

<h1 style="color: green;">Initiatives</h1> <p style="color: green;">In Support of Christians in the World</p>	<p>National Center for the Laity PO Box 291102 Chicago, IL 60629 www.catholiclabor.org http://twitter.com/InitiativesNcl</p>	<p style="text-align: center;">March 2021 Number 257</p>
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Covid- 19

Covid-19 shows “the importance of the work performed by grocery store clerks, delivery workers, home care providers and other essential but modestly paid workers,” says Michael Sandel in *The Tyranny of Merit: What’s Become of the Common Good?* (Farrar, Straus [2020]; \$28). Yet our society believes “that market outcomes reflect the true social value of people’s contribution to the common good.” In a market society the money we make approximates our value; material success is our measure of moral worth.

Sandel is a popular teacher at Harvard Law School (www.justiceharvard.org). The term *common good* usually has a consumer context, he writes. Because people differ on so many things, “maximizing consumer preferences and desires” is our unifying theme. Freedom means the ability to choose among many options; more is always better than less. And in this secular context the *common good* equals the sum of everyone’s preferences.

There is, however, an older notion of common good, says Sandel. Aristotle is one source; Catholic social thought is another. The common good, in this civic conception, is about deliberating over the purpose of our public, common life and then acting for the good that we hold in common—like crushing Covid-19.

Sandel also draws on Catholic tradition in explaining *contributive justice*, which is also called *social justice* in mainstream doctrine. But in popular usage, the term *social justice* means almost anything, including its use in advertising strategies and marketing campaigns. In Catholicism, by contrast, social justice is a specific virtue. The act of social justice is like-minded people getting together. Its outcome is better participation for the sake of an improved policy or institution. (Get *What Is Social Justice*, NCL, PO Box 291102, Chicago, IL 60629; \$5.50.)

Sandel quotes the 1986 U.S. Catholic bishops’ *Economic Justice for All* on social justice/contributive justice: “Social justice implies that persons have an obligation to be

active and productive participants in the life of society and that society has a duty to enable them to participate in this way. This form of justice can also be called contributive.”

The opposite of contributive justice is heard in phrases like *self-made woman* and *self-sufficient man*. Or, *I got into college on my own merit*. Sandel examines others including, *we are wholly responsible for our lot in life*. Or, *the market gives people what they deserve*. Or, *success is a sign of salvation*. Or, *work hard and play by the rules to go as far as your talents take you*. All these phrases assume a connection between material success and moral worth.

Materially successful people know the facts about inequality. They know that few start poor and become rich and that few start rich and become poor. So, they rationalize about college admissions (Felicity Huffman and Lori Laughlin), about God’s grace (Joel Osteen) and about the undeserving poor. “Humility among the successful is not a prominent feature of contemporary social and economic life,” writes Sandel.

Those workers who lack a college degree and fall behind believe they don’t count, says Sandel. They implicitly see themselves as blameworthy. Our meritocracy “inflicts self-doubt...on those who fail to rise.” Their anger is not about underemployment per se, but “about the loss of recognition and esteem.”

Those who are making it (conservatives and liberals) are often oblivious to “the culture of elite condescension.” The equation of material success and moral worth is reinforced when left-behind workers are simply told to go to college. What all workers want is to be fulfilled by contributing to the common good. “The dignity of work consists in exercising our abilities to answer...the need to be needed by those with whom we share a common life,” concludes Sandel.

Honest workers want to believe that we are all crushing Covid-19 together. But our meritocracy is premised on separation. It is inadequate for addressing common problems. Meritocracy’s distinctions make it hard to believe that we are in solidarity.

Attention Readers

Thank you for recent donations and encouraging notes. For those who neglected NCL's recent appeal letter, there is an opportunity to donate on page eight of this newsletter.

Taking the Initiative *With Coops*

Those released from prison and starting anew are sometimes called *returning citizens*. But in what sense are they citizens? In all but three states incarceration means losing the right to vote. In most states that right returns upon release or completion of parole or probation. Some may once again serve on juries. However, voting in elections, serving in juries and obeying the law fall short of what it means to be a citizen. The formerly incarcerated bring the question of citizenship into relief. It applies to everyone. What does a citizen do? Citizenship is about sharing power. Voting is only one example.

ChiFresh Kitchen (135 N. Kedzie, Chicago, IL 60612; www.chifreshkitchen.com) enables a small group of formerly incarcerated citizens to share power and exercise it directly. ChiFresh is a food-service contractor owned and run by the formerly incarcerated. It is structured democratically, one vote per worker.

Camille Kerr (Upside Down; www.upside-down.co), an experienced consultant to cooperatives, helps ChiFresh employee-owners navigate the particulars of founding a coop including financial accounting. Coop members must learn to act as employees in the workshop and then as board-members in the office. They choose whether to hire outside management or appoint managers from among their own ranks. An established food service contractor, City Fresh Foods (PO Box 255698, Dorchester, MA 02125; www.cityfresh.com), helped ChiFresh comply with food service industry regulations and now with recipes, sourcing policies and compliance. The combined effort of the two means that amid Covid-19 limitations, ChiFresh is providing food to the needy.

ChiFresh, it should be noted, is part of Urban Growers Collective (1200 W. 35th St. #118, Chicago, IL 60609; www.urbangrowerscollective.org), a network of urban farms, food operators, worker centers, policy advocates, and other community organizations. Plus, ChiFresh operates out of The

Hatchery (www.thehatcherychicago.org), a food incubator in Garfield Park neighborhood.

To flourish in public life means to follow and to lead. Worker cooperatives offer former prisoners the opportunity to practice both discipline and leadership in tangible ways. By running a business as they please, workers get to see the benefit and negatives of their policies up close, whereas the consequences of voting are more remote. ChiFresh provides an example of how arrangements of economic power instruct people in power's proper use, a lesson essential to true human development. ChiFresh and other coops don't come with guarantees of success; instead they invite workers to take a chance that many citizens would balk at. Thus, ChiFresh does not merely allow its employee-owners a return to normal life. Rather, the employee-owners end up setting an example of citizenship. All workers can take more power on the job and accept more responsibility for the wellbeing of our community, even if doing so involves some risk to livelihoods. To try is to be citizens.

Taking the Initiative *Against Wage Theft*

"You shall not withhold overnight the wages of your laborer." (*Leviticus* 19:13)
"Workers deserve their pay." (*1 Timothy* 5:18)

Employers are overwhelmingly honest with payroll. However, wage theft does occur. It is a sin; during Covid-19 it is a mortal sin.

Since March 2020 wage theft has increased, says Ligia Guallpa of Worker's Justice Project (365 Broadway, Brooklyn, NY 11211; www.workersjustice.org). That's why WJP brought a protest group to an Upper East Side construction site, pressuring a contractor to pay back \$29,000 in stolen wages. In these situations, WJP finds, primary contractors feign ignorance of their sub-contractors' behavior. WJP also went to Manhattan on behalf of food delivery bicyclists. (*The Tablet* of Brooklyn, 12/12/20)

Several schemes are used in the thievery. In addition to construction sites it occurs in big box warehouses, retail stores, with farm workers, plus data entry and call center workers, chefs and with free-lance journalists.

During late-2019 Jennifer Gollan and colleagues wrote "Worked Over" about wage theft in senior citizen care facilities for *Reveal* (1400 65th St. #200, Emeryville, CA 94608; www.revealnews.org). Gollan's thorough

research found examples of all the skimming tactics. The caregivers might be immigrants, students or even long-standing employees. A facility that is caught and fined might not pay restitution. Yet Medicaid continues reimbursement. A far away private equity firm might have an ownership stake, adding to the difficulty of enforcing labor standards.

New York City, Seattle, San Francisco and other municipalities try to enforce standards. Arise Chicago (1436 W. Randolph St. #202, Chicago, IL 60607; www.arisechicago.org), a worker center, researches and lobbies against wage theft. One result is a new office of Labor Standards (121 N. LaSalle St. #800, Chicago, IL 60602). After some delay, the mayor appointed Andy Fox as its director. It is, however, difficult for municipal offices to be pro-active. Normally they process specific complaints.

Rep. Bobby Scott (2600 Washington Ave. #1010, Newport News, VA 23607) has reforms in mind, including a nationwide standard form for pay stubs. This would help employers who operate in multiple states and would help employees understand their pay and deductions. Sen. Sherrod Brown (801 W. Superior Ave. #1400, Cleveland, OH 44113) is also attuned to wage theft. For example, he wants to specify the definitions of *independent contractor* and *temporary worker*. Some employers use those classifications to pay less than the minimum wage or to avoid benefits.

Amy Schweitzer reports on the situation for DCist/WAMU (PO Box 98101, Washington, DC 20090; 11/12/20). She mentions CBG Building Co. (4401 Wilson Blvd. #800, Arlington, VA 22203). Through its headquarters and four regional outlets and seven more local offices, it is a nation-wide home builder. CBG uses numerous sub-contractors on its projects.

Ernesto Galeas of Catholic Labor Network (3700 O St. NW #209 Maguire, Washington, DC 20057; www.catholiclabor.org) visits CBG construction sites, Schweitzer continues. Galeas finds that “roughly half the workers...say they’re being paid improperly. Many receive a personal check or cash with no explanation of their wages, no overtime pay and no withholding--a clear sign of misclassification.”

The workers, assisted by CLN, have entered a class action suit. They are represented by Handley, Farah (777 Sixth St. NW, Washington, DC 20001), whose slogan is “justice for workers.”

Many affected workers don’t report wage theft, says Clayton Sinyai, CLN director. “These are mostly immigrants.” They tell us that the employers get away with it because they presume immigrants “don’t know how to navigate the system or they’ll be afraid to file a complaint.”

For more on this topic get *Wage Theft in America* by Kim Bobo (National Center for the Laity, PO Box 291102, Chicago, IL 60629; \$14).

Taking the Initiative For Law Enforcement

There is a “vivid contrast” between cop shows on U.S. TV and those on British TV, writes Christopher Orr. “What makes [the British shows] distinctive is their refusal to wallow in grimness, instead stepping back to make room for emotions such as grief and guilt and faith and redemption in a manner not at all typical of American cop fare.” Starting with *Prime Suspect* in 1991 and continuing with shows like *Broadchurch*, *Unforgotten* and *Shetland*, the British shows feature one or two officers operating within a larger departmental structure.” The shows are “tidy, ruminative detective stories” that have “a more humane depiction of law enforcement.” (*The Atlantic* [11/20], 600 New Hampshire Ave. NW, Washington, DC 20037)

The public’s understanding of police behavior might improve with less influence from the melodrama on U.S. TV. Likewise, campaigns for law enforcement reform are more effective with an appreciation for real life police work.

Of course, unlike in Britain, violence is lurking even in routine U.S. police activity, which perhaps justifies gunplay on U.S. shows. This potential for violent suspects makes countering the ready availability of handguns a crucial law enforcement reform campaign. For example, Do Not Stand Idly (PO Box 136, Jersey City, NJ 07303; www.donotstandidlyby.org) cooperates with Major Cities Chiefs Association (www.majorcitieschiefs.com), individual police departments and other large purchasers of guns to influence manufacturers on product safety.

Officers do not need pity. A better understanding of police behavior must exclude well-meaning sympathy or advice.

A realistic look at police work reveals that officers are often reluctant to ask for help; they assume it is a sign of weakness. “More

police officers kill themselves than are killed by criminals,” reports Peter Feuerherd. “In some departments, admitting to mental illness or addiction can mean squandering a chance for promotion or being assigned to restricted duties.”

Nationally, about 200 officers died by suicide in 2019. New York City, Chicago and similar areas have a high rate. The rate is also high in particular lines of duty, including among corrections and border patrol officers.

But these days police departments are changing, trying to encourage officers to seek help when needed. For example, Feuerherd interviewed Brian Cahill whose son was an officer who took his own life. Cahill authored *Cops, Cons and Grace* (Resource Publs. [2018]; \$23) and regularly gives a presentation to police in San Francisco. Several hospitals and clinics now have programs tailored for police. (*St. Anthony Messenger* [10/20], 28 W. Liberty St., Cincinnati, OH 45202)

Institutional denial is certainly a component of law enforcement, writes Thomas Winslow in *To Serve and Protect* edited by Judith Kowalski and Maj. Dean Collins (Acta Publs. [1992]). An officer who is in denial about a personal problem can find reinforcement in institutional culture. Police officers (like clergy, health care workers and more) are problem solvers. Yet departmental procedures are arranged in ways to discourage these problem solvers from having problems, Winslow says.

He illustrates this point using his struggle with alcoholism. He became an acting police chief at age 29, “but I was also too young and too immature for the job.” He did not look within the profession for help because the “procedures and rules” were only interested in officers not being intoxicated on duty. They did not address an officer who drinks heavily off the clock.

Only when Winslow made his way to AA did his life improve. In time he became an educator on addictions for several departments in his state and nationally.

A better understanding of police behavior does not mean that citizens should *go easy* with reform campaigns. Just the opposite. Responsible, intelligent and hard-hitting campaigns can eventually make the job on the beat more rewarding.

Congregations Organized for a New Connecticut (PO Box 4298, Hamden, CT 06514; www.weconnect.org) is 28 churches, temples and a mosque. Over 150 of its leaders met on-line for an evening of prayer following the May 25, 2020 murder of George Floyd. Shortly thereafter 450

CONNECT leaders met virtually to promote a strong police reform and accountability bill. The state Senate president and other legislative leaders agreed to consider the bill in a July 2020 special session. In the meantime CONNECT held a public hearing on police and judicial procedures. CONNECT endorsed independent investigations of excessive force, mandated body and dashboard cameras, decertification due to misconduct and more. In the waning hours of July, Connecticut’s governor signed an acceptable reform bill.

Work and Art

In early 2020, the Museum of Modern Art (11 W. 53rd St., New York, NY 10019; www.moma.org) had an exhibition, *Dorothea Lange: Words and Pictures*. It displayed Lange’s (1885-1965) half-century of documenting the economic and social upheavals of ordinary workers. Commenting on the exhibition, Valerie Luiselli traces Lange’s career with an emphasis on the social dimension of her life’s work. (*NY Review of Books*, 435 Hudson St. #300, New York, NY 10014; 11/19/20)

Having first established herself as a successful portrait photographer in San Francisco, Lange turned her camera’s gaze outward in the 1930s as she became concerned about the poverty she witnessed. Increasingly, she felt called to use photography to draw attention to the suffering unseen by many in our country. The condition she documents included the urban homeless, exploited sharecroppers, displaced farm families and migrant workers during the Depression, and later the shameful treatment of *braceros*, Mexicans imported during World War II to work in fields and canning factories. In 1942, on assignment for the War Relocation Authority, she photographed the forced evacuation of Japanese Americans and their subsequent incarceration in internment camps. She took the job in hopes of exposing the injustice of the program. However, not suiting the government’s propaganda, the photos were impounded and never seen during the war years.

“I am trying here to say something about the dispirited, the defeated, the alienated; about the wounded, the crippled, the helpless, the rootless,” Lange says. What she witnessed and sought to convey, however, was not just their suffering. She wanted to show “things more important than how poor they were--their pride, their strength, their spirit.”

Lange's most famous photo, known as *Migrant Mother*, remains a moving image of the Great Depression. The mother's face speaks of profound desperation and affliction, but also of endurance, courage and dignity. Lange once said, "The human face is the universal language." The resonance of this photo across cultures and decades confirms that assertion.

One of her last projects, in 1955-1957, a photo essay called *Public Defender*, highlights racial bias against Blacks in the judicial system and the crucial role public defenders could play in guaranteeing a fair trial for the poor. *Life* magazine which commissioned the piece decided not to run it, but in 1960 another publication, *This Week*, did. It was not until 1963 that a Supreme Court ruling required states to provide an attorney to defendants who could not afford one.

In her appraisal of Lange, Luiselli notes that she "understood well the enormous responsibility that comes with telling any story, but especially the story of other people's suffering." Documentary photographers and photojournalists continue to expose injustices as Lange had done. One thinks of Nick Ut's iconic photos of nine-year old Phan Thi Kim Phuc, the naked girl fleeing napalm bombing in Vietnam or Nilufer Demir's photos of three-year old Aylan Kurdi, a Syrian refugee child who drowned and washed ashore in 2015. As Lange's lifetime work shows, photography in the service of social justice has the power to open eyes and stir consciences.

MOMA has a commemorative book about the exhibit, *Dorothea Lange: Words and Pictures* edited by its curator, Sarah Hermanson Meister (\$55).

130 Years

Of Catholic Social Thought

Robert Putnam of Harvard University studies what in Catholic doctrine is called *subsidiarity function*. Putnam's term is *social capital*, by which he means the benefit that accrues to individuals and to a society in which there is a multiplicity of active voluntary groups. He uses "narrative and nuance" plus "quantitative evidence" to develop his topic.

Be slow to challenge Putnam's evidence because he has looked at everything, including marriage rates, church attendance, baby names, tax tables, civic association membership and even bowling leagues. (See his *Bowling Alone*:

the Collapse and Revival of American Community, Simon & Schuster [2000]; \$18.)

Putnam's latest report on social capital is, with Shaylyn Romney Garrett, at 480-pages *The Upswing: How America Came Together a Century Ago and How We Can Do It Again* (S&S [2020]; \$32.50). He examines three eras, measuring and explaining society's wholesomeness in each.

The Gilded Age from about 1870 to 1900 shows a high rate of individualism, but a low degree of community with "polarization, social disarray and cultural self-centeredness." Though the economy grew, it disproportionately favored the upper class. This inequality was justified by social Darwinism which "swept through much of the intellectual and upper middle classes." It in turn "gave birth to [so-called] scientific racism, to eugenics, to a pseudo-biological defense of laissez-faire capitalism." The themes of the Gilded Age persisted into the early decades of the 20th century.

The second era began in the late 1890s with the Progressive movement and its "commitment to community." Its themes gradually strengthened into the early 1960s, shaping a society that was "more equal, less contentious, more connected and more conscious of shared values."

The third era, which Putnam calls a Second Gilded Age, began in the latter 1960s and it intensified during the first two decades of the 21st century. Individualism again dominates; fleeing constraints is a central goal. For those on the left it is no constraints on lifestyle; on the right no constraints on money. "The communitarian concept has faded from our cultural milieu." The current trends are culture wars, disaffection from institutions and astounding inequality.

The strategy for rebuilding community does not rely on nostalgia. For example, some sincere types wrongly assume that reviving one thing from the 1950s will usher back the neighborliness and peace they associate with *the good old days*. For starters, those days were not universally good. Putnam is aware of "the dark side" of the previous era, including its stifling conformity. He devotes a chapter to race relations and another to gender.

Perhaps, suggests Putnam, the reform movements of our day offer a possibility of moving society into "proper balance between the guarding of interests, rights and autonomy of the individual on the one hand, and maintaining a

strong sense of unity, shared purpose and common destiny on the other.”

Subsidiarity, says Catholicism, is the guiding principle for maintaining that tension between independence and solidarity. Without sufficient health in our mediating institutions, ragged individuals spend too much energy looking out only for self. Meanwhile the mega-forces of big business exert total control over information, health care, culture and more. Absent subsidiarity, government bureaucracies are less responsive to working families

Rest in Peace

Fr. John Vakulskas Jr. (1944-2000)

A typical diocesan priest begins as a parish associate; then he becomes pastor at three or four parishes over a career. He might teach in the parish school and usually serves on a Chancery committee. Upon retirement, a priest is a weekend assistant at a nearby parish. Vakulskas did all these typical things, including three associate posts and six pastorates, for the Diocese of Sioux City.

Beginning in 1969, Vakulskas adopted an unusual side-ministry. He was a carnival chaplain “on his days off and on vacations, visiting fairgrounds all over the country,” reports

Penelope Green (*N.Y. Times*, 11/3/20). He might celebrate Mass (Spanish and English) inside the bumper car pavilion; baptisms outdoors; a wedding under the big tent; confessions in a trailer. His vestments were “emblazoned with circus insignia,” Green says.

In 1993 Vakulskas was appointed International Coordinator of Carnival Ministries by Pope John Paul II (1920-2005). The U.S. Bishops’ Conference made him national coordinator a year later. Vakulskas was a member of several regional branches of Outdoor Amusement Business Association (1305 Memorial Ave., West Springfield, MA 01089; www.oaba.org). He was the chaplain of Showmen’s League (1023 W. Fulton Market, Chicago, IL 60607; www.showmensleague.org) and is enshrined in its Hall of Fame. (*Sioux City Journal* 10/10/20)

The funeral Mass at Mater Dei (4242 Natalia Way, Sioux City, IA 51106) concluded, Green says, with The Carnival Workers’ Prayer: “The *jump* from earth to heaven will be the grandest one of all, without a single breakdown, with no truck motor to stall. So let’s make the Show a good one, while here on earth we dwell, so when we set it up in heaven, God will say, *A job done well.*”

Happenings

Over the years our National Center for the Laity has co-sponsored five conferences in conjunction with Center for Social Concerns (University of Notre Dame, 1212 Geddes Hall, Notre Dame, IN 46556; <https://socialconcerns.nd.edu>). Each has been pegged to one or another Church document.

50 years ago, St. Paul VI (1897-1978) convened a synod of bishops. Its report is titled *Justice in the World*. That 18-page document is the focus of Center for Social Concern’s March 25-27, 2021 conference, to be held in cyberspace.

Two main points in *Justice in the World* match NCL themes.

- 1.) Some Christians think about justice as an optional virtue; something for those who have spare time or for specialists. Similarly, many Christians think that a parish justice committee is one more among many, suited to those who are “into that kind of thing.” *Justice in the World* reminds us that “action on behalf of justice and participation in the transformation of the world [is] a constitutive dimension” of a Christian’s life. That is, like praying the Bible or participating in the sacraments, organizing for justice is essential.
- 2.) The bishops’ document has a distinction similar to NCL’s big *C* Church (its institutions and its personnel) and the small *c* church (all the faithful at home, in the community and on the job). The big *C* Church including the bishops has “a proper and specific responsibility which is identified with [the church’s] mission of giving witness before the world,” says *Justice in the World*. Bishops and other Church employees must continually proclaim Christian principles in the public realm. The big *C* Church does not, however, have the competence to “offer concrete solutions in the social, economic and political spheres for justice in the world.” That’s the job of the lay faithful church who “should act as a leaven in the world, in their family, professional, social cultural and political life.”

All INITIATIVES' readers can join us virtually at Notre Dame, March 25-27, 2021. Register at <https://socialconcerns.nd.edu/catholic-social-tradition-conference>.

The Thomas Berry Forum for Ecological Dialogue (Sr. Kathleen Deignan, CND, Iona College, 715 North Ave., New Rochelle, NY 10801; www.iona.edu) bestowed its first "Great Work" award on Joe Holland at a recent cyber-event.

Holland is affiliated with University of St. Thomas Law School (16401 NW 37th Ave., Miami Gardens, FL 33054; jholland@stu.edu) and is the U.S. president of Pax Romana (1025 Connecticut Ave. NW #1000, Washington, DC 20036). His penchant for big themes was evident in a 1980 pamphlet, *Social Analysis: Linking Faith and Justice*. Written with Fr. Peter Henriot, SJ, it has gone through multiple printings, updates and authors. Holland appeared on NCL's radar screen in the 1980s, particularly with his *Creative Community: Toward a Spirituality of Work* (Paulist Press, 1989). He shared a platform with NCL founder Ed Marciniak (1917-2004), the proceedings of which Holland edited as *American & Catholic: the New Debate*. Holland's latest is *Roman Catholic Clericalism* (Pacem in Terris Press [2018]; \$10). Its 12-word subtitle reveals the Holland style of big themes. Smile. He got the Iona award primarily for his interest in ecology. His book on that topic (with 16 words in the subtitle) is *Postmodern Ecological Spirituality* (Pacem in Terris [2017]; \$25).

Fr. Thomas Berry, CP (1914-2009) was an expert in Asian cultures and the history of religions plus a pioneer in Catholic concern for ecology. The Iona award takes its name from Berry's *The Great Work: Our Way into the Future* (Crown [1999]; \$14.99). His ideas are promoted through the Berry Foundation (29 Spoke Dr., Woodbridge, CT 06525; www.thomasberry.org).

INITIATIVES recently reported on specialized Catholic Action. It is a process of Christian formation, devised by Cardinal Joseph Cardijn (1882-1967). Some of his talks were published in 1955 as *Challenge to Action: Forming Leaders for Transformation*. The book has been out-of-print. Obtain it now as a free download from Australian Cardijn Institute (www.josephcardijn.com).

INITIATIVES

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

NCL is an independent 501-C-3 Catholic organization with an Illinois charter.

If you have not done so since September 2020, please make 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 the effect of her being on those around her was incalculably diffusive: for the growing good of the world is partly dependent on unhistorical acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs." —*Middlemarch* (Penguin [1871]; \$17) by George Eliot (1819-1880) in reference to the novel's heroine Dorothea Brooke who walks away from a fortune, content to marry an idealist. She devotes herself to her family with "beneficent activity."