

<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</p>	<p style="text-align: center;">July 2023</p> <p style="text-align: center;">Number 272</p>
---	--	--

Taking the Initiative *Against Poverty*

Some people distort Jesus when he says, “The poor you will always have with you.” (*Matthew 26:11 & Mark 14:7 & John 12:8*) Our Lord doesn’t mean that because poverty is pervasive and intractable there is no use doing much about it. Ed Marciniak (1917-2004), an NCL founder, pushed back against such an attitude. He furnished a different translation: “The poor you will always be with.”

Most people, thankfully, are not callous but respond with charity to people in need. Unfortunately, too many people hold to our culture’s distinction between those poor deserving help and the undeserving whose poverty is their fault. Matthew Desmond in *Poverty, By America* (Crown [2023]; \$28) admits that it is easy to feel perplexed by the poor. But he convincingly refutes unhelpful distinctions and stereotypes.

For example, poverty is not caused by bad families, Desmond details. Nor is poverty caused by immigrants, some of whom are poor when they arrive, but soon enough are upwardly mobile.

Poverty is not because government is stingy. “The opposite is true,” Desmond says. The problem is that aid doesn’t reach the intended beneficiaries. TANF is intended to supplement a family’s cash flow, but only 22 cents of each dollar directly reaches a qualifying family. Why? For starters, TANF like nearly all social programs has some graft, as recently discovered in Mississippi. Scandal infected Covid-19 relief, as with anti-hunger funds in Minnesota. Secondly, the social programs, including Medicare and Social Security plus the means-tested ones, have plenty of administrative costs and lots of consultants (motivational speakers, lawyers, specialists to fill-out applications, etc.).

Desmond’s conclusion—backed by thorough analysis—is controversial: “Poverty is an injury, a taking.” Poverty “benefits some of us.” Normally, people are unaware of how their lifestyle depends on the perpetuation of poverty.

It takes a book like Desmond’s to document the reality.

Consumers want low prices. Thus, employers keep wages low, some engaging in wage theft. Additionally, it is costly to be poor. Chain stores charge more in poor neighborhoods. Some landlords try their best but rents are relatively higher for the poor. Only 9% of bank customers regularly incur overdraft fees and their account balance is less than \$350. Yet, the total of those fees offsets the cost of banking for others.

“The biggest beneficiaries of federal aid are affluent families,” Desmond continues. A greater allocation goes to the upwardly mobile in the form of Medicare, home mortgage deduction, government guarantee of 529 plans and college loans, plus Social Security (wrongly thought of as personal savings). Desmond urges all of us to “at least own up to” the system that allows “well-off families to stay well off.”

Government, foundations and charities cannot “spend our way out of poverty,” Desmond concludes. In fact, many social interventions unwittingly abet poverty, failing to “disrupt it.” Structures that impede the poor will change only as the poor and working poor organize. Desmond offers some examples of renters’ organizations, coops, land banks and consumer activism.

Along that line, INITIATIVES encourages readers to support the low-overhead Catholic Campaign for Human Development (3211 Fourth St. NE, Washington, DC 20017; www.usccb/committees). It assists small organizations of poor and working families that without fanfare tackle the root causes of poverty.

Taking the Initiative *For Green*

The deadline for cleaning our planet is near. Are our green efforts sufficient?

Each day New York City throws away eight million pounds of food. (This causes INITIATIVES to wonder how many pounds of food each person in NYC consumes.)

Normally food waste goes to a methane-emitting landfill. That procedure will

lessen with a “curbside composting” program, says NYC’s Department of Environmental Protection (59-17 Junction Blvd., Flushing, NY 11373; www.nyc.gov). In parts of NYC residents and restaurants and stores can now set aside their food waste. It is picked-up and taken to an anaerobic site (air tight, low oxygen) where unglamorous microorganisms turn the discarded food into fuel or fertilizer. The program will eventually go citywide. (*N.Y. Times*, 4/23/23)

Recycling clothes is challenging. Donating high-quality garments to a resale shop is good, including online shops like Poshmark (<https://poshmark.com>) or Depop (www.depop.com). A small amount of used clothing is reprocessed into blankets or protective garments used in cleanup situations. However, most eventually goes to a landfill. Investment capital and experiments are needed to improve recycling of clothing.

Renew Cell (<https://renewcell.com/en>) in Stockholm, to give a positive example, has a big plant that shreds discarded clothing which is then broken into slurry or pulp, bleached, dried and stamped into textile sheets. A related company, Circulose (<https://circulose.se>), turns it into fashionable apparel. The old clothes must be cotton; polyester is too expensive to process. (*N.Y. Times*, 12/8/22)

Fashion for Good (<https://fashionforgood.com>) in Amsterdam supports experiments with recycled clothing. It offers expertise and funds. For a history of clothing, get *Worn* by Sofi Thanhauser (Pantheon [2022]; \$30) and for more on recycling clothes get *Unraveled* by Maxine Bedat (Portfolio [2021]; \$27).

Cement, the main ingredient of concrete, is a big polluter. Experiments are under way to make concrete with less or no cement and in a related strategy to market comparably sturdy building material to replace concrete.

There is a new sports complex in suburban Paris that is almost entirely hemp blocks; likewise, a 12-story building in South Africa. The hemp blocks are durable and insulating. They snap together, allowing for faster construction. There’s also a fluid hemp product (hempcrete) that can be poured.

One hurdle for mainstream use of hemp material is convincing farmers that it is profitable. Illinois Hemp Growers Association (www.illinoishga.com) is among those making the case. Petros Sideris (petros.sideris@tamu.edu) of Texas A&M is an expert on hemp building material.

Lead content in urban soil is dangerous. But hemp can reduce it, says Kevin Erickson of Loyola University, Chicago (kerickson2@luc.edu). Its roots dig into contaminated soil and absorb harmful chemicals. The leaves don’t contain lead when phosphorous is added. They can be harvested and sold, maybe for making building blocks. A homeowner can subsequently plant flowers or, Erickson tells INITIATIVES, even vegetables if the soil tests below 100 parts per million of lead. Loyola is among the first to support this research. (*N.Y. Times*, 3/1/23 and *Loyola Magazine* [Spring/23], 820 N. Michigan Ave., Chicago, IL 60611)

There is also a movement to use more wood, called mass timber, instead of steel and concrete in projects like clinics, affordable housing, school buildings, motels, fast food places, warehouses and branch banks. The laminated wood beams and columns are attractive in certain settings. The result is durable and experts say that mass timber is not depleting our forests. PCL Construction (2000 S. Colorado Blvd. #2-500, Denver, CO; www.pcl.com), to mention one example, specializes in modular green construction. (*N.Y. Times*, 9/23/20)

Are these and other green efforts sufficient?

Taking the Initiative *On Child Labor*

It shouldn’t be happening here or anywhere. A 1938 law specified conditions for employing teenagers after school, on weekends and holidays for reasonable hours in non-hazardous settings like cashier, caddy, hostess, usher, lifeguard, school janitor, delivery person, clerical and the like with leeway on family farms and in family shops.

This INITIATIVES’ item is also about the importance of newspaper and magazine reporters; about young adults like Hannah Drier at *N.Y. Times* who has the passion and competence to bring what was hidden to light.

It so happens that several companies are using children in restricted jobs for excessive hours and sometimes failing to pay them justly—835 companies last fiscal year, according to the U.S. Department of Labor. Packers Sanitation Services (PO Box 340, Kieler, WI 53812), as one example, had 102 teenagers on overnight shifts cleaning back saws, brisket saws and head splitters in meat processing plants. Packers, which is owned by Blackstone investments, was fined \$15million. (*N.Y. Times*, 11/12/22)

Drier found children illegally employed in retail, construction and manufacturing plus in sawmills, in an industrial laundry and in a slaughterhouse. Some were on the overnight shift and underpaid. Hearthside Food Solutions, based in Downers Grove, IL, contracts with popular brand names to package food. Drier found many children at its Michigan facilities. Hearthside blames its staffing agency.

What is the reaction to revelations of child labor? One U.S. department says it is understaffed, another says it is not a social worker. Other public officials are implausibly addressing the problem by weakening labor law. (This response is similar to those who want more guns following a mass shooting.)

Violations of child labor statutes in meat packing and construction occur in Arkansas and other states, often by way of subcontractors. The Arkansas governor just signed legislation to eliminate a simple permit that required a child's age verification, parental approval and a non-hazardous situation for employment. The *N.Y. Times* comments: The new law "is not to protect those children from exploitation but instead to make it legal." Some Catholic leaders in Arkansas have pushed back on the governor.

The full story, as Drier writes, includes the plight of unaccompanied migrant children. Agencies in the administration of President Joseph Biden are so eager to clear out shelters that traffickers are able to move some of these children into dangerous and exhausting jobs.

Women religious, as on many issues, are leaders in anti-trafficking. Their website is www.sistersagainstrafficking.org. Escucha Mi Voz (113 S. Johnson St., Iowa City, IA 52240; www.escuchamivozia.org), a worker center, is Catholic-based. It helps people from ten language groups. Child labor in meatpacking is one of its concerns. International Catholic Child Bureau (www.bice.org) with offices in Paris and Geneva is a 75-year old hub for 80 advocacy groups that oppose child labor. (*N.Y. Times*, 2/25/23 & 3/29/23 & 4/18/23 & 5/8/23 and *Chicago Sun Times*, 4/1/23 & 5/4/23 and *Chicago Tribune*, 4/2/23 & 5/4/23 and *The Catholic Messenger* of Davenport, 11/17/22 and *The Evangelist* of Albany, 3/16/23 and *Arkansas Catholic*, 3/21/23 and *In These Times* [5/23], 2040 N. Milwaukee Ave., Chicago, IL 60647)

Taking the Initiative Against Wage Theft

Wage theft "can mean not paying the minimum wage, it can mean stealing tips or failing to pay overtime rates, it can mean asking workers to work off the clock or denying legally required meal breaks and it can mean misclassifying workers as independent contractors," writes Saurav Sarkar. (*Dollars & Sense* [12/22], 14 Arborway Terr., Jamaica Plain, MA 02130)

Keep in mind that "unauthorized immigrants are legally prohibited from living and working in the U.S.," says Rebecca Berke Galemba in *Laboring for Justice: the Fight Against Wage Theft* (Stanford Press [2023]; \$32). However, whomever an employer hires is entitled to all U.S. wage and hour protections "regardless of their immigration status." That's the law.

Rosati's Pizza (www.rosatipizza.com) has many Illinois locations plus others in Arizona, Tennessee and elsewhere. Five locations in our greater-Chicago area were treating delivery drivers as independent contractors even though Rosati's controlled their hours. Plus Rosati's did not give some in-store employees overtime pay. By court order, Rosati's must restore \$250,000 to 35 employees. Other pizza parlors have allegedly stolen drivers' wages. Get more information from Arise (1700 W. Hubbard St. #2E, Chicago, IL 60622; www.arisechicago.org), a faith-based worker center. (*Chicago Sun Times*, 10/19/22 & 4/27/23)

INITIATIVES recently reported on the Wilf family, owners of the Minnesota Vikings, and their development of "luxury standard" apartments (initially 261 units) in Eagan, MN. About 40 workers there were cheated out of \$100,000. Wilf blames subcontractors. Now the Minnesota House is considering a measure to hold a primary developer or main construction company responsible for fair treatment on each project. Get more information from Centro de Trabajadores Unidos en Lucha (3715 Chicago Ave. S., Minneapolis, MN 55407; www.ctul.net). (*Union Advocate* [7/22 & 4/23], 353 W. Seventh St., St. Paul, MN 55102)

Galemba correctly notes that reports on wage theft, like this one in INITIATIVES, plus legal and other responses to wage theft occur after the fact on a case-by-case or individual basis. Yet Galemba insists that wage theft is a symptom of a "structural problem." There is inadequate enforcement of labor laws.

Employment relations are deliberately conducted in informal manner to keep an employee insecure. Electronic surveillance contributes to tenuousness. In addition some employers use the divide-and-rule strategy, playing one ethnic group off another.

Some groups address the structural problem. Galemba names Centro Humanitario (PO Box 3190, Denver, CO 80201; www.centrohumanitario.org), a worker center that not only assists individuals but lobbies for wage justice policies. There is also National Day Laborers Organizing (1030 S. Arroyo Pkwy. #106, Pasadena, CA 91105; www.ndlon.org). In reading about opponents to wage theft, INITIATIVES notices that carpenters are often on the case. Their organizations include Council of Carpenters (www.carpentersunion.org), North Atlantic Council (www.nasrcc.org) and others. For its part, NCL (PO Box 291102, Chicago, IL 60629; \$6 limited supply) distributes *Wage Theft in America* by Kim Bobo.

Taking the Initiative *In the Parish*

St. Elizabeth Ann Seton (9300 W. 167th St., Orland Hills, IL 60487; www.steseton.com) held its first Creation Care Art contest this past spring. Pastor Fr. Bill Corcoran (a longtime NCL friend) tells INITIATIVES that the contest is educational, connecting the artists and their families with Catholic social thought and spreading the gospel among community members interested in art or those concerned about the environment.

Corcoran allocated \$1,200 in cash prizes for the contest. Submissions were solicited through two public high schools and Providence Catholic High School plus Cardinal Joseph Bernardin elementary school. Some adults participated. Traditional and digital art categories were included. For example, an 11 year-old captured the spirit in a one-minute video that urged protection of nature as a matter of faith. God's ongoing creation is people, plants and animals, according to the film.

The contest was designed not only to increase environmental awareness but also to keep St. Elizabeth turned toward the world. Its duration of six weeks and subsequent display weeks gave ample opportunity to see St. Elizabeth in action.

For five years St. Elizabeth has partnered with two other parishes on Creation Care Ministry. A group meets monthly and hosts

occasional presentations on topics like "spirituality and science." (*Chicago Catholic*, 4/23/23)

St. Joseph (PO Box 1227, Norman, OK 73071; www.stjosephsok.org) had a similar art contest in 2021, one effort in its ecology ministry. The parish is part of an Adopt-A-Street program by which volunteers tend to the upkeep of their town. Oklahoma Faith Network (301 NW 36th St., Oklahoma City, OK 73118; www.okfaith.org) is a hub for many churches, including St. Joseph. It sponsors a recycling station for Styrofoam.

Pope Francis in *Care for Our Common Home* (NCL, PO Box 291102, Chicago, IL 60629; \$7) emphasizes the inextricable bond of all living things and the resources that support that life. "Everything is connected," he says. And when people neglect nature, they harm themselves. Sadly, those who suffer the most from ecological degradation are the poor and future generations, who are least responsible for causing the problems.

Although our U.S. bishops list only seven corporal works of mercy and seven spiritual works of mercy on their website (www.usccb.org), Francis has added Care of Creation to each list, making it 16 in total.

Taking the Initiative *On Lay Formation*

The concepts of Catholic identity and Catholic social thought are entryways into understanding virtue and character, particularly when taught in a Catholic school.

A program created by Kate Walsh-Southeray, *Integrating Catholic Thought Throughout the Curriculum* (Institute for Family Health and Well-Bing; www.ifhwb.com), introduces administrators and educators to the teachings of the Sacred Congregation for Catholic Education (www.vatican.va/roman_curia), which was founded in 1977 to implement the *Declaration on Christian Education* from Vatican II (1962-1965).

The *Declaration* states, "The duty of educating belongs to the church, not merely because she must be recognized as a human society capable of educating, but especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe." The document continues, "The Church is bound as a mother to give to these children of

hers an education by which their whole life can be imbued with the spirit of Christ and at the same time do all she can to promote for all people the complete perfection of the human person [and] the good of earthly society.”

Following an introductory workshop to the *Integrating Catholic Thought* program, there are monthly virtual sessions, each on one principle of Catholic identity, such as the need for a relationship with Jesus or the vocation of lay people. Each session also covers one Catholic social principle, such as the innate dignity of each person, care for God’s creation or the promotion of peace.

In addition, *Integrating Catholic Thought* also includes lives of the saints, the sacraments, the Catechism, Scripture, critical thinking skills and other elements for the development of virtue and character. The program inspires Catholics to fulfill Pope Francis’ theme of engaging culture through dialogue, either one-to-one or in a group. “We cannot create a culture of dialogue if we do not have identity,” Francis explains. To transform culture requires loving it through the power of the Holy Spirit

The Great Workbench

In her memoir, *Lost & Found* (Random House [2022]; \$18), Kathryn Schulz offers a deeply personal exploration of the mundane and yet profound experiences of loss and discovery that run through our lives. She writes movingly of her desolation at the loss of her beloved father as well as, some months before his death, her exhilaration in falling in love with the woman she would go on to marry. It is a story of grief and of gratitude.

In living with the loss of a loved one, Schulz states: “To be bereft is to live in the constant presence of absence.” Recounting her personal experience of mourning, she confronts a stark, universal human reality: all that we have, we will someday lose. That makes it sound like a downer of a book, but it is far from it. Her memoir sheds light on the complex, bittersweet interweaving of sorrow and joy that life brings.

The incongruence of the jubilant feeling of finding love just as she also was facing the utter sadness at the imminent death of her father prompted Schulz to grapple with the mysterious *lost and found* nature of life. Our love in its many forms, she finds, is bound inseparably to our grief. She writes, “In quick succession, I found one foundational love and lost another,

and ever since, both the wonder and fragility of life have been exceptionally present to me.”

The final section of the memoir, simply entitled *And*, makes more explicit the conjunction of sadness and happiness. Loss, which seems only to diminish, also contributes to the richness of life. “No matter what goes missing, the object you need or the person you love, the lessons are always the same. Disappearance reminds us to notice, transience to cherish, fragility to defend.” Loss urges us to make better use of our finite days. Schulz suggests that our time here is “best spent bearing witness to all that we see: honoring what we find noble, tending what we know needs our care, recognizing that we are inseparably connected to all of it, including what is not yet upon us, including what is already gone.”

Schulz writes from a secular viewpoint, but employs insights from Judaism, Christianity and other spiritual traditions. A life of meaning and fulfillment requires coming to grips with loss and embracing contingency and mortality. She reminds us to live attentively and gratefully precisely by holding the tension between grief and wonder.

Labor Apostles

Kimball Baker begins a chapter in *Go to the Worker: America’s Labor Apostles* (NCL [2010], PO Box 291102, Chicago, IL 60629; \$19) with this incident:

“In downtown Detroit soon after World War II, returning Navy veteran Tony Kaiser leaned on a counter of Walter Romig’s Catholic bookstore in the basement of the National Bank Building.

‘What’s happening to our country,’ the intense young man asked Romig. ‘It looks like a revolution’s gonna break out.’

“Romig, like Kaiser, scanned the day’s headlines, which proclaimed labor strikes here, there, and seemingly everywhere. ‘Yeah, it looks bad, the older man said.’

‘Has anyone come up with a solution to all this mess?’

‘Yeah.’

‘Who was it?’

‘The popes.’

“The vet laughed. ‘What the heck do the popes know about it?’”

Romig then pulled down two pamphlets, ten cents each, and handed them to Kaiser. They were the 1891 encyclical *On the Condition of Labor* by Pope Leo XIII (1810-

1903) and the 1931 encyclical *Reconstructing the Social Order* by Pope Pius XI (1857-1939). Kaiser plunked down two dimes, reading as he went. Describing the episode a half century later, Kaiser marveled at what two dimes had started.

Upon reading the encyclicals, Tony Kaiser got active in his workplace union. He then joined the Detroit chapter of the Association of Catholic Trade Unionists (a major element of the Catholic social action movement), was elected president of his local chemical workers union and became a vice-president of the state CIO council. Detroit's ACTU effort, in partnership with socialists and others in the "right wing" of CIO unions as opposed to the communist wing, was a major success in the 1930s and in the postwar labor scene. It was this partnership which elevated Walter Reuther (1907-1970) to United Auto Workers presidency in 1946 and soon thereafter propelled him into the national CIO presidency.

At the end of 1948 Cardinal Edward Mooney (1882-1958) made an inspired choice for ACTU chaplain: Fr. Karl Hubble (1912-2005). The major corporate forces in Detroit and nationally treated employees as their major postwar enemy, Hubble thought. This is evidenced clearly by the Taft-Hartley Act of 1947, which hamstrung organizing and collective bargaining (as it still does today).

The ACTU chapter under Hubble was effective in putting the emphasis of Detroit's network of labor schools (in which Hubble was an excellent teacher) on pro-labor activism in parishes and on a rearrangement of national priorities along the lines Reuther had recommended at the end of World War II. Reuther said that "increased production must be supported by increased consumption, and increased consumption will be possible only through increased wages."

Supporting this approach in the Detroit-ACTU chapter was its President, Paul Weber (1907-1985), a reporter active in Newspaper Guild battles. He started the chapter's newspaper *The Wage Earner* (formerly *The Michigan Labor Leader*), which became enormously influential for its hard coverage. At the time Reuther made his approach during the huge GM strike of 1945-1946, Weber said: "If Reuther succeeds in forcing GM, one of the country's largest industrial empires, to re-divide the fruits of its production, the day of gigantic profits in American business will be done. Every union will then insist that the profit and price structure be examined in collective bargaining and that

wage increases be absorbed out of profits if possible. The result may not be the end of capitalism, but it will certainly be the beginning of a new kind of capitalism."

Hubble supported Reuther and used his chaplaincy to promote Reuther's notion of economic democracy, what Catholicism calls the industry council plan. Unfortunately, both national and local Catholic support of labor and social action dwindled. Hubble found the decline heartbreaking. Interviewed years later for *Go to the Worker* Hubble recounted a 1949 effort to unionize the professors of Detroit University, a Jesuit institution. Hubble revered Mooney, his bishop, who was by many counts a social action giant. But Mooney squashed reporting on the organizing at Detroit University. He told Hubble, "Keep your hands at your side."

In response to similar messages from Catholic officials today, the best response, of course, is to sound again the notes of the great social action encyclicals. And to get another pertinent pamphlet *Catholic Administrators and Labor Unions* by Bill Droel and Ed Marciniak (1917-2004) from NCL (PO Box 291102, Chicago, IL 60629; free). U.S. workers will appreciate your help.

Rest in Peace

Mary Simon (1933-2023)

With husband Raymond (1932-2023) Simon raised eight children—sufficient qualification for automatic sainthood.

Simon with her sisters grew up in a two-flat located in Blue Island (a near Chicago suburb). The family of her aunt and uncle lived in the other flat. Her father, Frank Cassaretto (1906-1987) was a chemistry professor at Loyola University, where the Simons eventually established a scholarship in his memory.

Simon graduated from Loyola, where she was involved in outreach activities and increased her awareness of race relations. She had occasion to testify at a city council hearing on behalf of fair housing.

In her late 40s Simon became concerned about the Contras, who were overthrowing the government in Nicaragua. As it turned out, their funding came secretly by way of the administration of President Ronald Reagan (1911-2004). A group in Chicago, which included several Catholics, opposed the takeover. The police infiltrated the group. When that spying came under court review, Simon was prepared to testify. An attorney, well-known in

Catholic circles, spotted her in the courthouse and warned her not to associate with “subversives.” Simon startled him: “I’m one with them,” she replied.

INITIATIVES knew Simon primarily from her service on the Institute of Urban Life board, an organization with which NCL shared an office for about 20 years. To every challenge facing the Institute, Simon offered a contact among the hundreds of people she met over the years. The meetings always proceeded with grace, thanks to Simon’s noble style. Simon was

also involved in interreligious efforts, including an independent Catholic-Jewish dialogue group.

Simon long had an interest in the plight of migrants and recent immigrants. So much so, that to understand and help new arrivals she went back to school in her late 30s (with all those children) for courses in Latin American history. To honor her memory and her devotion to migrants, Simon’s family requests donations to National Immigrant Justice Center (224 S. Michigan Ave. #600, Chicago, IL 60604; <https://immigrantjustice.org>).

Happenings

The Labor Café at Notre Dame (<https://socialconcerns.nd.edu/labor-cafe>) convenes on Friday evenings for casual conversation on contemporary questions about work, workers, and workplaces. What are the rights and protections for the employed? What’s the proper role for government in the economy? How should we address inequality, poverty, and lack of opportunity? Recent topics included the national shortage of teachers and employment after incarceration.

The café is part of the Higgins Labor Program (<https://socialconcerns.nd.edu/higgins>). The program has a blog, *The Labor Question Today*, to which students alumni and director Dan Graff contribute. “Higgins” refers to Chicago’s labor apostle, Msgr. George Higgins (1916-2002).

Our Library of Congress (www.loc.gov/podcasts) has an audio series, *America Works*. Its Folklife Center interviewed about 600 workers, including at an air craft factory, a pottery shop, a garbage collection route, a grocery store and more. Currently 32 interviews are available, most at about five minutes, all less than ten minutes.

About 32,500 passengers daily take the free Staten Island Ferry (NYC Dept. of Transportation; www.nyc.gov) on one of its 60 round-trips. It can be a pilgrimage. First, stop at the shrine of St. Elizabeth Ann Seton (1774-1821) in Our Lady of the Rosary (7 State St., New York, NY 10004; www.spcoir.org). Then, walk directly south to Whitehall Terminal at the west end of Battery Park. Find there a new ferry named for Dorothy Day (1897-1980), a founder of the Catholic Worker movement (<https://catholicworker.org>) and a candidate for official sainthood.

Day was baptized on Staten Island and is buried there. She often rode the ferry to her Staten Island cottage, finding the 25-minute trip an opportunity for reflection. (*The Tablet* of Brooklyn, 5/6/23 & *N.Y. Times*, 5/21/23)

Our NCL counts the Catholic Worker as an antecedent. Ed Marciniak (1917-2004), an NCL founder, was in 1938 a founder of the second Catholic Worker house in Chicago. Other NCL founders including Msgr. Dan Cantwell (1911-1996) were long involved with the Catholic Worker. Marciniak was editor for the *Chicago Catholic Worker* newspaper. With some differences, INITIATIVES is like the *Catholic Worker* newspapers. INITIATIVES already considers Dorothy Day to be the patroness of U.S. Catholic advocacy journalists.

INITIATIVES

Published for 45 years by National Center for the Laity, PO Box 291102, Chicago, IL 60629

Editor: Bill Droel (wdroel@cs.com). Contributing to this issue: Kimball Baker, author of *Go to the Worker* and Andy Panelli (<https://twitter.com/andypanelli>) of Homer Glen, IL and Bob Raccuglia, former NCL board member and Kate Walsh-Soucheray of Woodbury, MN.

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