

<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>May 2019 Number 245</p>
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Vocations

A commencement speaker is sure to say, “Follow your bliss.” Or maybe, “Fulfill your dreams.” Or, “Do your thing.” Such advice goes down easy in our individualistic culture, awash in inflated praise, expected entitlements and presumed worthiness. Would it be OK once in awhile to talk with students about *vocations*?

“A vocation is not about fulfilling your desires or wants,” writes David Brooks in *The Road to Character* (Random House, 2015; \$18). “A vocation is not about the pursuit of happiness, if by *happiness* you mean being in a good mood, having pleasant experiences.” Don’t fall for the assumption, says Brooks, “that the most important answers are found deep inside yourself.” Don’t buy into a culture that says life is “determined by a series of individual choices... Don’t ask: *What do I want from life?*” Try flipping the question. Instead ask, “*What does life want from me?*”

Sargent Shriver (1915-2001), first director of the Peace Corps, was fond of telling students “to break some mirrors.” That is, quit preening. Look out the window and get involved.

Several colleges have formed Network for Vocation in Undergraduate Education (CIC, 1 Dupont Cr. NW #320, Washington, DC 20036; www.cic.edu/programs). The idea, reports Tom Perrin, is “to focus on vocation as it evolves from the Christian tradition, in the sense of *calling*.” (*N.Y. Times*, 2/3/19)

All the NetVUE schools are small and private, though not all are Christian. They are in a financially precarious sector of colleges. Yet the NetVUE schools “are flourishing.” They “saw their graduation rates [significantly] increase” during a pilot phase, Perrin finds.

The vocation theme runs across the entire campus. At a Michigan college engineering students and others went to Cameroon to install filtration systems. A communications teacher and a student filmmaker went along. Then, there was a surprise. As students allocated their limited resources over in Cameroon, they more-or-less got the message: *If you want to help us, go home!* That’s when the real education began. Is some help actually

disabling help? And for some evangelical students who think in individualistic terms: Is it enough to give immediate assistance or is it necessary to tackle structural inequality? “This kind of self-critical engagement...is crucial to the vocation movement,” says Perrin.

For more on the vocation theme at colleges, get “What College Students Need Most” by David Cunningham (*Inside Higher Ed*, 1150 Connecticut Ave. NW #400, Washington, DC 20036; www.insidehighered.com).

How can our church foster vocations? Our National Center for the Laity suspects that the relative shortage of priests and religious would take care of itself if the whole church were to encourage a vocation culture. By contrast, Church institutions usually equate *vocation* with *ordination* and *religious life*. This is counterproductive.

For example, a Catholic publication has a column on “the vocation crisis.” Its topic is restricted to clergy and religious vocations. The column says, “A vocation is not a job but service to the kingdom.” Is the columnist aware that many Catholics regard their jobs as a contribution to the kingdom?

Some seminarians these days are a little older because they pursue priesthood as their second career. Invariably a Catholic newspaper profiles one of them, praising him for choosing “a higher calling.” Really?

A corrective to this exclusive notion of calling comes from Yakima Diocese (Priests in Studies, 5301-A Tieton Dr., Yakama, WA 98908), where all seminarians are required to work for a time in agricultural fields with migrants. Last year a seminarian from Atlanta joined them. (*Catholic Spirit*, 11/8/18)

Please tell INITIATIVES how your family or your circle of friends supports an inclusive understanding of vocation. NCL’s *Spirituality of Work* booklets, each specific to a workaday vocation, can be downloaded from The Pastoral Center (1212 Versailles Ave., Alameda, CA 94501; <https://pastoral.center>).

Taking the Initiative *Against Trafficking*

Greater Tampa Bay Chamber of Commerce (201 N. Franklin St. #201, Tampa, FL 33602; www.tampachamber.com) is against trafficking for pragmatic reasons. It “impedes the recruitment of new industries...preventing us from reaching our full potential,” says Jamie Harden, the Chamber’s chair. The Chamber recently convened a summit to clarify how business might interact with the legislature on anti-trafficking and how business might continue to educate managers, other employees and customers regarding the signs of trafficking. The Chamber wants good progress by February 7, 2021, when Tampa will host Super Bowl 55. (*Tampa Bay Times*, 2/13/19)

People are trafficked into several kinds of jobs—landscaping, vegetable harvesting, fish and poultry processing, cosmetic treatments and more. Just days after the Chamber’s summit, its State of Florida got national attention over slavery in the so-called massage business.

An estimated 9,000 unlicensed parlors in the U.S. make \$3 billion a year off of trafficked workers. The parlors are usually part of a chain; maybe three storefronts or a dozen. Orchids of Asia, where Robert Kraft was caught, is one of at least nine in a chain. Coyotes bring women from Thailand and elsewhere to a chain’s headquarters. Flushing, NY is one regular point of entry. A manager at the headquarters usually confiscates passports. From Flushing the women are sent around the country; and then regularly rotated among parlors. (*Chicago Tribune*, 3/3/19 & *N.Y. Times*, 3/3/19)

Many groups are devoted to assisting victims of trafficking, including through alternative employment. They also strive to eliminate it. To name only one, Committee to Stop Trafficking Persons (www.ngocstip.org), was founded by several Catholic groups and now includes others. It is involved at the U.N. and coordinates local efforts.

As with other improvements to our society, women religious are at the forefront of anti-trafficking. For example, the Federation of Sisters of St. Joseph (6400 Minnesota Ave., St. Louis, MO 63111; www.cssjfed.org) pioneered a campaign by which hotels look for and then report signs of trafficking. U.S. Sisters Against Human Trafficking (PO Box 25241, Philadelphia, PA 19119; www.sistersagainstrafficking.org) is a hub.

Some parishes, including INITIATIVES’ parish, have anti-trafficking efforts. For starters, get *Pastoral Orientation on Human Trafficking* from the Vatican (<https://migrants-refugees.va>).

INITIATIVES here gives a brief reply to those who excuse Kraft and to those libertarians who say adult sex is no one else’s business. This newsletter is not about sex; it is about work. Slavery violates God’s intention that our work cooperate with God’s creation. A society that excuses slavery because it cannot design and sustain enough wholesome work is a society that carries a heavy sin. St. Josephine Bakhita (1869-1947), patron of trafficking victims, pray for us.

Taking the Initiative *Among Seniors*

Our society “is suffering an epidemic of loneliness,” says Arthur Brooks (American Enterprise Institute, 1789 Massachusetts Ave. NW, Washington, DC 20036). That is because workers have multiple employers over the years and thus lose connections. Children move away for college and jobs. Fewer people commit to clubs, civic ventures, churches and the like. There are fewer thick places and fewer dense relationships, Brooks concludes. (*N.Y. Times*, 11/24/18)

The epidemic reportedly hits seniors hard. Their friends of years gone by no longer live near enough for casual visits. Likewise, their children reside at some distance or have other priorities.

One remedy for the loneliness of seniors calls for government action. Great Britain, for example, recently appointed a “minister of loneliness.” (*N.Y. Times*, 1/17/18)

Government helps seniors by administering Medicare and Social Security, by providing discount transit fares, by giving a property tax break and more. It could advance programs whereby children receive a stipend for taking a parent into their home. (For more information: Family Caregivers Alliance, 101 Montgomery St. #2150, San Francisco, CA 94104; www.caregiver.org. The cyber-group, www.payingforseniorcare.com, knows about reimbursement programs, state-by-state.)

It is not, however, within the competency of government to eliminate isolation. Societal groups create community. Contracts, duties or regulations cannot yield

friendship and indeed in response to misplaced expectations government can weaken voluntary groups.

A second remedy involves thousands of websites, apps and robots. For example, Facebook (whatever its real business might be) relies on the attraction of *cyber-friendship*. The same goes for Skype and many others. There are also hundreds of apps that send pithy positive affirmations or pictures of puppies to a senior, as frequently as every half-hour. There are apps to teach meditation and other anti-loneliness techniques. There is Join Papa app that Uber-like summons a college student to chat with a senior or provide a ride. For an additional \$30 per month, the senior can choose a specific student. There are Siri-like robots that give reminders to a senior. Some robots can seemingly pipe up at random to offer encouragement or to ask simple questions. Care Coach comes with an animated character (cats, this time) that blends into the flow of home life. (*Wall St. Journal*, 2/24/19 & *N.Y. Times*, 3/24/19 & *N.Y. Times Magazine*, 2/24/19 & *Yes* [Spring/19], 284 Madrona Way NE #116, Bainbridge Island, WA 98110; www.yesmagazine.org)

This strategy too is misguided. By their very nature, cyber-networks and apps perpetuate and increase distance. Despite the good reviews that thoughtful people give to the latest app, all these technologies individuate. It is not the content; it is the technology itself that causes isolation. (For example, see *The Technological Society* by Jacques Ellul [1912-1994], Knopf Doubleday, 1964; \$14.20 & “Strange Disappearance of Civic America” by Robert Putnam in *American Prospect*, 1225 Eye St. NW #600, Washington, DC 20005; Winter/96.)

John McKnight (ABCD Institute, 2233 N. Kenmore Ave., Chicago, IL 60614; <https://resources.depaul.edu>) has long criticized our economy’s “need for oldness.” A service economy creates needs by “redefining conditions as deficiencies [and then] purporting to deliver a service,” he says. Growing old is not, as one official in Great Britain claims, *an affliction*. It is a natural condition. There are social problems to be sure, but aging is not a problem.

INITIATIVES welcomes reports from senior citizen groups that combine regular friendship with a little prayer and some service plus perhaps action for justice.

Taking the Initiative For Family Life

Some conservatives are crafting pro-family social policies. For example, Abby McCloskey says positive macro-statistics about employment and the stock market do not adequately alleviate pressure on working-class families. They “don’t capture the social decay occurring across [our] country.” They don’t consider “stagnant economic opportunity rooted in the breakdown of families and communities.” McCloskey says our society is truly strong only when we invest in relationships. Remote bureaucracies (big companies and big government) are not in that regard beneficial to family life. And so, she supplies “an outstanding compendium of proposals designed to strengthen family and neighborhood,” according to David Brooks. (*N.Y. Times*, 2/12/19)

One of McCloskey’s suggestions is a change in our income tax code. Make all charitable donations a non-itemized, standard deduction on Form 1040 to encourage working-class families to support their local churches, private schools and civic clubs. INITIATIVES notes though that those working-class families already donate proportionately more than upper-class families who use Schedule A. (See *Luke* 21: 1-4)

Her other proposals include modifications to Earned Income Tax Credit (EITC), a boost to national service programs, a wage subsidy mechanism and more. (*National Affairs*, 1730 M St. NW #910, Washington, DC 20016; Winter/19)

Lack of steady income obviously erodes family life, says Oren Cass (Manhattan Institute, 52 Vanderbilt Ave., New York, NY 10017; www.manhattan-institute.org). Thus government should promote job creation and retention plus encourage people to fill those jobs. He supports wage subsidies when jobs don’t pay enough. A universal basic income by contrast does not help families participate meaningfully in society, according to Cass. He wants to reduce entitlement spending and focus on jobs. He also wants fewer environment regulations in order for businesses to expand employment. (*Wall St. Journal*, 11/25/18 and *The New Republic*, 3/4/19 and *The Once and Future Worker*, Encounter Books, 2018; \$25.99)

Cass is a member of a “bipartisan study group” that produced a 136-page report, *Work, Skills, Community* (Opportunity America, 737

Eighth St. SE #201, Washington, DC 20003; www.opportunityamericaonline.org).

The group looked at the situation of working-class families who bear “the brunt of automation and globalization.” Its report notes the decreasing rate of marriage and the loss of membership in churches and civic groups as factors impinging upon our social contract.

Work, Skills, Community recommends expansion of EITC, a wage subsidy, two-month parental leave and an end to any non-competitive agreements for former employees. It also supports a loosening of license requirements for some types of jobs and less liability for employers who use interns. It favors a decrease in any government benefits that discourage job-seeking. It rejects universal basic income. It suggests alternative models of labor-management relations.

Like Catholicism, these conservative strategies recognize the importance of mediating institutions—what Catholicism calls *subsidiarity* or *organic community*. However, the conservatives mentioned here key in upon government policies, presuming that beneficial changes there will eventually trickle down to struggling families.

Catholicism’s complementary approach starts with encounters, as sustained in families and their local groups. In the Catholic approach people organize their own power and then negotiate relationships with business and government as needed. In this bottom-up model family life is strengthened through the efforts of worker centers, lending clubs and credit unions, green coops, relational community organizations, some neighborhood development corporations, pro-active veterans’ groups, recovery groups, mental health support groups, imaginative parishes and more.

Apart from the merits of their suggestions, these conservatives seem stuck in a utilitarian, bottom-line calculus. (Cass criticizes such a cost-benefit analysis and yet he implicitly uses it.) This differs from Catholicism’s principle of *the common good* which says that many important things cannot be measured by business or government. (See *Care for Our Common Home* by Pope Francis, NCL, PO Box 291102, Chicago, IL 60629; \$8)

Taking the Initiative *Making Saints*

Fr. Sinclair Oubre (Catholic Labor Network, 1500 Jefferson Dr., Port Arthur, TX 77642; brothermarinuscause@gmail.com) is promoting the saintly cause of Cpt. Leonard LaRue (1914-2001), aka Brother Marinus, OSB.

In December 1950 LaRue was captain of a cargo ship, the *SS Meredith Victory*. Meanwhile, Chinese troops were determined to get United Nations’ forces, including the U.S. Marines, out of North Korea. In a daring maneuver, now called the Battle of Chosin Reservoir, the trapped Marines fought through mountain passes to the coast. A hurried evacuation of soldiers ensued. But what about the Korean refugees waiting to flee? Surely, the “Communist troops would view them as American sympathizers and slaughter them,” details Katie Rutter in *St. Anthony Messenger* (28 W. Liberty St., Cincinnati, OH 45202; 3/19).

LaRue was asked if he would help. He didn’t hesitate. Just before Christmas, LaRue and his crew of 35 moved past lurking enemy submarines into harbor. “Faster, faster,” the crew shouted at the refugees. For about 13 hours, they packed 14,000 refugees aboard. Still carrying its original cargo of jet fuel with no escort, no food, no mine detection equipment, no doctor, no interpreter, no lighting in the holds, no heat, no sanitation facilities and no weapons except LaRue’s pistol, the *Meredith Victory* made it to a small South Korean island on Christmas. No one died during the escape. By the way, those refugees included Kang Han-ok and Moon Yong-hyung, the parents of South Korean President Moon Jae-in. The *Meredith Victory* adventure remains the largest ever human rescue by a single ship.

Within about four years, LaRue quit the shipping business and found his way to St. Paul’s Abbey (289 U.S. Route 206, Newton, NJ 07860; www.newtonosb.org). He made first profession there on Christmas 1956 and, taking the name Bro. Marinus, made final vows on Christmas 1959. He avoided all acclaim, concentrating instead on prayer and humble service.

Marinus gave “unhesitating response to take care of the refugees who were not his relatives, who were not of the same ethnic group,” Oubre tells Rutter. When Marinus is declared a saint, other refugees and resettlement workers will take encouragement. It will also

mean something special to seafarers, says Oubre, a diocesan director of Apostolate of the Sea. Contrary to one stereotype, he says, dockhands and sailors are not “drunks and fighters and brawlers.” Like all of us, they are called to holiness.

Taking the Initiative *On Campus*

The *Journal of Catholic Higher Education* (ACCU, 1 Dupont Cr. #650, Washington, DC 20036; www.accunet.org/JCHE) devotes its excellent Winter/2018 issue to Catholic social tradition on campus. Articles consider a school’s investment policy, its dealings with subcontractors and its efforts to present Catholic principles across the curriculum.

NCL (PO Box 291102, Chicago, IL 60629; \$4.50) distributes *A Vision of Justice: Catholic Social Teaching on Campus*. Its 11 essays cover issues like immigration and ecology plus some history plus case studies.

In *U.S. Catholic* (205 W. Monroe St., Chicago, IL 60606; 4/19) Elizabeth Lefebvre focuses the social tradition topic of the use of adjuncts to balance a Catholic college’s budget. By one survey, “median pay for all part-time faculty at religiously affiliated universities was \$4,773 per course section,” she writes. These adjuncts rarely get a full range of benefit options. Thus, several schools have experienced union drives among part-timers.

Trustees and administrators at some Catholic colleges are hostile toward these drives, Lefebvre continues. Some say that an NLRB election is a violation of religious liberty. Yet those same trustees are unwilling to accept non-governmental means of conducting a teachers’ vote. Admittedly a union “alone cannot solve some of the larger issues at play,” she concludes. But again, what alternatives are afforded to adjuncts?

Wage structure isn’t always a priority at Catholic institutions. Although in the past National Association of Church Personnel Administrators (1727 King St. #105, Alexandria, VA 22314; www.nacpa.org) considered unions, there was nothing on the printed schedule specific to collective bargaining at its April 2019 convocation. Yet the meeting’s theme was “On the River: Pursuit of Justice in the Workplace.” The important topics did include human resources, harassment, health insurance and

correct policy regarding deviant Church personnel.

The Catholic Labor Network (www.catholiclabor.org), through its Catholic Employer Project, maintains a list of Catholic colleges and other institutions with collective bargaining. CLN encourages those that are new to the topic to learn from similar institutions.

For its part, our National Center for the Laity (PO Box 291102, Chicago, IL 60629; free) distributes *Catholic Administrators and Labor Unions*. This is a pro-management booklet that draws upon experiences of several administrators. The booklet is not intended for mediocre trustees and administrators; it is for those who are serious about management and about Catholicism.

Catholic doctrine, the booklet explains, does not vouch for the integrity and wisdom of any particular union advocate or for the virtue of any specific trustee or dean. Further, Catholicism does not endorse the compatibility of any particular union with any given institution.

Catholic doctrine simply insists that a decision for or against a union is made by the employees without the maternal or paternal meddling of management.

Taking the Initiative *On Wages*

Higgins Labor Program (262 Geddes Hall, Notre Dame, IN 46556; <https://socialconcerns.nd.edu>) is developing a “just wage framework and tool.” It has seven overlapping areas, including worker participation, a benefit package, safe environment and intriguingly an excessive wage criterion. The program wants reaction to its four-page outline.

With some hometown brag, INITIATIVES notes that this Notre Dame Program, directed by Dan Graff, is named after Msgr. George Higgins (1916-2002), a LaGrange, IL native who spent many years serving the U.S. bishops’ conference.

Years ago Msgr. John A. Ryan of St. Paul looked at the wage topic through the perspective of philosophy and Catholic theology. A decent livelihood for a laborer means a wage capable of maintaining a spouse and dependent children “in a condition of reasonable comfort,” Ryan wrote. (*A Living Wage*, Creative Media Partners, 1906; \$15.76)

Ryan used the term *living wage* interchangeably with *family wage*. When he assisted our bishops with their 1919 *Program of Social Reconstruction*, the phrase was *family living wage*. (Forgotten Books of London, 1919; \$7.97)

St. John Paul II (1920-2005) wrote about the family wage in his September 1981 encyclical on work. “Just remuneration for the work of an adult who is responsible for a family means [an amount] that will suffice for establishing and properly maintaining a family and for providing security for its future,” writes John Paul II. This can be achieved through a family wage, he concludes. (*John Paul II’s Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; \$7)

Along the way our U.S. bishops dropped the term family wage. Presumably they thought it carried a sexist tone. Yet back in 1919 Ryan wrote: “Those women who are engaged at the same tasks as men should receive equal pay for equal amounts and qualities of work.”

INITIATIVES anticipates that the Higgins Program will use its wage tool to evaluate Notre Dame’s adherence to Catholic doctrine. Such an assessment will consider a few highly-paid coaches, the range of faculty salaries, graduate assistant wages, maintenance and housekeeping staff, and others. Presumably, Notre Dame will easily pass the Higgins’ justice test.

Our bishops put emphasis on this sentence in their 1986 *Economic Justice for All* (USCCB, 3211 Fourth St. NE, Washington, DC 20017; www.usccb.org; free download): “All the moral principles that govern the just operation of any economic endeavor apply to the Church and its agencies and institutions; indeed the Church should be exemplary.”

The Great Workbench

St. John Paul II (1920-2005) provides the title for this recurring INITIATIVES’ column. “Each person is fully entitled to consider themselves a part-owner of the great workbench at which they are working with everyone else,” he writes. (*John Paul II’s Gospel of Work*, NCL, PO Box 291102, Chicago, IL 60629; \$7)

How could this occur? For starters, by acknowledging in one’s prayer that each of us is a co-owner, a co-creator with God of everything we encounter.

Co-ownership somewhat occurs on a practical level by way of *co-determinism* (as it is called in Germany) or the *industry council plan* (as it is known if at all in the U.S.). A company has a board separate from its directors with power in designated areas. Its members come from management, from the ranks of other employees, from government and maybe from stockholders and maybe a consumer group. This plan does not give literal ownership to each person, but it is suggestive. (See “Workers on Board” by Matt Mazewski in *Commonweal* [3/22/19], 475 Riverside Dr. #405, New York, NY 10115)

Then, there are worker-owner coops. Though they are usually small, these firms are a direct application of John Paul II’s teaching. INITIATIVES regularly mentions coops, as in this issue’s “Happenings” section.

Finally, there are pension plans. By one estimate about half of the equity in our country’s corporations is owned by these worker funds. As Peter Drucker (1909-2005) noted some years ago, these funds make employees “true owners of the means of production.” In the U.S. we have “socialized the economy, but not nationalized it... The [U.S.] system has actually become *decentralized market socialism*.” (*The Unseen Revolution*, Harper Collins, 1976)

“The power of labor’s capital,” writes David Webber of Boston University, “has only begun to realize its enormous potential.” Webber provides a case study. Some 15 years ago Safeway Grocery froze wages and cut benefits. In addition to other tactics, its workers got some pension funds to join their campaign against Safeway. (*The Rise of the Working-Class Shareholder*, Harvard University Press, 2018; \$35)

There are obstacles in putting pension funds at the service of employees. For example, retirees and pension boards have to be willing to advocate for the employed. There are fiduciary considerations. Plus, the pension managers have to consider the big unfunded liability on some funds. (The State of Illinois liability is about \$134billion.)

Nowadays, a pension fund often has some of its money with a private equity firm. If in turn that equity firm sponsors a company that workers want to influence, the pension fund could get the equity firm to go along.

For example, reports Michael Corkery, the Minnesota pension plan halted its investment in a big equity firm that at the time owned Toys R Us. That’s because Toys R Us laid-off 30,000

workers, denied severance and in some cases skipped out on wages. (*N.Y. Times*, 10/9/18)

Why did Toys R Us go under? A major factor was the equity firm. "It loaded the retailer up with \$5 billion in debt, which helped push it into bankruptcy," writes Corkery. At first the workers simply rallied outside the offices of the equity firms that owned Toys R Us. No success. Then, this new idea. The workers went before 14 pension fund boards to get support. For more on the Toys R Us campaign, contact Rise Up Retail (www.riseupretail.org). Another group, Private Equity Stakeholder Project (www.pestakeholder.org) monitors the big equity firms on their executive stability, their fees, and

their attention to the environment, their affordable housing investments and more.

By the way, John Paul II was not the first Catholic thinker to say that all workers are owners of the great workbench. For example, shortly after World War I our U.S. Catholic bishops, guided by Msgr. John A. Ryan (1869-1945) of St. Paul, wrote: "The full possibilities of [the U.S. economy] will not be realized so long as the majority of the workers remain mere wage earners. The majority must somehow become owners, at least in part, of the instruments of production." (*Bishops' Program of Social Reconstruction*, Forgotten Books of London, 1919; \$7.97)

Happenings

On June 27-29, 2019 Creighton University (2500 California Plaza, Omaha, NB 68178) and Catholic Climate Covenant (www.catholicclimatecovenant.org) host a conference about Pope Francis' encyclical *Care for Our Common Home*. This is the first of three related conferences. For a copy of *Care for Our Common Home*, write NCL (PO Box 291102, Chicago, IL 60629; \$8).

NCL's friends at Catholic Labor Network (7145 Roosevelt Ave., Falls Church, VA 22042; www.catholiclabor.org) launched the Church/Labor Partnership Project. Funded by a grant, the Partnership Project will connect workers who are organizing for a living wage to parish social ministry groups and foster alliances among immigrant groups, unions and churches. Through this project, CLN will identify union shops and encourage them to employ people referred by Catholic Charities. And, CLN will increase its advocacy for a higher minimum wage and for paid family leave. CLN's Partnership Project has an office in the Kalmanovitz Center (3700 O St. NW #Maguire 209, Washington, DC 20057; www.lwp.gtn.edu).

Joe Torma (jtorma@walsh.edu), longtime NCL friend, offers INITIATIVES' readers a **free** PDF copy of *Divine Design: the Cooperatist Alternative to Competition*. It relies on two case studies to show that the coop movement aligns with a Catholic vision of work and that in practice coops "preserve both individual liberty and social justice." The Mondragon coops are extensively treated. Torma also uncovers "the best example...of a human paradise" outside of Eden: The cooperative communities fostered by Jesuits in Paraguay from 1609-1768. Torma can also furnish a 297-page hard copy.

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For a cyber-version of INITIATIVES, go to www.catholiclabor.org. On the site's heading go to "Library" and once there enter NCL's room. *The Working Catholic* blog also appears on the CLN site under the "Blogs" heading. And while you are online, take a look at Faith and Labor Movement's site at www.faithandlabor.blogspot.com.

NCL, founded to continue the discussion prompted by the Advent 1977 *Chicago Declaration of Christian Concern*, is an independent 501-C-3 Catholic organization with a State of Illinois charter.

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