

<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>December 2023</p> <p>Number 274</p>
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Theology of Work

Several theological terms need rehab, says R. Paul Stevens (Institute for Marketplace Transformation; www.imtglobal.org). “The kingdom of God is the dominant theme of the entire Bible,” he writes in *The Kingdom of God in Working Clothes* (Cascade Books [2022]; \$28). But Christians, if they think of the kingdom at all, equate it with heaven above. To counter that misconception Stevens quotes Pope Benedict XVI (1927-2022): Christianity wrongly turns “the kingdom of God into a kingdom of heaven that is beyond mortal life.” This is not the message of Jesus Christ.

Another error is “the complete identification of the church with the kingdom,” Stevens continues. Rather, “the kingdom of God is right [here] in the workplace and can be announced and implemented there.”

Stevens’ book, rich in Scriptural references, unpacks several other terms. *Salvation* is a big concept, but “Jesus did not preach the gospel of soul salvation.” There is no dualism between body and soul, earth and heaven. Everything is saved in Christ—the entire person and the workplace. By all means God is in charge, but people in communion with God have some agency in the kingdom becoming on earth. He quotes St. Augustine (354-430): “God without us will not, as we without God cannot.”

The word *laity*, as in NCL’s name, does not mean lower-tier. Laity means *the people of God in service to the world*. At Vatican II (1962-1965) Catholicism theoretically caught up with the Reformation’s notion of *the priesthood of all believers*. But how many Christians see their daily life as priestly, prophetic and kingly? In practice, Stevens admits, even today’s Protestant church still “maintains a hierarchy of ministries with the pastor as minister par excellence.”

The terms *vocation* and *mission* are used too narrowly. Stevens sometimes hears a person say that “they are leaving secular work and going into the Lord’s work.” INITIATIVES sees this error when diocesan newspapers profile a 30ish-something newly ordained priest. The newspaper says, “He gave up a career in business for a holy vocation.”

Similarly the word *ministry* is misappropriated to name “functions exclusively within the church gathered,” Stevens writes. But everything done for the kingdom can be ministry.

A vibrant Christianity needs a contemporary theology of work. Some terms must be refurbished. Others must be replaced by more resonant terms. Does *evangelization*, for example, come across correctly? Stevens warns that evangelization should not be reduced to explicit individual witness. Nor should individuals or firms consider themselves superior because they somehow evangelize.

Attention Readers

An appeal letter for NCL’s 2024 budget arrived in your mailbox. Postage rates are up. Printing costs and other expenses have risen. Please help NCL continue with a check payable “National Center for the Laity” (PO Box 291102, Chicago, IL 60629).

Taking the Initiative

For Green

Many are trying to slow down the burning of our planet.

Plastic is a major challenge. Each person in the U.S. on average disposes of 500 pounds of plastic each year, reports Elizabeth Kolbert in *The New Yorker* (1 World Trade Center, New York, NY 10007; 7/3/23). Plastic shreds, falls apart or vaporizes but never goes away. It chokes and poisons, infiltrating lungs of people and other animals.

What about recycling plastic? It is nearly all green washing, Kolbert thinks. Even the small amount that gets reused is good only once more. Yet, substitute products might cause more damage than plastic. A grocery tote bag, for example, has to be used 1,700 times to out-green one plastic bag.

Kolbert mentions *A Poison Like No Other* by Matt Simon (Island Press [2022]; \$30) and *Wasteland: the Secret World of Waste* by Oliver Franklin Wallis (Hachette [2023]; \$30).

ITEST Bulletin (Rigali Center, 20 Archbishop May Dr., St. Louis, MO 63119; <https://faithscience.org>) devotes its Fall 2021 issue to plastic. ITEST mentions Kotkamills (www.kotkamills.com) based in Vienna. It makes coffee cups that are “completely recyclable and repulpable.” They hold liquid for over 48 hours. Other manufacturers have similar cups.

Elsewhere, there are energy innovations. Varo (www.varoenergy.com/en) has a facility in The Netherlands that makes a slurry mix of agricultural waste, including lots of pig manure. It goes into big tanks where hungry bacteria await. They turn the mix into biofuel, a methane gas for home heating and to generate electricity.

The plant manager says the bacteria “are our factory.” Part of his job is to keep the bacteria happy. It is a challenge because the demand for green aviation fuel and shipping fuel exceeds the local supply of manure. Thus Varo must buy spoiled corn and other waste from other countries. (*NY Times*, 5/23/23)

In another effort Xiulin Ruan (Purdue University, 585 Purdue Mall, West Lafayette, IN 47907) with colleagues has invented the whitest paint ever, reports Cara Buckley. It reflects 98% of the sun, sending the rays safely back far into space. The exterior temperature of a Ruan-treated building decreases by eight degrees at noon and by 19 degrees at night. The building thus needs less AC and our environment retains less heat. If about 2% of buildings (including roofs) get painted, global temps will stop rising. Ruan’s invention is several months away from hardware stores. (*NY Times*, 7/13/23)

Buckley’s report has an important postscript. The special paint and other innovations buy time, but they shouldn’t distract from the root problem. “Humans must stop burning fossil fuels to avoid more catastrophic effects of climate change,” she writes. And even so, the large amount of greenhouse gas already trapped in the atmosphere means continuing disaster.

Even as the fossil fuel industry takes small green steps, it is devoting more capital to “extracting and producing new oil and gas supplies and even more on dividends to return record profits to shareholders,” says Jason Bordoff of Center on Global Energy Policy (www.energypolicy.columbia.edu). (*NY Times*, 8/8/23)

Mary Shelley (1797-1851) wrote a still popular novel, *Frankenstein: the Modern*

Prometheus (Penguin Classic [1818]; \$11), in which a young scientist, Victor Frankenstein, creates a creature he cannot control.

Shelley’s subtitle is used for a biography of J. Robert Oppenheimer (1904-1967), *American Prometheus* by Kai Bird and Martin Sherwin (Alfred Knopf [2005]; \$25). This book is the basis for the movie *Oppenheimer* directed by Christopher Nolan (Universal Pictures, 2023).

So-called progress is unavoidably accompanied by the *alignment problem*, says David Nirenberg in a review of the movie. That is, “the inability of humanity to keep up with its own inventions.” How can discoveries serve, but not destroy? People can survive technology through more technology, Nirenberg continues. Or people can manage technology by paying attention to ethics, religion, values and culture. (*Wall St. Journal*, 7/16/23)

Some time ago, INITIATIVES detoured to Titusville, PA to see the beginning of the oil age. It was there in 1859 that Col. Edwin Drake (1819-1880) and driller William Smith (1812-1890) extracted a large enough quantity of oil to launch a global industry. What’s the future? Can more tech really do away with Shelley’s monster, our oil and coal dependence? Is there any place for ethics, religion and values?

Taking the Initiative For Life

U.S. “companies have spent years trying to become more welcoming to women,” write Jessica Silver Greenberg and Natalie Kitroeff. Some “have rolled out generous parental leave policies, designed cushy lactation rooms and plowed millions of dollars into programs aimed at retaining mothers. But these advances haven’t changed a simple fact... Throughout the American workplace, pregnancy discrimination remains widespread.”

Greenberg and Kitroeff use court records and interviews to detail hazards encountered by pregnant women in warehouses and other businesses—lifting heavy boxes, inadequate breaks, accelerated pace and more. There is harassment from supervisors, including an incident where an employee was told to get an abortion. (*NY Times*, 6/15/18, 10/21/18 & 2/14/19)

A proposal to improve matters was first introduced in Congress in 2012. It took until late June 2023 for the Pregnant Workers Fairness Act

to go into effect. Employers are now required to give “reasonable accommodation,” just as they must do under the Americans with Disabilities Act. Those accommodations can include flexible breaks, lighter duty, workspaces away from chemicals, time off for doctors’ appointments or maybe remote work.

Greenberg and Kitroeff remind readers that pregnancy discrimination can also occur in offices. It is more subtle there. “Pregnant women and mothers are often perceived as less committed, steered away from prestigious assignments, excluded from client meetings and slighted at bonus season.”

Several groups lobbied for the new legislation, including International Brotherhood of Teamsters (www.teamsters.org) and NCL’s friends at Catholic Labor Network (www.catholiclabor.org). For more information, contact A Better Balance (250 W. 55th St. #1700, New York, NY 10019; www.abetterbalance.org).

At press time—wouldn’t you know it?--U.S. Equal Employment Opportunity Commission (131 M St. NE, Washington, DC 20507; www.eeoc.gov) wants to add an unnecessary and unfitting provision regarding the Pregnant Workers Act to require employers to accommodate those who seek an abortion. INITIATIVES encourages readers to give their opinion to the EEOC and to their Congresspersons. Stay tuned.

Taking the Initiative *With Coops*

Limiting economics to two players, a capital market and the state, is narrow-minded, says Pope Benedict XVI (1927-2022) in his 2009 encyclical *Charity in Truth* (NCL, PO Box 291102, Chicago, IL 60629; \$5.50). There is a third part, a reciprocal economy without which the market “cannot produce the social cohesion that it requires in order to function well.”

Benedict XVI refers to extended families that help one another out, to the little platoons of civil society, to credit unions and to alternative models of business like consumer and worker cooperatives that “find their place within normal economic activity.”

For 25 years City Fresh Foods (77 Shirley St., Roxbury, MA 02119; www.cityfresh.com) has prepared and delivered quality meals for schools, senior facilities, the YMCA and others. Its suppliers include a local commercial kitchen, a consortium of urban

farms, a family bakery, a family-owned fruit and vegetable wholesaler. Its waste is collected by a composting firm and a recycling company. Its 100 workers, recruited from the neighborhood, are in the process of becoming worker-owners.

ChiFresh Kitchen (400 E. 71st St., Chicago, IL 60619; www.chifreshkitchen.com), borrowing ideas from City Fresh, is owned by its workers, several of whom are formerly incarcerated women. Its clients include schools and day care centers. ChiFresh is exploring cooperative housing for its workers. (*Chicago Tribune*, 5/18/22 and *Chicago Reader* [12/8/22], 2930 S. Michigan Ave., Chicago, IL 60616)

There are about 600 worker coops in the U.S., reports NCL friend Renee Darlene Roden. She describes some, including the Industrial Commons (PO Box 71, Morgantown, NC 28680; www.theindustrialcommons.com), founded in 2015. Its initial project was Opportunity Threads (617 Carbon City Rd., Morgantown, NC 28655; www.opportunitythreads.com), a textile plant. IC now offers sophisticated advice to several coops in rural North Carolina. IC also networks with other local entities on alternative economic ideas.

The Southeast Center for Coop Development (6207 Centennial Blvd., Nashville, TN 37209; www.co-opsnow.org) is several worker-owned businesses, including a trucking firm, a bookstore and a bakery. Its leaders give presentations to church groups, explaining a Biblical basis for coops.

Roden notes the Catholic influence on the movement. The largest coop in the world is Spain’s Mondragon (www.mondragon-corporation.com). It has 250 affiliated service and industrial companies. In 1943 Fr. Jose Maria Arizmendiarieta (1915-1976), guided by Catholic doctrine, started a technical college to train young workers, followed in 1956 by a worker-owned factory to make heaters. (*The Tablet* [2/12/22], 1 King St. Cloisters, Clifton Walk, London W6 0GY England and *The Catholic Worker* [4/23], 36 E. First St., New York, NY 10003)

Another Catholic experiment in coops is the Antigonish Movement of Nova Scotia, started by cousins Fr. Jimmy Tompkins (1870-1953) and Fr. Moses Coady (1882-1959). They stressed continuing education among the worker-owners, including study of Catholic principles. Coady Institute (www.stfx.ca) of St. Francis Xavier University carries on the effort. Fr. Gregory MacLeod (1935-2017) drew upon Antigonish for his coop project in nearby Cape

Breton. It is called New Dawn (www.newdawn.ca).

A full history of Mondragon and another Catholic example from Paraguay is found in *Divine Design: Cooperatist Alternative to Competition* by longtime NCL friend Joe Torma (10930 Beacon St., Alliance, OH 44601; jtorma@neo.rr.com). A hub for the movement is U.S. Federation of Worker-Owned Coops (1315 Walnut St. #320, Philadelphia, PA 19107; www.usworker.coop).

Taking the Initiative

Among Farmers

“Our food doesn’t come from farms with red barns, contented cows, and straw-hatted farmers,” writes columnist Alan Guebert. “Instead, today’s food is a product of a highly industrialized, oil-fueled, climate-changing machine built largely on lax environmental standards...and enormous government subsidies to deliver food that is plentiful, cheap and increasingly harmful.” (*The Baffler* [10/23], 234 Fifth Ave., New York, NY 10001)

Admittedly some people within the industry model are making modest improvements. For example, General Mills (www.generalmills.com) has a *regenerative agriculture* program that, among other efforts, partners with Understanding Ag (209 S. Oak Ridge Dr., Enterprise, AL 36330; www.understandingag.com) to teach improvement of water quality and, interestingly, the capture of carbon dioxide in fields. Conagra (www.conagrabrands.com), to mention a second example, supports regenerative agriculture among its suppliers, including crop rotation, reduced fertilizer, preservation of water and more. (*The Marketplace* [12/20], 33 N. Market St. #400, Lancaster, PA 17603)

The term *regenerative agriculture* is a catch-all for several practices. For example, Rodale Institute (611 Siegfriedale Rd., Kutztown, PA 19530; www.rodaleinstitute.org) with its six regional centers has promoted organic farming for 75 years. Other techniques include composting, cover crops and minimum tilling.

Although Guebert says that alternatives to the industry model don’t make much difference, INITIATIVES is interested in small farms and innovative centers, often led by young adults.

One experiment is called community supported agriculture. Before planting season, individual families, local restaurants and stores purchase a future share from a farmer or group of farms. At harvest, they collect. The local community thereby shows confidence in its farmers and provides them with early capital. A hub for this effort is Fair Share CSA Coalition (211 S. Paterson St. #280, Madison, WI 53703; www.csacoalition.org).

Walmart, Amazon and Target are the biggest grocery stores today. A significant amount of their food business involves online orders. Now, some small farms also try online ordering and limited delivery. Local Food Hub (PO Box 4647, Charlottesville, VA 22905; www.localfoodhub.org) provides them training and technical assistance plus some financing. The distribution is handled through a companion group, 4P Foods (www.4pfoods.com). There are designated pick-up sites and times. Slow Food in the Tetons (PO Box 7290, Jackson, WY 83002; www.tetonslowfood.org) has also tried online ordering.

Several groups here in Chicago, in Minneapolis, Philadelphia and other places are farming urban plots for the benefit of a neighborhood. Some take produce to a public market. (*In These Times* [9/20], 2040 N. Milwaukee Ave., Chicago, IL 60647)

Peter Maurin (1877-1949), co-founder of the Catholic Worker, preached a “green revolution” in contrast with the communist red revolution. He advocated for intentional farming communities; an effort he dubbed “agronomic university.” There are now a few Catholic Worker farms and other similar communities.

Lake City Catholic Worker (33292 County Five Blvd., Lake City, MN 55041; www.lakecitycw.com), just west of Mississippi River near U.S. 63 and U.S. 61, is led by Sara and Paul Freid. In addition to produce it operates an affiliated beverage company and a farming school. Lake City welcomes guests, including a day-long education emersion for college and church groups. Its excess harvest goes to Lake City Food Shelf (600 S. Eighth St., Lake City, MN 55041) which is open two days each week to serve the community.

Other Catholic Worker farms include White Rose (31167 Ferrier Ln., LaPlata, MO 63549), Family Worker Farm (1242 Big Ugly Creek Rd., Harts, WV 25524) and Mustard Seed Community (366 W Ave., Ames, IA 50014). (*U.S. Catholic* [7/22], 205 W. Monroe St., Chicago, IL 60606)

Finally, Family Farm Defenders (PO Box 1772, Madison, WI 53701; www.familyfarmdefenders.org) supports small farms by arranging direct sales to consumers, by tracking and lobbying for agricultural policies, by promoting organic farming and through an awards program. FFD takes interest in all parts of the food industry, including labor relations. Its newsletter is informative.

Taking the Initiative *Among Catholic Employers*

Our U.S. Catholic institutions employ more than 1million, reports Catholic Labor Network (www.catholiclabor.org). About 600 of those institutions bargain collectively with some or all of their employees. CLN's "Catholic Employer Project" list of the union institutions is arranged by diocese and by type of service (health care, grammar school/high school and college).

Some Catholic trustees and administrators are unfortunately confused. Asserting Catholic identity and religious liberty, they oppose government involvement in their labor relations. But then they don't follow Catholic labor doctrine.

Our NCL (PO Box 291102, Chicago, IL 60629) distributes a free booklet for sincere trustees and executives, *Catholic Administrators and Labor Unions*. It makes clear that collective bargaining is not for amateurs, "even where good will abounds." Using care and discretion, an administrator can find law-abiding, reputable lawyers and consultants to help. However, once an administrator succumbs to the temptation of calling one of 200 notorious union-busting firms, that institution—no matter the short-term outcome—has broken its moral compass and loses community trust.

Work Prayers

Dear God,
The Long Dark Night is slowly coming to an end
And we see the first streaks of a new dawn--
A dawn of a rejuvenated democracy.
A democracy that we no longer take for granted.
A democracy that was purchased by the struggles
of working men and women.
We pray for a full economic democracy where
working men and women participate in the
decisions that affect their lives and families: a

family wage, safety on the job, health insurance and pension benefits.

We remember all workers, blue collar, white collar, union, non-union, employed and unemployed.

Especially we remember those who serve in our armed forces, for they too are workers.

May all our brothers and sisters and all those who have died on the job rest in peace.

Amen. --Fr. Anthony Shonis, Henderson, KY

Labor Apostles

Thinking over the life of Msgr. Charles Owen Rice (1908-2005), one day shines like a beacon--June 6, 1937 in Youngstown. The young priest stood on a makeshift platform in the middle of a driving rain, clutching an umbrella and declaring fiercely to a group of striking workers at Little Steel Company: "If you organize and stay organized, in a strong and just union, it will be good not only for yourselves but for the country at large and for your employers themselves, although at the moment they can't see it."

Today, 86 years later, too many employers in the U.S. economy see unions as no better for our nation or themselves than they did when Rice made his brave declaration. This situation should make Catholic justice activists righteously angry. Otherwise, perhaps our faith which so eloquently states workers' rights in the encyclicals *On the Condition of Workers* (1891) and *Reconstructing the Social Order* (1931) and in recent social doctrine is only cosmetic.

The glaring statistic is that only about 10% of the U.S. labor force is organized—roughly the same figure as in 1937. Catholics and like-minded citizens deserve credit for making this figure rise to one third of the workforce in the 1930s, and staying at that level into the 1970s. But then President Ronald Reagan (1911-2004) used the PATCO strike to rudely usher in an era where labor organizing is hamstrung by runaway extreme capitalism, especially in the "right-to-work" states created by the 1947 Taft-Hartley Act.

The good news is that labor organizing is making a modest comeback. Rice and other veterans of the Catholic social action movement of the 1930s and 1940s paved the way. The massive United Auto Workers organizing strike this year has taken place in the very areas where Rice and his compatriots held forth.

Rice's main area of operation was Pittsburgh. With others he formed the Catholic Radical Alliance, its name recognizing the necessity of getting to the roots of economic and social situations. It was Rice who played a major role among Catholic activists in exposing the ulterior motives of U.S. Communists as slavish followers of the Moscow Comintern. It was the partnership of Walter Reuther's (1907-1970) UAW and Catholic activists that successfully fought Communism in labor's ranks.

Rice was a leader in labor relations, but throughout his career his voice also thundered for racial justice, peace, and the whole panoply of social justice vocations. Rice still stands for us as a powerful example that "when the going gets tough, the tough get going."

Back to that day in June 1937: As Rice called upon workers to fight for justice, anti-union agitators drove their cars back and forth in front of his shaky speaker's stand, revving their engines to maximum volume to drown out his pleas. Some local clergy denounced the strikers, with a few even entering a mill to say Mass for strike-breakers.

"Because I have come here at this moment," thundered Rice, "I shall be accused of injecting religion into the labor issue." The reality is that "religious principles have been kept out of the labor question." Too many industrialists "have tried to rule like the absolute Pagan Emperors of old, forgetting that they were dealing with human beings, endowed with human rights by the God who made them."

What are today's Catholics doing to halt a slide into an extreme capitalism that completely worships only money?

Rice's columns are collected in *Fighter with a Heart* (University of Pittsburgh Press, 1996). A biography is *Rev. Charles Owen Rice: Apostle of Contradiction* by Patrick McGeever (Duchesne Press, 1989).

Work and Art

In *Monsters: A Fan's Dilemma* (Alfred Knopf [2023]; \$28), Claire Dederer explores "the problem of the artist whose work we love and whose morals we loathe."

Dederer opens with her admiration for Roman Polanski's 1974 film *Chinatown* and her knowledge of his sexual assault of a minor. The following chapters consider other artistic "monsters" like Woody Allen, Pablo Picasso (1881-1973), Richard Wagner (1813-1883),

Michelangelo Caravaggio (1571-1610) and Miles Davis (1926-1991). However, the book is not so much about the artists as it is about the audience. How do we respond to artists who have created great works, but also have done things that we find morally objectionable, and what does our response say about us?

Other questions arise. Do geniuses deserve special dispensation? Should we appreciate works without any consideration of an artist's biography? If so, who is served by an insistence that the creator's bad behavior does not matter? (Case in point, should Allen's film *Manhattan* be judged solely on its aesthetics or should our knowledge of his relationship with his partner's child color it?) Should we give absolution to morally offensive artists of the past, maintaining that they are simply products of their time?

Dederer thinks we should be slow to offer blanket dispensations. As for condemnations: Do our moral qualms pass over into feelings of self-righteousness, congratulating ourselves for being morally correct? In denouncing another's depravity might we be deflecting some awareness of our own badness? It is important to realize that each person brings to the piece of art what they are and where they come from.

Dederer defines an *artist monster* as "someone whose behavior disrupts our ability to apprehend the work on its own terms." She arrives at the image of a stain. "We don't decide that the coloration is going to happen... Our understanding of the work has taken on a new color, whether we like it or not." It's a plain reality: the stain touches everything.

Appreciation of good art created by a morally suspect person does not make for a bad person or a good one, Dederer concludes. She intriguingly widens the consideration to the larger problem of human love. "What is it to love someone awful?" she asks. "What do we do about the terrible people in our lives?" She gives the answer: "Mostly, we keep loving them." The way that we love a work of art may be similar.

Much comes into play. Dederer writes: "Emotion, subjectivity, forgiveness, empathy, institutional change, making room for silenced voices, acknowledgement that the work is altered--all these things matter. So does one more thing--beauty."

Rest in Peace

Thomas Boodell, Jr. (1936-2023)

He was 28 years old with a law degree from Harvard University. He was secure in his family's Chicago law firm. But Boodell was restless. He sought involvement in the cause of civil rights.

Msgr. Jack Egan (1916-2001), newly assigned as pastor to Presentation parish (now closed), counted only 400 registered families, the bank balance was \$382, the buildings were in disrepair and the neighborhood had problems. Egan sent out a call to young adults: "We need your talents, your competence and your compassion."

The dramatic story of what happened next is recounted in *Family Properties* by Beryl Satter (Henry Holt [2009]; \$24). The first step was careful listening and reflecting because residents were reluctant to discuss their situations. Boodell and Egan's other young adults slowly pieced together a story about *contract buying*. A white speculator obtains a normal bank loan to purchase a house and then flips it to a Black family. The speculator becomes the lender, requiring a hefty down payment and inflated monthly installments for 20 years or more. That family does not hold title to the house until the final payment is made. A single missing payment means quick eviction.

Boodell had no specific background in real estate law. He recruited other lawyers from Jenner & Block, a well-regarded firm in Chicago. The lawyers were told that the contract scheme was legal, that nothing can be done. Meanwhile, residents formed the Contract

Buyers League to picket, withhold payments, to block the sheriff's evictions and more.

Boodell was still convinced the right legal case could stop the practice. He knew the residents couldn't get mortgages from normal lenders because their neighborhood was redlined. And it was redlined because they were Black.

Boodell and his fellow lawyers argued that contract buying was really a race tax; that it was illegal on civil rights grounds. The deterioration in Egan's parish was the result of federal housing policies. A later study estimated the loss of \$3.2 billion in wealth between 1950 and 1970 to the families with contract deeds. (See *The Color of Law* by Richard Rothstein, W.W. Norton [2017]; \$17.95)

Federal courts eventually ruled against Boodell's CBL plaintiffs. However, the lawyers' detailed research, their thorough neighborhood interviews, title searches and more became the basis for two major federal laws prohibiting redlining and blockbusting.

Boodell went on to practice international corporate law, drawing upon his prior service as a Navy intelligence officer in Japan. More recently he formed a partnership, Boodell and Domanskis (www.boodlaw.com). With wife Beata of 61 years Boodell raised four children in their Hyde Park neighborhood. He served on several nonprofit boards, including nearby Catholic Theological Union (www.ctu.edu), the Industrial Areas Foundation (www.industrialareasfoundation.org) for over a decade and Uniting Voices (www.unitingvoiceschicago.org). Boodell was also a publisher for *New City* magazine, the predecessor publication to NCL's INITIATIVES.

INITIATIVES

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

The test of faithful action is political effectiveness. –Rev. Reinhold Niebuhr (1892-1971)

We are not called to be successful, but to be faithful. –attributed to St. Teresa Bojaxhiu (1910-1997)