Initiatives

In Support of Christians in the World

National Center for the Laity
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NCL at 50

Modernity brings us monumental achievements. To give one example, its accent on individual liberty allows young adults to put aside superstition and determinism. They can—for better or worse—choose their own friends, spouse, locale and career. Yet for over 300 years Catholicism played defense against modernity. Sometimes with good reason.

Enlightenment philosophy of the 1700s championed individual liberty while relegating God to a spectator role. The French Revolution (1789-1799), waged under the banner of Enlightenment liberty, was accompanied by a Reign of Terror that executed over 16,000 people, including many clergy and religious. Church property was confiscated; Catholic monasteries were closed. Subsequent revolutions elsewhere were anti-Catholic. The alliance between throne and altar unraveled and by 1870 the expansive papal states ended, to be reduced in 1929 to today's 110-acre Vatican City.

Catholicism's cautious posture toward modernity was, let's admit, unnecessarily extreme at times. Pope Gregory XVI (1765-1846), for example, condemned the telegraph, gas-lit streetlights and railroads, which he called "roads of hell."

After years of delay, a sea change occurred in Catholicism with Vatican II (1962-1965). St. John XXIII (1881-1963) and other forward-looking leaders put away censures and rebukes against the modern world, no longer using phrases like "the advance of error" and "the evils of the age."

The older defensive model seemed to equate faith with one's ability to handle churchy matters. Faith grew apart from daily perplexities. The Vatican II pioneers—philosophers, lay leaders, theologians, movements and clergy—escorted faith back to the challenges of family life, workplaces and the community. Vatican II asserted that faith, salvation and truth should correspond to people's aspirations, yearnings, joy, disappointment and shortcomings. Daily existence is not idle time. It is the kingdom becoming. God is lurking in the home, the neighborhood and the jobsite. Faith is more than abstract knowledge or elaborate ceremonies. It is an openness to the divine all around.

Vatican II and our NCL say that the world is basically good, though not perfect nor are its inhabitants self-perfecting. Catholics know there are limitations. They are realistic, skeptical of simplicities. They realize that society—its families and institutions--needs cooperative improvement. Thanks to the Incarnation, however, sin does not prevail. The optimistic Catholic imagination stays alert to grace wherever it may reside, revealed though partially concealed.

The entire message of Vatican II collapses without the competence and energy of baptized people who *take initiative* in the world. They coalesce with others, and through their competence they cooperate with God's ongoing creation.

Taking the Initiative

In Business

James Beard Foundation (www.jamesbeard.org) gives its prestigious 2026 "Best Chef, Great Lakes Region" award to Jacob Potashnick, owner of Feld (2018 W. Chicago Ave., Chicago, IL 60622; www.feldrestaurant.com). Feld is, of course, an eating place with an interesting menu. But, says Potashnick, age 33, it is also a place to share stories, including those of the farmers and other suppliers who provide the ingredients.

The Beard Foundation desires an equitable and sustainable food system. It offers training programs and reports on "best practices." It knows that outstanding restaurants must be concerned with wages, farming conditions, public health and more. The situation of immigrants in the restaurant industry is a pressing concern.

Feld Restaurant is in Ukrainian Village, a diverse Chicago neighborhood. Potashnick credits his employee team with making the Beard award possible. "I designed Feld under the mindset of wanting my employees to be incredibly well paid," he tells *Chicago Tribune* (6/17/26). "We do a service charge in place of

gratuity because it acts as revenue sharing…The more people can see that you can run a successful business while doing proper compensation," the more likely other business owners will do the same.

In mainstream Catholic doctrine *the virtue of social justice* is not necessarily a Saturday protest or a parish-based committee. It is exercised collectively within businesses, professional associations, and the like. The act of social justice is organization; the goal is an improved policy or institution. Ultimately, social justice is about *insiders*, like those associated with Beard Foundation. (Obtain *What Is Social Justice* and *Vocation of the Business Leader* from NCL, PO Box 291102, Chicago, IL 60629; $6 for both.)

Taking the Initiative
On Housing

There is "a growing domestic trend" to affix a name to one's dwelling, reports Jennifer Bradley Franklin. It occurs not only among owners of "grand homes…but normal, everyday abodes." (*Chicago Tribune*, 12/7/25)

This custom is borrowed from European villages. In *Houses with Names* (University of Illinois Press [1990]; $34), Adria Bernardi gives a charming account of Italian-Americans in a north shore Chicago suburb. Bernardi finds markers on several homes there. The moniker might be the family's name or their special saint or a phrase like *casa della speranza*. The custom humanizes the bricks.

Early this year United Power for Action & Justice (3938 W. Belle Plaine Ave., Chicago, IL 60618; https://united-power.org), with others, received a $10million award from Pritzker Traubert Foundation for an affordable housing program called Reclaiming Chicago.

Southwest Organizing Project (www.swopchicago.org), the community group in INITIATIVES' neighborhood, is among the partners in Reclaiming Chicago. In the wake of the 2008 crash, SWOP produced a useful map marking all the neighborhood's foreclosures. This led SWOP to spearhead housing rehab and some new construction. About 125 of the Reclaiming units are underway within SWOP's turf.

Reclaiming is active in other parts of the city. It will eventually total 2,000 homes, sufficiently clustered to anchor neighborhood improvement and thereby attract other developers. As Reclaiming sells each home, the money goes into a fund for more construction. (*Chicago Tribune*, 2/17/26 & *Chicago Sun Times*, 5/4/26)

Prior to its October 1997 founding convention, United Power leaders spent three years in one-to-one conversations…hundreds upon hundreds of encounters. Relationships precede issues and campaigns, says United Power. Advocacy grows from the trust created among people who listen to one another. Relationships are crucial before a campaign and relationships are what endure.

The details of fundraising and land acquisition and architecture and plumbing are necessary for the Reclaiming Project. The greater challenge though for United Power and other such groups is to continue with relationships, to not get lost in hardware. One suggestion: At the ceremony where Reclaiming blesses a house and gives the keys to a new homeowner, Reclaiming can invite the family to name the home, which is more than bricks and shingles, more than conduits and pipes. A home is alive because it is an extension of the people who live there--their stories, their sorrows, celebrations, plans and relationships.

Taking the Initiative
With Investments

Catholics are on board with the ethical investment craze. Individuals and institutions instruct their broker to apply *screens*; that is, to avoid specific industries or companies like weapons, tobacco, fossil fuel and abortifacients.

The Catholic Community Foundation (2610 University Ave. W. #Court W500, St. Paul, MN 55114; www.ccf-mn.org), for example, held a morning "Investing Smart with a Catholic Heart" conference this past February. Presenters included a manager from Anthos Fund and a retired executive from Leuthold Group.

In early April Merrill Lynch (225 Liberty St. #37, New York, NY 10281; courtney_moore@ml.com) hosted its annual Faith Consistent Investing Forum. The theme was "Investing in the Age of the First American Pope."

Francisco Collaborative (PO Box 36111, Tucson, AZ 85740; https://franciscocollaborative.org) regularly conducts "Livable Future Investing" workshops for investment managers at Catholic institutions and for foundation executives.

In recent months the Vatican Bank (www.ior.va) launched two investment indexes in

partnership with Morningstar (https://indexes.morningstar.com). Responsible Investment Guidelines issued by our U.S. bishops (www.usccb.org/resources) preceded the Vatican's effort.

Matt Mazewski of Rutgers is cautious toward all this.

Leave aside whether ethical investing changes the behavior of a company or is simply virtue signaling. Mazewski wonders how to choose a company that aligns with "the values of Catholic moral teaching," to use our bishops' phrase. How much in line? In what situation? Which Catholic values? Is, for example, the Catholic doctrine on labor relations pertinent?

The two Vatican indexes feature Apple, JP Morgan Chase, and Meta. Those companies are "hardly paragons of corporate virtue," says Mazewski. This entire tactic might do "more harm than good," if participants feel absolved from all complicity in the economic system. Admittedly, there is no absolute purity on this side of heaven.

There are alternatives to the *screen out tactic*. Interfaith Center on Corporate Responsibility (475 Riverside Dr. #1842, New York, NY 10027; www.iccr.org), founded in 1971, uses a sophisticated tactic to improve companies. Religious denominations and other religious institutions in cooperation with ICCR buy *sin stock*. ICCR and the investor institution then submit a resolution for shareholders to vote upon at a company's annual meeting. The resolution specifies an improvement in the company's behavior. Even if the vote is negative, ICCR leaders gain contacts with influential people within that company for further efforts. Others who use the stockholder tactic collaborate with ICCR, including Benedictine Coalition for Responsible Investment (PO Box 200423, San Antonio, TX 78220; https://ipjc.org). It has a resolution pending at Amazon regarding AI and one at Walmart on workers' health and safety.

Mercy Investment (2039 N Geyer Rd., Frontenac, MO 63131; https://mercyinvestmentservices.org) employs a second alternative, *impact investing*. Along with other tactics, Mercy invests in promising ventures that are not publicly traded, like a green construction project, a health care facility, sustainable agriculture and more. Mercy usually structures the investment as a loan. (*Commonweal* [6/26], 475 Riverside Dr. #244, New York, NY 10115)

Taking the Initiative

Pro-Life

Rx Kids (https://rxkids.org) is a Michigan cash transfer program active in 42 communities within 16 counties. An expectant family gets $1,500 at 4.5 months into the pregnancy and $500 per month during the child's first year. There are no restrictions on the use of the money, reports Roni Caryn Rabin in *NY Times* (5/29/26). Consequently premature births and neonatal intensive care decline. Those families have fewer evictions, less stress and less domestic abuse. (*The Lancet* [6/26]; www.thelancet.com)

Public Health Dept. of Michigan State University (https://humanmedicine.msu.edu) administers Rx Kids. The funding comes from municipal entities and many foundations.

Catholicism says that children are a social resource and thus they are a responsibility for an entire society. In keeping with this Catholic principle, Catholics were pioneers of *family allowance* programs. In various formulae, monthly checks come to families based on the number of children. France started it in the 1930s. In 1945 Canada became the 34th country with family allowance. It exists in Italy, Belgium, Ireland, Poland, Hungary, New Zealand, Spain, Kenya, and others.

The family allowance is not the only way to fulfill the social obligation to raise healthy children. The primary means, says St. John Paul II (1920-2005), is a *family wage*. Other social measures such as family allowances can supplement wages, he writes. (*John Paul II's Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; $7)

Pregnant employees at Amazon report poor treatment. The company is adept at the twists and turns of the 2023 Pregnant Workers Fairness Act, as administered by the Equal Employment Opportunity Commission (www.eeoc.gov). Amazon managers sometimes delay or completely ignore accommodations for medical visits, restrictions on lifting heavy packages, on the need for occasional short breaks and more.

Among the firms that represent pregnant workers in their allegations are A Better Balance (500 Seventh Ave. #800, New York, NY 10018; www.abetterbalance.org) and Work Life Law (https://worklifelaw.org), which is active in 44 states. There are also research/advocacy groups that focus on Amazon and other big box companies, including union-supported Strategic Organizing Center (https://thesoc.org) and its

affiliate Warehouse Life (www.warehouselife.org). Jobs With Justice (www.jwj.org), formed in 1987, engages in research, advocacy and lobbying on behalf of big box employees and those in other occupations. (*The Nation* [6/26], 520 Eighth Ave., New York, NY 10018)

The Bezos Family Foundation, as it so happens, awards grants to Rx Kids. The foundation might consider underwriting a similar program at Amazon. If the foundation is tapped out, maybe Jeff Bezos (worth $224billion), who is a foundation board member, could himself afford something for the small number of pregnant Amazon employees. It would include a baby shower at a restaurant near the warehouse and full paid leave for 12 months with a guaranteed return to the job. It would be good public relations for the mega-retail outlet.

Taking the Initiative
For Migrants

In *A Theology of Migration: the Bodies of Refugees and the Body of Christ* (Orbis Books [2022]; $36), Fr. Daniel Groody, CSC reflects on migrant stories, scripture, the Eucharist and Catholic social teaching to show that the Christian narrative differs radically from the current political framing of migration. The dignity of every person, each created in the image and likeness of God, he writes, is at the heart of our religious tradition. It is a story of connectedness, interdependency, oneness, and solidarity, rather than of otherness. It sees Christ present in the stranger, in the person in need, in those considered the least among us.

Groody's approach is both scholarly and pastoral. "I hope that a theological perspective will contribute to reforming our dehumanized narratives and dysfunctional policies and reframe how we think, respond and structure our responses to this global crisis," he says. The book "seeks to stimulate more creative and compassionate ways to work toward a just and humane society."

Pope Francis (1936-2025), in a letter to Groody, emphasizes the church's commitment to migrants and refugees: We must "extend a hand, to embrace and to welcome the weak, the invisible, and the discarded of the world."

Pope Leo XIV's pastoral visit on July 4, 2026 to the Italian island of Lampedusa, a landing point for migrants traveling from Africa to Europe, further underscores that priority. On that same day Leo XIV sent a message to the United States for our country's 250th anniversary. It too included a plea on behalf of migrants, noting that "to receive them with compassion and generosity is not only an act of charity, but also a recognition of the dignity that belongs to every human person."

Prior to his pilgrimage to Lampedusa, Leo XIV visited the northern Italian birthplace of St. Frances Cabrini, MSC (1850-1917), the first U.S. pope honoring the first U.S. saint. Some will see this pairing as an occasion to celebrate U.S. Catholicism. Chicagoans particularly so in that Leo XIV was born here and Cabrini's Shrine (www.cabrininationalshrine.org) is here.

The U.S. can claim Cabrini and Leo XIV, yes, but they are both essentially world citizens, writes historian Kathleen Sprows Cummings of Notre Dame. Noting that Leo XIV lived years in Peru and traveled worldwide as head of the Augustinian order, and that Cabrini established schools, orphanages and hospitals on three continents, Sprows Cummings invites U.S. residents to learn from and emulate Leo XIV's and Cabrini's broad worldviews. Their global sensibilities "inspired a commitment to people building new lives in distant lands…The deeper lesson of the first U.S. pontiff may be that our interdependent world has become in Cabrini's word's *too small* for bygone fantasies of American exceptionalism." (*NY Times*, 6/18/26 & *Chicago Sun Times*, 6/21/26).

Taking the Initiative
Against Trafficking

"Human trafficking must be recognized as a contemporary form of slavery," says Pope Leo XIV in his May 2026 encyclical, *Safeguarding the Human Person* (NCL, PO Box 291102, Chicago, IL 60629; $15). It is lucrative for international criminal networks and thus prevention requires global coordination.

A common starting point for religiously minded people (liberal and conservative), law enforcement, international entities, and alert individuals is the United Nations Palermo Protocol (www.ohchr.org). Women religious in Ireland, for example, established Act to Prevent Trafficking (https://actireland.ie) in 2005 as they lobbied legislators and other public officials to get behind the U.N. Protocol. APT also raises awareness through presentations in schools and other venues. APT partners with Association of Missionaries and Religious in Ireland

(www.amri.ie), a consortium of about 100 orders/provinces. (*The Evangelist* of Albany, 3/12/26)

Religious orders have outposts around the world and thereby can understand and react to the global sin of trafficking. Their contact in the U.S. is Sisters Against Trafficking (2039 N. Geyer Rd., St. Louis, MO 63131; www.sistersagainsttrafficking.org).

While it is a global problem, the counterattack begins locally. Thanks to Fr. Chuck Dahm, OP and others, parishes in the Chicago area connect with Domestic Violence Outreach. A DVO group opposing domestic violence might add anti-trafficking to its agenda. For example, our county sheriff included trafficking in his talk to a DVO committee in one parish. With a new director, Shannon Medic Young, Domestic Violence Outreach (1914 S. Ashland Ave., Chicago, IL 60608) can certainly use monetary donations.

In another local effort Deacon Michael Kristan (Sacred Heart, 296 Flower City Pk., Rochester, NY 14615) used the stations of the cross to raise awareness of trafficking in the parish area. (*Catholic Courier*, 9/25)

Bakhita House (3138 N. Second St., Milwaukee, WI 53212; https://stbakhitahouse.org), a Catholic Worker facility, provides safety to women who were trafficked. St. Josephine Bakhita, FDCC (1869-1947) of Sudan was trafficked to Italy, where she eventually gained freedom.

Leo XIV addressed trafficking while in Canary Islands this past June: "Those who take advantage of people's desperation, those who organize death routes, traffic in human beings, withhold documents, exploit workers, threaten women, deceive families and turn suffering into a business…will have to appear before divine justice… The tears and blood of these brothers and sisters cry out to God."

Taking the Initiative

With Devotions

While visiting Spain on the feast of Corpus Christi (6/4/26), Pope Leo XIV participated in a Eucharistic procession. This devotion began in the late 11th century as a corrective to denials of the Real Presence of Jesus/God in the Eucharist. Pope Urban IV (1195-1264) introduced an annual Feast of Corpus Christi on which many churches, then and now, have Eucharistic processions. In addition to the dogma of the Real Presence, this devotion is a reminder that God is present in the world through faithful people who act responsibly around the home, in the neighborhood and on the job.

Leo XIV displayed the Eucharist in an ornate monstrance during the June procession. It was commissioned by King Philip II (1527-1598) of Spain. It now belongs to Madrid City Council.

Leo XIV offers this caution about Eucharistic processions and about devotions in general:

> Devotions are "not merely a matter of bringing out the monstrance, but of allowing ourselves to be brought out of our selfishness and indifference, of a comfortable private faith, so as to respond to his [Jesus'] invitation to conversion and to…make us builders of a new world."

Work and Art

On the Rails

Those who visit Pope Leo XIV's boyhood home, can swing nearby to Block House Gallery (11137 S. Langley St., Chicago, IL 60628; https://pullmanarts.org).

Located in the Pullman neighborhood, Block House recently exhibited paintings by Shane Jahi Jackson. They are inspired by the lives of Pullman car porters and maids.

George Pullman (1831-1897) designed and manufactured railroad passenger cars, which he called "palace cars." He established a self-contained company town for the enterprise—stores, bank, homes and more. Families in Pullman's town paid prices set by him. Pullman kept wages low in the factory and negligible for the conductors/porters and maids on the train. Their income came from tips. Buildings and stories of the company town are preserved at Pullman National Historic Park (www.nps.gov).

In 1894 Pullman cut wages by 25%-30% while keeping rents and prices steady. A strike ensued. Eugene Debs (1855-1926), then the leader of American Railway Union, supported the workers with a general strike and boycott of all railroads that used Pullman cars. However, President Grover Cleveland (1837-1897) mobilized the U.S. Army to break the strike.

In due time momentum turned. By court order, Pulman was ordered to end his company town arrangement. In 1925 A. Philip Randolph (1889-1979) organized the Brotherhood of Sleeping Car Porters and Maids to bargain collectively with railroad companies. The story is

preserved at the National A. Philip Randolph Pullman Porter Museum (10406 S. Maryland St., Chicago, IL 60628; https://thepullmanportersmuseum.org). Today, Amtrak workers are represented by SMART (www.smart-union.org).

The Pullman porters "weren't called by their names," explains Jahi Jackson. My art "sheds light on the identities of [those] people." His collection is subtitled "Invisible Labor, Visible Legacies." (*Chicago Tribune*, 6/21/26)

The Great Workbench

It is a first-world problem, which doesn't mean it is trivial. When and why should employees be in the office, when and why can the job be done at home?

The Covid-19 necessity of doing one's job at home created the expectation that remote work can be a regular feature. It demonstrably improves a family's ability to have and raise children, reports Claire Cain Miller. An employee now has a difficult choice when told to be in the office. About 45% of mothers (children under 18) in the workforce are the primary earner in the family and thus cannot risk disobeying the boss. Those who can afford to temporarily leave the workforce risk a career setback.

The rationale for full-time office presence is productivity. Adam Grant and others at Wharton School (https://adamgrant.net) tested that argument, using six-years of data. There is no clear evidence that remote work detracts from productivity, they conclude. The only consistent tendency among managers opposed to remote work is their self-centeredness, says Grant's report. They want to "command and control." They want to witness "rapt attention" from employees. This is a need of "narcissistic personality," the report concludes.

Besides productivity, another factor enters the evaluation of remote work, say Emma Harrington and Natalia Emanuel, authors of *In Person* (Crown Publ. [2026]; $30). Most people say, "they would be happiest if they could work remotely." Yet the authors find significant deepening of isolation and distress among those who have worked from home. They "receive less feedback from their coworkers." They connect only with "their immediate teams," and even that is by way of cyberspace. Further, their social life outside of the job suffers. Those working remotely have "increased days spent entirely alone and decreased after-work socializing." (*Science Journal* [6/4/26]; www.science.org and *NY Times*, 6/21/26 & 6/27/26 & 7/7/26)

The first purpose of work life, says Catholicism, is the fulfillment or flourishing of the worker—clerks, pediatricians, janitors, managers, brokers, teachers, therapists, top executives, technicians and all others. Get that purpose right and the economy and its businesses will then be OK.

How to properly support the subject of work, the worker? A remote work option could at times be an improvement. Another possibility is a four-day workweek at no loss of pay. Both options are betrayed though if less time on the job or in the office means more time wasted on unnecessary consumption or on mindless use of the internet or TV.

The ultimate challenge is structural. One person acting alone, one company alone cannot create a humane economy. There must be widespread improvements in childcare, health insurance, scheduling, pensions, wages and more. Humane work requires a change in culture, including appreciation for true leisure.

The purpose of flexible job time must include "the right and claims of leisure in the face of the claims of total labor," writes Josef Pieper (1904-1997) in *Leisure: the Basis of Culture* (Ignatius Press [1952]; $18.95). Neither remote work nor a four-day job should perpetuate a false leisure with its "cultural tricks and traps and jokes." True leisure, Pieper concludes, is festivity or celebration. It is the point at which "effortlessness, calm and relaxation" come together. (See *Genesis* 2:2-3, *Exodus* 20:8-11, *Exodus* 16:22, *Psalm* 46:11. Plus from NCL get *St. John Paul II's Gospel of Work*; $7.)

Rest in Peace

Fr. John Pawlikowski, OSM (1940-2026)

Pawlikowski, a Chicago native, was a founding member of the Catholic Theological Union (www.ctu.edu) faculty in 1968. With Rabbi Hayim Perelmuter (1914-2001), also on the CTU faculty, Pawlikowski built CTU's Catholic-Jewish Studies Program. He was its first director, remaining in that role while teaching theological ethics until his 2017 retirement. Along the way, Pawlikowski became a respected figure in both the local Catholic and Jewish communities as well as a national and international leader. He was named by Presidents Jimmy Carter (1924-2024), George Bush, and Bill Clinton to the U.S. Holocaust Memorial Council (www.ushmm.org)

that established the Holocaust Memorial Museum in Washington.

In 1995 Pawlikowski accompanied Chicago's Cardinal Joseph Bernardin (1928-1996) on his landmark pilgrimage to Jerusalem. Through his long career of interfaith work, Pawlikowski also became an important figure within the Parliament of the World's Religions (https://parliamentofreligions.org), and helped bring the Parliament to Chicago in 2023 for its ninth global gathering.

In later years, Pawlikowski took a keen interest in promoting *Laudato Si* (*Care for Our Common Home*) by Pope Francis (1936-2025). In the last year of his life, Pawlikowski was able to enjoy the success of his former student in social ethics, Robert Prevost, OSA. He lived to read Pope Leo XIV's first social encyclical.

Pawlikowski was an original signer of our NCL's 1977 charter, *Chicago Declaration of Christian Concern*. He was a regular supporter of NCL.

On July 10, 2026, the Servite community gathered with CTU colleagues and many friends from the Catholic and Jewish communities at Chicago's Assumption Church on Illinois St. to celebrate Pawlikowski's fruitful 85-year life with a Mass of Christian Burial.

Happenings

Pope Leo XIV's encyclical, *Safeguarding the Human Person* (*Magnifica Humanitas* in Latin), is a reflection on artificial intelligence and other contemporary challenges to the innate dignity of each life. Our National Center for the Laity, along with the Bernardin Center at Catholic Theological Union and with St. Gregory Hall (Klasen Building, 1609 W. Gregory St., Chicago, IL 60640; www.stgregoryhall.org) will host a workshop on Leo XIV's encyclical on Saturday, September 19, 2026, at 9:30 AM. Presenters include, among others, Sr. Damien Marie Savino, FSE who teaches environmental engineering at Notre Dame and Rocco Sacconaghi who teaches philosophy at DePaul University. You are invited to St. Gregory's. More details on the website (www.stgregoryhall.org), including options for prayer prior to the workshop and information about lunch options.

INITIATIVES

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Recent issues of INITIATIVES and NCL's 1977 charter can be found in the cyber-library of Catholic Labor Network (www.catholiclabor.org).
Researchers can obtain a complete Pdf set of INITIATIVES (1977-2025) from the NCL office. NCL's papers are at Mt. St. Joseph University in Cincinnati (www.msj.edu).

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

"Whether one traces his Americanism back three centuries to the *Mayflower* or to three years of the steerage, is not half so important as whether his Americanism of today is real and genuine. No matter by what various crafts we came here, we are all now in the same boat." –President Calvin Coolidge (1872-1933)

"America stands unique in the world: the only country not founded on race but on a way, an ideal. Not in spite of but because of our polyglot background, we have had all the strength in the world. That is the American way." –President Ronald Reagan (1911-2004)