble reading human emotions.”

Turning specifically to the workplace, Turkle makes a business case for conversation. She cites studies that workers are more productive when they talk more. “The loss of a face-to-face meeting means a loss of complexity and depth,” she writes.

Turkle refutes the belief that “the more connected we are, the better off we are.” Working during Covid-19 means more screens and texts and for the duration we lose the productivity and value and enjoyment that come with face-to-face conversation. Turkle calls for using digital technology with greater intention and argues for the humanizing power of conversation.

Ed Cyzewski makes similar critiques in *Reconnect: Spiritual Restoration from Digital Distraction* (Herald Press [2020]; \$16.26). However, his focus is the grip digital technology has on one’s spiritual life. He contends that “the immersive, compulsive, and addictive qualities of social media and technology” run counter to healthy spiritual formation which he sees as involving patience, focus, silence, solitude, stillness, community and regular practice. He warns that digital distraction absorbs your time, takes you away from direct interpersonal relating, keeps you from the necessary aloneness for self-reflection and militates against silence. He condenses his advice into a simple mantra: *Protect your time. Prioritize one-on-one interactions. Restore your spirit with daily silence.*

Attention Readers

NCL seeks a few young adults to write for INITIATIVES and/or serve on NCL’s board and/or represent NCL at conferences. Send suggestions with contact information to NCL (PO Box 291102, Chicago, IL 60629; wdroel@cs.com). NCL will provide complete details.

Taking the Initiative

For Families

What are the long term social consequences of Covid-19? “The pandemic may have delivered yet another blow to American families already reeling from the economic and cultural forces of late modernity,” says *The Divided State of Our Unions*, a report from Institute for Family Studies (PO Box 1502, Charlottesville, VA 22902; <https://ifstudies.org>).

This report on “our pandemic-haunted world” draws upon two surveys and on social science and history. As its title suggests, *The Divided State* says Covid-19 widens the gap between successful families and those stuck in place. The upwardly mobile have become more interested in family formation during Covid-19. Not so for those who are struggling. For example, the desire to marry among upwardly mobile has increased, but not among the struggling. The increase is particularly up among church-goers (8%) and Republicans (5%).

The trend regarding desire to have children is “complex” because the working class traditionally has larger families. But during Covid-19 their interest in child bearing has decreased—among non-church goers (down 11%) and seldom church goers (down 7%); lower income (down 11%) and middle-income (down 6%).

The Divided State points less to family problems due to lack of restraint (drugs, sex, over-eating and spending) than to “an absence of energy and drive leaving people languishing and enervated,” comments Yuval Levin. Families are precarious because “there is less social life. We are doing less of everything together.” There is “a failure to get going.”

A significant number of people are “adverse to risk” and society is experiencing “pathologies of passivity.” Levin thinks people fail to engage because they desire a “more tidy and controlled” life. They cope with uncertainty through “inertness and passivity.” (*Dispatch* [11/16/21]; <https://thedispatch.com>)

Pope Francis says the remedy is genuine *encounter*. He urges people to “smell the sheep” by “going to the peripheries” and truly listening. The path of inertness is unhealthy, he says. Such paralysis confuses “happiness with a sofa.”

The latest sofa, Francis continues, comes with “a built-in massage unit to put us to sleep. [It is] a sofa that promises us hours of

comfort so we can escape to the world of videogames and [the] computer screen.” But “the times we live in do not call for young *couch potatoes*, but for young people with shoes or better, with boots laced... Today’s world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully.”

If and when there is sufficient compliance with vaccination responsibility, we will loosen the discipline of *physical distancing* and then with deliberation, a listening heart and appropriate vulnerability we will accelerate the discipline of *social connection*. Yet even now while Covid-19 persists we together can take up Pope Francis’ challenge to craft a *culture of encounter*.

Taking the Initiative

For Families cont.

Does it matter that the majority of living arrangements now occur outside the institution of marriage; that over 40% of births are to unwed mothers?

Fragile Families and Child Wellbeing (Princeton Center for Research, Wallace Hall, Princeton, NJ 08544; <https://fragilefamilies.princeton.edu>) is the result of a longitudinal study from 1998-2020. It defines a fragile family as one in which “parents are unwed at the time of their child’s birth.” To be clear: *Unwed* is not the same as *never married* or *single parent*. The children in fragile families, who by now are young adults, fare worse than those in married families.

The pro-life movement and also Catholic leaders should be concerned about children in fragile families, writes Teresa Coda in *U.S. Catholic* (205 W. Monroe St., Chicago, IL 60606; 1/22). Extrapolating from the *Fragile Families* study, she points out that those struggling are not only short on money but lack human capital too.

Instability in a parent’s relationships worsens the outcome for the children. Thus the research, Coda continues, finds that “the quality of the relationship between a mother and a father matters significantly for the well-being of children.” How can a father best contribute? According to Fr. Theodore Hesburgh, CSC (1917-2015), “The most important thing a father can do for his children is to love their mother.”

To better the outcomes for children our culture would have to make a sizable turn from

extreme individualism to “the family [as] the central social institution,” Coda concludes. Is that possible? In the meantime she names improvements like a family wage and affordable, quality daycare.

Taking the Initiative *On Child Care*

Covid-19 reveals how many families depend on child care and how difficult it is to access quality care, reports Kate Ward of Marquette University. Our piecemeal system of child care is a consequence of runaway individualism. The presumption that child care “is a matter of private choice” leaves families scrambling and ultimately hurts the economy. Day care providers, needing to keep costs low to attract families, pay inadequate wages. In turn, those workers cannot afford health care, good nutrition and more. About 50% of day care workers get some type of public assistance, Ward reports.

Catholic philosophy opposes extreme individualism. In Catholicism “the family, not the individual, is the basic unit,” Ward asserts. Ideally the family navigates challenges through extended family, parish, unions, plus ethnic and civic circles. Further, “the government in Catholic thought is not something over against the people, but the people’s legitimate agent,” says Ward. “So a government enacting policies to support families is one legitimate way for society to take care of its own.” (*America* [10/21], 1212 Ave. of Americas #1100, New York, NY 10036)

There are several public policy proposals for families with young children. Competent legislators must negotiate the particulars. One idea is a subsidy to day care centers and pre-schools and/or a network of government affiliated centers. A universal policy of paid family leave is popular. The recent experiment with a child tax credit or family allowance could be revived, perhaps with an employment requirement. Yet at current wages “individuals can work 40 hours a week and still be caught in the grips of poverty,” writes Teresa Coda in *U.S. Catholic* (205 W. Monroe St., Chicago, IL 60606; 1/22). Therefore any employment requirement must be accompanied by a minimum wage increase.

Child Care Aware of America (1515 N. Courthouse Rd. #300, Arlington, VA 22201; www.childcareaware.org) tracks all pertinent

legislation. It also provides referrals and education resources. Zero to Three (1255 23rd St. NW #350, Washington, DC 20036; www.zerotothree.org) has education resources for parents and child care providers. It conducts on-line seminars and engages in advocacy. It keeps up with developments in each state.

Taking the Initiative *Among Care Workers*

Domestic workers care for children (nannies), seniors (home health aides) or the disabled in a private residence. Home health care is the fastest growing job category. Its median wage is \$11.65 or on average about \$24,000 per year. The turnover rate is over 60%, though domestics often take a similar job. Productivity and stability increase when the worker is respected for healing, educating or protecting family members. Some domestics are independent; many are affiliated with an agency. Nationally there are 65,000 such agencies; over 1,500 in New York City. A few agencies bargain with a union. (*N.Y. Times*, 9/2/19 & 9/26/21)

From 1938 to 1974 the Federal Labor Standards Act excluded domestics. Now, *caregivers* get some legal protections, but not *companions* (baby sitters or those who look-in on seniors). Some states and cities go beyond federal standards. Prodded by Covid-19, Chicago passed an ordinance requiring families who hire a domestic to present a contract that includes a job description and general schedule. It must specify a \$15 or higher wage. The ordinance also prohibits an employer from retaliating against a domestic who reports mistreatment. (*AARP Bulletin* [11/21], 601 E St. NW, Washington, DC 20049; www.aarp.org/caregivingmap & *Chicago Sun Times*, 12/3/21, 1/12/22)

Ai-Jen Poo was 22-years old when she began visiting Manhattan playgrounds to talk with nannies. She organized them for the next 11 years as a volunteer; now she is paid. Poo’s first step was to identify leaders and start a worker center in NYC. A worker center cannot bargain collectively. It provides some social service and supports the cause of aggrieved individuals. It especially campaigns for improved policies.

In 2007 Poo’s efforts expanded under National Domestic Workers Alliance (330 Seventh Ave. #1900, New York, NY 10001; www.domesticworkers.org). NDWA has 60 regional affiliates. Its big proposal is for a social insurance fund, like social security. Any family

at any time could draw down their insurance for child care or elder care.

In time Poo's attention turned to families caring for elderly relatives. Her book on this topic is *The Age of Dignity* (The New Press [2015]; \$16.95). She currently networks 200 advocacy organizations interested in long term care. (*N.Y. Times Magazine*, 2/24/19 & *N.Y. Times*, 6/24/19, 7/15/21 & *The Baffler* [Spring/20], 19 W. 21st St. #1001, New York, NY 10010)

Taking the Initiative

In Transportation

Harbors are clogged as Covid-19 disrupts supply chains. The tour of duty for many seafarers is unduly extended. Plus they are caught in a vaccine Catch-22, says Fr. Sinclair Oubre (Apostleship of the Sea, 1500 Jefferson Dr., Port Arthur, TX 77642; www.aos-usa.org). "You can't get home to get a vaccine because you don't have a vaccine" and thus are not allowed to leave the ship. (*National Catholic Reporter* [6/3/21], 115 E. Armour Blvd. Kansas City, MO 64111)

In November 2021 about 77 container ships were in line to dock Los Angeles/Long Beach Harbor. By Christmastime another 30 massive cargo carriers could be seen from shore and over 60 more were in a holding pattern further out. (*Wall St. Journal*, 12/12/21 and *NY Times*, 12/25/21 and *Labor Notes* [1/22], 7435 Michigan Ave., Detroit, MI 48210)

Meanwhile docks and terminals experience worker shortages. The problem is compounded as warehouses get overstocked for lack of truck drivers.

The U.S. trucking industry employs 8.7million, of which 3.5million are drivers, says American Trucking Association (www.trucking.org). The driver shortage is longstanding. Currently trucking companies have a 95% annual turnover, though after some time a driver might sign on with another company. Retirees are not replaced and many others move onto a less stressful job. The industry could immediately use about 100,000 drivers with more openings projected.

Some drivers are employed by a large carrier that owns the rigs. Only about 2% of all drivers belong to a union. United Parcel, U.S. Post Office, Ruan Trucking and YRC Freight are among the union companies.

The majority of drivers are considered independent contractors. They might regularly drive for the same carrier, maybe not. Minimum wage laws, unemployment eligibility and workers' comp do not always apply for this category of driver.

Among these independents, some are owner-operators. They have the highest gross pay but after buying fuel, insurance and loan payments, about \$78,000 would be their top take-home. The median wage for all drivers is about \$50,000.

In the context of Covid-19's supply chain congestion it is important to keep in mind that most truckers are paid by the mile. They are not paid for time spent waiting at docks, railroad terminals and warehouses. That's why drivers now have a slogan: "All hours worked, all hours paid." (*N.Y. Times*, 11/10/21 & 11/21/21 & 2/10/22)

There are several associations for truck drivers. For example, Owner-Operator Independent Drivers (www.ooida.com) advocates in legislatures, provides access to vehicle insurance plus health and disability insurance. Truckers Service Association (www.tsatruck.org) gives access to similar benefits and advocates through its Coalition for Independent Truckers. Justice for Port Drivers Campaign is addressing the Covid-19 issue of longer wait times. Strategic Organizing Center (www.thesoc.org) is its coordinator. SOC compiles research, files complaints with regulatory agencies and supports select union actions. SOC is also a hub for some ad hoc groups dealing with current issues.

Taking the Initiative

In Race Relations

Some statues and markers associated with racism are being removed. But positive people and events are being commemorated.

The plaza of Nashville Court House (1 Public Sq., Nashville, TN 37201) is now named in honor of Diane Nash. She was raised Catholic in Chicago. She moved to Nashville to attend Fisk University, where she was introduced to Southern segregation but also to the civil rights movement. She and three other students successfully integrated a restaurant there. At age 22 she met Mayor Ben West (1911-1974) outside the courthouse. She asked him: "Do you feel it is wrong to discriminate against a person solely on the basis of their race or color?" West,

who soon enough led efforts to desegregate schools and facilities in Nashville, replied “yes.”

Still in her 20s, Nash was a founder of Student Nonviolent Coordinating Committee and was among those to desegregate interstate travel.

Her “extraordinary life is not only a testament to the profound spiritual and political power of civil disobedience, but it is among the greatest American Catholic stories,” writes Marjorie Corbman of Molloy College. Nash’s life is “an uncompromising commitment to the vision of the beloved community.” (*The Catholic Worker* [2/21], 36 E. First St., New York, NY 10003)

Work and Art

“Andy Warhol: Revelation,” an exhibit at the Brooklyn Museum (www.brooklynmuseum.org), explores how Warhol’s Byzantine Catholic upbringing affected his life and art. It runs until June 19, 2022.

Warhol (1928-1987) was raised by a devout mother in a Carpatho-Rusyn working-class neighborhood in Pittsburgh. He attended services with her regularly, taking in the religious iconography and religious sensibilities of Eastern-Rite Catholicism. He continued going to church throughout his life, albeit sometimes just for brief visits. Scholars dispute how fervent a Catholic he was but, as the exhibition demonstrates, a Catholic imagination clearly imprinted itself on his art. His deeply religious mother, Julia, with whom he continued to live in adulthood, had lasting influence.

The styles and symbolism of Catholicism are seen in the explicit Christian imagery found in a number of Warhol’s works--madonnas, angels, crosses, Christ--and in the influence of the iconography that he absorbed in his youth. “It’s really not a big leap from the canon of Catholic saints with their feast days, miracles, and icons to Warhol’s pantheon of celebrities,” says a review of the exhibit. (*Artforum* [12/7/21]; www.artforum.com)

Sometimes overlooked, perhaps because of the perception of Warhol as ironic, irreverent and commercial, is how pervasive are his themes of religion and mortality. He was a complicated person--a secret churchgoer, and even a soup kitchen volunteer, whose way of life could also be outlandish, transgressive and confounding.

Among the show’s highlights are works from Warhol’s series based on Leonardo da

Vinci’s *The Last Supper*. Some critics see this 1980s project, completed just months before his death, as reflecting Warhol’s response to the suffering during the AIDS epidemic.

The Brooklyn Museum exhibition makes a case for recognizing the authentic religious dimension of his art while fully acknowledging what a contradictory person and artist he was. “The messy reality of human existence is all over his art, which is laced with anxiety, humor, fear, and yes, a surprising amount of reverence and faith,” says the *Artforum* review.

North American Spirituality

Fr. Virgil Michel, OSB (1890-1938)

Pope Francis is sponsoring a local/international synod. It “is not about changing the church,” writes Jenny Sinclair. The project, which will conclude with a bishops’ meeting in October 2023, is not simply an internal exercise, Sinclair emphasizes. “It is a call to renew the world.” (*The Tablet*, 1 King St. Cloisters, Clifton Walk, London W6 0GY England; 1/1/22)

The same goes for the liturgy, said Msgr. Jack Egan (1916-2001) of Chicago in a tribute to Michel. Liturgical life is not simply for the gathered, but for the world. “Where there is an authentic liturgical life, there is a Christian community engaged in the struggle for justice,” Egan said.

Michel, stationed at St. John’s Abbey in Minnesota, founded the U.S. liturgical renewal movement years before Vatican II (1962-1965). At a time when Mass was celebrated in Latin, he produced congregational booklets with an English translation. One small-sized edition sold 2.5million copies. Michel even experimented with celebrating Mass in English. He encouraged people to routinely voice appropriate responses in English during Mass.

Michel also campaigned for singing at Mass and for worshippers to bring the offertory gifts to the altar. Back then the priest faced away from the congregation (*ad orientem*) during Mass. Michel wanted the priest to face the congregation so they could see the drama of the liturgy. Plus, he proposed evening Mass for the benefit of industrial workers.

Michel’s innovations were not simply for his fellow monks. Liturgical renewal, he said, is for the sake of the scattered church. To really enter “into the heart of the liturgical spirit [is to

have] passion for the reestablishment of social justice in all its ramifications.” Michel believed that the liturgy is the primary school “for the development of the true Christian” in the world. A unity of liturgy and life is a strong antidote to our culture’s ragged individualism with its dehumanizing elements. A community transformed by worship can transform the world.

Some people assume that Benedictines and other monks withdraw from the world. Not so, writes Patrick Henry in *Benedictine Options* (Liturgical Press [2021]; \$19.95). “The monastery is not a fortress, but a school for the Lord’s service.” An essential purpose of Benedictine liturgical spirituality is to move into the world with honesty, hospitality and a desire for its improvement.

Thus, Michel understood liturgy to be the active participation of all, write RW Franklin and Robert Spaeth in *Virgil Michel: American Catholic* (Liturgical Press, 1988). “The church should not hide from the contemporary industrial world...but meet it and transform it through the people’s work, the liturgy.”

The connection between liturgy (which means *the work of the people*) and improving the world didn’t really start with Michel. After their liberation from slavery, worship for the Hebrews was meant “to prevent them from repeating the economic patterns of Egypt,” write Matthew Kaemingk and Cory Willson in *Work and Worship* (Baker Publishing [2020]; \$29.99). During liturgy “the workers are, once again, trained out of the old economy of Pharaoh and into the new economy of Yahweh.”

For more on this topic, get *The Mass Is Never Ended* by Greg Pierce and *Monday Eucharist* by Bill Droel (NCL, PO Box 291102, Chicago, IL 60629; \$20 for two books).

Rest in Peace

Mary Tesse Donnelly (1930-2022)

Donnelly died during Christmas season, a *time out of time* that she insisted continues until Baptism of the Lord. For many people, she said, the Christmas rush is “a common drain on spiritual, physical and economic resources.” Instead, it should be a time for shared food, song, laughter and prayers of gratitude. In the days after December 25 she observed St. Stephen’s Day, the memorial of Slaughter of Innocent Children, feasts of St. John and St. Thomas Becket and Epiphany, drawing her family into

the feasts. “Liturgy is the work of the people flowing from and into daily life,” Donnelly said.

She added her own festivity to the liturgical cycle. For example: The wren is the king of birds during wintertime darkness. But as daylight gradually increases after December 21, the wren has to depart for the robin to ascend the throne. The Donnelly children and later the grandchildren dressed up a potato to look like a wren. They processed outside and disposed of the old bird. Back indoors the family was joined by neighbors for Christmastide food, song, laughter and prayers of gratitude.

Donnelly was a grad student at University of Chicago when the chaplain of its Newman Center suggested she meet his nephew. That young man became her husband of 59 years, William Donnelly, MD (1926-2016). They raised five children. Their son Tom and grandson Ambrose are NCL board members. Daughter-in-law Anne Wicker is a former NCL board member.

While an undergrad at College of New Rochelle, Tesse Donnelly was a member of Young Christian Students. She met weekly with about eight others, participating in the YCS *observe-judge-act* method.

Vaile Scott (1926-2013), former NCL president, was also involved with YCS, serving on its national staff in Chicago for a time. Scott then returned to his home in Iowa. In 1950 he asked Donnelly to take his place as YCS organizer. Her office for the next two years was at St. Clement (642 W. Deming Pl., Chicago, IL 60614). Donnelly never tired of explaining and demonstrating that “adult Christian formation occurs only through action.” Formation is “not pouring people into prefabricated molds to do what an authority figure has already determined.” YCS action, she explained, is “aimed at institutional change [often by] creating a temporary alternative institution” that influences the bigger patterns.

By 1962 the Donnelly family was living in Oak Park. The Industrial Areas Foundation (89-60 164th St., Jamaica, NY 11432) has time-tested expertise in race relations. However, its lead staff member in those days predicted that Oak Park would soon re-segregate. Although he was familiar with YCS, he was mistaken, underestimating Donnelly and her friends. They convinced enough bankers, realtors, civic leaders and neighbors that fair housing and a welcome attitude is the only way to prevent re-segregation. For six years Donnelly campaigned for a fair housing ordinance. It passed in 1968

and Oak Park is today a thriving, integrated town.

Donnelly was a leader in several other civic and spiritual groups in Oak Park, including an alternative program within area high schools. Notably, she and others founded the St. Giles Family Mass (1025 N. Columbian Ave., Oak Park, IL 60302), a self-sustaining entity within the parish that continues to this day.

Fittingly, the gospel at Donnelly's funeral was the *Magnificat*: "My soul proclaims the greatness of the Lord, my spirit rejoices in God my savior." (*Luke 1: 46-47*)

Rest in Peace

John McCudden (1928-2021)

There are hundreds of commentaries on Vatican II (1962-1965). Among the best, in INITIATIVES' opinion, is *Church in Dialogue*, a series edited by McCudden. It was published shortly after the Council as a project of Catholic Action Federations. Each booklet is about 100-pages; 8.5" X 11". McCudden with fellow Chicagoans Peter Foote (1933-2015), Frs. John Hill (1925-2012), Lawrence Kelly (1923-1996) and Ted Stone (1926-2018) reprinted Vatican II texts; two booklets on *Pastoral Constitution on Church in Modern World*, two on *Dogmatic Constitution on the Church*, one on *Decree on the Laity* plus others. They then solicited notable

Happenings

Free Offer: INITIATIVES' readers can get a free, one-year subscription to *Today's American Catholic*, an e-publication from Connecticut, by sending your email address to editor@todaysamericancatholic.org.

Street-Level Disciple (Covenant Books [2021]; \$21.95) is the latest memoir by NCL friend Frank Ardito. It describes his years a gang-intervention worker in Chicago. He notes differences but also similarities between today's gangs and those in the late 1960s-early 1970s. Ardito's earlier book is *The YCW I Remember* (NCL, PO Box 291102, Chicago, IL 60629; \$9).

INITIATIVES

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

observers of the Council to comment on a short section of a document.

McCudden produced more Vatican II material through Argus Communications and Divine Word Publications.

After graduating from John Carroll University and the University of Michigan, McCudden moved to Chicago where he wrote and edited for several Catholic publishers. Then for many years he was an editor at the University of Chicago Press.

McCudden married Mary Ann Magruder (1929-2002). They raised six children. They lived on the South Side before becoming fixtures in Evanston. In both locales they were active in race relations and other civic involvements. Over the years McCudden served the outreach ministries of St. Nicholas (806 Ridge Ave., Evanston, IL 60201). In the late 1990s he was involved with United Power (www.united-power.org), a county-wide organization.

There was once a Catholic subculture in Chicago with people like McCudden who anticipated and then implemented the Council's themes. They met one another through lay organizations. They read the same magazines, novels and pastoral theology texts. McCudden was among the last of these original Vatican II Catholics. Who replaces him? What continues his spirit?